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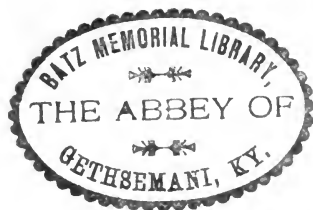


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# THE PENTATEUCH.

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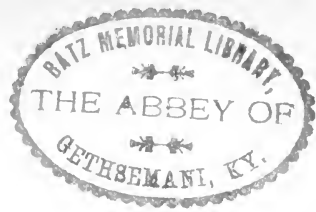
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# PENTATEUCH.

TRANSLATED FROM THE VULGATE,  
AND DILIGENTLY COMPARED WITH THE ORIGINAL TEXT,  
BEING A REVISED EDITION OF THE DOUAY VERSION.

WITH NOTES, CRITICAL AND EXPLANATORY.

BY

FRANCIS PATRICK KENRICK,  
ARCHBISHOP OF BALTIMORE.

"If ye did believe Moses, ye would believe Me also : for he wrote of Me."—JOHN 5 : 46.

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BALTIMORE:  
KELLY, HEDIAN & PIET.  
1860.

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# Dedication.

TO

HIS GRACE,

THE MOST REV. PAUL CULLEN, D.D.,

Archbishop of Dublin, Primate of Ireland, and Apostolic Delegate for the Irish University.

MY DEAR LORD :

Reverting with pleasure to the time when I had the happiness of being your senior fellow-student in the College of Propaganda, I claim your acceptance of the dedication of this work, as a crowning favor to many others which I have received at your hands. Your familiarity with the sacred writings, of which you were for many years Professor in that celebrated institution, as also with the Oriental languages, qualifies you to judge of the emendations on which I have ventured. Your eminent virtues, your position in the Irish hierarchy, and your special relations to the Holy See, entitle you to veneration, and add to those claims of grateful affection which are so binding. Accept then this testimony of my attachment, and allow me the honor to subscribe myself,

Your Grace's

Devoted friend and brother in Christ,

FRANCIS PATRICK KENRICK,

Archbishop of Baltimore.

BALTIMORE,

Feast of our Lord's Ascension, 1860.



# INTRODUCTION

## TO THE PENTATEUCH.

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THE first five books of Scripture are called the PENTATEUCH, from Greek terms expressive of that number. They are the work of Moses, the celebrated leader, under whom the Israelites went forth from Egypt. The latter four books, which contain his biography, with an account of his government and the code of laws which he delivered, furnish strong intrinsic evidence that he is their author: and the first book is so intimately connected with them, that it also must have proceeded from his pen, or have been kept in view in their composition. It is a favorite opinion with modern critics, especially of the Rationalistic school, that it was formed of a variety of ancient records, which Moses combined with very little change. In support of this conjecture, they point to the marked difference which is found in the names given to the Supreme Being, in various portions of the first chapters, as also to various repetitions and apparent discrepancies, which betray different sources: but although the supposition that Moses availed himself of such records is not irreconcilable with the authority, or even the inspiration of the work, the venerable tradition of Christians, as well as Jews, points to him as the first inspired writer. St. Justin, in his exhortation to the Greeks,<sup>1</sup> ascribes to Moses the history of the creation, quotes in his name the opening words of Genesis, styles him the first prophet, and calls his history divine. St. Basil tells us that we should assent to the

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<sup>1</sup> No. 28.

history of the creation on the authority of Moses, who narrates it,<sup>1</sup> and who himself was instructed by God.<sup>2</sup> Whatever, then, may be thought of such critical observations, we should hold Moses to be the inspired author, by whom the whole Pentateuch was composed. Eichhorn and others who regard it as a compilation, are forced to admit many things which it requires great ingenuity to reconcile with their theory.

The Pentateuch, as the most ancient history and code of laws extant, is deserving of most serious attention, even if regarded as a mere human production; but as a divinely inspired work, such as the tradition of the Christian Church supported by the testimony of the Jewish nation, declares it to be, it claims our profound homage. It is believed that Moses was specially moved by God to record the facts within his own knowledge, divinely enlightened to discern truth from falsehood in regard to all that he received on the testimony of others or learned from monuments of past ages, and immediately instructed by the Holy Spirit in what could only be known to him from divine revelation. St. Chrysostom remarks, that in undertaking to describe the creation of the world, he tacitly affirms, that he was instructed by God.<sup>3</sup> Tertullian speaks of Genesis as composed under the influence of the Divine Spirit.<sup>4</sup> St. Irenæus<sup>5</sup> and St. Justin<sup>6</sup> consider the words of Moses as those of Christ. This constant belief of Jews and Christians is corroborated by the contents of the books themselves. The narrative of the sacred author solves the problems which puzzled all the philosophers, how to account for the origin of all things, and warrants the inference, that the solution was derived from supernatural illumination. The facts which he records as occurring under his own eyes, were of so public a character, that they could not be invented without certainty of contradiction and exposure; and were so extraordinary, that they could not find credit unless on the most satisfactory evidence. The candor of the historian is manifest from the whole tenor of his work,

<sup>1</sup> In Hexaëmeron hom. 1.

<sup>2</sup> De Oratione, n. 17.

<sup>3</sup> Ibidem. hom. 6.

<sup>4</sup> L. 1 adv. hæc. c. 45, 46.

<sup>5</sup> De Gen. hom. 2.

<sup>6</sup> Dial. cum Tryphone.

and his veracity and integrity may safely be inferred from the calm tone of his writing, and the circumstantial details into which he enters. The acceptance of the work by his contemporaries, who were interested in denying many of its statements, is the seal of its truth; and the veneration with which it has ever since been regarded by the Jewish nation, leaves no room to question its high authority. Christ our Lord referred to Moses as a prophet who had spoken of Him.<sup>1</sup>

The simplicity of ancient style gives to the Pentateuch a character of abruptness from the conciseness of the phrases, and the perpetual recurrence of the simple conjunction, in a great variety of meanings. To give smoothness to the narrative the Latin interpreter varied the conjunctive particles, avoided the frequent repetition of the noun, and otherwise modified the sentence, especially by abridging descriptions wherein repetitions abound. This freedom of interpretation, in the judgment of Geddes, a learned Scottish critic, gives the Vulgate an advantage over the Protestant version. "The chief study of the English translators," he observes, "was to give a strictly literal version, at the expense of almost every other consideration, whilst the author of the Vulgate endeavored to render his originals equivalently into such Latin as was current in his age. I perceived a considerable difference between it and the English translation. The latter appeared to me rugged, constrained, and often obscure, where the former was smooth, easy, and intelligible." The enthusiastic admirers of the Protestant version will not easily subscribe to this judgment. For my own part, where no doctrinal bias betrays itself, I have no disposition to detract from its literary excellence, especially as regards its close adherence to the text. In revising the Douay translation I have constantly had in view the Hebrew original, which, however, I did not always feel at liberty to render closely, when it would imply a departure from the Vulgate, since this is the standard of all vernacular versions for general use, according to the settled usage of the Holy See. In endeavoring to express the meaning of the text without abandoning the Vulgate, I may occasionally

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<sup>1</sup> John 5 : 46.

have used terms in a sense somewhat forced. In cases when the Vulgate offers a reading different from the actual Hebrew, it is quite probable that it may be derived from some manuscript of high antiquity; but when the Latin interpreter manifestly had the same reading as that which is now received, although he rendered it somewhat freely, I think it desirable that the English translation should approach as nearly as possible to the original. I have conformed in many instances to the received appellations of objects, the mode of spelling certain names of more frequent recurrence, and have otherwise deferred to usage, although of Protestant origin, feeling that, in things indifferent, conformity is desirable, and that every approach to uniformity in the rendering of the inspired word, without sacrifice of principle, or violation of disciplinary rules, is a gain to the common cause of Christianity. To many I may appear bold, in the emendations which I have suggested; but as my work is in the nature of a literary essay, for examination by my venerable colleagues, I hope I shall escape the censure of temerity. To the judgment of the Chief Bishop it is most unreservedly submitted.

BALTIMORE, Ascension Day, 1860.

## ABBREVIATIONS.

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- Ar. Arabic version of the Pentateuch made from the Hebrew by Rabbi Saadjah Haggaon, a native of Faijum, in Egypt, who died A.D. 942.
- Chald. Targum in Chaldee, by Onkelos, who is thought to have died sixty years before Christ. Some place him in the second century.
- D. Douay translation, 1609.
- Ed. Common edition of Hebrew Bible.
- H. Hebrew text. H. V. denote the agreement of the Vulgate with text. H. P. denote the agreement of the Protestant version with the Hebrew.
- K. Kennicott MSS. Collection of Hebrew manuscripts. Oxoniæ, 1776.
- L. Translation of Bible, published by a Rabbin, Isaac Leeser, Philadelphia, 1833.
- P. Protestant version by authority of King James. P. V. marks that it follows the Vulgate.
- R. Rosenmüller Ernesti Frederici Scholia in Vetus Test. Lipsiæ, 1821.
- R. V. denote that Rosenmüller supports the Vulgate.
- R. MSS. Collection of Hebrew manuscripts, by Giambernardo Rossi, Professor in University of Parma, 1773.
- Sam. Samaritan Pentateuch is traced back to the reign of Jeroboam, when the Schism began. The Samaritan version was made in the first or second century.
- Sept. Greek version called of the Septuagint, made about three hundred years before Christ. Vat. denotes the edition prepared by Cardinal Mai from the Vatican manuscript of the fourth century, and recently published.
- Syr. The chief Syriac version, called *Peschito*, or the simple, is ascribed to the second century.
- V. Vulgate. The Latin version declared authentic by the Council of Trent. References without specification are understood to be *in locum*.





# INDEX.

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	PAGE
INTRODUCTION, . . . . .	vii
INTRODUCTION TO GENESIS, . . . . .	17
BOOK OF GENESIS, . . . . .	21
INTRODUCTION TO EXODUS, . . . . .	173
BOOK OF EXODUS, . . . . .	175
INTRODUCTION TO LEVITICUS, . . . . .	287
BOOK OF LEVITICUS, . . . . .	289
INTRODUCTION TO NUMBERS, . . . . .	361
BOOK OF NUMBERS, . . . . .	363
INTRODUCTION TO DEUTERONOMY, . . . . .	467
BOOK OF DEUTERONOMY, . . . . .	469

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## E R R A T A.

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Page viii, 9 lines from bottom, "problems," *dele* "s."

" 36, note 22, "לאבן לאבן," *dele* "לאבן לאבן."

" 79, v. 2, "to Sara," *lege* "of."

" 102, v. 37, "have made," *insert* "I."

" 132, note 21, 2d line, "imbued," *lege* "imbrued."

" 253, v. 22, 2d line, "lungs," *lege* "inwards."

" 337, line 2, last word, "his," *lege* "her."

" 426, v. 26, "stood in," *lege* "to."

" 539, v. 32, 2d line, "which," *lege* "whilst."

" 545, line 1, "thing," *lege* "things."

1730

# GENESIS.



# INTRODUCTION

## TO THE BOOK OF GENESIS.

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IT cannot be denied, that the obvious impression made on the mind of the reader of the Book of Genesis is, that God created all things out of nothing, and arranged them in the order which they now present, in six successive days. The time of this creation is dated about four thousand years before the Christian era, according to the received computation. Science; however, is said to present facts wholly inconsistent with these statements, and which oblige us to admit the existence of the earth for an indefinite space of time, thousands upon thousands of years, and to regard it as attaining to its present form after a number of revolutions, by which strata, or layers of matter, were successively piled one on the other, and rocks upon rocks. Geologists hold the evidence to be conclusive, both as regards the formation of the rocks and strata, and the fossils, or petrified remains of plants and animals, and the marine deposits which are found at the highest elevations far above the actual beds of rivers, or of the ocean. Although the learned are by no means agreed as to the theory by which such results may be accounted for; some referring the chief phenomena to the action of volcanic fire in the depths of the earth, whose eruptions from time to time covered the surface with a new coating; some explaining them by successive floods, which overwhelmed the earth, and transported immense quantities of matter from place to place, leaving them to settle and combine in the progress of ages: yet they generally maintain that it is impossible to explain them in conformity with the Mosaic chronology, as it has been usually understood. Shall we reject the judgment and testimony of scientific men, and hold fast to the letter of the sacred narrative? or shall we abandon this as untenable, and opposed to the certain discoveries of science? We feel bound to respect the judgment of the learned, when they agree so decidedly in declaring the

results of their investigations. Their discordance, however, in theory, and the conflict of their views, detract much from the weight which they might otherwise have, and our veneration for the sacred text does not allow us hastily to abandon its letter, or absolutely to embrace what does not appear to harmonize with it.

Although the science of geology was unknown to the ancients, the Mosaic narrative was not understood by all the Fathers of the Church as implying the creation of the universe in six days. Many, indeed, found difficulty in admitting the lapse of so long a time in a work which, being of Almighty power, they deemed instantaneous: on which account they regarded the distribution of the respective acts as rather liturgical than historical, and intended to present them distinctly to the consideration of the reader. The night and day distinguished by Moses, St. Augustin understood of the creatures as contemplated in themselves, or presented to the contemplation of the angels.<sup>1</sup> Origen, however, conceived ages to have rolled by, in which angels existed, before the creation of man, as related in Genesis, of which error St. Jerome<sup>2</sup> is witness. The diversity of views entertained in regard to the length of the days, which some held to be merely imaginary, whilst others understood them of indefinite spaces of time, shows that on this point the tradition of the Church was not absolute and dogmatical, so that if, with the progress of science, it become manifest, that a vast succession of ages can alone account for the structure of the earth, and the phenomena discovered on its surface and in its depths, as far as they can fall under observation, such indefinite periods may be admitted, without departing in any respect from the authoritative teaching of antiquity. Moreover, Moses commences his narrative by stating that, “in the beginning God created heaven and earth;” and proceeds to relate the actions which marked each of the six days. This may, indeed, be regarded as a summary statement, followed by the specifications or details: yet nothing prevents our taking it as a simple enunciation of the origin of all things from the Creator, with reserve as to the state of the creatures until the period at which He determined to make the earth the dwelling-place of man. We may, then, suppose the lapse of numberless ages, and a succession of revolutions, before the historical period pointed out by Moses, with reference to the human race. That which must be insisted on as divinely revealed is the origin of all things from the creative act of God, and the creation of man, as stated by the inspired

<sup>1</sup> L. 4 de Gen. ad lit. c. 22.

<sup>2</sup> L. 2 adv. Rufinum.



author: "He who created all things is God."<sup>1</sup> The eternity of matter and of the world is directly opposed to revelation, which teaches us the necessary existence of God as the source of all being: "Before the mountains were, or the earth and globe was formed, from eternity and to eternity, Thou art God."<sup>2</sup>

The Mosaic statement of the creation of the sun, moon, and stars, naturally presents to the reader the idea, that these are luminous bodies, set by the Almighty in the firmament, and that the moon approaches the sun in magnitude, and greatly surpasses the stars. Astronomers, nevertheless, teach that the moon is opaque, borrowing all her light from the sun, who himself is thought to derive his light from an illuminating atmosphere; and that the moon is but a satellite of the earth, of comparatively small size, vastly inferior to the fixed stars, which are severally centres of their respective systems. The object of the creation of the sun and moon is stated by the sacred historian to be the giving of light, day and night alternately, to the earth, and the marking of the various seasons. Astronomers hold that each of the heavenly bodies is created for special purposes, and is the dwelling of intelligent beings, who glorify their Creator: it being absurd, they think, to suppose that those vast bodies, many of which are not at all perceptible, should be created for the use of man, who is so weak and insignificant. It is not allowed us to pry into the secret counsels of God: yet we are not required by the Mosaic narrative to limit them to the ends there specially stated. It is sufficient that we acknowledge these objects, and the relation of the Creation to man, without excluding other sublime views, which it has not pleased God to communicate to us by inspired penmen. It was worthy of Him to teach us, through Moses, necessary truth connected with practical duties, whilst He withholds from us knowledge which might gratify our curiosity and flatter our pride. It detracts nothing from the claims of Moses to inspiration that he did not communicate, or perhaps know, matters of science. We accept and hold fast the revelation of the action of Creative power, leaving to others to explore the regions of science, and to indulge speculation. Rationalists speak of this early period of history as of the infancy of science, and deny to Moses the title of a philosopher; but Christians recognize him as a man divinely raised to teach men their relations and duties to the great Author of their being. We need not then wonder that he speaks of the material universe, as it appears to the beholder,

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<sup>1</sup> Heb. 3 : 4.<sup>2</sup> Ps. 89 : 2.

without entertaining him with abstruse views; and that he ignores what is calculated merely to excite sterile admiration.

St. Augustin wisely recommends us not to insist tenaciously on interpreting Scripture in such a way as to place it in opposition to the discoveries of science, lest mistaking our own views for its divine dictates, we put a stumbling-block in the way of the learned. In such cases he suggests to us to endeavor to bring science and revelation into harmony, by adopting or tolerating any probable interpretation which may not be in conflict with the results of scientific research. "This we must answer," he says, "to the men who undertake to detract from the authority of the books which regard our salvation, that whatever they can establish by true proofs drawn from Nature, we may show not to be contrary to our writings."<sup>1</sup> We should, nevertheless, steadfastly hold the revealed doctrines, without regard to past or future scientific discoveries, since we know that God is truth itself, and that His teaching is certain and unerring. This is strongly and beautifully expressed by the same great Father of the Church: "Supported, as we are, by Divine authority in the history of our religion, we entertain no doubt that whatever clashes with it is utterly false, howsoever other matters may be which are treated of in works of profane learning."<sup>2</sup> As long as the Church leaves the liberty of interpretation in regard to those points unrestricted, it does not become individuals to seek to abridge it.

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<sup>1</sup> L. de Gen. ad lit. c. ult.

<sup>2</sup> L. 18 de civ Dei c. 40.

# THE BOOK OF GENESIS,<sup>1</sup>

STYLED IN HEBREW

## BERESCHIT.<sup>2</sup>

---

THIS BOOK CONTAINS NOT ONLY THE HISTORY OF THE CREATION OF THE WORLD, BUT ALSO AN ACCOUNT OF ITS PROGRESS DURING THE SPACE OF TWO THOUSAND THREE HUNDRED AND SIXTY-NINE YEARS, THAT IS, UNTIL THE DEATH OF JOSEPH.

### CHAPTER I.

GOD CREATED HEAVEN AND EARTH, AND ALL THINGS THEREIN, IN SIX DAYS.

#### 1. In the beginning<sup>3</sup> God<sup>4</sup> created<sup>5</sup> heaven<sup>6</sup> and earth.<sup>7</sup>

---

<sup>1</sup> *Γενεσις*. This signifies generation; but here implies origin or creation. The Greek titles borrowed from Sept. are retained.

<sup>2</sup> H. styles each book by the words with which it begins. These signify, "In the beginning."

<sup>3</sup> St. Basil observes, that this reference to the beginning of all things is expressly directed to exclude the error of those who maintained that the world had no beginning. Laplace, quoted by Genoude, says: "A remarkable astronomical epoch is that in which the great axis of the earthly globe coincided with the line of the equinoxes: for then the true equinox and the middle equinox were united. I find that this phenomenon took place about the year 4004 before the Christian era, an epoch at which most of our chronologists place the creation of the world, and which, under this point of view, ought to be regarded as an astronomical epoch." *Mecanique celeste*, p. 113.

<sup>4</sup> אֱלֹהִים. This noun of a plural form, connected with the verb in the singular number, aptly intimates the mysterious nature of the Deity, although it does not directly reveal it. The unity of the creative act is consistent with a plurality of Persons in the Divine Nature. Elsewhere the unity of the Godhead is insisted on. Deut. 4 : 35, 39; 6 : 4. The term is thought to be derived from an Arabic verb, which signifies to fear, or to worship, and denotes the object of the fear and worship of men.

<sup>5</sup> בָּרָא. This sometimes means to fashion a material already existing; but it is here employed in the strict sense of creating, that is, bringing forth from nothing, since otherwise the Divine act could not have been styled "in the beginning," if matter previously existed. Hence the creation has been celebrated by all subsequent Jewish writers as the great work of Almighty Power. Ps. 32 : 6; 135 : 5; Eccl. 18 : 1; 2 Macc. 7 : 28; Acts 14 : 14; 17 : 24. God, as St. Basil remarks, is described as making heaven and earth, without exhausting His creative power.

<sup>6</sup> H., which is plural, comprises the atmosphere, with the higher regions, in which the sun, moon, and stars appear.

<sup>7</sup> This first sentence may be taken as a summary statement of the creation, the details of which are

2. And the earth was void and empty,<sup>8</sup> and darkness was upon the face of the deep:<sup>9</sup> and the Spirit of God moved<sup>10</sup> over the waters.

3. And God said:<sup>11</sup> Let light be. And light was.<sup>12</sup>

4. And God saw that the light was good:<sup>13</sup> and He<sup>14</sup> divided the light from the darkness.<sup>15</sup>

5. And He called the light Day, and the darkness Night:<sup>16</sup> and the evening<sup>17</sup> and morning were the first day.<sup>18</sup>

6. And God said: Let there be a firmament<sup>19</sup> amidst the waters: and let it divide the waters from the waters.<sup>20</sup>

afterwards given: or it may be understood of the instantaneous production of all the elements, out of which heaven and earth were made; or of the whole organized system of the universe, the various parts of which were made manifest on the succeeding days. St. Gregory of Nyssa understands, that all things were simultaneously created in a moment, although afterwards classified and arranged in the manner stated by the sacred historian.

<sup>8</sup> וָתוֹהוּ are used in Jeremiah 4 : 23, of a country devastated by an enemy. Here they may represent the chaotic state,—the elements not yet arranged or combined. St. Augustin says, that “the matter of heaven and earth was in a confused state.” *De Gen. contra Man.*, l. 1, c. 7. Some think that this text does not regard the period immediately connected with the creation, but a far nearer point of time, after the world had undergone many revolutions, when it was about to be prepared for the habitation of men.

<sup>9</sup> The abyss of waters did not as yet exist separately: but the watery particles were mixed up with the other elements. Light not being yet created, all was involved in darkness.

<sup>10</sup> The Spirit of ELOHIM—the Divine power—was on the waters, to fashion and prepare them for the end of their creation. This is represented by a term used also Deut. 32 : 4, which expresses the incubation of a bird brooding, as St. Basil, after a Syrian interpreter, probably St. Ephrem, remarks: “He moved over the waters,” says St. Augustin, “not through space, as the sun over the earth, but by the force of His invincible excellence.” *De Gen. contra Manich.*, l. 1, c. 5. The wind is sometimes called the Spirit of God. Exod. 15 : 10; Ps. 147 : 18; Isa. 40 : 7. But St. Jerome insists that the creating Spirit, the source of life, is here understood. *Quæst. in Gen.* L. “The Spirit of God was waving over the face of the waters.”

<sup>11</sup> The speech of God is the determination of His will. He does not utter words as men. As yet no intelligent creature existed, whom He might address.

<sup>12</sup> Heb. 11 : 3. This beautifully represents the efficacy of the Divine action. Longinus, although a heathen, admires the sublime simplicity of the narrative. *De Sublimi*, c. 7. St. Basil says, that “the command was the work itself.”

<sup>13</sup> The excellence of the light was known to God before its creation, when, however, it was seen and manifested. St. Basil observes, that the artist knows the excellence of his own designs before he executes them, and knows it experimentally when he has executed them. *In Hexæmeron*, hom. 3.

<sup>14</sup> V. omits the noun as unnecessary, which the text repeats, according to the ancient simplicity of style. This remark is of frequent application, throughout the Pentateuch especially.

<sup>15</sup> The alternations of light and darkness are conformable to the Divine decrees. Darkness is but the absence of light. See St. Basil, *Hexæmeron*.

<sup>16</sup> St. Augustin remarks, that God is said to have so called them, because He made them be so called, having given occasion to their distinct appellations by the distinction which He established between them. *De Gen.*, l. 1, n. 15.

<sup>17</sup> Evening is mentioned first as completing the day, according to St. Augustin. Others think that it is because darkness preceded light. To this circumstance they trace the custom of the Jews, Athenians, Lybian Numidians, Gauls, and Germans, who counted from sunset to sunset. The ecclesiastical feasts likewise begin at Vespers or evening. “God said that the light should shine out of darkness.” 2 Cor. 4 : 6.

<sup>18</sup> St. Augustin interpreted evening and morning mystically. *L. de Gen. ad lit. imperf.*, c. 7. Many moderns understand the day of an indefinite period. As the sun was not yet created, or at least not visible, the day could not be measured as now, by the revolution of the earth on its axis, in presence of the sun.

<sup>19</sup> L. “An expansion.” The term is applied to metal beaten out so as to present a larger surface. St. Gregory of Nyssa, St. Basil, and St. Ambrose, in their writings on the work of the six days, deny that the firmament is solid, by which, however, they do not exclude a certain cohesiveness and consistency.

<sup>20</sup> This division consisted in the evaporation of aqueous particles, by which they rose to an immense

7. And God made the firmament, and divided the waters which were under the firmament from those which were above the firmament. And it was so.

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

9. God also said: Let the waters which are under the heaven be gathered together into one place:<sup>21</sup> 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 He called Seas.<sup>22</sup> And God saw that it was good.<sup>23</sup>

11. And He said: Let the earth bring forth the green herb, and such as may yield seed, and<sup>24</sup> the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth.<sup>25</sup> And it was so.

12. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree which beareth fruit, having seed each one according to its kind. And God saw that it was good.<sup>26</sup>

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

14. And God said: Let there be lights in the firmament of heaven,<sup>27</sup> to divide the day from the night,<sup>28</sup> and let them be for signs, and for seasons,<sup>29</sup> and for days and years:

15. To shine in the firmament of heaven, and to give light upon the earth.<sup>30</sup> And it was so.

height, and spread throughout the vast expanse, being lighter than the atmosphere beneath. Other particles combined, and sank into the beds prepared to receive them.

<sup>21</sup> They were not in one reservoir, but in a combined state.

<sup>22</sup> St. Basil observes, that this name was given only to the chief collections of water. Three-fourths of the surface of the globe are said to be covered with water. Job 38 : 8 ; Ps. 32 : 7 ; 88 : 12 ; 135 : 6.

<sup>23</sup> The separation of the water from the land was good, because in conformity with the Divine counsels. It served to render the earth inhabitable, and to facilitate the communication among the inhabitants of the various parts, which it might seem to preclude.

<sup>24</sup> The conjunction, which is not in H., is required by the context, and is in Sam., Syr., Ar. Eichhorn supports it.

<sup>25</sup> The green herb, which propagates itself by the root, vegetables, shrubs, and trees of every kind, are not necessary productions of Nature. They shot forth from the earth in obedience to the Creative Power. The sacred writer is careful to mark, that natural causes are not of themselves endowed with any efficiency, but derive it from the will and decree of the Creator.

<sup>26</sup> All vegetation is directed to the Divine purposes. Even poisons are useful in certain circumstances.

<sup>27</sup> Some think that the whole mundane system existed from the beginning, when God created the heavens; but that it now became visible.

<sup>28</sup> To mark the alternations of day and night.

<sup>29</sup> By the figure *hendyadis* for signs of the seasons. The times for agricultural operations were thus determined. Religious solemnities were afterwards distinguished in like manner.

<sup>30</sup> This end is relative to man. Innumerable stars are, however, invisible to the naked eye; but they serve with the others to give light, and to show forth the Divine glory. It is idle to investigate the special purposes of their creation, or whether they be inhabited; of which things nothing can be known with certainty.

16. And God made two great lights:<sup>31</sup> a greater light to rule the day,<sup>32</sup> and a lesser light to rule the night:<sup>33</sup> and the stars.

17. And He set them in the firmament of heaven,<sup>34</sup> to shine upon the earth.

18. And to rule the day and the night, and to divide the light from the darkness.<sup>35</sup> And God saw that it was good.

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

20. God also said: Let the waters bring forth moving creatures that have life,<sup>36</sup> and fowl, which may fly over the earth, under the firmament of heaven.<sup>37</sup>

21. And God created great whales,<sup>38</sup> and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.<sup>39</sup>

22. And He blessed them, saying: Increase and multiply, and fill the waters of the sea:<sup>40</sup> and let the birds be multiplied upon the earth.<sup>41</sup>

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

24. And God said: Let the earth bring forth<sup>42</sup> living creatures in

<sup>31</sup> They are so called relatively to us, because they appear such. It is, however, known that the moon is an opaque body, which reflects the light of the sun; whence she changes her appearance as she varies her position in her orbit around the earth, of which she is a satellite. She is far smaller than the primary planets, or the fixed stars, although, being near the earth, she appears as a great light. The sun himself is probably opaque, and the spots on his disc are portions of his surface made apparent through the incandescent atmosphere with which he is invested. For us, however, he is a great light, although astronomers conjecture that the fixed stars may be as suns, each one the centre of a system; and that several of them may be larger than our sun, whilst they appear to us only as bright points, on account of their immense distance from the earth. St. Gregory of Nyssa observes, that the sun is vastly greater than the earth, although from his great distance he appears small.

<sup>32</sup> The rule of the sun is not that of an intelligent being: his central position and his attraction, with the dependence of the stars and planets on him, make him to be regarded as ruler of the entire system. The law of the Creator regulates their relations.

<sup>33</sup> The moon appears as the presiding luminary of night.

<sup>34</sup> This does not imply that they were incased, as jewels in a crown. They were placed in the vast expanse to roll, each in its own orbit, and serve the general purpose of the Creator.

<sup>35</sup> We may safely leave to others to indulge conjecture concerning the special ends for which the planets and stars may serve. "Let us leave to those who are without things foreign to our pursuits and to the series of the Divine reading: let us confine ourselves to the doctrine of the Scriptures." St. Ambrose's *Hexameron*, l. 2, c. 2, n. 7.

<sup>36</sup> The sacred writer teaches us that the fishes owe their existence to the power of the Creator. They did not exist in the waters until God called them into being.

<sup>37</sup> Zoologists discover striking analogies in the organization of birds and fishes.

<sup>38</sup> דגים embraces all the large fish, such as the whale, porpoise, dolphin, and shark. It is sometimes used for terrestrial animals of a ferocious kind.

<sup>39</sup> The sea monsters and the birds of prey are good, because they follow natural instinct, conformably to the Divine counsels.

<sup>40</sup> The fecundity of all animals arises from the blessing of God, which propagates them according to natural laws, and thus continues forever the work of creation.

<sup>41</sup> The earth here includes the atmosphere.

<sup>42</sup> God willed the earth to bear on its surface animals of various kinds. It is not necessary to suppose

their kind, cattle, and creeping things, and beasts of the earth according to their kinds.<sup>43</sup> And it was so.

25. And God made the beasts of the earth according to their kinds, and cattle, and everything which creepeth on the earth after its kind. And God saw that it was good.<sup>44</sup>

26. And He said: Let Us make man<sup>45</sup> to Our image and likeness:<sup>46</sup> and let him<sup>47</sup> have dominion<sup>48</sup> over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth,<sup>49</sup> and every creeping creature which moveth upon the earth.

27. And God created man to His own image:<sup>50</sup> to the image of God He created him: male and female<sup>51</sup> He created them.

28. And God blessed them,<sup>52</sup> saying: Increase and multiply, and

that it was used for their formation; although this appears probable, since it was employed for the formation of the human body. The text is applicable to the direct act of the Creator, by which the animals were brought forth from nothing, to live on the earth.

<sup>43</sup> All kinds of animals are embraced by the terms; the mighty beasts which roam at large, and the weak reptiles which cling to the earth.

<sup>44</sup> All animals were good at their creation, and they are still good, because they serve the purposes designed by the Creator. It may be allowable to conjecture that none were originally ferocious, since man had entire control over all of them: but even wild beasts are good for the ends assigned them by Divine Wisdom. Poisonous reptiles, in like manner, unconsciously fulfil the designs of God. St. Augustine considers our situation in regard to creatures to resemble that of an ignorant individual in the workshop of a great mechanic, whose instruments he cannot handle with safety, because he knows not their special use. *L. 1 de Gen. contra Manichæos*, c. 16.

<sup>45</sup> *Infra* 5:1; 9:6; 1 Cor. 11:7; Col. 3:10. This manner of expressing the Divine counsel is remarkable. God seems to concentrate Himself in His own essence: "Learn thy value and dignity, O man," cries St. Gregory of Nyssa. The use of the plural number is indicative of distinct Persons in the Deity. This Father, speaking in accordance with Christian revelation, says: "Observe two Persons, one who speaks, the other who is addressed. But why did He not say: Make; but rather: Let Us make man? That thou mightest understand His power and dominion; lest knowing the Son, thou mightest not know the Father: that thou mightest know that the Father acted through the Son, and that the Son created by the will of the Father, and that thou mightest praise the Father in the Son, and the Son in the Holy Ghost. Thou art Their common work, that thou mightest adore and worship them alike, and not divide their veneration and worship, understanding that the Divinity is one only." *Orat. 1 in ea Scriptura verba: Faciamus hominem*.

<sup>46</sup> P. "In our image, after our likeness." Some MSS. Sept. support V. The difference is between  $\Pi$  and  $\Sigma$ . The two terms are employed to express more fully the same idea. The resemblance is not in the bodily shape, since Moses warned the Israelites not to conceive God after the similitude of male or female. Deut. 4:5. "There is nothing truly in the shape of our body which suits His image." St. Gregory of Nyssa.

<sup>47</sup> IL P. "Them."

<sup>48</sup> Man still retains great power over animals of every class, as St. Gregory of Nyssa beautifully sets forth.

<sup>49</sup> The whole earth is assigned to the human race. Ps. 113. "As soon as thou wast created," says St. Gregory of Nyssa, "thou didst receive from God the empire of the whole earth."

<sup>50</sup> Wisdom 2:23; Eccl. 17:1. Man resembles God, although but faintly, in intelligence, dominion, freedom of will, and immortality.

<sup>51</sup> The creation of the female has not yet been narrated. The sacred writer anticipates, in order to mark their common origin and excellence. St. Gregory of Nyssa observes: "Their nature is the same, their virtues are equal, their trials are similar, the same judgment awaits both."

<sup>52</sup> The blessing which God had given to the fishes and birds, and doubtless also to the terrestrial animals, for the multiplication of the species, was given to men, that the human race might be propagated unto the end of time. *Infra* 8:17; 9:1.

fill the earth,<sup>53</sup> and subdue<sup>54</sup> it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures which move upon the earth.

29. And God said: Behold I have given you every herb bearing seed upon the earth,<sup>55</sup> and all trees which have in themselves seed of their own kind,<sup>56</sup> to be your food:

30. And<sup>57</sup> to all beasts of the earth, and to every fowl of the air, and to all which move upon the earth, and in which there is life, for food.<sup>58</sup> And it was so.

31. And God saw all the things which He had made, and they were very good.<sup>59</sup> And the evening and morning were the sixth day.

## CHAPTER II.

GOD RESTETH ON THE SEVENTH DAY AND BLESSETH IT. THE EARTHLY PARADISE, IN WHICH GOD PLACETH MAN. HE COMMANDETH HIM NOT TO EAT OF THE TREE OF KNOWLEDGE. AND FORMETH A WOMAN OF HIS RIB.

1. So the heavens and the earth were finished, and all their host.<sup>1</sup>

2. And on the seventh day God ended His work which He had made:<sup>2</sup> and He rested<sup>3</sup> on the seventh day from all His work which He had made.

<sup>53</sup> This is plainly a blessing, imparting fecundity, rather than a command to propagate the race. Luther raved when he said that it was a command, and more than a command.

<sup>54</sup> The term signifies to trample under foot as one's own possession, or the subjugated country of an enemy. It indicates the control given to man, who, by cultivating the earth, could change its appearance, and render it subservient to his wants. Some refer it to the subduing of the beasts that roam at large on its surface, and take the following words as explanatory.

<sup>55</sup> *Infra* 9 : 3. The food originally assigned to man was vegetables and fruits. Whilst his frame was robust, and his constitution sound, he needed not the grosser nourishment of animal food. "The first law," says St. Gregory of Nyssa, "granted us to live on fruits." All vegetables were allowed, as all probably were wholesome and nutritious; or, if this be questioned, the liberty granted him was to be used with just discretion.

<sup>56</sup> This circumstance is remarked to show the admirable economy of Divine Providence, which has thus secured a supply.

<sup>57</sup> One tree only was excepted.

<sup>58</sup> V. "Ut habeant ad vescendum." It is free. H. P. "I have given every green herb for meat."

<sup>59</sup> Eccl. 31 : 21 ; Mark 7 : 37. All creatures are relatively good, since they serve the purpose of the Creator in the general economy of the universe.

<sup>1</sup> P. "H. means army, which is here taken for the multitude of stars, called by V., after Sept., *orbatus*—the ornament—of the heavens." Of the creation of the angels, Moses does not speak, his object being to instruct us in what regards our race. They are believed by many to have been created at the same time as the heavens; although some suppose them to have existed before.

<sup>2</sup> It is not meant that God added anything on the seventh day, in order to complete His work. Sam., Syr., Sept., have the sixth day, which, many critics think, is the true reading.

<sup>3</sup> Rest implies only a cessation from the production of new orders of creatures. Exod. 20 : 11 ; 31 : 17 ;



3. And He blessed the seventh day<sup>4</sup> and sanctified it: because on it He had rested from all His work which God<sup>5</sup> created and made.

4. These are the generations<sup>6</sup> of the heaven and the earth, when they were created in the day on which the Lord God<sup>7</sup> made the heaven and the earth,<sup>8</sup>

5. And every plant of the field<sup>9</sup> before it sprang up in the earth, and every herb of the field before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the ground.

6. But a spring<sup>10</sup> rose out of the earth, watering all the surface of the earth.

7. And the Lord God formed man of the slime of the earth:<sup>11</sup> and breathed into his face<sup>12</sup> the breath of life, and man became a living being.<sup>13</sup>

8. And the Lord God had planted<sup>14</sup> a paradise of pleasure<sup>15</sup> from the beginning:<sup>16</sup> in which He placed the man<sup>17</sup> whom He had formed.

9. And the Lord God brought forth of the earth all manner of

Deut. 5: 14; Heb. 4: 4. The power of God is still manifested in the individuals of each species produced conformably to His laws, and with His blessing. "My Father," says Christ, "worketh until now: and I work." John 5: 17.

<sup>4</sup> The seventh day was set apart from the beginning to commemorate the creation; whence the division of time into seven days generally prevailed, which is a strong presumptive evidence of primitive tradition conformable to the Mosaic narrative. It does not, however, appear that the strict Sabbatical observance was then made obligatory.

<sup>5</sup> The noun is repeated according to the simplicity of ancient style.

<sup>6</sup> H. is here used to mark the origin of all things as just given, or the further details about to be narrated.

<sup>7</sup> יהוה אלהים. The name revealed to Moses at the burning bush is here for the first time employed, in conjunction with that hitherto used. The former is in the singular number, whilst the latter is plural: which combination serves to confirm the idea of Divine unity in a plurality of persons. It is rendered by P. JEHOVAH; but Geddes, Walton, and others, considers this as barbarous. Capell thinks it should be pronounced JAHVA. The translator of Gerlach reads: JAHAVEN.

<sup>8</sup> H. inverts. Sam. V.

<sup>9</sup> God made every plant and herb, nature having no power to produce them until He commanded that they should spring forth. No rain had yet fallen to fertilize the earth: no man had yet labored in its cultivation. The sacred writer wishes us to understand that the natural productions all originate in the will and law of the Creator.

<sup>10</sup> Geddes maintains that H. means a spring, or fount of water, such as is well expressed by V. "fons," rather than "a mist." P. Whilst denying that rain had yet fallen, the sacred writer thought proper to remark that a stream of water issued from the earth itself. He did not mean to exclude all irrigation, but such as afterwards existed.

<sup>11</sup> Clay was used for the formation of the human body, the Almighty so choosing, that we may be constantly reminded of the lowliness of our origin.

<sup>12</sup> H. P. "Nostrils." The breathing of God must not be materially understood, since He is a pure Spirit. It is meant to denote His action, by which He imparted life to organized matter.

<sup>13</sup> 1 Cor. 15: 45. Man became animated, and like to God, by the faculties of his soul, especially intelligence and free-will.

<sup>14</sup> God is said to have planted a garden, because He made the trees spring forth which adorned it.

<sup>15</sup> H. P. "In Eden." This term signifies delight, but appears to be here a proper name. *Infra* 4: 16; Kings 19: 12, 13; Isaiah 37: 12. V. gives its signification, as in many other places it translates proper names. Xenophon states that the parks or gardens of the Persian kings were called *παράδεισος*.

<sup>16</sup> H. P. "Eastward."

<sup>17</sup> It does not hence follow that Adam was created elsewhere.

trees,<sup>18</sup> fair to behold, and pleasant to eat of: the tree of life<sup>19</sup> also in the midst of paradise: and the tree of knowledge<sup>20</sup> of good and evil.

10. And a river went out of the place of pleasure to water paradise,<sup>21</sup> which is thence divided into four heads.<sup>22</sup>

11. The name of one is Phison: it is that which compasseth all the land of Hevilath, where gold is.<sup>23</sup>

12. And the gold of that land is very good: there is found bdellium and the onyx stone.

13. And the name of the second river is Gehon: the same which compasseth all the land of Ethiopia.<sup>24</sup>

14. And the name of the third river is Tigris: the same passeth by Assyria.<sup>25</sup> And the fourth river is Euphrates.

15. And the Lord God took the man, and put him in the paradise of pleasure,<sup>26</sup> to dress it<sup>27</sup> and to keep it.<sup>28</sup>

16. And He commanded him,<sup>29</sup> saying: Of every tree of paradise thou mayst eat:<sup>30</sup>

17. But<sup>31</sup> of the tree of knowledge of good and evil<sup>32</sup> thou shalt not eat: for on whatever day thou shalt eat of it, thou shalt surely die.<sup>33</sup>

<sup>18</sup> All trees, and every production which we call natural, spring forth in virtue of a Divine law, which renders nature fruitful.

<sup>19</sup> The fruit of the tree of life imparted nourishment and strength above every other, and preserved life. This tree is said to have been in the midst of the garden; which is a Hebraism for "in the garden."

<sup>20</sup> It is so called because the experimental knowledge of evil resulted from the eating of the fruit.

<sup>21</sup> The situation of paradise is uncertain: a vast region was called Eden.

<sup>22</sup> The description of the course of the rivers may have been taken from some ancient record; since it is probable that great changes took place at the deluge, which must have rendered it difficult to trace them even in the time of Moses. The Euphrates alone retains its name. Huet was of opinion that paradise was situated on the canal of the Tigris and Euphrates, at their junction, and that these rivers, on separating, are called Phison and Gehon. Moderns more generally think Phison to be the Phasis, now called Rioni, which rises in Mount Caucasus, and, passing through Colchis, empties into the Black Sea. The Araxes, which rises near Arzerum, in Armenia, and empties into the Caspian Sea, is thought to be Gehon. The Tigris is admitted to be the other river, styled Kiddekel in the text.

<sup>23</sup> This may be understood of Colchis, which was celebrated by the ancients for its gold and precious stones. Strabo 15: 499; Pliny 87: 5.

<sup>24</sup> כוש is employed with great latitude. It may here denote those who dwelt on the Araxes, probably the Scythians. Diodorus 1: 2; Herodotus 1: 201.

<sup>25</sup> Assyria was taken sometimes in a more restricted sense, sometimes for a vaster region. V. "Vadit contra Assyrios." The place of their abode is meant. Grotius remarks, that *κατέναντι contra* is often taken for *in sight of*.

<sup>26</sup> The terms may be understood of the placing of man in the garden at the moment of his creation. v. 8.

<sup>27</sup> Occupation, although not laborious, was assigned to man from the beginning.

<sup>28</sup> It may have been necessary to guard it against beasts.

<sup>29</sup> God would exercise his authority, and receive a mark of submission and dependence from His intelligent creature. The command given was a simple one, suitable to the condition of man in that state, and easy to be fulfilled. It was in order that God should be acknowledged as owner and Lord of all things, by man's abstaining from that which He forbade to be used.

<sup>30</sup> H. implies liberty to eat of the fruit generally.

<sup>31</sup> H. "And," often has a disjunctive force.

<sup>32</sup> The tree was so designated from the consequences attached to abstinence, or to the eating of the fruit. There is no reason for believing that there was any special virtue or evil in it.

<sup>33</sup> At the moment of eating of the fruit, the penalty of death was incurred: man became mortal. St. Jerome, *quæst. in Gen.* The soul lost, at the same time, the life of grace.

18. And the Lord God said: It is not good for man to be alone:<sup>34</sup> let Us make him a help like to himself.

19. And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air,<sup>35</sup> brought them to Adam<sup>36</sup> to see what he would call them:<sup>37</sup> for whatever Adam called any living creature, the same is its name.<sup>38</sup>

20. And Adam gave names to all the beasts, and all the fowls of the air, and all the cattle of the field: but for Adam a helper like himself<sup>39</sup> was not found.

21. Then the Lord God cast a deep sleep<sup>40</sup> upon Adam: and when he was fast asleep, He took one of his ribs, and filled up flesh for it.

22. And the Lord God built the rib which He took from Adam into a woman,<sup>41</sup> and brought her to Adam.<sup>42</sup>

23. And Adam said: This now is bone of my bones, and flesh of my flesh:<sup>43</sup> she shall be called Woman, because she was taken out of man.<sup>44</sup>

24. Wherefore a man shall leave father and mother, and shall cleave to his wife:<sup>45</sup> and they shall be two<sup>46</sup> in one flesh.<sup>47</sup>

<sup>34</sup> It was not suitable for the first man to be alone, since he was charged to propagate his race: but in the present state of the world, "it is good for man not to touch woman." 1 Cor. 7:1. The general propagation of the human race is not impeded, much less endangered, by the continence of individuals.

<sup>35</sup> From a previous passage, it may be inferred that the fowl had come forth from the waters; but the earthly element was employed in their formation.

<sup>36</sup> God caused the animals to pass in review before Adam. It is probable that they were originally more domestic, and not estranged from man.

<sup>37</sup> This does not imply curiosity in God, who foresees all things, and to whom nothing can be strange. There was no one as yet to whom Adam could communicate the names of the animals; but he perceived their distinguishing traits, and fixed in his mind their appellations. Language, as well as understanding, was divinely imparted to him.

<sup>38</sup> The names appear to have been the same, at least in substance, down to the time of Moses. This, favors the opinion that Hebrew, or a still simpler form of speech, was the original language. Molitor says: "It is sufficient to acknowledge the inspiration of the Bible, for us to be obliged to confess that the language in which it is written is a faithful, though earthly, image of the speech of paradise." See Wiseman, *Lectures on Science and Religion*, Lect. I.

<sup>39</sup> Adam saw among the animals none in shape and intelligence like to himself, with which he could associate.

<sup>40</sup> A trance, in which he lost all consciousness.

<sup>41</sup> God made woman of the rib of man, that her origin might endear her to him, and that she might be dependent on him. We need not inquire whether the matter of the rib was expanded by Divine power, or whether other matter was united with it. The works of God are not to be scanned by human infirmity.

<sup>42</sup> P. "Unto the man." H. is the same as in the preceding member.

<sup>43</sup> 1 Cor. 11:9. Although unconscious of the operation whilst it took place, he easily recognizes his own flesh and bone in the woman.

<sup>44</sup> H. contains a striking allusion. Woman is called *אִשָּׁה* from *אִישׁ*, which signifies man.

<sup>45</sup> H. "Woman."

<sup>46</sup> The text has not "two," which, however, is in Syr., Sept., and in four places of the New Testament. Matt. 19:5; Mark 10:8; 1 Cor. 6:16; Eph. 5:31. Adam Clarke observes, "that this is the genuine reading, I have no doubt."

<sup>47</sup> The conjugal union is simply and strongly declared. The plainness of ancient manners allowed

25. And they were both naked, Adam<sup>43</sup> and his wife: and they were not ashamed.<sup>49</sup>

## CHAPTER III.

THE SERPENT'S CRAFT. THE FALL OF OUR FIRST PARENTS. THEIR PUNISHMENT.  
THE PROMISE OF A REDEEMER.

1. Now the serpent was more subtle than any of the beasts of the field which the Lord God had made.<sup>1</sup> And he said to the woman:<sup>2</sup> Why hath God commanded you not to eat of every tree of paradise?

2. And the woman answered him:<sup>3</sup> Of the fruit of the trees which are in paradise we do eat:<sup>4</sup>

3. But<sup>5</sup> of the fruit of the tree which is in the midst of paradise God hath commanded us not to eat:<sup>6</sup> and not to touch it,<sup>7</sup> lest we die.<sup>8</sup>

4. And the serpent said to the woman: No, ye surely shall not die.<sup>9</sup>

5. For God doth know that on whatever day ye shall eat thereof,<sup>10</sup> your eyes shall be opened: and ye shall be as God:<sup>11</sup> knowing good and evil.<sup>12</sup>

this expression; which was even necessary, in order to guard against the error of those who might brand it as impure and sinful. Adam spoke under divine inspiration, on which account his words are ascribed to God. Matt. 19:4.

<sup>43</sup> P. "The man." V. Inserts: "Scilicet," which is understood.

<sup>49</sup> There is nothing shameful in the human form. The shame which we experience arises from the passions to which we are subject, in consequence of the original sin. This alone accounts for that feeling which is common to all mankind.

<sup>1</sup> The subtlety of the serpent seems here to mean the craft with which Satan invested it as an instrument of seduction. "The old serpent, which is the Devil and Satan," was the principal actor. Apoc. 20:2. Of him St. Paul says: "The serpent deceived Eve by his craft;" 2 Cor. 11:3.

<sup>2</sup> The serpent had no natural power of speech. Satan formed the sounds in the air, using its tongue as an instrument.

<sup>3</sup> The woman enters into conversation, as if she were not startled at the strange address.

<sup>4</sup> H. "We will eat;" that is, we are allowed to eat of all, with one exception. P. "We may eat."

<sup>5</sup> ¶ is here equivalent to: "But."

<sup>6</sup> The text is in the second person.

<sup>7</sup> This is only the development of the prohibition. The plucking of the fruit in order to eat it was forbidden.

<sup>8</sup> This does not imply doubt. Death was certainly to follow the transgression.

<sup>9</sup> The assurance given by the tempter was of no account. "He is a liar, and the father thereof." John 8:44.

<sup>10</sup> H. ¶ It is better to omit it in English.

<sup>11</sup> ELOHIM. L. "It is the same term as is rendered God in the beginning of the ver<sup>se</sup>." Sept. *Scot*, V. *dii*. The tempter promised to Eve and Adam knowledge of a high order, like that of God.

<sup>12</sup> Man's knowledge of evil, being experimental, is attended with misery and moral degradation.

6. And the woman saw that the tree was good to eat,<sup>13</sup> and fair to the eyes, and delightful to behold:<sup>14</sup> and she took of the fruit thereof, and did eat, and gave to her husband, and he did eat.<sup>15</sup>

7. And the eyes of them both were opened:<sup>16</sup> and when they perceived themselves to be naked,<sup>17</sup> they sewed together fig-leaves,<sup>18</sup> and made themselves aprons.

8. And when they heard the voice<sup>19</sup> of the Lord God walking in paradise<sup>20</sup> in the cool of the day,<sup>21</sup> Adam and his wife hid themselves from the presence of the Lord God,<sup>22</sup> amidst the trees of paradise.<sup>23</sup>

9. And the Lord God called Adam, and said to him: Where art thou?<sup>24</sup>

10. And he said: I heard Thy voice in paradise; and I was afraid, because I am naked, and I hid myself.<sup>25</sup>

11. And He said to him: And who hath told thee that thou art naked, but that thou hast eaten of the tree of which I commanded thee that thou shouldst not eat?<sup>26</sup>

12. And Adam said: The woman, whom Thou gavest<sup>27</sup> me to be my companion, gave me of the tree, and I did eat.<sup>28</sup>

<sup>13</sup> From the appearance of the fruit the woman judged that it was excellent food, as it was beautiful to the eye. She looked on it wishfully, and thus gave occasion to the increase of the temptation. Eccl. 25 : 33.

<sup>14</sup> P. "A tree to be desired to make one wise." R. thinks that it is a repetition, under a new form, of what precedes. See 1 Kings 25 : 3. Sam., Syr., Ar., Sept., favor this view.

<sup>15</sup> It is not easy to understand, how Adam, whose mind was full of light, and whose will was as yet robust, could entertain the temptation. St. Paul says: "Adam was not seduced; but the woman being seduced, was in transgression." 1 Tim. 2 : 14. He, however, sinned the more grievously, as he abused higher gifts.

<sup>16</sup> Their eyes were open before; but the disorder which now startled them did not exist.

<sup>17</sup> They now perceived the disorder of rebellious nature. "God made man right." Eccl. 7 : 30. "Man, when he was in honor, did not understand: he is compared to senseless beasts, and is become like to them." Ps. 48 : 13.

<sup>18</sup> The fig leaf is large and thick.

<sup>19</sup> H. is used of any sound. Thunder is called the voice of God, and the term rendered "walking" is applicable to the progress of sound; but its use, in the form here employed, determines its reference to God.

<sup>20</sup> It may be that steps were heard as of one walking in the garden, or that the rustling of the leaves, agitated by the breeze, was accompanied by some noise from on high, as if one were passing on the tops of the trees. St. Chrysostom remarks, that "God spoke familiarly to men in early times; but when the whole human race became estranged from Him, he communicated with them by writing, as to persons afar off." Hom. 2 in Gen.

<sup>21</sup> "The wind of the day"—the evening breeze. Sentence was pronounced on the same day, conformably to the threat.

<sup>22</sup> Adam sought to hide himself, apprehending that God would manifest Himself, and call him to account.

<sup>23</sup> H. "The tree:" it is put for trees generally.

<sup>24</sup> God addresses Adam, as if inquiring; although all things lie open to Him.

<sup>25</sup> Adam was seized with terror, feeling that his shame was a consequence of his sin.

<sup>26</sup> These inquiries are directed to make Adam more sensible of his transgression.

<sup>27</sup> H. "Whom thou gavest with me."

<sup>28</sup> Adam casts the blame on the woman, and indirectly on God, who gave him so dangerous a companion.

13. And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me,<sup>29</sup> and I did eat.

14. And the Lord God said to the serpent:<sup>30</sup> Because thou hast done this thing, thou art cursed<sup>31</sup> above all cattle, and beasts of the earth: upon thy breast shalt thou go,<sup>32</sup> and dust shalt thou eat all the days of thy life.<sup>33</sup>

15. I will put enmity<sup>34</sup> between thee and the woman,<sup>35</sup> and between thy seed<sup>36</sup> and her seed:<sup>37</sup> she<sup>38</sup> shall crush<sup>39</sup> thy head, and thou wilt lie in wait<sup>40</sup> for her heel.

16. To the woman also He said: I will multiply thy pains in child-bearing:<sup>41</sup> in pain shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.<sup>42</sup>

<sup>29</sup> The woman is prompt in excuse, pleading the wiles of the serpent.

<sup>30</sup> In addressing the serpent, God makes known to the man and woman His determination to brand it as the instrument of Satan.

<sup>31</sup> God shows His hatred of sin, by involving, in its penalties and consequences, irrational animals, which cannot contract moral guilt.

<sup>32</sup> It is not improbable that this serpent had hitherto climbed trees. In punishment it must henceforth trail along the ground. If it originally so moved, its natural habits were thenceforth penal.

<sup>33</sup> The serpent feeding on insects as it trails along, may be said to eat the dust.

<sup>34</sup> The disgust and horror which men entertain for serpents do not sufficiently explain this prediction, since they have equal or greater horror for many other animals. The enmity here spoken of is a deeper and stronger feeling of the woman towards the serpent, or rather the demon of whom the serpent was the instrument, and of her seed, Christ our Redeemer, towards the workers of evil, the brood of the serpent. Matt. 3: 7.

<sup>35</sup> The woman is not Eve only, or principally, although she no doubt detested the tempter, the occasion of her fall; but Mary, the mother of Him who came to repair the ruin.

<sup>36</sup> The various kinds of snakes are not surely meant: but the wicked who act under Satanic influence, and are therefore regarded as his children. John 8: 44.

<sup>37</sup> The seed of the woman is mankind, but in a stricter and special sense it is Christ. The dragon, or fiery serpent, watched to devour her child as soon as it was born. Apoc. 12: 4.

<sup>38</sup> H. אִתָּךְ. P. "It." V. "Ipsa." Two MSS. 227, 329 K. read as V. Grotius says: "Sensu non malo." The pronoun in the feminine gender is written אִתָּךְ, but the learned recognize it as a characteristic of very ancient style that it was written as the masculine. The verb, however, is masculine, and the text is applied by St. Irenæus to Christ as "the seed predestined to trample under foot the seed of the serpent." 1. 3 *adv. hæc.* c. 38.

<sup>39</sup> P. "Bruise." פָּצַע means to strike, or crush. The Redeemer was foretold as destined to crush the head of the serpent, to repress his power, and rescue man from his grasp. St. Leo writes: "The Almighty and Merciful Lord, whose nature is goodness, whose will is power, whose work is mercy, as soon as the malignity of the Devil inflicted death on us by the poison of his envy, at the very commencement of the world, through His clemency pointed out the remedies for restoring mankind, denouncing to the serpent, that seed would arise from the woman, which should crush by His power the pride of its noxious head; namely, that Christ would come in the flesh, the God-man, who, being born of the Virgin, by His undefiled birth would condemn the destroyer of the human race." *Serm. 2 de Nativ.*

<sup>40</sup> H. is the same, but Sept., V., vary the translation, as the heel suggests rather an insidious attack. Some MSS., Sept., which Grotius prefers, have *τετραχῆς*, "thou shalt bite:" instead of *τηρησῆς*, "thou shalt lie in wait." Vat.

<sup>41</sup> By *hendyadis* the pains of parturition are expressed. In a state of innocence, if conjugal intercourse should exist, as seems probable, parturition might have been free from pain, in consequence of the natural vigor of the human constitution. It is now penal, on account of the share of the woman in the original transgression. Animals generally do not experience pain in parturition, as Aristotle remarks. *Hist. anim.* 7. 9.

<sup>42</sup> 1 Cor. 14: 34. The woman desires the society of her husband, notwithstanding the power of a master which he exercises over her. *Infra* 4: 7; Cant. 7: 10.

17. And to Adam He said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee not to eat, cursed is the earth in thy work:<sup>43</sup> with toil<sup>44</sup> shalt thou eat of it all the days of thy life.

18. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth.

19. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.<sup>45</sup>

20. And Adam called the name of his wife Eve:<sup>46</sup> because she was the mother of all the living.<sup>47</sup>

21. And the Lord God made<sup>48</sup> for Adam and his wife garments of skins, and clothed them.

22. And He said: Behold, Adam<sup>49</sup> is become as one of Us,<sup>50</sup> knowing good and evil: now therefore lest he put forth his hand, and take also of the tree of life, and eat, and live forever.<sup>51</sup>

23. And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.<sup>52</sup>

24. And he cast out Adam: and placed before the paradise of pleasure Cherubim, and a flaming sword, turning every way, to keep the way of the tree of life.<sup>53</sup>

<sup>43</sup> H. P. "For thy sake." Sept. *ἐν τοῖς ἐργοῖς σου*. V. "In opere tuo." Geddes observes that it is no inept reading. Sam., Syr., Ar., II.

<sup>44</sup> We do not know of any general change in the surface of the earth immediately consequent on the transgression; but the banishment of Adam from the garden of Eden put him under the necessity of cultivating a less grateful soil. P. "In sorrow." D. "With much toiling." L. "In pain." V. "In laboribus."

<sup>45</sup> This clause is used by the Church in the ceremony of laying on of ashes on penitents, to remind them of their origin and end.

<sup>46</sup> חַוָּה. "Life." This name was given to the first woman, probably on the birth of her first child. It is mentioned here that the threat of death may not be understood to imply the extinction of the human race. Mary, the mother of our Redeemer, is, in a higher sense, the mother of all living. "As the former was led astray to abandon God, so she was persuaded to obey God, that the Virgin Mary might become the advocate of the Virgin Eve. And, as the human race was devoted to death through a virgin, it is saved through a virgin." St. Irenæus, l. 5, c. 19, *adv. hæ.*

<sup>47</sup> Every living being of the human family is derived from Eve.

<sup>48</sup> God may be said to have made those garments, having directed or impelled Adam to make them.

<sup>49</sup> The text has the article, which is not prefixed to a proper name. P. "The man."

<sup>50</sup> This is evidently ironical. God is pleased thus to set forth, in a striking manner, the delusive character of the hopes held out by the tempter. The text indicates the plurality of Persons in the Divine Nature, since it cannot be considered as addressed to others. It is the manifestation of the Divine thought.

<sup>51</sup> It was not possible for fallen man to escape death; but God, in part execution of the decree passed against him, removes him far away from the tree, the fruit of which was designed to preserve life. The sentence is imperfect, as in sudden and strong expressions of feeling, or determination. The motive is stated, whilst the determination is suppressed: but its execution is immediately related, namely, the placing of cherubim with flaming swords at the entrance of paradise, to leave no hope of return.

<sup>52</sup> Adam had been originally charged to dress the garden; but hard labor on a less genial soil was now his lot.

<sup>53</sup> The cherubs, as represented in vision, seem to have been a compound of the human form with those

## CHAPTER IV.

## THE HISTORY OF CAIN AND ABEL.

1. AND Adam knew Eve his wife: and she conceived and brought forth Cain, saying: I have gotten a man through God.<sup>1</sup>

2. And again she brought forth<sup>2</sup> his brother Abel: and Abel was a shepherd, and Cain a husbandman.

3. And it came to pass,<sup>3</sup> after many days,<sup>4</sup> that Cain offered,<sup>5</sup> of the fruits of the earth, gifts to the Lord.

4. Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel and to his offerings.

5. But to Cain and his offerings he had no regard:<sup>6</sup> and Cain was exceedingly angry, and his countenance fell.

6. And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

7. If thou do well, shalt thou not receive?<sup>7</sup> but if ill, shall not sin

of an ox, lion, and eagle, and were used as symbolical. Ezek. 1:5; 10:15. Angels were the Divine agents in the manifestation of Paradise, which, probably, consisted in a fiery emission. This display filled with terror the exiled sinners.

<sup>1</sup> אִישׁ אֶתִּיהוָה. "A man from God." Luther fancied that Eve mistook the infant for the promised Redeemer. אֶת ordinarily marks the objective case, but here seems to have the force of a preposition, as also *infra*, v. 22. The name used for God is the same as in this verse throughout the history of Cain and Lamech.

<sup>2</sup> Lit. "She added to bring forth"—a familiar Hebraism for "again."

<sup>3</sup> Lit. "It was."

<sup>4</sup> Lit. "At the end of days." P. "In process of time." R. thinks it means a year. See Lev. 25:29. It is an Oriental phrase even at the present day.

<sup>5</sup> The terms signify the bringing forward of an offering. Heb. 11:4. This is the first instance recorded of gifts made by men to God in acknowledgment of benefits received from Him, and of His supreme dominion. כִּנְחָה is here applied to the offerings of Cain and Abel. It is not clear that sacrifice was offered, as it is not probable that animals were slain at a time when it was not yet permitted to eat of their flesh, which act was usually the completion of the sacrifice. Grotius thinks that the fleece and milk were offered. חֵלֶב translated "fat," may be rendered milk.

<sup>6</sup> Favorable regard and acceptance are meant. St. Jerome, after Theodotion, conjectures that God manifested His good pleasure by sending fire from on high. "God giving testimony to His gifts." Heb. 11:4.

<sup>7</sup> The lifting up of the countenance, or joy, is pointed to in the text. V. understands it of being rewarded: "Replies." Sept. "If thou offer rightly, and divide not rightly, thou sinnest." This supposes that Cain withheld a portion of the offering. The text is the cross of critics. Chal. "If thou do thy works well, wilt it not be pardoned? and if thou do not, is not thy sin reserved to the day of judgment, when vengeance will be taken if thou be not converted; but if thou be converted, pardon will be granted." Syr. "Behold, if thou do well, thou wilt receive recompense; but unless thou do well, sin lieth at thy gate: thou wilt turn towards it, and it shall rule over thee." Ar. paraphrases: "If thou do well, wilt thou not be rewarded? but if thou do not well, sin is lying in wait whithersoever thou goest, but its control belongeth to thee, and thou shalt rule over it by free choice."



forthwith be present at the door?<sup>8</sup> but the lust of it shall be under thee,<sup>9</sup> and thou shalt have dominion over it.

8. And Cain said to Abel his brother: Let us go forth abroad.<sup>10</sup> And when they were in the field, Cain rose up against Abel his brother, and slew him.

9. And the Lord said to Cain:<sup>11</sup> Where is Abel thy brother? And he answered: I know not:<sup>12</sup> am I my brother's keeper?<sup>13</sup>

10. And He said to him: What hast thou done? the voice of thy brother's blood crieth to Me from the earth.<sup>14</sup>

11. Now therefore cursed shalt thou be<sup>15</sup> upon the earth, which hath opened its mouth, and received the blood of thy brother from thy hand.

12. When thou shalt till it, it shall not yield to thee its fruit:<sup>16</sup> a fugitive and a vagabond shalt thou be upon the earth.

13. And Cain said to the Lord: My iniquity is greater than to deserve pardon.<sup>17</sup>

14. Behold Thou dost cast me out this day from the face of the earth:<sup>18</sup> and from Thy face<sup>19</sup> I shall be hidden, and I shall be a

<sup>8</sup> The term expresses the posture of an animal crouched as in repose. As the verb is masculine, and the noun feminine, Geddes contends that they cannot be made to agree, and translates it: "Hast thou sinned? Cease, &c." Dathe, however, and R. observe, that this change of gender is not unusual.

<sup>9</sup> This is the same phrase as is used to express the desire which woman has of man's society, and the control which man exercises over her. St. Chrysostom, after Sept., understands it of Abel, as if his submission to the dominion of Cain, as eldest brother, was declared: the Hebrew *affixes* being in the masculine gender. Syr. says that Cain will turn towards sin, which will rule over him; intimating that its punishment will overtake him.

<sup>10</sup> The words, as given in Sam., Syr., Sept., V., contain an invitation to go out into the fields, which, however, is wanting in Chald., Ar., and a Latin MS. of the ninth century, mentioned by De Long, *Andegari Bibl. S. Albini Ord. S. Benedict cod. 1, 2.* Gesenius maintains them to be genuine: but Eichhorn regards them as an interpolation. Adam Clarke objects to P.: "Not talked, for this construction the word cannot bear without great violence to analogy and grammatical accuracy."

<sup>11</sup> In that early age, the Deity frequently manifested Himself. This occasion was an important one. The first murder—the murder of a brother—deserved to be strongly reprobated. The murderer should be made sensible that, even in the most sequestered spot, where every human witness is removed, God watches that blood be not spilt with impunity. Wisdom 10:3; Matt. 23:35; 1 John 3:12; Jude 11.

<sup>12</sup> Falsehood uttered to God is madness. Could Cain hope to deceive Him?

<sup>13</sup> Insolence like this is incredible: but blindness follows hardness of heart.

<sup>14</sup> This is an eloquent expression of the appeal, which is implicitly made to Divine justice. The blood that sinks into the earth speaks in tones that reach the highest heavens.

<sup>15</sup> These words are marked in the text as separated from those which follow.

<sup>16</sup> Barrenness is to mark the soil where Cain is to labor henceforward. The curse which his crime draws on him affects even the ground on which he treads. He will flee away to a desert spot, where, still agitated by the furies of his evil conscience, he shall be unable to cultivate the soil successfully.

<sup>17</sup> Syr., Chald., Ar., Sept., Sam. P. "My punishment is greater than I can bear." Clarke prefers the marginal reading, which is conformable to V. Cain, terrified by the enormity of his crime, yields to despair.

<sup>18</sup> From the land where the crime was perpetrated.

<sup>19</sup> Cain would fain hide himself from the Divine sight; but he knows that he must remain exposed to the All-searching eye.

vagabond and a fugitive<sup>20</sup> on the earth: every one, therefore, who findeth me, will kill me.<sup>21</sup>

15. And the Lord said to him: No, it shall not be so:<sup>22</sup> but whoever killeth Cain, shall be punished seven-fold.<sup>23</sup> And the Lord set a mark<sup>24</sup> upon Cain, that whoever found him should not kill him.

16. And Cain went out from the presence of the Lord,<sup>25</sup> and dwelt as a fugitive on the earth<sup>26</sup> at the east side of Eden.

17. And Cain knew his wife,<sup>27</sup> and she conceived and brought forth Henoch: and he built a city,<sup>28</sup> and called it by the name of his son Henoch.

18. And Henoch begot Irad, and Irad begot Maviahel, and Maviahel begot Mathusael, and Mathusael begot Lamech:

19. Who took two wives:<sup>29</sup> the name of the one was Ada, and the name of the other Sella.

20. And Ada brought forth Jabel: who was the father of such as dwell in tents,<sup>30</sup> and of herdsmen.<sup>31</sup>

21. And his brother's name was Jubal: he was the father of those who play upon the harp and the organ.<sup>32</sup>

22. And Sella brought forth Tubalcain,<sup>33</sup> who was an artificer<sup>34</sup> in

<sup>20</sup> Lit. "Trembling and wandering."

<sup>21</sup> He feels that he deserves death, and he views every one as the probable avenger of his brother. Hitherto no mention has been made of any other men but Abel and Cain, with their parents; but many other children had been born to Adam, who "begot sons and daughters" not specially named in the sacred text. Abel was slain nearly one hundred and thirty years after the creation of Adam, as we may gather from the birth of Seth at that period, who was given to console the afflicted parents for the death of their loved child. Some suppose that the human family may have already numbered one hundred thousand members: others reduce it to twelve hundred.

<sup>22</sup> Sept., V., read נִלָּח, instead of the present reading לָח. Syr. favors the former reading.

<sup>23</sup> Lest men should take on them to exercise vengeance, God forbade it under the severest penalties.

<sup>24</sup> What this sign was is unknown. Some think that God vouchsafed to Cain a token of His protection.

<sup>25</sup> Cain went from the place where God had manifested Himself: "from the face of God."

<sup>26</sup> P. "Land of Nod." H. is rendered in anc. vers. as a proper name. St. Jerome understands it as expressing the wandering and unsettled state of Cain. See *quest. in Genes.*

<sup>27</sup> No mention has been hitherto made of the birth of any daughter to Eve, although doubtless several were born. Cain took one of them for wife, as was lawful from the necessity of propagating the race.

<sup>28</sup> Cain, although not altogether stationary, built a city, which he called by the name of his son. Strabo 2: 192, and Pliny 6: 10, 12, make mention of a Caucasian people so called. Cain may have had many sons and daughters, with a large number of their descendants, when he undertook to build. The Scripture records the birth only of the more conspicuous. It is by no means certain that Henoch was his first son, or that the building of the city was undertaken soon after his birth. There is a remarkable resemblance of names between several of the descendants of Seth and of Cain:—

Cain:	Enoch,	Irada,	Maviahel,	Mathusael,	Lamech.
Seth:	Enos,	Cainan,	Malaleel,	Jared,	Enoch, Mathusala, Lamech.

<sup>29</sup> He was the first to violate the original unity of marriage.

<sup>30</sup> The singular is put for the plural in the text. Up to the time of Jabel, tents were not used by the shepherds.

<sup>31</sup> H. means possession; but it is used of herdsmen. *Infra* 46: 34.

<sup>32</sup> Jubal introduced the use of wind and chord instruments of music.

<sup>33</sup> This name resembles Vulcan. It is not unlikely that the fables concerning him arose from traditions regarding this famous workman.

<sup>34</sup> V. "Malleator et artifex." Two terms are used for one.

every kind of copper and iron work. And the sister of Tubalcain was Nöema.

23. And Lamech said to his wives Ada and Sella : Hear my voice, ye wives of Lamech, hearken to my speech:<sup>35</sup> for I have slain a man<sup>36</sup> to the wounding of myself,<sup>37</sup> and a stripling<sup>38</sup> to my own bruising.

24. Seven-fold vengeance shall be taken for Cain : but for Lamech seventy times seven-fold.<sup>39</sup>

25. Adam also knew his wife again : and she brought forth a son, and called his name Seth, saying : God hath given me<sup>40</sup> another seed<sup>41</sup> for Abel whom<sup>42</sup> Cain slew.

26. To Seth also was born a son,<sup>43</sup> whom he called Enos : this man began<sup>44</sup> to call upon the name of the Lord.

## CHAPTER V.

THE GENEALOGY, AGE, AND DEATH OF THE PATRIARCHS, FROM ADAM TO NOE. THE TRANSLATION OF ENOCH.

1. THIS is the book of the generation<sup>1</sup> of Adam. In the day on which God created man, He made him to the likeness of God.

2. He created them male and female ; and He blessed them : and called their name Adam,<sup>2</sup> in the day when they were created.

<sup>35</sup> This form of address partakes of poetry.

<sup>36</sup> It is rendered interrogatively in Ar., as if Lamech undertook to dissipate the fears of his wives by asking them : was his offence in the double marriage as great as if he had slain a man ? Onkelos inserts a negation. Ar. implies it. Sam., Syr., Sept., support V., according to which, Lamech informs his wives of the death of a young man, whom he had slain in self-defence, or accidentally.

<sup>37</sup> H., Sept., V., appear to state, that the death was the occasion of a wound to Lamech ; but Sam., Syr., mean that by wounding he killed him.

<sup>38</sup> The youth is the same already spoken of as a man. It is usual in H. poetry to express the same idea in the two members of the sentence.

<sup>39</sup> From the vengeance denounced against any one who should kill Cain, although guilty of fratricide, Lamech infers that far greater punishment awaits the man who would take away his life, since his guilt was much less.

<sup>40</sup> In the text the allusion is plain.

<sup>41</sup> Other offspring.

<sup>42</sup> Lit. "For Cain slew him." The repeated use of the causal particle marks the simplicity of ancient style.

<sup>43</sup> A long interval of time elapsed ; but the sacred writer connects the facts.

<sup>44</sup> As the first tent-makers, herdsmen, smiths, and musicians have been named, so the first leader of public worship is now mentioned. God had received from the beginning homage and offerings from Cain and Abel ; but He was now publicly invoked in assemblies of men guided by Enos. P. "Then began men." Sept., V., refer it to Enos.

<sup>1</sup> A genealogical table. H. P. "Generations."

<sup>2</sup> The name was given to the first man ; but it was common thenceforward to every member of the human family.

3. And Adam lived a hundred and thirty years, and begot a son to his own image and likeness,<sup>3</sup> and called his name Seth.

4. And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

5. And all the time that Adam lived came to nine hundred and thirty years,<sup>4</sup> and he died.<sup>5</sup>

6. Seth also lived a hundred and five years, and begot Enos.

7. And Seth lived, after he begot Enos, eight hundred and seven years, and begot sons and daughters.

8. And all the days of Seth were nine hundred and twelve years, and he died.

9. And Enos lived ninety years, and begot Cainan.

10. After whose birth<sup>6</sup> he lived eight hundred and fifteen years, and begot 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 begot Malaleel.

13. And Cainan lived, after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

14. And all the days of Cainan were nine hundred and ten years, and he died.

15. And Malaleel lived sixty-five years, and begot Jared.

16. And Malaleel lived, after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17. And all the days of Malaleel were eight hundred and ninety-five years, and he died.

18. And Jared lived a hundred and sixty-two years, and begot Henoch.

<sup>3</sup> This manner of expression was used in regard to Adam created to the likeness of God. It here means the resemblance of Seth to his father, as man to man. *Supra* 1: 27; 9: 6; *Wisdom* 2: 23; *Eccli.* 17: 1.

<sup>4</sup> 1 Par. 1: 1. The extraordinary length of human life has appeared so incredible to some, that they have supposed the ancient year to have been much shorter than our own; but from the history of the deluge, it is easily seen that the years contained twelve months, and each month twenty-eight or more days. There is no reason to suppose, that in the same book, within a few chapters, the sacred writer uses a different mode of computation, without giving any notice of it to the reader. Even should we admit that the two narratives were originally by different authors, Moses, in adopting them, would not have failed to intimate the change of the mode of counting time. It should not seem wonderful, that whilst human nature was in its original vigor, and the primitive soil yielded wholesome food, and the atmosphere was probably free from noxious vapors, the life of man was extended to a period nine times as great as that which is now its utmost limit. The tradition of the long lives of the ancients is common to the heathens. Hesiod, among others, states that they lived a thousand years.

<sup>5</sup> This statement is full of emphasis. The longest life leads to death.

<sup>6</sup> H. P. "And Enos lived after he begat Cainan." V. expresses it briefly.

19. And Jared lived, after he begot Henoch, eight hundred years, and begot sons and daughters.

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

21. And Henoch lived sixty-five years, and begot Mathusala.

22. And Henoch walked with God:<sup>7</sup> and lived, after he begot Mathusala, three hundred years, and begot sons and daughters.

23. And all the days of Henoch were three hundred and sixty-five years.

24. And he walked with God, and was seen no more:<sup>8</sup> because God took him.<sup>9</sup>

25. And Mathusala lived a hundred and eighty-seven years, and begot Lamech.

26. And Mathusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

27. And all the days of Mathusala were nine hundred and sixty-nine years, and he died.

28. And Lamech lived a hundred and eighty-two years, and begot a son.

29. And he called his name Noe, saying: This same shall comfort us<sup>10</sup> for the<sup>11</sup> works and toil of our hands on the earth, which the Lord hath cursed.

30. And Lamech lived after he begot Noe, five hundred and ninety-five years, and begot sons and daughters.

31. And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.<sup>12</sup>

<sup>7</sup> Henoch lived in a manner pleasing to God. Eccli. 44 : 16.

<sup>8</sup> Lit. "He was not;" he ceased to be among men.

<sup>9</sup> God took him from among men in an extraordinary manner, without subjecting him to death. He was transported to a place of repose and happiness. Heb. 11 : 5.

<sup>10</sup> Sam., Syr., Ar., as also Onkelos, thus understand it. Sept. and St. Jerome explain it of repose. The term which signifies comfort, has an additional letter. An allusion to it may be implied. Grotius thinks that Sept. read: נֹחַ נֹחַ which he approves.

<sup>11</sup> Amidst the works. St. Jerome says, that Noe was so called, because the labors of men were superseeded by the deluge in his time, and thus repose was granted to the earth.

<sup>12</sup> They were born after Noe had attained to that age. The discrepancies between the number of years assigned to each of the antediluvians, according to H., Sam., Sept., respectively, are not easily adjusted. H. calculation is generally followed, although some think that it contracts the age of the world too much. No precise chronology is presented by the sacred writer; but from the ages assigned to the individuals in the series, a proximate calculation may be formed, which, however, differs according to the standard which is adopted. H. and V. give the following facts:—

1. Adam,	130	became a father, lived afterwards	800—his whole life	930
2. Seth,	105	"	"	807 " 912
3. Enos,	90	"	"	815 " 905
4. Cainan,	70	"	"	840 " 910
5. Malaleel,	65	"	"	830 " 895

## CHAPTER VI.

MAN'S SIN IS THE CAUSE OF THE DELUGE. NOE IS COMMANDED TO BUILD THE ARK.

1. AND after men began to multiply upon the earth, and daughters were born to them,<sup>1</sup>

2. The sons of God<sup>2</sup> seeing that the daughters of men<sup>3</sup> were fair, took to themselves wives of all whom they chose.

3. And God said: My spirit shall not remain<sup>4</sup> in man forever,<sup>5</sup> because<sup>6</sup> he is flesh, and his days shall be a hundred and twenty years.<sup>7</sup>

4. Now giants<sup>8</sup> were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men<sup>9</sup> of old,<sup>10</sup> men of renown.<sup>11</sup>

5. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,<sup>12</sup>

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6. Jared,	162 became a father, lived afterwards 800—his whole life 962				
7. Henoch,	65	"	"	300	" 365
8. Mathusalem,	187	"	"	782	" 969
9. Lamech,	182	"	"	595	" 777
10. Noe,	500	"	"	450	" 950
Down to the deluge,	100				
	<u>1656</u>				

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<sup>1</sup> The sacred writer speaks here of those who were the occasion of general corruption, as population increased.

<sup>2</sup> The descendants of Seth, who professed special devotion. Several of the ancients thought, that angels, in human form, had intercourse with women: but this is deservedly rejected.

<sup>3</sup> The descendants of Cain.

<sup>4</sup> V. is conformable to Sept., Syr., Chald. Sam., has *strive*, P. When, however, H. bears this meaning, it is generally followed by D<sup>y</sup>, as in Eccl. 6: 10. St. Jerome renders it to *judge*. Eichhorn says, that Onkelos gives the true meaning: "This wicked generation shall not abide before me forever."

<sup>5</sup> For an age—a long space.

<sup>6</sup> The ancient interpreters, and many of the moderns, believe H. to be compounded of a preposition, relative, and adverb, and translate it P.: "For that he also is flesh." Others derive it from a verb, and render it: "On account of their delinquency."

<sup>7</sup> The abridgment of human life is thought to be here intimated: or rather this period is assigned for the continuance of the actual state of things, to be succeeded by a deluge, in case of the impenitence of men. It appears that only a hundred years elapsed before the deluge took place, which St. Jerome ascribes to human wickedness: "Because men refused to do penance, God would not await the appointed time." *Quæst. in Gen.* Some, however, think that this announcement was made twenty years previously to the order for constructing the ark.

<sup>8</sup> The term signifies persons falling, or rushing with violence. The existence in early times of men of extraordinary strength and daring, was among the traditions of the heathens.

<sup>9</sup> The violent passions of the ungodly may, in some measure, account for the strength and excesses of their offspring. Their stature may have been much beyond the common size, which was, probably much greater than the modern. Profane history, and still more poetry, celebrate them.

<sup>10</sup> The times wherein they lived were ancient in regard to Moses.

<sup>11</sup> H. "of name."

<sup>12</sup> Such was the general and almost universal corruption. At all times men sought sensual gratification. *Infra* 8: 21; *Matt.* 15: 19.

6. It repented<sup>13</sup> Him that he had made man on the earth. And being grieved at heart,

7. He said: I will destroy from the face of the earth<sup>14</sup> man, whom I have created, man and beasts,<sup>15</sup> the creeping thing and the fowls of the air, for it repenteth Me that I have made them.<sup>16</sup>

8. But Noe found grace<sup>17</sup> before the Lord.<sup>18</sup>

9. These are the generations<sup>19</sup> of Noe: Noe was a just and perfect man<sup>20</sup> in his generations,<sup>21</sup> he walked with God.<sup>22</sup>

10. And he begot three sons, Sem, Cham, and Japheth.<sup>23</sup>

11. And the earth was corrupt before God,<sup>24</sup> and was filled<sup>25</sup> with iniquity.<sup>26</sup>

12. And when God had seen that the earth was corrupt (for all flesh<sup>27</sup> had corrupted its way upon the earth),

13. He said to Noe: The end of all flesh is come before me,<sup>28</sup> the earth is filled with iniquity through them, and I will destroy them with the earth.

14. Make thee an ark of timber<sup>29</sup> planks: thou shalt make rooms in the ark, and thou shalt pitch it within and without.

<sup>13</sup> H. P. "It repented the Lord." This marks how abominable in the Divine sight were the crimes of men. God had foreseen them, and He could not possibly repent of His own acts or decrees: but the sentence which He passed on the race, was such as if He deeply regretted the creation of man. Moses elsewhere tells us, that He is not as man, liable to change or repentance. Numb. 3: 19; 1 Kings 15: 10, 11, 29. The language here employed is figurative, and designed to signify the opposition of the prevarications of men to the holiness of the Divine Nature. V. "Tactus dolore cordis intrinsecus."

<sup>14</sup> This means the destruction of men from off the face of the earth. H. signifies to wipe off as one wipes a dish. See 4 Kings 21: 13.

<sup>15</sup> God exercises His supreme dominion in extending His sentence to irrational animals. The greatness of His anger is manifested in the general catastrophe, involving even them: and man is punished in their destruction, since they were created for his use.

<sup>16</sup> God is said to repent for having made the animals, because He is displeased at man, for whom they were made.

<sup>17</sup> Grace here means favor, acceptance. Doubtless he was supernaturally sanctified, and made acceptable.

<sup>18</sup> The Jews divided the five books of Moses into fifty-four sections, the first of which terminates here. A section was publicly read in the synagogue on each sabbath, since they had fifty-four sabbaths in their intercalated year, in which a month was added: in other years they reduced the lessons to fifty-two, by joining two lessons on two occasions.

<sup>19</sup> הַלְלוֹת. This means the genealogical tables, or list of descents. The term may extend to all the actions of life. This is the history of Noe: these are the events that regard him.

<sup>20</sup> The justice and perfection of Noe were such, that no serious fault could be laid to his charge.

<sup>21</sup> בְּדֶרֶכָיו. This regards rather the age in which he lived, than his own actions, and is so explained in Syr., Ar. It is, however, seldom used in the plural number in this sense.

<sup>22</sup> This signifies his attention to the Divine will and presence.

<sup>23</sup> The order of their birth is not apparent from this passage.

<sup>24</sup> The earth is said to be corrupted, on account of the crimes of men.

<sup>25</sup> The reality and magnitude of the corruption are thus expressed.

<sup>26</sup> H. P. "Violence." *Infra* v. 13.

<sup>27</sup> The corruption was general. All flesh is put by the figure *synecdoche* for all men.

<sup>28</sup> The end of all men is determined in the Divine council.

<sup>29</sup> This wood is thought to be like cypress. P. "Gopher-wood."

15. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.<sup>30</sup>

16. Thou shalt make a window<sup>31</sup> in the ark, and in a cubit shalt thou finish the top of it:<sup>32</sup> and the door of the ark<sup>33</sup> thou shalt set in the side: with lower, middle chambers, and third stories,<sup>34</sup> shalt thou make it.

17. Behold I will bring<sup>35</sup> the waters of a great flood upon the earth, to destroy all flesh, in which is the breath of life under heaven. All things which are in the earth shall be consumed.

18. And I will establish<sup>36</sup> My covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

19. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

20. Of fowls according to their kind, and of beasts in their kind, and of everything which creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

21. Thou shalt take unto thee of all food which may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

22. And Noe did all things which God commanded him.

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## CHAPTER VII.

NOE WITH HIS FAMILY GOES INTO THE ARK. THE DELUGE OVERFLOWS THE EARTH.

1. AND the Lord said to him: Go in, thou and all thy household<sup>1</sup>

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<sup>30</sup> The smallest cubit being of eighteen inches, the dimensions of the ark must have been vast, especially if the sacred, or the Egyptian cubit, both of which were nearly twenty-two inches, were the measure. It was 547 feet long, 92 feet broad, and 54 feet high. Dr. Arbuthnot calculates its capacity of storage at 81,062 tons.

<sup>31</sup> This appears to have been a skylight, or several skylights.

<sup>32</sup> The roof was to slope gently, so that the rise to the middle should be a cubit. L. "Thou shalt finish it above, to be one cubit broad."

<sup>33</sup> A place for a door.

<sup>34</sup> The noun is understood. The three stories were so arranged as to provide for order, cleanliness, and the proper management of the animals.

<sup>35</sup> The text has the participle, which here, as often elsewhere, has the force of the future.

<sup>36</sup> God vouchsafes to bind Himself, as it were, to protect His faithful servant, making a covenant with him.

<sup>1</sup> L.



into the ark: for thee I have seen just before me in this generation.<sup>2</sup>

2. Of all clean beasts take seven and seven,<sup>3</sup> the male and the female: but of the beasts which are unclean two and two, the male and the female.

3. Of the fowls of the air also seven and seven, the male and the female: that seed may be saved<sup>4</sup> upon the face of the whole earth.

4. For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance which I have made,<sup>5</sup> from off the face of the earth.

5. And Noe did all things which the Lord had commanded him.

6. And, he was six hundred years old, when<sup>6</sup> the waters of the flood overflowed the earth.

7. And Noe went in, and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

8. And of beasts clean and unclean, and of fowls, and of every thing which moveth upon the earth,

9. Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10. And after the seven days were passed, the waters of the flood overflowed the earth.

11. In the six hundredth year of the life of Noe, in the second month, on the seventeenth day of the month,<sup>7</sup> all the fountains of the great deep were broken up, and the floodgates of heaven were opened:<sup>8</sup>

12. And the rain fell upon the earth forty days and forty nights.

13. In the selfsame day<sup>9</sup> Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark:

14. They and every beast according to its kind, and all the cattle after their kind, and everything which moveth upon the earth accord-

<sup>2</sup> Age.

<sup>3</sup> The distinction of clean and unclean animals, before the Mosaic law, may have been taken from their habits, or their fitness or unfitness for sacrifice.

<sup>4</sup> That the various species might be preserved.

<sup>5</sup> This is particularly emphatic. God destroys His own work, because it is perverted and profaned.

<sup>6</sup> H. "And."

<sup>7</sup> The Jews began the year on the 22d September, so that the commencement of the deluge happened on the 6th November. The sacred year began in March. It was the year 1656, according to the Hebrew chronology.

<sup>8</sup> Heaven is represented as if closed up by bars, or sluices, which being removed, the waters rush forth in torrents. Seneca presents a similar idea of a deluge. l. 3, c. 27.

<sup>9</sup> H., which means *bone*, or substance, seems here employed to express the dawn.

ing to its kind, and every fowl according to its kind, all birds, and all that fly,<sup>10</sup>

15. Went in<sup>11</sup> to Noe into the ark, two and two of all flesh, in which was the breath of life.<sup>12</sup>

16. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord<sup>13</sup> shut him in.<sup>14</sup>

17. And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

18. For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.<sup>15</sup>

19. And the waters prevailed exceedingly<sup>16</sup> upon the earth: and all the high mountains under the whole heaven were covered.<sup>17</sup>

20. The water was fifteen cubits higher than the mountains which it covered.<sup>18</sup>

21. And all flesh was destroyed which moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.

22. And all things in which is the breath of life on the earth, died.

23. And it<sup>19</sup> destroyed all the substance which was upon the earth, both man and beast, and the creeping things and fowls of the air;

<sup>10</sup> H. "Every bird of every wing." P. "Of every sort." L. "Every bird,—everything that hath wings."

<sup>11</sup> It does not appear that the animals presented themselves instinctively. Noe selected from the numbers that came within his reach. The signs of the approaching catastrophe in the state of the atmosphere—clouds, thunder, and lightning, whirlwinds, and other disorders of the elements—may have impelled the affrighted animals to gather near the ark.

<sup>12</sup> Of all animals.

<sup>13</sup> The alternate use of the names of the Deity, in such immediate connection, is remarked. It is plain that the distinction observed in the first chapters is here entirely neglected.

<sup>14</sup> It was not unworthy of God to close the ark in such a manner as to protect His servant. We need not imagine any act but His will. V. *Deoris* need not be expressed.

<sup>15</sup> H. "On the face of the waters."

<sup>16</sup> H. "Greatly, greatly." This is a H. mode of expressing a superlative.

<sup>17</sup> The terms are as strong as could well be employed to declare the universality of the deluge, which the tradition of all nations, and the general appearance of the surface of the earth, concur to show. In no other supposition could it be necessary to preserve the animals in the ark. Cuvier unequivocally admits that the surface of the globe bears witness to a great and sudden revolution, the date of which cannot go back beyond five or six thousand years. *Discours sur les Révolutions du Globe*. Paris, 1830.

<sup>18</sup> Objections are sometimes made to the possibility of obtaining water in sufficient quantity to cover the surface of the earth, and to rise to so great a height above it. Moses points to two sources, the overflowing of the seas, and the continued fall of rain in torrents during forty days and nights. These two causes combined are abundantly sufficient to account for the effect. It is useless to conjecture, whether some natural phenomenon gave occasion to this deluge. Some conjecture that the axis of the earth was changed, so that the inclination of the ecliptic, at an angle of twenty-three and a half degrees with the equator, began at that time. Geddes, after giving the calculation of Sir Henry Englefield, observes: "The possibility of a universal deluge, then; of a deluge rising fifteen cubits above the highest mountains, can hardly be denied." *Critical Remarks*.

<sup>19</sup> L. "The flood." It is not unusual to refer to a nominative long preceding. v. 17.

and they were destroyed from the earth: and Noe only remained, and they who were with him in the ark.<sup>20</sup>

24. And the waters prevailed upon the earth a hundred and fifty days.

## CHAPTER VIII.

THE DELUGE CEASETH. NOE GOETH OUT OF THE ARK, AND OFFERETH A SACRIFICE.  
GOD'S COVENANT TO HIM.

1. AND God remembered<sup>1</sup> Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters abated.

2. The fountains also of the deep, and the floodgates of heaven, were shut up, and the rain from heaven was restrained.

3. And the waters returned from off the earth going and coming: and they began to abate after a hundred and fifty days.

4. And the ark rested in the seventh month, the seven and twentieth<sup>2</sup> day of the month, upon the mountains of Armenia.<sup>3</sup>

5. And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.<sup>4</sup>

6. And after forty days were passed, Noe opening the window<sup>5</sup> of the ark, which he had made, sent forth a raven:

7. Which went forth and did not return,<sup>6</sup> till the waters were dried up from off the earth.

8. He sent forth also a dove after him,<sup>7</sup> to see if the waters had now ceased from off the face of the earth.

9. But she not finding where her foot might rest, returned to him

<sup>20</sup> Wisdom 10: 4; Eccl. 39: 28. The entire destruction of human and animal life is most fully expressed in various forms. Eight human individuals only escaped, as St. Peter expressly says. 1 Peter 3: 20.

<sup>1</sup> God is said to remember, because He gave new tokens of favor.

<sup>2</sup> H. P. "Seventeenth day." Sept., V.

<sup>3</sup> H. P. "Ararat." It is believed to be a very high mountain of Armenia, southwest of Erivan.

<sup>4</sup> Noe had, no doubt, means of observing from some window or aperture.

<sup>5</sup> A breach.

<sup>6</sup> The raven fluttered about without re-entering the ark. Syr., Sept. say, that the raven did not return; whilst H., Sam., Ar. state, that it went to and fro—coming and going. St. Jerome read the negation. *Quæst. in Genesis.*

<sup>7</sup> H. P. "From him."

into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.

10. And having waited yet seven other days, he again sent forth the dove out of the ark.

11. And she came to him in the evening carrying in her mouth a bough of an olive tree, with green leaves.<sup>8</sup> Noe therefore understood that the waters were abated from off the earth.

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

13. Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened<sup>9</sup> upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the ground was dry.

14. In the second month, the seven and twentieth day of the month, the earth was dried.

15. And God spake to Noe, saying:

16. Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee.<sup>10</sup>

17. All living things which are with thee of all flesh, as well in fowls as in beasts, and all creeping things which creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it.<sup>11</sup>

18. So Noe went out, he and his sons, his wife, and the wives of his sons with him.

19. And all living things, and cattle, and creeping things which creep upon the earth, according to their kinds, went out of the ark.

20. And Noe built an altar to the Lord:<sup>12</sup> and taking of all cattle and fowls which were clean, offered holocausts upon the altar.

21. And the Lord smelled a sweet savor,<sup>13</sup> and said:<sup>14</sup> I will curse the earth<sup>15</sup> no more on account of man: for the imagination of man's

<sup>8</sup> The olive tree retains its verdure even under water. It is remarkable that it has been taken as the emblem of peace, even by the heathens, as is evident from Virgil. *Æneid* 8: 116. *Paciferaque manu ramum prætendit olivæ.*

<sup>9</sup> H. P. "Were dried up."

<sup>10</sup> Notwithstanding the measures taken by Noe to assure himself of the state of the earth, he did not leave the ark until he had been Divinely directed so to do. We know not in what way these Divine communications were made.

<sup>11</sup> *Supra* 1: 22, 28. *Infra* 9: 1, 7.

<sup>12</sup> The first act of Noe was to acknowledge, by sacrifice, the Supreme Being, and to return thanks for his preservation.

<sup>13</sup> This is to signify that they were acceptable, as objects grateful to the smell.

<sup>14</sup> H. "To His heart." P. "In His heart:" within Himself. It is a beautiful expression of the Divine decree.

<sup>15</sup> H. P. "The ground."

heart is prone to evil from his youth : therefore I will no more destroy every living being<sup>16</sup> as I have done.<sup>17</sup>

22. All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

## CHAPTER IX.

GOD BLESSETH NOE; FORBIDDETH BLOOD; AND PROMISES NEVER MORE TO DESTROY THE WORLD BY WATER. THE BLESSING OF SEM AND JAPHETH.

1. AND God blessed Noe and his sons.<sup>1</sup> And He said to them : Increase, and multiply, and fill the earth.

2. And let the fear and dread of you be upon all the beasts of the earth,<sup>2</sup> and upon all the fowls of the air, and all that move upon the earth :<sup>3</sup> all the fishes of the sea are delivered into your hand.

3. And everything which moveth and liveth shall be food for you : even as the green herbs have I delivered to you all things :<sup>4</sup>

4. But flesh with blood<sup>5</sup> ye shall not eat.

5. For the blood of your lives<sup>6</sup> I will require from every beast,<sup>7</sup> and at the hand of man, at the hand of every man, and<sup>8</sup> of his brother, will I require the life of man.

<sup>16</sup> *Supra* 6 : 5 ; Matt. 15 : 19. V. "Sensus et cogitatio : " יִשְׂרָאֵל.

<sup>17</sup> The great frailty of man moves God to withhold the severe punishment which His justice might inflict. This is not a change of counsel, since it was decreed from eternity.

<sup>1</sup> God renews the blessing given originally to Adam for the propagation of mankind. *Supra* 1 : 22, 28 ; 8 : 17.

<sup>2</sup> After the awful manifestation of Divine anger, it might be thought that the dominion of man over other animals had been withdrawn. God vouchsafes to give an assurance of its continuance. H. P. "And upon all the fishes of the sea." This clause, as well as the preceding, is governed by the preposition. All are delivered over to the control of man.

<sup>3</sup> In the text there is an inverse construction. Lit. "In everything by which the ground is moved."

<sup>4</sup> *Supra* 1 : 29. Now, for the first time, animal food was conceded to man, in consideration of the diminution of human strength by the great revolution of nature. A less quantity of nutrition was also contained in post-diluvian vegetables and fruits.

<sup>5</sup> In the text the blood is called the soul, that is the life of the flesh, because its circulation presents evidence of life. Bush remarks, that "the discoveries of the celebrated John Hunter, in the middle of the last century, have gone far to establish the point, that the blood is strictly a vital fluid." The eating of blood is forbidden in order to inspire a horror for bloodshed.

<sup>6</sup> God promises to avenge the death of men. He will demand an atonement for the unjust shedding of their blood. Matt. 26 : 52 ; Apoc. 13 : 10.

<sup>7</sup> The text has, "from the hand of every animal:" that is from every animal. Although it is exempt from guilt, for the want of free will, it is doomed to death, that so the life of man may be held to be sacred. See Exod. 21 : 28. God does not pledge Himself to execute this judgment miraculously ; but He marks out the animal for death.

<sup>8</sup> The conjunction is not in the text, which means, "from every man"—from each one who is his brother.

6. Whoever shall shed man's blood,<sup>9</sup> his blood shall be shed:<sup>10</sup> for to the image of God man was made.

7. But increase ye and multiply, and go upon the earth and fill it.

8. Thus also said God to Noe, and to his sons with him:

9. Behold I establish<sup>11</sup> My covenant with you, and with your seed after you:

10. And with every living creature that is with you,<sup>12</sup> as well in all birds, as in cattle and beasts of the earth,<sup>13</sup> which are come forth out of the ark, and in all the beasts of the earth.<sup>14</sup>

11. I establish My covenant with you, and all flesh shall be no more destroyed by the waters of a flood, neither shall there be henceforth a flood to waste the earth.<sup>15</sup>

12. And God said: This is the sign of the covenant which I make<sup>16</sup> between Me and you, and every living soul that is with you, for perpetual generations.<sup>17</sup>

13. My bow I will set<sup>18</sup> in the clouds, and it shall be the sign of a covenant between me and the earth.

14. And when I shall cover the sky with clouds, My bow shall appear in the clouds:

15. And I will remember<sup>19</sup> My covenant with you, and with every living creature that beareth flesh: and the waters shall no more be a flood to destroy all flesh.

16. And the bow shall be in the clouds, and I shall see it, and re-

<sup>9</sup> Il. P. "By man."

<sup>10</sup> Murder was thenceforward punishable with death. Cain was not punished capitally: nor does it appear that capital punishment was hitherto inflicted. After the deluge, this severe legislation was necessary to control the violence of men; but it does not oblige us as a political enactment: it authorizes capital punishment, without imposing the necessity of inflicting it. It is for civil legislators to determine when it may be necessary: yet it is a false sense of humanity which recoils altogether from it, since, by withdrawing the terror of an ignominious death, sanguinary men are emboldened to take away the lives of the defenceless.

<sup>11</sup> Il. "And I, behold Me establishing."

<sup>12</sup> Your race.

<sup>13</sup> The animals are embraced within the covenant, inasmuch as they are not again to be destroyed by a deluge.

<sup>14</sup> The benefits of the covenant are to extend to all animals that should afterwards exist. The language is pleonastic.

<sup>15</sup> A Divine guarantee is given against another universal deluge; but this does not prevent local deluges.

<sup>16</sup> H. V. "Give." The covenant is a gratuitous act on the part of God. Il. is employed in the sense of establishing. It may be referred to the rainbow, as the sign given and appointed.

<sup>17</sup> Il. is applied to an indefinite period, past or future.

<sup>18</sup> Eccl. 43: 12. The text is in the past: "I have set." The rainbow, which is a natural phenomenon, being the refraction and reflection of the solar rays on exceedingly small drops of rain, was to be thenceforward the mark of the Divine covenant, not to destroy the world by water.

<sup>19</sup> All things are ever present to the Divine mind. God is said to remember, because He appoints a memorial of His merciful dealings with men.

member the everlasting covenant which was made between God<sup>20</sup> and every living creature of all flesh which is upon the earth.

17. And God said to Noe: This shall be the sign<sup>21</sup> of the covenant, which I have established between Me and all flesh upon the earth.

18. And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Canaan.<sup>22</sup>

19. These three are the sons of Noe: and from these was all mankind spread over the whole earth.<sup>23</sup>

20. And Noe a husbandman began to till the ground, and planted a vineyard.<sup>24</sup>

21. And drinking of the wine he became drunk,<sup>25</sup> and he was uncovered in his tent.

22. And when Cham, the father of Canaan, had seen that his father's nakedness was uncovered, he told it to his two brothers without.

23. But Sem and Japheth put a cloak<sup>26</sup> upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

24. And Noe awaking from the wine, when he had learned what his younger<sup>27</sup> son had done to him,

25. Said: Cursed be<sup>28</sup> Canaan,<sup>29</sup> a servant of servants<sup>30</sup> shall he be to his brethren.

26. And he said: Blessed be the Lord God of Sem,<sup>31</sup> be Canaan his servant.

27. May God enlarge Japheth,<sup>32</sup> and may he dwell in the tents of Sem,<sup>33</sup> and Canaan be his servant.

<sup>20</sup> It is God Himself who speaks; but it is not unusual to refer to Himself by Name, as nouns were repeated according to the simplicity of ancient style.

<sup>21</sup> Token.

<sup>22</sup> We know not the precise time when Canaan was born, but it was after the deluge.

<sup>23</sup> H. P. "And of them the whole earth was overspread." V. gives the meaning.

<sup>24</sup> This does not imply that he had not attended to agriculture, or vine-planting before the deluge.

<sup>25</sup> Some excuse him from sin, on the ground that he knew not the intoxicating effects of wine: but as the antediluvians are represented as eating and drinking until the deluge came (Matt. 24: 37), it is not likely that the strength of wine was unknown.

<sup>26</sup> II, Sept., have the definite article: probably the mantle of Noah.

<sup>27</sup> Lit. "Small."

<sup>28</sup> This curse was expressive of just indignation, and was prophetic.

<sup>29</sup> It does not appear that Canaan had transgressed. Probably Noah, not venturing to curse Cham, whom, with his brothers, God had blessed, had recourse to this indirect means of punishing him in his son. Temporal calamities may fall on children who do not partake of the sins of their parents, since, when borne patiently, they are occasions of merit.

<sup>30</sup> A very low servant. Superlatives are expressed in II. after this fashion. The subjection of the Canaanites to the Israelites was the fulfilment of this prophecy.

<sup>31</sup> In praising the God of Sem, blessings are invoked on him.

<sup>32</sup> This contains a *paronomasia*. Noe prays that God may spread for Japheth, as his name implies, his habitation, and extend his dominions. He is believed to be the father of more than half the human family. Europe and the northwest of Asia were peopled by his descendants.

<sup>33</sup> The conquest of various provinces of Asia by Greeks and Romans is here thought to be predicted.

28. And Noe lived after the flood three hundred and fifty years.<sup>34</sup>

29. And all his days were in the whole nine hundred and fifty years: and he died.

## CHAPTER X.

THE GENEALOGY OF THE CHILDREN OF NOE, BY WHOM THE WORLD WAS PEOPLED  
AFTER THE FLOOD.

1. THESE are the generations of the sons of Noe;<sup>1</sup> Sem, Cham, and Japheth: and to them sons were born after the flood.

2. The sons of Japheth:<sup>2</sup> Gomer,<sup>3</sup> and Magog,<sup>4</sup> and Madai,<sup>5</sup> and Javan,<sup>6</sup> and Thubal,<sup>7</sup> and Mosoch,<sup>8</sup> and Thiras.<sup>9</sup>

3. And the sons of Gomer: Askenez,<sup>10</sup> and Riphath,<sup>11</sup> and Thogorma.<sup>12</sup>

St. Jerome refers it to the conversion of the Gentiles. "It is a prophecy concerning us who enjoy the instruction and knowledge of the Scriptures, of which Israel has been deprived." *Quæst. in Gen.*

<sup>34</sup> His death occurred in the year of the world 2006, two years before the birth of Abraham.

<sup>1</sup> 1 Par. 1: 5. Moses, although principally intent on the history of the people of God, gives the origin of the various nations, tracing them to the sons of Noe. In his time it may not have been difficult to recognize each nation from the name of its founder; but such changes have since occurred in nomenclature, that little can now be offered beyond conjecture, in regard to most of them. The Mosaic statement is, however, the only authentic and rational account which has come down to us, and is supported by general tradition, which acknowledges a common origin of the human family.

<sup>2</sup> Japheth is believed to be Japetus, celebrated among the Greeks. He is regarded as the chief settler of Europe and Northern Asia.

<sup>3</sup> Gomer is regarded as the father of Celts and Cimbrians.

<sup>4</sup> Magog is the ancestor of the inhabitants of Great Tartary, whom the Arabians thus designate.

<sup>5</sup> Madai was father of the Medes.

<sup>6</sup> Javan is the source whence the Ionians derived their name, which seems originally to have embraced all the Greeks.

<sup>7</sup> Thubal is conjectured to be the father of the Tibarenians, in Pontus.

<sup>8</sup> A city called Mazaca, probably from Mosoch, was in the country of the Cappadocians, in the days of Josephus. The inhabitants of the mountains between Iberia, Armenia, and Colchis, also bore a similar name. Louis Capell numbers the Muscovites among his descendants.

<sup>9</sup> Thiras was father of the Thracians, who formerly occupied a country far north of the present Thrace.

<sup>10</sup> Capell conjectures that Troy and the Trojans derived their name from him.

<sup>11</sup> Ascania, a province of Asia Minor, considerably distant from Troy, and mentioned by Homer, *Iliad*. II, 802, may have got its name from Askenez. The Black Sea, which is also called *ἄζενος*, may have been so styled from the inhabitants of its banks, rather than from its inhospitable waters.

<sup>12</sup> The Riphean Mountains, by the Black Sea, appear to have derived their name from Riphath.

<sup>13</sup> Thogorma was father of a nation to the north of Judea, famous for bringing horses and mules to Tyre. Ezek. 27: 14. Some take it to be Armenia: others Turcomania. The Georgians, Mingrelians, and Caucasians may be traced to him. Capell derives the Turks from the same source.



4. And the sons of Javan:<sup>13</sup> Elisa<sup>14</sup> and Tharsis,<sup>15</sup> Cetthim,<sup>16</sup> and Dodanim.<sup>17</sup>

5. By these were divided<sup>18</sup> the islands<sup>19</sup> of the Gentiles in their lands, every one according to his tongue and their families in their nations.

6. And the sons of Cham:<sup>20</sup> Chus,<sup>21</sup> and Mesraim,<sup>22</sup> and Phuth,<sup>23</sup> and Canaan.<sup>24</sup>

7. And the sons of Chus: Saba,<sup>25</sup> and Hevila,<sup>26</sup> and Sabatha,<sup>27</sup> and Regma,<sup>28</sup> and Sabatacha.<sup>29</sup> The sons of Regma: Saba and Dadan.<sup>30</sup>

8. Now Chus begot Nimrod:<sup>31</sup> he began to be mighty on the earth,

<sup>13</sup> As Javan was the father of the Ionians, or Greeks, his posterity must be sought for in various parts of Greece, or in Grecian settlements.

<sup>14</sup> Elis, in Peloponnesus, may have taken its name from Elisa. The Lacedemonian purple is celebrated in profane writers: that of Elisa in the Scriptures, Ezek. 27: 7: whence the conjecture that Elisa was Elis in Peloponnesus is strengthened. The Greeks were called *Ελληνες*.

<sup>15</sup> Tharsus in Cilicia, famous for the birth of St. Paul, appears to have taken its name from Tharsis, though Perseus is said by Solin to be its founder, probably because he enlarged it considerably. Tartessus in Spain is thought by Bochart and Rosenmuller to have been founded by Tharsis.

<sup>16</sup> Cetthim seems to have been the ancestors of the Macedonians, who were also styled *Μακεδονες*. The inhabitants of the islands and of Italy were from the same source. The plural form of the name indicates the descendants, rather than the head of the race.

<sup>17</sup> Dodanim may have given their name to Dodona in Epirus.

<sup>18</sup> The descendants of Japheth appear to have been the first to separate from their brethren. They formed distinct provinces and nations, differing also in their language.

<sup>19</sup> *Il.*, which is translated "island," was used in regard to all places to which the approach was by sea.

<sup>20</sup> The sons of Cham imitated the examples of Japheth, and migrated, but in a contrary direction. Africa, with Western Asia, was occupied by them. Jupiter Ammon is thought to be Ham, to whom his remote descendants gave divine honors. In the Psalms, Egypt is called the land of Cham. Plutarch calls it Chemia. In the names of many of the provinces and towns of Egypt a reference to Cham is discoverable.

<sup>21</sup> Chus was father of those who settled in a part of Arabia on the border of the Red Sea, and in the Arabic nome, or canton of Lower Egypt. Some of his descendants settled in Araxena, and some reached even Ethiopia, which is the translation generally given in V. to the term Chus. See Jer. 13: 23.

<sup>22</sup> Mesraim was the name given to Egypt, from the second son of Chus. It is generally so called in the Scriptures. Grand Cairo, the capital of Lower Egypt, is even now called Mezer in Arabic. Mesori was the name of the first month in the ancient Egyptian calendar. The dual form of the name may have arisen from the division of the country.

<sup>23</sup> Phut may have dwelt in the nome called by Pliny Phthemphu, and by Ptolemy Phthemphuti, or Phtembuti. There was also a river called Phut in Mauritania. The inhabitants of the surrounding country were descended from him, as St. Jerome certifies, according to the Jewish traditions of his time.

<sup>24</sup> Canaan gave his name to the land so celebrated in Scripture.

<sup>25</sup> Saba was father of the Sabæans, who inhabited a part of Arabia celebrated for incense.

<sup>26</sup> Hevila, with his descendants, peopled a place which bore his name in Southern Arabia. Strabo mentions Chanlateans in Arabia, who were probably descendants of Hevila.

<sup>27</sup> Sabatha may have given occasion to the name of the town Saphta, mentioned by Ptolemy, on the road from the gulf of the Gerrheans to Arabia Desert.

<sup>28</sup> Regma is thought by Michaelis to have given name to a city in *Arabia Felix*.

<sup>29</sup> Sabatacha, according to Bochart, passed into Carmania; whilst others think that the inhabitants of the eastern coast of Ethiopia are his descendants.

<sup>30</sup> Saba and Dadan left descendants in Arabia. Saba, Reema, and Dadan, are all mentioned by Ezekiel 27: 22, and must have been well known in his time. The inhabitants of the isle Dadan, in the Persian Gulf, are descended from Dadan.

<sup>31</sup> Nimrod, probably the same as Ninus, seems to have been the first who established arbitrary power over his fellow men. The heads of families naturally possessed great influence and authority over their children and descendants, and became princes. Nimrod took strength as the basis of his authority.

9. And he was a mighty hunter<sup>32</sup> before the Lord.<sup>33</sup> Hence came a proverb: Even as Nimrod the mighty hunter before the Lord.

10. And the beginning of his kingdom was Babylon,<sup>34</sup> and Arach,<sup>35</sup> and Achad, and Chalanne in the land of Sennaar.

11. Out of that land came forth Assur,<sup>36</sup> and built Ninive,<sup>37</sup> and the streets of the city,<sup>38</sup> and Chale.<sup>39</sup>

12. Resen<sup>40</sup> also between Ninive and Chale: this is<sup>41</sup> the great city.

13. And Mesraim begot Ludim,<sup>42</sup> and Anamim,<sup>43</sup> and Laabim,<sup>44</sup> Nephtuim,<sup>45</sup>

14. And Phetrusim,<sup>46</sup> and Chasluim,<sup>47</sup> of whom came forth the Philistines, and the Caphtorim.<sup>48</sup>

15. And Canaan<sup>49</sup> begot Sidon<sup>50</sup> his first-born, the Hethite,<sup>51</sup>

<sup>32</sup> A stout hunter of wild beasts, and a ruler of men. Ezekiel 32: 30, speaks of "all the princes of the North, and all the hunters." Nimrod soon extended his dominion.

<sup>33</sup> II. expresses the greatness of objects in this way.

<sup>34</sup> Babylon, on the Euphrates, in the land of Sennaar, in the southern part of Mesopotamia (probably the site of the tower of Babel), was the seat of his empire.

<sup>35</sup> Arach (Edessa), Achad (Nisibis), and Chalanne (Seleucia, or Ctesiphon), were cities of his empire.

<sup>36</sup> From Sennaar, Assur, son of Sem, went forth, and built Ninive, Rechobot-ir, Chale, and Resen.

<sup>37</sup> Ninive was on the western bank of the Tigris, according to Pliny. It was called from Ninus. Many think that Assur in this passage is not the name of a man, but marks the place to which Ninus went forth. The foundation of a city is, however, sometimes ascribed to one who augments it considerably.

<sup>38</sup> *Rechobot-ir* (streets of the city), is thought to be in Adiabene, or Syria proper. St. Jerome takes it for the streets of Ninive itself. *Quest. in Gen.*

<sup>39</sup> Chale appears to be the capital of Chalachene, at the source of the river Lycus.

<sup>40</sup> Bochart conjectures that Resen is Larissa, a great city, eight miles in circumference, spoken of by Xenophon, the prefix *h* being sometimes added to the name, as Ilala is called Lahela. Several cities in Mesopotamia likewise bore names approaching that of Resina: amongst others Rhesina, an episcopal see, subject to the Patriarch of Antioch.

<sup>41</sup> Resen.

<sup>42</sup> It is not easy to fix the country in which the Ludim settled. Probably it was in some part of Egypt, or the neighboring province. Bochart places them in Ethiopia. Capell states that a river in Cyrenaica bears the name.

<sup>43</sup> The Anamins are placed by Bochart in Nasamonita, in the neighborhood of the temple of Jupiter Ammon. Capell takes Nubia to be their residence.

<sup>44</sup> The Libyans of Egypt are supposed to descend from Laabim.

<sup>45</sup> The Nephtuim are thought to be a people of Ethiopia, as Napata, between Syene and Meroe, is mentioned by ancient writers. Neptune, who, as Herodotus assures us, derived his origin from the Africans, may be Nephtu, the father of the Nephtuim. Nephtys, daughter of Saturn, wife of Typhon, and mother of Anubis by Osiris, may have been of this race.

<sup>46</sup> The Phetrusim were inhabitants of a considerable province of Egypt, probably of Thebais, wherein Paturis, or Pathurites, is mentioned by Pliny and Ptolemy.

<sup>47</sup> The Chasluim are placed by some in Lower Egypt.

<sup>48</sup> The Caphtorim are elsewhere said to be the stock from which the Philistines sprang; so that some conjecture that there is a transposition in the latter part of the verse. Michaelis supposes Cyprus to be meant.

<sup>49</sup> The descendants of Canaan, especially the Tyrians and Sidonians, were also styled Phenicians; but it is not known whence this name was derived.

<sup>50</sup> Sidon, the firstborn of Canaan, founded the famous city which bears his name.

<sup>51</sup> H. P. "And." Heth was father of a people who are placed about Hebron and Beersabee, in the mountains south of Canaan, which fell to the lot of the tribes of Juda and Simeon.

16. And the Jebusite,<sup>52</sup> and the Amorite,<sup>53</sup> and the Gergesite,<sup>54</sup>
17. The Hevite<sup>55</sup> and Arakite:<sup>56</sup> the Sinite,<sup>57</sup>
18. And the Aradian,<sup>58</sup> the Samarite,<sup>59</sup> and the Hamathite:<sup>60</sup> and afterwards the families of the Canaanites were spread abroad.<sup>61</sup>
19. And the limits of Canaan were from Sidon as one comes to Gerar, even to Gaza, until thou enter Sodom and Gomorra, and Adama, and Seboim even to Lesa.<sup>62</sup>
20. These are the children of Cham in their families, and tongues, and generations, and lands, and nations.
21. Of Sem also the father of all the children of Heber,<sup>63</sup> the elder brother of Japheth,<sup>64</sup> sons were born.
22. The sons of Sem: Elam,<sup>65</sup> and Assur,<sup>66</sup> and Arphaxad,<sup>67</sup> and Lud,<sup>68</sup> and Aram.<sup>69</sup>

<sup>52</sup> Jebus with his offspring dwelt in Jerusalem.

<sup>53</sup> Amor and his descendants lived in the mountains west of the Dead Sea; and thence passed above the Jordan to the neighborhood of the Abarim mountains, east of the Asphaltite lake, between the torrents of Arnon and Jabok, in the ancient land of the Moabites and Ammonites.

<sup>54</sup> Gargas gave his name to a people who dwelt west of the Jordan, but who were extinct before the time of Josephus.

<sup>55</sup> Hev was father of the Hevites, who lived in the environs of Mount Hermon, beyond the Jordan, to the east of the land of Canaan, whence they were called Kadmonian, or Eastern. Cadmus, who conducted a colony to Thebes, is supposed to have been one of them.

<sup>56</sup> The descendants of Arach dwelt in the city of Arke, at the foot of Mount Libanus.

<sup>57</sup> The Sinites are supposed by St. Jerome to have dwelt near the Arakites in a city bearing their name, which being afterwards destroyed in war, is known only in history.

<sup>58</sup> The Aradians inhabited the island Arada, opposite to which is Antarade.

<sup>59</sup> The Samarites settled in Emesa, a celebrated city of Coelo-Syria. A city named Simyra, on the coast of Phenicia, is thought by Eusebius to have been founded by a colony of Samarites.

<sup>60</sup> The descendants of Hamath seem to be the founders of Emesa, on the river Orontes, to the north of Palestine.

<sup>61</sup> It means that from these sprang the different branches of Cananeans.

<sup>62</sup> The cities pointed out with such precision as the limits of the land in which the descendants of Canaan settled, are known, excepting Lesa, which, however, St. Jerome takes to be Calirrhœe. Moses, by marking so distinctly the limits of these early settlements, furnished evidence, which at that time could be examined without much difficulty, and pointed out a great portion of that land which the Israelites were to possess.

<sup>63</sup> Heber signifies beyond. The children of Heber are the people who dwelt beyond the Euphrates.

<sup>64</sup> 1 Par. 1: 17. Sem was the elder brother of Japheth. Bush acknowledges that P. is incorrect: "Eber, the brother of Japheth the elder."

<sup>65</sup> Elam, son of Sem, was father of the Elamites, who inhabited the country adjacent to Media.

<sup>66</sup> Assur gave his name to Assyria. As from v. 2 we gather that Nimrod was the founder of Nineve, the capital of Assyria, we must suppose that he had dispossessed Assur of his land, which, nevertheless, continued to be called by his name, probably because he subsequently recovered it. Assyria, which is also called Atyria, and Adiabene, was bounded on the north by a part of Armenia and Media, on the east by another part of Media, on the south by Babylon, and on the west by Mesopotamia, from which the Tigris separates it. The empire embraced Medes, Persians, Babylonians, Arabians, Armenians, Syrians, and the people of Mesopotamia.

<sup>67</sup> Arphaxad appears to Bochart to have given his name to a part of Assyria, which Ptolemy styles Arrapachitis.

<sup>68</sup> Lud was father of the Lydians in Asia Minor.

<sup>69</sup> Aram was father of the Arameans, of whom Homer, Hesiod, and other ancient authors make mention. The Greeks subsequently styled them Syrians, by which name they are called in the versions of Scripture. Aram, when designating a country, means Syria. Aram-Naharaim means Syria of the two rivers, Mesopotamia.

23. The sons of Aram: Us,<sup>70</sup> and Hul,<sup>71</sup> and Gether,<sup>72</sup> and Mes.<sup>73</sup>

24. But Arphaxad begot Sale,<sup>74</sup> of whom was born Heber.

25. And to Heber were born two sons: the name of the one was Phaleg,<sup>75</sup> because in his days was the earth divided: and his brother's name Jectan.<sup>76</sup>

26. And Jectan begot Elmodad,<sup>77</sup> and Saleph, and Asarmoth,<sup>78</sup> Jare,<sup>79</sup>

27. And Aduram,<sup>80</sup> and Uzal,<sup>81</sup> and Decla,<sup>82</sup>

28. And Ebal,<sup>83</sup> and Abimael, Saba,<sup>84</sup>

29. And Ophir,<sup>85</sup> and Hevila,<sup>86</sup> and Jobab.<sup>87</sup> All these were the sons of Jectan.

30. And their dwelling was from Messa, as we go on as far as Sephar, a mountain in the east.

31. These are the children of Sem, according to their families and tongues, and countries, in their nations.

32. These are the families<sup>88</sup> of Noe, according to their peoples and nations. By these were the nations divided on the earth after the flood.

<sup>70</sup> Us is thought to have peopled the Trachonitis, a region beyond the Jordan, having *Arabia Deserta* to the east, Mount Libanus to the north, the Jordan to the west, and Iturea to the south. Some, however, think that Us was a country near the source of the Tigris. The land of Uz, in which Job dwelt, was a part of Edom, and was probably peopled by the descendants of Uz, son of Sehir, the Horrean.

<sup>71</sup> Hul is said to have settled in some part of Armenia, in which several vestiges of the name are found, as in the province called Chobabatene, and in the cities Colsa, Colana, Cholimma, and Olane.

<sup>72</sup> Gether is conjectured to be the father of the Itureans, who dwelt in Syria Cyrrhestica, between Seleucidis, Comagene, and the Euphrates.

<sup>73</sup> Mes is supposed by Bochart to have possessed Mount Masius, in Mesopotamia, and to have given his name to the river Mazeca, which there rises. Although this river is generally known by the name of Sacoras, it is called Masca by Xenophon.

<sup>74</sup> Sale is said to have settled in Susiana, where a town of similar name is found.

<sup>75</sup> Phaleg may have given his name to the town Phalga, situated on the Euphrates, near the place where the Chaboras empties into this river. His name expresses the division of languages, which took place in his time. He was born one hundred and one years after the flood, and lived two hundred and thirty-nine years. The dispersion probably took place about the year eighteen hundred and sixty, in the middle of his career.

<sup>76</sup> Jectan, with his sons, settled between Mount Masius to the west in Mesopotamia, and the Sapphire Mountains to the east in Armenia; probably in the province called Sitacene.

<sup>77</sup> Elmodad, son of Jectan, was father of a tribe in *Arabia Felix*, and Saleph of the Salaphenes mentioned by Ptolemy.

<sup>78</sup> A country still bears this name in Arabia.

<sup>79</sup> Jare may have given his name to Hircania, a province of Media; but Michaelis refers it to a people of Arabia.

<sup>80</sup> Darna, a town in Mesopotamia, spoken of by Pliny, may have taken its name from Aduram.

<sup>81</sup> Uzal is the capital of the kingdom of Alzelman, in *Arabia Felix*.

<sup>82</sup> Decla, in Assyria, may have been called from Dikla.

<sup>83</sup> Ebal is unknown. Abimael is also uncertain.

<sup>84</sup> Saba was a name common to many places in Arabia.

<sup>85</sup> Ophir is thought to have settled in India. Some fix his descendants on the isthmus between Pons Euxinus and the Caspian Sea.

<sup>86</sup> Hevila appears to have settled in Arabia.

<sup>87</sup> Jobar is conjectured to be the father of the Jobarites, who dwelt in a desert part of Arabia, and are mentioned by Ptolemy.

<sup>88</sup> H. P. "Of the sons of."

# CHAPTER XI.

THE TOWER OF BABEL. THE CONFUSION OF TONGUES. THE GENEALOGY OF SEM DOWN TO ABRAHAM.

1. AND the earth<sup>1</sup> was of one tongue, and of the same speech.<sup>2</sup>
2. And when they removed from the east,<sup>3</sup> they found a plain in the land of Sennaar, and dwelt there.<sup>4</sup>
3. And each one said to his neighbor: Come, let us make brick,<sup>5</sup> and bake them with fire. And they had brick instead of stone, and slime<sup>6</sup> instead of mortar.
4. And they said: Come, let us make a city and a tower,<sup>7</sup> the top whereof may reach to heaven:<sup>8</sup> and let us make our name famous,<sup>9</sup> before we be scattered abroad into all lands.
5. And the Lord came down to see<sup>10</sup> the city and the tower, which the children of Adam were building.
6. And he said: Behold it is one people, and all have one tongue: and they have begun to do this, and they will not desist from their designs, till they accomplish them.<sup>11</sup>

<sup>1</sup> All the inhabitants of the earth.

<sup>2</sup> II. "Of one lip, and of the same words." Some refer the first phrase to the uniformity of pronunciation. The Scriptural account of the original unity of language, and of subsequent diversity, is supported by observation, since certain general elements are common to all tongues, yet the differences are such as could not have resulted from gradual change, or development, so that a sudden and violent cause of the variety must be admitted. See *Lectures on Science and Religion*, by Cardinal Wiseman, Lect. 2.

<sup>3</sup> Armenia, where the ark had rested, was considered an Eastern country, being to the east of the river Tigris, although far northward. The course thence was not westward, but south, or southeast. Bush explains the text of a journey along the banks of the eastern branch of the Euphrates, which for a great distance flows almost directly from the east.

<sup>4</sup> They took up their abode there. Wisdom 10 : 5. Nomadic tribes pitched their tents for a time, and afterwards struck them, to move elsewhere.

<sup>5</sup> The clay of that country is peculiarly well adapted for making bricks. Stone quarries are not found there.

<sup>6</sup> Bitumen abounds in that region: it served instead of lime.

<sup>7</sup> Some understand this of a city in the form of a tower.

<sup>8</sup> This is an exaggerated expression of its great height. See Deut. 9 : 1.

<sup>9</sup> Their object was to raise a great monument of their united labors, which, whilst it would perpetuate their glory, might serve as a rallying point. From the text, it does not appear that they sought to secure themselves against the dangers of a deluge. Their dispersion would soon become necessary by their increased numbers.

<sup>10</sup> The manifestation of the Divine knowledge is represented by this descent. "God," observes St. Augustine, "does not change place, since He is always everywhere in His entire substance; but He is said to descend, when He does on earth anything wonderful and out of the ordinary course of nature, which marks, in a measure, His presence." L. 16 De Civ. Dei, c. 5.

<sup>11</sup> If not prevented.

7. Come ye, therefore,<sup>12</sup> let us go down,<sup>13</sup> and there confound their tongue, that they may not understand one another's speech.

8. And so the Lord scattered them from that place into all lands, and they ceased to build the city.<sup>14</sup>

9. And therefore the name of it was called Babel,<sup>15</sup> because there the language of the whole earth was confounded: and thence the Lord scattered them abroad upon the face of all countries.

10. These are the generations of Sem:<sup>16</sup> Sem was a hundred years old when he begot Arphaxad,<sup>17</sup> two years after the flood.

11. And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

12. And Arphaxad lived thirty-five years, and begot Sale.

13. And Arphaxad lived after he begot Sale, three hundred and three years, and begot sons and daughters.

14. Sale also lived thirty years, and begot Heber.

15. And Sale lived after he begot Heber, four hundred and three years: and begot sons and daughters.

16. And Heber lived thirty-four years, and begot Phaleg.

17. And Heber lived, after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.

18. Phaleg<sup>18</sup> also lived thirty years, and begot Reu.

19. And Phaleg lived, after he begot Reu, two hundred and nine years, and begot sons and daughters.

20. And Reu lived thirty-two years, and begot Sarug.

21. And Reu lived, after he begot Sarug, two hundred and seven years: and begot sons and daughters.

22. And Sarug lived thirty years, and begot Nachor.

23. And Sarug lived, after he begot Nachor, two hundred years: and begot sons and daughters.

24. And Nachor lived nine and twenty years, and begot Thare.

25. And Nachor lived, after he begot Thare, a hundred and nineteen years: and begot sons and daughters.

26. And Thare<sup>19</sup> lived seventy years, and begot Abram, and Nachor, and Aran.

<sup>12</sup> It does not appear that God addressed the angels on this occasion. This is rather the expression of His own counsel. P. "Go to." Adam Clarke finds fault with this phrase, as unmeaning.

<sup>13</sup> This is a human mode of expressing the Divine decree.

<sup>14</sup> Other means were equally easy to God, who is all-powerful.

<sup>15</sup> H. "One called its name Babel." The nominative "man" is understood.

<sup>16</sup> 1 Par. 1: 17. "Sem a son of a hundred years, and he begot," &c.

<sup>17</sup> Cainan is mentioned by Sept. as son of Arphaxad, and father of Sale. St. Luke also mentions Cainan. Some critics hold it to be an interpolation.

<sup>18</sup> 1 Par. 1: 19.

<sup>19</sup> Jos. 24: 2; 1 Par. 1: 26.

27. And these are the generations of Thare : Thare begot Abram, Nachor, and Aran. And Aran begot Lot.

28. And Aran died before<sup>20</sup> Thare his father, in the land of his nativity, in Ur of the Chaldees.<sup>21</sup>

29. And Abram and Nachor married wives : the name of Abram's wife was Sarai : and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha,<sup>22</sup> and father of Jescha.

30. And Sarai was barren, and had no children.<sup>23</sup>

31. And Thare took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son, and brought them<sup>24</sup> out of Ur of the Chaldees,<sup>25</sup> to go into the land of Canaan : and they came as far as Haran, and dwelt there.

32. And the days of Thare were two hundred and five years, and he died in Haran.<sup>26</sup>

## CHAPTER XII.

THE CALL OF ABRAM AND THE PROMISE MADE TO HIM. HE SOJOURNETH IN CANAAN ;  
AND THEN, BY OCCASION OF A FAMINE, GOETH DOWN TO EGYPT.

1. AND the Lord said to Abram :<sup>1</sup> Go forth out of thy country, and

<sup>20</sup> "Before the face of Thare;" in his lifetime.

<sup>21</sup> Ur was called "Of the Chaldeans," when Moses wrote, but not at the time when Abraham left it. since it got this epithet from the descendants of Chased, son of Nachor, son of Thare. St. Jerome inclined to adopt the Jewish tradition, which explains it of fire, as it literally means. They say that Thare was burnt by the Chaldeans for refusing to join in idolatrous worship, whilst Abraham wonderfully escaped the fire.

<sup>22</sup> This repetition, which is characteristic of antiquity, is not wholly superfluous, since it prepares for the statement that he was father of Jescha likewise.

<sup>23</sup> Lit. "Sarai was barren : no child to her."

<sup>24</sup> Jos. 24 : 2 ; 2 Esdr. 9 : 7. Sam., Sept., and V. read : "He led them forth." H. P. "They went forth with them." Dathe prefers the former reading.

<sup>25</sup> Judith 5 : 6 ; Acts 7 : 2.

<sup>26</sup> Abraham left Haran at the age of seventy-five, after the death of Thare, about the year 2083. Gen. 12 : 4 ; Acts 7 : 4. Consequently he must have been born in the one hundred and thirtieth year of the life of his father, if he died at the age of two hundred and five. This is the opinion of many, who think that Abram, although mentioned first (v. 24), was not the eldest son. Others follow the Sam., which places the death of Thare in his hundred and forty fifth year. Smits, a Belgian interpreter, thinks that Abraham left Haran before the death of Thare, namely, in the seventy-fifth year of his own life, when Thare was one hundred and forty-five years old, but that he did not settle in Palestine, until after his father's death, as St. Stephen expressly states. The birth of Abraham is assigned to the year 2008.

<sup>1</sup> Acts 7 : 3. This vision took place before the departure of Abraham from his native country, which is assigned to the year 2078. He may have received another communication at Haran.

from thy kindred,<sup>2</sup> and from thy father's house, and come into the land which I will show thee.

2. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be blessed.<sup>3</sup>

3. I will bless those who bless thee, and curse those who curse thee, and IN THEE shall all the families of the earth be blessed :<sup>4</sup>

4. So Abram went out as the Lord had commanded him, and Lot went with him : Abram was seventy-five years old when he went forth from Haran.

5. And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten<sup>5</sup> in Haran : and they went out to go into the land of Canaan. And when they were come into it,

6. Abram passed through the country unto the place of Sichem, as far as the noble vale :<sup>6</sup> now the Canaanite was at that time in the land.<sup>7</sup>

7. And the Lord appeared to Abram,<sup>8</sup> and said to him : To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.

8. And passing on thence to a mountain, which was on the east side of Bethel,<sup>9</sup> he there pitched his tent, having Bethel on the west, and Hai on the east : he built there also an altar to the Lord, and called upon His name.

9. And Abram went forward, going and proceeding on to the south.

10. And a famine came in the country : and Abram went down into Egypt, to sojourn there : for the famine was very grievous in the land.

<sup>2</sup> "Thy generation"—kindred. Nachor went with Abraham as far as Padan-Aram in Mesopotamia, which was thence called city of Nachor.

<sup>3</sup> H. "Be thou a blessing." The abstract noun is put for the concrete. Persons wishing blessings to others, will pray that they may be blessed as Abraham was.

<sup>4</sup> *Infra* 18 : 18 ; 22 : 18 ; Gal. 3 : 8. Blessings are to flow to all nations through Abraham, since the Redeemer of mankind is to be his descendant.

<sup>5</sup> H. "The souls which they made:" the children born to them ; probably the daughters of Lot, or the slaves which they purchased.

<sup>6</sup> H. "The turpentine tree of Moreh." P. "The plain of Moreh."

<sup>7</sup> The Canaanites were already occupants of the land at that early period, and continued there when Moses wrote. The faith of Abraham was exercised in contemplating its future possession by his descendants.

<sup>8</sup> *Infra* 13 : 15 ; 15 : 18 ; 26 : 4 ; Deut. 34 : 4.

<sup>9</sup> The city was originally called Luz. Bethel may have been substituted by some writer after Moses, in order to render the history intelligible. *Infra* 28 : 19.



11. And when he was near to enter into Egypt, he said to Sarai his wife:<sup>10</sup> I know that thou art a beautiful woman:<sup>11</sup>

12. And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me,<sup>12</sup> and keep thee.

13. Say therefore, I pray thee, that thou art my sister:<sup>13</sup> that I may be well used<sup>14</sup> for thee, and that my soul may live for thy sake.<sup>15</sup>

14. And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.

15. And the princes told Pharaoh, and praised her before him: and the woman was taken into the house of Pharaoh.<sup>16</sup>

16. And they used Abram well<sup>17</sup> for her sake. And he had sheep and oxen and he-asses, and men-servants, and maid-servants, and she-asses,<sup>18</sup> and camels.

17. But the Lord scourged Pharaoh and his house with most grievous stripes,<sup>19</sup> for Sarai, Abram's wife.

18. And Pharaoh called Abram, and said to him: What is this which thou hast done to me? Why didst thou not tell *me* that she is thy wife?

19. For what cause didst thou say she is thy sister, that I might take her to me to wife?<sup>20</sup> Now therefore there is thy wife, take her, and go thy way.

20. And Pharaoh gave *his* men orders concerning Abram: and they led him away, and his wife, and all that he had.

<sup>10</sup> H. P. "Behold now."

<sup>11</sup> Sarai, although sixty-five years of age, retained vigor and beauty. Not having borne children, she did not appear so old. Her fair complexion was likely to attract the swarthy Egyptians.

<sup>12</sup> This gives a frightful idea of the crimes which they were prepared to commit, in order to secure the indulgence of their passions.

<sup>13</sup> *Infra* 20:11. This was true according to the Oriental style of speech, since near relations were so called. The imminent danger of his own life, and of the violation of Sarai, led Abram to use this subterfuge, in order to conceal the marriage relation. He hoped that her chastity would escape inviolate; which he despaired of being preserved, if he were put to death.

<sup>14</sup> Abram did not covet any advantage; but he sought to escape death. He foresaw, however, that he would be well treated by the Egyptians on account of Sarai, if they took her to be his sister.

<sup>15</sup> That my life may be spared.

<sup>16</sup> Women were kept for a considerable time in preparation for the monarch's bed, being anointed and perfumed.

<sup>17</sup> Bestowed gifts on him.

<sup>18</sup> The order of the words in the text is confused. Sam. mentions the he-asses and she-asses together.

<sup>19</sup> Probably such as are stated, *infra* 20:17, 18.

<sup>20</sup> This object for which she was taken to the palace was defeated by Divine interposition.

## CHAPTER XIII.

ABRAM AND LOT PART FROM EACH OTHER. GOD'S PROMISE TO ABRAM.

1. AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south.<sup>1</sup>

2. And he was very rich<sup>2</sup> in cattle,<sup>3</sup> gold, and silver.

3. And he returned on his journey from the south to Bethel, to the place where he had pitched his tent before, between Bethel and Hai:<sup>4</sup>

4. To the place of the altar, which he had before<sup>5</sup> erected, and there he called upon the name of the Lord.<sup>6</sup>

5. But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents.<sup>7</sup>

6. And the land was not able to bear them, that they might dwell together:<sup>8</sup> for their substance was great, and they could not dwell together.

7. Whereupon also a strife arose between the herdsmen of Abram and of Lot. And the Canaanite and the Pherezite then dwelled in that country.<sup>9</sup>

8. Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.

9. Behold the whole land is before thee: depart from me, I pray thee; if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.<sup>10</sup>

10. And Lot, lifting up his eyes, saw all the country about the

<sup>1</sup> The journey of Abram was to the northeast, but that country was styled the south, relatively to the higher region. These terms of south, east, &c., were often employed without regard to the position of the individual.

<sup>2</sup> Lit. "Heavy."

<sup>3</sup> H. signifies a possession, such as a farm, but especially a flock, or herd: it embraces slaves likewise. Here it includes all the cattle, as the ancient versions render it. Geddes conjectures that V. may have had: "In possessione auro et argento." St. Jerome has: "In pecore." *Quæst. in Gen. P.* "In cattle."

<sup>4</sup> He went to his stations: he stopped at the same places where he had encamped before.

<sup>5</sup> Erected there formerly. *Supra* 12: 8.

<sup>6</sup> He prayed and worshipped there.

<sup>7</sup> Some MS. of Sept. have κτηνη cattle: but the text and the versions generally have tents. The servants who occupied them may be understood.

<sup>8</sup> *Infra* 36: 7. They could not find pasture in the open country for their vast flocks.

<sup>9</sup> They continued to dwell there in the time of Moses. They already dwelt there when Abram sojourned in the land, and might easily have taken advantage of their strife to oppress both parties.

<sup>10</sup> The condescension and disinterestedness of Abram are worthy of all praise.

Jordan, which was watered throughout before the Lord destroyed Sodom and Gomorra as the paradise<sup>11</sup> of the Lord, and like Egypt as one cometh to Segor.<sup>12</sup>

11. And Lot chose for himself the country<sup>13</sup> about the Jordan, and he departed from the east:<sup>14</sup> and they were separated, one from the other.<sup>15</sup>

12. Abram dwelt in the land of Canaan:<sup>16</sup> and Lot abode in the towns which were about the Jordan, and dwelt in Sodom.<sup>17</sup>

13. And the men of Sodom were very wicked, and sinners before the Lord beyond measure.

14. And the Lord said to Abram, after Lot was separated from him: Lift up thy eyes, and look from the place where thou now art, to the north and to the south, to the east and to the west.

15. All the land which thou seest I will give to thee,<sup>18</sup> and to thy seed<sup>19</sup> forever.<sup>20</sup>

16. And I will make thy seed as the dust of the earth: if any man can number the dust of the earth, he shall be able to number thy seed also.

17. Arise and walk through the land in its length and breadth: for to thee I will give it.

18. So Abram removing his tent,<sup>21</sup> came, and dwelt by the vale of Mambre, which is in Hebron:<sup>22</sup> and he built there an altar to the Lord.

<sup>11</sup> Many think that paradise is meant. Geddes understands it of any delightful garden, and quotes Ps. 104: 16, where the cedars of Libanus are called "trees of the Lord, which He planted."

<sup>12</sup> The plain of the Jordan extended to Segor, so called here by anticipation. The location of the words in the text may easily lead to confound the last words with those immediately preceding, unless these be separated by a parenthesis. Lot viewed the country around the Jordan in the direction of Segor.

<sup>13</sup> H. P. "All the plain." *All* is wanting in MS. 223 K.

<sup>14</sup> The course of Lot was eastward. R. thinks that the sentence is elliptic, and that it means, he went away to dwell in the east.

<sup>15</sup> H. "Man from his brother."

<sup>16</sup> Abram remained in his actual position: but his flocks were conducted to pasture in various places, according to the custom of shepherds.

<sup>17</sup> Lot advanced as far as Sodom, and even entered it.

<sup>18</sup> The land of Canaan was promised to Abram for his posterity, which, however, was not to possess it unless after four hundred years. He enjoyed a qualified use of it without having any proprietorship of it. *Supra* 12: 7. *Infra* 15: 18; 26: 4; Deut. 34: 4.

<sup>19</sup> Race.

<sup>20</sup> This is taken for an indefinite time,—a long duration.

<sup>21</sup> H. properly signifies that he pitched his tent, although the act of removing is plainly meant. It may indicate that he encamped at various places until he came to Mambre.

<sup>22</sup> This name was not given it until the time of Josue, when probably it was substituted for Kirjath-Arbah, the ancient name. Some take it to be a different place.

## CHAPTER XIV.

THE EXPEDITION OF THE FOUR KINGS: THE VICTORY OF ABRAM; HE IS BLESSED BY MELCHIZEDEK.

1. AND it came to pass at that time, that Amraphel,<sup>1</sup> king of Sennaar,<sup>2</sup> and Arioch, king of Pontus,<sup>3</sup> and Chodorlahomor, king of the Elamites,<sup>4</sup> and Thadal, king of nations,<sup>5</sup>

2. Made war against Bara, king of Sodom, and against Bersa, king of Gomorra, and against Sennaab, king of Adama, and against Semeber, king of Seboim, and against the king of Bala, which is Segor.

3. All these came together into the woodland<sup>6</sup> vale, which now is the salt sea.<sup>7</sup>

4. For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5. And in the fourteenth year came Chodorlahomor, and the kings who were with him: and they smote<sup>8</sup> the Raphaim in Astarothcarnaim, and the Zuzim with them,<sup>9</sup> and the Emim in Save of Cariathaim,

6. And the Chorreans in the mountains of Seir, even to the plains<sup>10</sup> of Pharan, which is in the wilderness.

7. And they returned, and came to the fountain of Misphat,<sup>11</sup> the same is Kades: and they smote all the country of the Amalekites,<sup>12</sup> and the Amorites, who dwelt in Asasonthamar.

8. And the king of Sodom, and the king of Gomorra, and the king

<sup>1</sup> H. P. "In the days of Amraphel." R. thinks that his reign is marked as the time of this war.

<sup>2</sup> Babylon.

<sup>3</sup> St. Jerome translates it Pontus. It is thought that a neighboring place bore that name.

<sup>4</sup> Persia, or its neighborhood.

<sup>5</sup> Probably of people gathered together from various parts. Mesopotamia contained many such. Galilee of the Gentiles is mentioned in Isaiah 9:1.

<sup>6</sup> P. "Liddim." The signification of the term is unknown.

<sup>7</sup> The place where the troops assembled became the bed of the river, when the earth had given way in the catastrophe of Sodom, and the waters of the Jordan spread over it. It was called the Salt Sea on account of the bituminous qualities of the country, with which the waters became impregnated. The Hebrews included bitumen under the name of salt. כֶּלֶח.

<sup>8</sup> Slaughtered.

<sup>9</sup> "In Ham." L. Sam. Likewise has the name of a place, instead of a pronoun.

<sup>10</sup> H. "The oak of Paran." Trees were often boundary marks, or places of assembly. Pharan is in Arabia Desert, joining the mountains of Idumea. P. "El Paran:" which R. approves.

<sup>11</sup> The fountain of judgment, as it was subsequently called. Numb. 20:10. R. thinks that this was its ancient name, and that in the time of Moses it was called Kadesh.

<sup>12</sup> Amalek, the head of the Amalekites, was not yet born. *Infra* 36:10, 11. The place which they afterwards possessed is here called by their name, by anticipation.

of Adama, and the king of Seboim, and the king of Bela, which is Segor, went out: and they set themselves against them in battle array in the woodland vale:

9. Against Chodorlahomor, king of the Elamites, and Thadal, king of nations, and Amraphel, king of Sennaar, and Arioch, king of Pontus: four kings against five.

10. Now the woodland vale had many slime pits.<sup>13</sup> And the king of Sodom and the king of Gomorra<sup>14</sup> turned their backs and fell<sup>15</sup> there: and they who remained fled to the mountain.

11. And they took all the substance of those of Sodom<sup>16</sup> and Gomorra, and all their victuals, and went their way.<sup>17</sup>

12. And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.<sup>18</sup>

13. And behold one, who had escaped, told Abram, the Hebrew,<sup>19</sup> who dwelt in the vale of Mambre the Amorite, the brother of Escol, and the brother of Ancr:<sup>20</sup> for these had made a league with Abram.

14. And when Abram had heard that his brother Lot was taken, he numbered<sup>21</sup> of the servants born in his house, three hundred and eighteen well armed:<sup>22</sup> and pursued them to Dan.<sup>23</sup>

15. And dividing his company, he rushed upon them in the night: and smote them,<sup>24</sup> and pursued them as far as Hoba, which is on the left hand of Damaseus.

16. And he brought back all the substance, and Lot his brother with his substance, the women also and the people.

17. And the king of Sodom went out to meet him,<sup>25</sup> after he returned from the slaughter of Chodorlahomor, and of the kings who were with him in the vale of Save, which is the king's vale.

<sup>13</sup> H. "Pits, pits."

<sup>14</sup> "The king" is not in H. P. A MS. of K. has it, and Sept. read it.

<sup>15</sup> Defeated and routed. Some survived.

<sup>16</sup> The hostile kings took the goods of Sodom.

<sup>17</sup> Carrying off their booty.

<sup>18</sup> H. "They took Lot, with his goods, son of the brother of Abram, and they went away, and he dwelt in Sodom." P. transposes.

<sup>19</sup> Abram was so called from עבר beyond, because he was born in Mesopotamia, on the other side of the Euphrates.

<sup>20</sup> His relative—nephew. "Lot" is not in the text.

<sup>21</sup> Lit. "He emptied." P. "He armed." It is used sometimes to express the unsheathing of a sword.

<sup>22</sup> Well armed and ready for action.

<sup>23</sup> From Mambre to Dan the distance is said to be fifty leagues. This name was given to Lais long afterwards; but it is probable, that another place, at the source of the Jordan, already bore that name. See Kings 24: 6.

<sup>24</sup> Attacked, routed.

<sup>25</sup> The king of Sodom had been defeated, but not slain.

18. But Melchizedek, the king of Salem,<sup>26</sup> bringing forth bread and wine,<sup>27</sup> for<sup>28</sup> he was a priest of the Most High God,<sup>29</sup>

19. Blessed him, and said: Blessed be Abram by the Most High God, who created heaven and earth:

20. And blessed be the Most High God, who hath delivered<sup>30</sup> the enemies into thy hands. And he gave him the tithes of all.<sup>31</sup>

21. And the king of Sodom said to Abram: Give me the persons,<sup>32</sup> and the rest<sup>33</sup> take to thyself.

22. And he answered him: I lift up my hand<sup>34</sup> to the Lord God the most high, the possessor of heaven and earth,

23. That from the very woof-thread unto the shoe latchet, I will not take anything which is thine,<sup>35</sup> lest thou say: I have enriched Abram:

24. Except such things as the young men<sup>36</sup> have eaten, and the shares of the men, who came with me;<sup>37</sup> Aner, Escol, and Mambré: these shall take their shares.

<sup>26</sup> Heb. 7 : 6.

<sup>27</sup> It is not stated for what purpose he brought them forth, but the mention of his priestly character led the ancients to regard them as offerings made to God. Philo, the Jew, speaks of him as sacrificing in thanksgiving for the victory: *ἐπινικία εἶνε*. All the fathers recognize in the bread and wine types of the Eucharistic sacrifice by Christ, the priest forever after the manner of Melchizedek. St. Cyprian exclaims: "Who is more strictly a priest of the Most High God than our Lord Jesus Christ, who offered sacrifice to God the Father, and offered the same as Melchizedek had offered, that is bread and wine, namely His own body and blood?" Ep. 63, ad Cæcil. Even Bush acknowledges that Melchizedek officiated in his priestly capacity. It is not stated that he gave the bread and wine to the troops; but it is quite probable that he did so, since it was usual to distribute the offerings to those for whom they were presented.

<sup>28</sup> *ἵ* is rendered "for," as in many other places. *Infra* 20 : 3; 22 : 12. As there was no controversy at the time V. was made, in regard to the Eucharist, there could have been no motive for mistranslating this conjunction. The act of blessing which is mentioned did not require the priestly character, since Jacob, Solomon, and others imparted blessing.

<sup>29</sup> This title was given by the angels to God in their hymn at the birth of our Redeemer.

<sup>30</sup> *קָדַם*. V. "Quo protegente." The verb here means to deliver over in safety. It contains an allusion to a shield, as a protection.

<sup>31</sup> Abram. St. Paul dwells on this circumstance, as well as on the blessing, to show the superiority of the priesthood of Christ to that of Aaron. Melchizedek being the type of the one, Abram of the other. Heb. 7.

<sup>32</sup> "The soul"—the men rescued. The singular is put for the plural. It is said to be an Arabian usage, that in similar circumstances the liberated captives are placed under the protection of their prince, and the booty belongs to their liberator.

<sup>33</sup> P. "The goods." H. here means "the booty." v. 11.

<sup>34</sup> In the attitude of one swearing.

<sup>35</sup> The booty recovered: "if I will take:" this phrase implies an imprecation.

<sup>36</sup> The domestics of Abram. Persons in a state of dependence were so called without reference to age.

<sup>37</sup> The confederates. In exercising disinterestedness Abram does not forget the just claims of his allies.

CHAPTER XV.

GOD PROMISETH SEED TO ABRAM. HIS FAITH, SACRIFICE, AND VISION.

1. AFTER these things,<sup>1</sup> the word of the Lord came<sup>2</sup> to Abram in a vision, saying: Fear not, Abram, I am thy protector,<sup>3</sup> and thy reward exceedingly great.<sup>4</sup>

2. And Abram said: Lord<sup>5</sup> God, what wilt thou give me?<sup>6</sup> I go childless: and the son of the steward<sup>7</sup> of my house is this Eliezer of Damascus.

3. And Abram added: But to me thou hast not given seed: and lo, my servant born in my house, shall be my heir.<sup>8</sup>

4. And immediately the word of the Lord came to him, saying: He shall not be thy heir; but he who shall come out of thy own bowels, he shall be thy heir.

5. And he brought him forth abroad, and said to him: Look up to heaven and number the stars, if thou canst.<sup>9</sup> And he said to him: So shall thy seed be.<sup>10</sup>

6. Abram<sup>11</sup> believed God, and it was accounted to him for justice.<sup>12</sup>

7. And He said to him: I am the Lord who brought thee out from Ur of the Chaldees to give thee this land, to possess it.

8. But he said: Lord God, whereby shall I know that I shall possess it?<sup>13</sup>

9. And the Lord<sup>14</sup> answered, and said: Take me a cow of three

<sup>1</sup> Lit. "After these words"—events.

<sup>2</sup> Lit. "Was to Abram."

<sup>3</sup> Lit. "I a shield to thee"—a protector.

<sup>4</sup> P. V. understand God Himself to be the reward. L. "Thy reward shall be exceedingly great."

<sup>5</sup> אֲדֹנָי ADONAI, a noun in the plural, is here for the first time applied to God, and united with JAHVEH. The Jews, regarding this latter name as ineffable, pronounce it ADONAI.

<sup>6</sup> P. "Seeing." H. } it is equivalent to "for."

<sup>7</sup> The text is scarcely intelligible. The term translated "steward" is understood by R. of one having charge of the household. Others take it to be the name of a female slave, as Sept. seems to understand it. P. "Eliezer of Damascus." Martini translates V. in like manner.

<sup>8</sup> Lit. "The son of my house inheriting me,"—my domestic will be my heir.

<sup>9</sup> H. P. "If thou be able to number them."

<sup>10</sup> Rom. 4: 18,

<sup>11</sup> The noun is not in the text.

<sup>12</sup> Rom. 4: 3; Gal. 3: 6; James 2: 23. The assent of Abram to the Divine promise, which was apparently incredible, was accounted meritorious, because it honored the veracity and goodness of God. See the like phrase in regard to Phinees. Ps. 105: 30, 31. The nominative to the second verb is God, which is understood. "He accounted it to him for righteousness." L.

<sup>13</sup> As the faith of Abram has been already declared, this inquiry must not be regarded as implying any doubt of the Divine promise.

<sup>14</sup> The noun is not in the received text, but is in two MSS.

years old, and a she-goat of three years, and a ram of three years, a turtle-dove also, and a pigeon.

10. And he took all these, and divided them in the midst, and laid the two pieces of each, one against the other:<sup>15</sup> but the birds<sup>16</sup> he divided not.

11. And the fowls<sup>17</sup> came down upon the carcasses, and Abram drove them away.

12. And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

13. And it was said<sup>18</sup> to him:<sup>19</sup> Know thou beforehand<sup>20</sup> that thy seed shall be a stranger in a land not their own, and they<sup>21</sup> shall bring them under bondage,<sup>22</sup> and afflict them four hundred years.<sup>23</sup>

14. But the nation which they shall serve, I will judge, and after this they shall come out with great substance.

15. And thou shalt go to thy fathers in peace,<sup>24</sup> and be buried in a good old age.

16. But in the fourth generation<sup>25</sup> they shall return hither: for the iniquities of the Amorites are not yet at the full.<sup>26</sup>

17. And when the sun was set, a dark mist arose, and there appeared a smoking furnace, and a lamp of fire passing between those pieces.<sup>27</sup>

<sup>15</sup> As men were wont to celebrate treaties by the sacrifice of animals, which were divided in two parts, with the implied invocation, that God would strike and split asunder the violators of the treaty, so the renewal of the Divine covenant was celebrated in like manner. It does not appear that in this case any words accompanied the action.

<sup>16</sup> Jer. 34:18. The text has: "The bird;" but one is put for many.

<sup>17</sup> "The fowl;" which, though singular in the text, is taken collectively.

<sup>18</sup> H. P. "And he said." God is understood.

<sup>19</sup> H. P. "Abram."

<sup>20</sup> Lit. "Knowing thou shalt know." P. "Know of a surety."

<sup>21</sup> The Egyptians.

<sup>22</sup> H. P. "Shall serve them." Bush prefers V., which is supported by Sept., as also by Onkelos and Saadiah.

<sup>23</sup> Acts 7:6. This period is thought by many to comprise the time of the sojourning in Canaan, and of the abode in Egypt. From the birth of Isaac to their departure from Egypt some calculate four hundred and five years; of which two hundred and fifteen were spent in bondage. Twenty-five years passed from the arrival of Abraham in Canaan to the birth of Isaac. Sixty years thence to the birth of Jacob. On his arrival in Egypt he was one hundred and thirty years of age. The time spent in bondage appears then to be two hundred and fifteen years. R. nevertheless thinks that above four hundred years passed in bondage.

<sup>24</sup> This phrase implies a future state of existence.

<sup>25</sup> A century may be here meant by a generation. It is not certain that all the links were counted in the Scripture lists, which enumerate in the tribe of Levi, Amram, Aaron, Eleazar, and Phinees (1 Par. 6: 1, 2, 4), in the tribe of Juda, Esron, Aram, Aminabad, Naasson. (Ruth 4: 18, 20.)

<sup>26</sup> The sentence has a future meaning. The justice of God is exercised in the vicissitudes of nations, whose crimes are weighed in the Divine scales, and visited in the appointed time. These judgments are certain, although not always discernible by man.

<sup>27</sup> Theodoret observes: "What is related of the appearance of a smoking furnace, and of lamps of fire after sunset, signified that the sacrifices were accepted, and, besides, that God would manifest Himself at the end of the time specified: for He appeared in fire to Moses the lawgiver, and subsequently



18. On that day God made a covenant with Abram, saying: To thy seed will I give this land from the river of Egypt, even to the great river Euphrates.<sup>28</sup>

19. The Cineans, and Cenezites, the Cedmonites,

20. And the Hethites, and the Pherezites, the Raphaim also,

21. And the Amorites and the Canaanites, and the Gergesites, and the Jebusites.

## CHAPTER XVI.

ABRAM MARRIETH AGAR, WHO BRINGETH FORTH ISMAEL.

1. Now Sarai, the wife of Abram, had brought forth no children: but having a handmaid, an Egyptian, named Agar,<sup>1</sup>

2. She said to her husband:<sup>2</sup> Behold, the Lord hath restrained me from bearing:<sup>3</sup> go in unto my handmaid,<sup>4</sup> it may be I may have children by her at least. And when he agreed to her request,<sup>5</sup>

3. She took Agar, the Egyptian, her handmaid, ten years after they first dwelt in the land of Canaan, and gave her to her husband to wife.

4. And he went in to her.<sup>6</sup> But she perceiving that she was with child, despised her mistress.

5. And Sarai said to Abram: Thou doest unjustly with me:<sup>7</sup> I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me: the Lord judge between me and thee.

6. And Abram made answer and said to her: Behold thy hand-

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to all the people. It also indicated that afterwards animals of this kind shall be offered in obedience to the law." *Qu. 66 in Gen.*

<sup>28</sup> This vast extent of country was possessed by David and Solomon. 3 Kings 4: 21; 2 Par. 9: 26.

<sup>1</sup> St. Chrysostom conjectures, that Agar was given by Pharao to Abram. Her name means, the stranger.

<sup>2</sup> H. P. "Sarai said unto Abram."

<sup>3</sup> The Hebrews referred all to God, whose providence embraces all things.

<sup>4</sup> The proposal was, that Abram should have her as a secondary wife, bound to him by the tie of marriage, without any right accruing to her children, beyond necessary support and equitable provision. The unity of marriage had been relaxed, apparently by Divine dispensation, and the circumstances pleaded strongly in favor of Abram, who was without an heir. He did not, however, seek to avail himself of the dispensation, but he yielded to the suggestions of Sarai, who considered that she would have the rights of a mother if, at her instance, a child by her husband were born of her slave.

<sup>5</sup> H. P. "And Abram hearkened to the voice of Sarai."

<sup>6</sup> H. P. "And she conceived."

<sup>7</sup> She throws the blame on Abram, because he tolerated the arrogance of Sarai.

maid is in thy own hand, use her as it pleaseth thee.<sup>8</sup> And when Sarai treated her hardly, she ran away.

7. And the Angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,<sup>9</sup>

8. Said to her: Agar, handmaid to Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

9. And the Angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

10. And again he<sup>10</sup> said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

11. And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

12. He will be a wild<sup>11</sup> man: his hand will be against all men, and all men's hands against him:<sup>12</sup> and over against all his brethren he will dwell.<sup>13</sup>

13. And she called the name of the Lord who spake to her: Thou God seest me. For she said: Verily here have I looked after Him who seeth me.<sup>14</sup>

14. Therefore she called that well, the well of Him who liveth and seeth me.<sup>15</sup> The same is between Cades and Barad.

15. And Agar brought forth a son to Abram: who called his name Ismael.<sup>16</sup>

16. Abram was fourscore and six years old when Agar brought him forth Ismael.

<sup>8</sup> Abram allowed Sarai to exercise the just control of a mistress over a contumelious slave.

<sup>9</sup> "In the desert," is not in the text, or Sept.

<sup>10</sup> H. P. "The angel of the Lord." So likewise v. 11.

<sup>11</sup> Of fierce habits.

<sup>12</sup> This hostile attitude has always characterized the Arabs, his descendants, although four thousand years have since elapsed.

<sup>13</sup> The Israelites, Idumeans, Moabites, Ammonites, and Egyptians.

<sup>14</sup> The meaning of the text is obscure. It may signify that she was surprised to find she could be witness of a Divine vision, without dying.

<sup>15</sup> H. P. "Beer-lahai-roi." *Infra* 24: 62.

<sup>16</sup> H. P. "Abram called his son's name, which Agar bare, Ishmael."

CHAPTER XVII.

THE COVENANT OF CIRCUMCISION.

1. AND when he was ninety<sup>1</sup> and nine years old, the Lord appeared to him: and said to him: I am the Almighty God: walk before Me,<sup>2</sup> and be thou perfect.<sup>3</sup>

2. And I will make My covenant between Me and thee: and I will multiply thee exceedingly.

3. Abram fell on his face.

4. And God said to him:<sup>4</sup> I am,<sup>5</sup> and My covenant is with thee, and thou shalt be a father of many nations.

5. Neither shall thy name be called any more Abram:<sup>6</sup> but thou shalt be called Abraham: because a father of many nations have I made thee.

6. And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee.

7. And I will establish My covenant between Me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee,<sup>7</sup> and to thy seed after thee.

8. And I will give to thee, and to thy seed<sup>8</sup> the land of thy sojournment, all the land of Canaan for a perpetual possession, and I will be their God.

9. Again God said to Abraham:<sup>9</sup> And therefore thou shalt keep My covenant,<sup>10</sup> and thy seed after thee in their generations.<sup>11</sup>

10. This is My covenant which ye shall observe between Me and you, and thy seed after thee: All the male-kind of you shall be circumcised:

<sup>1</sup> Lit. "Abram was a son of ninety-nine years." It was the year of the world 2107.

<sup>2</sup> This implies the framing of his whole conduct according to the Divine law.

<sup>3</sup> Be blameless, without offence. Absolute perfection is not attainable: but grievous transgression may be avoided.

<sup>4</sup> H. P. "Abram."

<sup>5</sup> The verb-substantive is not in the text. The personal pronoun is sometimes put absolutely, by way of emphasis, and sometimes followed by a verb which depends on it. *Supra* 9: 9.

<sup>6</sup> Abram means sublime father. Abraham denotes the father of a great multitude. *Ecd.* 44: 20; *Rom.* 4: 17.

<sup>7</sup> To be thy protector.

<sup>8</sup> H. P. "After thee."

<sup>9</sup> Acts 7: 8.

<sup>10</sup> H. P. "Thou." The pronoun is repeated emphatically.

<sup>11</sup> The term implies indefinite duration—a long series of ages.

11. And ye shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between Me and you.<sup>12</sup>

12. An infant of eight days old shall be circumcised among you, every male-child in your generations: he who is born in the house, as well as the bought servant shall be circumcised, and whoever is not of your stock:<sup>13</sup>

13. And My covenant shall be in your flesh for a perpetual covenant.<sup>14</sup>

14. The male whose foreskin is not circumcised, that soul shall be destroyed out of his people:<sup>15</sup> because he hath broken My covenant.

15. God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.<sup>16</sup>

16. And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations,<sup>17</sup> and kings of peoples shall spring from him.<sup>18</sup>

17. Abraham fell upon his face, and laughed,<sup>19</sup> saying in his heart: Shall a son<sup>20</sup> be born to him who is a hundred years old? and shall Sara, who is ninety years old, bring forth?

18. And he said to God: O! that Ismael may live before Thee.<sup>21</sup>

19. And God said to Abraham: Sara thy wife shall bear thee a son,

<sup>12</sup> The object for which circumcision was prescribed, was to distinguish the race of Abraham as the chosen people of God. It was practised by the Egyptian priests, by the Arabians, and by others; but we have no evidence of its having prevailed in any nation before its institution as here set down. Besides, the motive determines its character. If nations practised it from considerations of cleanliness, or health, it was different from a rite prescribed to mark the partakers of God's covenant. Those nations generally circumcised youth who had reached their thirteenth year. It does not appear from the sacred text, that it had any reference to original sin, or virtue to remedy it, although St. Augustin, St. Gregory the Great, St. Thomas Aquinas, and a host of scholastic divines, favor this opinion.

<sup>13</sup> Lev. 12: 3; Luke 2: 21. The children of slaves, as well as the free, were subject to the law of circumcision. P. "Bought with money from any stranger." Bush doubts the correctness of this version, and prefers that of the ancients which V. gives. The text is obscure. These two phrases are repeated in the following verse in II. P. V. is supported by Sept.

<sup>14</sup> The duration of the law, as well as of the penalty, was limited.

<sup>15</sup> Many understand this of the penalty of death, as the words seem to imply. Others limit it to the privation of privileges. The infant might be subjected to death, since life is a mere gift of God. The threat was sufficient generally to determine parents to have the rite performed.

<sup>16</sup> II. P. "Her name." The signification of Sarai is, at present, only a matter of conjecture. St. Jerome says that she was styled, "My lady," as the head of one family. The meaning of Sarah is also questionable.

<sup>17</sup> II. P. "I will bless her, and she shall become." Sam. supports V.

<sup>18</sup> II. P. "Of her." Adam Clarke says: "I am quite of Calmet's opinion, though I cannot push the parallel so far as he does, that Sara was a type of the Blessed Virgin." As mother of Christ, she is mother of the nations that worship Him, and of kings that feel honored in being His humble servants, and reverence her for her relation to Him. All generations call her blessed.

<sup>19</sup> The laugh proceeded from the strangeness of the announcement, and from joy of heart. It may be that on this occasion he saw in spirit the glory of Christ: "Abraham your father," says our Lord, "rejoiced that he might see My day: he saw it, and was glad." John 8: 56.

<sup>20</sup> V. "Putasne?" This is an expletive.

<sup>21</sup> He only ventures to ask that the life of Ismael may be spared.

and thou shalt call his name Isaac,<sup>22</sup> and I will establish My covenant with him for a perpetual covenant, and with his seed after him.

20. And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs,<sup>23</sup> and I will make him a great nation.

21. But My covenant will I establish with Isaac, whom Sara shall bring forth to thee at this time in the next year.

22. And when he had left off speaking with him, God went up<sup>24</sup> from Abraham.

23. And Abraham took Ismael his son, and all who were born in his house,<sup>25</sup> and all whom he had bought,<sup>26</sup> every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him.

24. Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

25. And Ismael his son was full thirteen years old at the time of his circumcision.

26. The selfsame day was Abraham circumcised and Ismael his son.

27. And all the men of his house, as well they who were born in his house, as the bought servants and strangers,<sup>27</sup> were circumcised with him.

## CHAPTER XVIII.

ANGELS ARE ENTERTAINED BY ABRAHAM. THEY FORETELL THE BIRTH OF ISAAC.

ABRAHAM'S PRAYER FOR THE MEN OF SODOM.

1. AND the Lord<sup>1</sup> appeared to him in the vale of Mambre<sup>2</sup> as he was sitting at the door of his tent,<sup>3</sup> in the heat of the day:

<sup>22</sup> Isaac means laughter. His name was given in consequence of the laughter of Sara, when she overheard the prediction, that she should have a son. *Infra* 18 : 10; 21 : 2.

<sup>23</sup> Princes of the Ismaelites. *Infra* 25 : 12-16.

<sup>24</sup> This is understood by Onkelos of a manifest ascent on high. R. adopts the same view, which is most consonant with the sacred narrative.

<sup>25</sup> Slaves of his own household.

<sup>26</sup> Slaves purchased from others.

<sup>27</sup> H. P. "Bought with money of the stranger."

<sup>1</sup> יהוה. The apparition was through the ministry of angels.

<sup>2</sup> Near the turpentine tree.

<sup>3</sup> He sat there under shelter reposing himself, and watching that he might invite those who passed, to share his hospitality.

2. And when he had lifted up his eyes three men appeared to him standing near him: and as soon as he saw them, he ran to meet them from the door of his tent, and bowed<sup>4</sup> down to the ground.

3. And he said: My Lord,<sup>5</sup> if I have found favor in thy sight, pass not away from Thy servant:<sup>6</sup>

4. But I will fetch a little water, and wash ye your feet,<sup>7</sup> and rest ye under the tree.

5. And I will set a morsel<sup>8</sup> of bread, and strengthen ye your heart, afterwards ye shall pass on: for therefore are ye come aside to your servant.<sup>9</sup> And they said: Do as thou hast spoken.

6. Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

7. And he himself ran to the herd, and took thence a calf tender and good, and gave it to a young man:<sup>10</sup> who made haste and boiled it.<sup>11</sup>

8. He took also butter<sup>12</sup> and milk, and the calf which he had boiled, and set before them: but he stood by them<sup>13</sup> under the tree.

9. And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo, she is in the tent.

10. And he<sup>14</sup> said to him: I will return and come to thee at this

<sup>4</sup> The Eastern nations use most profound salutations. The same verb is employed to express the inclination of the body, whether as an act of respect, or of Divine worship.

<sup>5</sup> *Adonai*. It is used here in the plural, as when applied to God, although addressed to one only of the three. The plural was sometimes used of a king. *Is.* 19: 4. Abraham did not suspect anything supernatural, and consequently meant only to address the strangers respectfully.

<sup>6</sup> Abraham, through humility, which is closely allied with courtesy and charity, calls himself the servant of the strangers, and desires their visit as a mark of favor.

<sup>7</sup> In sandy regions this is one of the most necessary acts of hospitality, especially where mere sandals are worn, leaving the foot exposed, as in ancient times.

<sup>8</sup> Something to eat—meal. The term is applicable to food of any kind. Hospitality characterized ancient times, and was miraculously approved: "Hospitality do not forget, for by means of this some unawares entertained angels." *Heb.* 13: 2.

<sup>9</sup> Abraham intimates that Providence directed their steps to his house.

<sup>10</sup> A servant was so styled.

<sup>11</sup> The Eastern nations use meat shortly after the animal has been killed. The heat of the climate first gave occasion to this usage. Meat was rarely used, but when the animal was slaughtered, it was easy to dispose of it among numerous domestics.

<sup>12</sup> The term may mean butter, or cheese, or cream, as any thick fluid, such as oil.

<sup>13</sup> Abraham stood in the attitude of a waiter. True politeness and hospitality make the head of a family appear as the servant of his guests. "The patriarch therefore stood as an attendant, deeming it the highest honor to wait on the guests, and relieve the fatigue of their journey." *St. John Chrysostom. hom. xli in Gen.* The angels having assumed bodies for the purpose of carrying out the Divine commission, partook of food, in order to sustain the character in which they appeared.

<sup>14</sup> One of the guests is specially distinguished.

time, life continuing,<sup>15</sup> and Sara thy wife shall have a son. Which when Sara heard,<sup>16</sup> she laughed<sup>17</sup> behind the door of the tent.<sup>18</sup>

11. Now they<sup>19</sup> were both old, and far advanced in years,<sup>20</sup> and it had ceased to be with Sara after the manner of women.

12. And she laughed secretly,<sup>21</sup> saying: After I am grown old, and my lord<sup>22</sup> is an old man, shall I give myself to pleasure?

13. And the Lord<sup>23</sup> said to Abraham: Why did Sara laugh, saying: Shall I, who am an old woman, bear a child indeed?

14. Is there anything hard for God? according to appointment I will return to thee at this same time, life continuing, and Sara shall have a son.

15. <sup>24</sup>Sara denied, saying: I did not laugh: for she was afraid. But the Lord<sup>25</sup> said: Nay: but thou didst laugh.

16. And when the men rose up thence, they turned their eyes towards Sodom:<sup>26</sup> and Abraham walked with them, bringing them on the way.<sup>27</sup>

17. And the Lord said: Can I hide from Abraham what I am about to do:<sup>28</sup>

18. Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?<sup>29</sup>

19. For I know that he will command<sup>30</sup> his children, and his household after him to keep the way of the Lord, and do judgment and justice: that for Abraham's sake the Lord may bring to effect all the things He hath spoken to him.<sup>31</sup>

20. And the Lord said: The cry of Sodom and Gomorra is multiplied, and their sin is become exceedingly grievous.

<sup>15</sup> *Vita comite*. P. "According to the time of life." L. "This time next year." H. may be understood to mean, about the time when the infant shall come to life. This manner of speech did not imply a promise to return, but denoted the certainty of the event. *Supra* 17:19; *infra* 21:1; Rom. 9:9. Grotius understands it as a promise that Abraham and Sara would be still alive.

<sup>16</sup> Overheard.

<sup>17</sup> The text does not use this verb here, but in v. 12.

<sup>18</sup> The guests were in front of the tent, in the open air.

<sup>19</sup> H. P. "Abram and Sarai." The pronoun is frequently used for the noun by V.

<sup>20</sup> This repetition renders the statement emphatic.

<sup>21</sup> P. "Within herself."

<sup>22</sup> Her husband is meant. St. Peter dwells on her submission and respect as worthy to be imitated by wives. 1 Pet. 3:6.

<sup>23</sup> The chief guest is here styled God (by the ineffable name), whom he represented.

<sup>24</sup> H. "And." P. "Therefore."

<sup>25</sup> The text has not the noun.

<sup>26</sup> As being about to travel in that direction.

<sup>27</sup> Seeing them off.

<sup>28</sup> The regard of God for His eminent servants is expressed in this way, as if it were unbecoming to withhold from them the announcement of the Divine judgments, which by prayer they might avert.

<sup>29</sup> *Supra* 12:3; *infra* 22:18.

<sup>30</sup> H. P. "I know him that he will command." It is the duty of parents to teach their children the Divine law, and urge its observance. Abraham had a still higher obligation, as the subject and depository of the Divine revelation.

<sup>31</sup> H. P. "That the Lord may bring upon Abraham."

21. I will go down<sup>32</sup> and see whether they have done according to the cry that is come to Me : or whether it is not so, that I may know.<sup>33</sup>

22. And they turned themselves thence, and went their way to Sodom : but Abraham still stood before the Lord.<sup>34</sup>

23. And drawing nigh he said : Wilt Thou<sup>35</sup> destroy the just with the wicked ?<sup>36</sup>

24. If fifty just men be in the city, shall they perish withal ? and wilt Thou not spare that place for the sake of the fifty just, who are in it ?

25. Far be it from Thee to do this thing, and to slay the just with the wicked, and that the just should be treated as the wicked, this is not beseeching Thee : Thou who judgest all the earth, wilt not make this judgment.<sup>37</sup>

26. And the Lord said to him : If I find in Sodom fifty just within the city, I will spare the whole place for their sake.

27. And Abraham answered, and said : Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.

28. What if there be five less than fifty just persons : wilt Thou for five<sup>38</sup> and forty destroy the whole city ? And He said : I will not destroy it, if I find five and forty.

29. And again he said to Him : But if forty be found there, what wilt Thou do ? He said : I will not destroy it for the sake of forty.

30. Lord, saith he, be not angry I beseech thee, if I speak : What if thirty be found there ? He answered : I will not do it, if I find thirty there.

31. Seeing, saith he, I have once begun, I will speak to my Lord : What if twenty be found there ? He said : I will not destroy it for the sake of twenty.

32. I beseech Thee, saith he, be not angry, Lord, if I speak yet

<sup>32</sup> This is spoken after a human manner, in conformity with the whole narrative.

<sup>33</sup> All things were already known to God, but the evidence soon to be furnished was intended for recording. St. Peter Damiani remarks, that persons in authority ought fully to ascertain guilt, before they adopt severe measures of repression.

<sup>34</sup> The chief angel remained some time.

<sup>35</sup> Abraham addresses Him as God, recognizing Him as the representative of the Deity.

<sup>36</sup> In the Divine visitations, especially such as come by human agency, the just and innocent often suffer with the guilty ; without detriment, however, to justice, since God turns calamities into occasions of merit for His servants. Rom. 8 : 23. Nevertheless, the wrath of God is often turned away from the multitude of the wicked, by the prayers and virtues of just men.

<sup>37</sup> H. P. " Shall not the judge of all the earth do right ? "

<sup>38</sup> H. P. " Wilt Thou for five destroy the whole city ? " It means for the want of five. Sept. agrees with H.



once more: What, if ten be found there? And He said: I will not destroy it for the sake of the ten.<sup>39</sup>

33. And the Lord departed,<sup>40</sup> after he had ceased speaking to Abraham: and Abraham returned to his place.

## CHAPTER XIX.

LOT ENTERTAINING ANGELS IN HIS HOUSE, IS DELIVERED FROM SODOM, WHICH IS DESTROYED: HIS WIFE FOR LOOKING BACK IS TURNED INTO A STATUE OF SALT.

1. AND the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city.<sup>1</sup> And seeing them, he rose up and went to meet them: and he bowed<sup>2</sup> prostrate to the ground,

2. And said: I beseech you, my lords,<sup>3</sup> turn in to the house of your servant, and lodge there: wash your feet, and in the morning ye shall go on your way. And they said: No,<sup>4</sup> but we will remain<sup>5</sup> in the street.

3. He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked unleavened<sup>6</sup> bread, and they ate:

4. But before they went to bed, the men of the city<sup>7</sup> beset the house both young and old, all the people together.<sup>8</sup>

5. And they called Lot, and said to him: Where are the men who

<sup>39</sup> This gives us the most striking idea of Divine mercy. The narrative is not in the style of human fiction. La Harpe pronounces it decisively Divine.

<sup>40</sup> Withdrew from his sight.

<sup>1</sup> Heb. 13: 2. H. P. "Of Sodom." The ordinary place of resort.

<sup>2</sup> The reverence was merely civil, since Lot did not know that they were angels. "Il s'abaissa jusqu'en terre, pour les saluer avec respect." Bible Francaise.

<sup>3</sup> The title was given by Lot as to strangers of distinction, but without reference to civil nobility, since he did not know them.

<sup>4</sup> The refusal was only a modest signification of unwillingness to trespass on his hospitality. Such language is not inconsistent with truth, even on the part of those who are willing to stay, if pressed. It was not unusual in warm weather to remain in the open air.

<sup>5</sup> H. "Pass the night."

<sup>6</sup> The circumstance of the bread being unleavened is stated to signify the haste with which it was prepared.

<sup>7</sup> H. P. "The men of Sodom." V. omits the name.

<sup>8</sup> H. "All the people from the extremity." P. "From every quarter." R. all without exception.

came in to thee at<sup>9</sup> night? bring them out hither that we may know them.<sup>10</sup>

6. Lot went out<sup>11</sup> to them, and shut the door after him, and said :

7. Do not so, I beseech you,<sup>12</sup> brethren, do not commit this evil.

8. I have two daughters who as yet have not known man : I will bring them out to you, and use ye them<sup>13</sup> as it shall please you, so that ye do no evil<sup>14</sup> to these men, because they are come in under the shadow of my roof.

9. But they said : Get thee back thither. And again : Thou camest in, said they, as a stranger;<sup>15</sup> was it to be a judge?<sup>16</sup> therefore we will treat thee worse than them. And they pressed very violently upon<sup>17</sup> Lot : and they were even at the point of breaking open the door.

10. And behold the men<sup>18</sup> put forth their hand, and drew in Lot. unto them,<sup>19</sup> and shut the door.

11. And those who were without<sup>20</sup> they struck with blindness<sup>21</sup> from the least to the greatest, so that they could not find<sup>22</sup> the door.

12. And they<sup>23</sup> said to Lot : Hast thou here any of thine? a son-in-law, or<sup>24</sup> sons, or daughters, all who are thine<sup>25</sup> bring them out of this city :

13. For we will destroy this place, because their cry is grown loud before the Lord, who<sup>26</sup> hath sent us to destroy them.

14. So Lot went out, and spake to his sons-in-law who were to have<sup>27</sup> his daughters, and said : Arise : get ye out of this place,

<sup>9</sup> H. P. "This night."

<sup>10</sup> It appears incredible that the citizens generally should entertain, much less shamelessly avow, this unnatural lust : yet pederasty widely prevailed in heathen countries.

<sup>11</sup> H. P. "At the door."

<sup>12</sup> V. "Mei." The pronoun is not in the text.

<sup>13</sup> The expedient to which Lot resorted is abhorrent from every just feeling of parental affection, and every moral principle. It can only be extenuated by the perplexity of his mind. He may have hoped that his offer would appease the mob, without their caring to avail themselves of it. He was shocked at the thought of the unnatural crime which was likely to be committed, aggravated by a violation of the rights of hospitality.

<sup>14</sup> H. P. "Nothing."

<sup>15</sup> P. "This one came in to sojourn."

<sup>16</sup> 2 Peter 2 : 7. They regarded the remonstrances of Lot as a kind of authoritative interposition, which they would not brook from a stranger, who was only there, as they contended, by sufferance.

<sup>17</sup> H. P. "The man, Lot."

<sup>18</sup> The angels are called men, because they appeared as such.

<sup>19</sup> H. P. "Into the house."

<sup>20</sup> H. P. "The men at the door of the house."

<sup>21</sup> Wisdom 19 : 16. The blindness may not have been total, but such affection of the sight as prevented their discovering the door. A like effect was produced on the Syrian troops. 4 Kings 14 : 18.

<sup>22</sup> H. P. "They wearied themselves to find"

<sup>23</sup> H. P. "The men :"—the angels.

<sup>24</sup> H. P. "And." Its meaning is disjunctive, as Bush acknowledges.

<sup>25</sup> H. P. "Whatsoever thou hast in the city : " V. gives the meaning.

<sup>26</sup> H. P. "And the Lord." V. substitutes the pronoun.

<sup>27</sup> P. "Which married." L. "Who were to marry." Bush also.

because the Lord will destroy this city. And he seemed to them<sup>28</sup> to speak as it were in jest.

15. And when it was morning<sup>29</sup> the angels pressed him,<sup>30</sup> saying: Arise, take thy wife, and the two daughters whom thou hast,<sup>31</sup> lest thou also perish in the wickedness of the city.

16. And as he lingered, they<sup>32</sup> took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

17. And they brought him forth, and set him without the city: and there they spake to him, saying: Save thy life: look not back,<sup>33</sup> neither stay thou in all the country about: but save thyself in the mountain, lest thou also be consumed.

18. And Lot said to them: I beseech Thee, my Lord,<sup>34</sup>

19. Because thy servant hath found grace before Thee, and Thou hast magnified Thy mercy, which Thou hast shown to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die:

20. There is this city here at hand, to which I may flee; it is a little one, and I shall be saved in it: (is it not a little one?) and my soul shall live?<sup>35</sup>

21. And He said to him: Behold also in this, I have heard thy prayers,<sup>36</sup> not to destroy the city for which thou hast spoken.

22. Make haste, and escape thither: because I cannot do anything till thou go in thither.<sup>37</sup> Therefore the name of that city was called Segor.<sup>38</sup>

23. The sun was risen upon the earth, and Lot entered into Segor.

24. And the Lord rained upon Sodom and Gomorra brimstone and fire<sup>39</sup> from the Lord<sup>40</sup> out of heaven.<sup>41</sup>

<sup>28</sup> H. P. "To his sons-in-law."

<sup>29</sup> At daybreak. The sun did not rise until Lot was about to enter Segor.

<sup>30</sup> H. P. "Lot."

<sup>31</sup> H. "Who are found." P. "Which are here." He had none others.

<sup>32</sup> H. P. "The men."

<sup>33</sup> Wisdom 10:6. Lot was forbidden to look back, since this would imply doubt of the prediction of the angel, and haste was necessary to escape the danger.

<sup>34</sup> By this time Lot seems to have recognized the heavenly messenger.

<sup>35</sup> I shall live—my life shall be spared. Lot hoped that a small city might be spared, because less wicked, or because the punishment of the larger cities sufficiently manifested the Divine justice.

<sup>36</sup> P. "Accepted." L. "Favored thee." H. signifies to receive the countenance, that is, to view kindly.

<sup>37</sup> The angel could not execute the threatened vengeance until Lot was placed in safety, conformably to the Divine decree to spare him.

<sup>38</sup> Its previous name was Bela. Segor means little.

<sup>39</sup> Deut. 29:23; Isa. 13:19; Jer. 50:40; Ezek. 16:49; Osee 11:8; Amos 4:11; Luke 17:28; Jude 7. Fire and brimstone may mean ignited brimstone, as a similar hendiadys is frequent in Scripture. As the soil was full of bitumen, and the materials of the city were probably impregnated with it, the destruction might be easily effected. It is useless to inquire by what means this catastrophe was brought about, whether by lightning, or by a volcano, or by the direct act of Omnipotence. The terms of the text favor this last view; but God may employ natural means to accomplish His decrees.

<sup>40</sup> This is a Hebraism, equivalent to "from Himself." It simply marks the rain as Divinely sent.

<sup>41</sup> The brimstone and fire are said to have come out of heaven, that is, from the atmosphere.

25. And He destroyed these cities, and all the country about, all the inhabitants of the cities, and all things which spring from the earth.<sup>42</sup>

26. And his wife looking behind her, was turned into a statue of salt.<sup>43</sup>

27. And Abraham got up early in the morning, and in the place where he had stood before with the Lord.<sup>44</sup>

28. He looked towards Sodom and Gomorra, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

29. Now when God destroyed the cities of that country, remembering Abraham,<sup>45</sup> he delivered Lot out of the destruction<sup>46</sup> of the cities in which he<sup>47</sup> had dwelt.

30. And Lot went up out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to stay in Segor),<sup>48</sup> and he dwelt in a cave, he and his two daughters with him.<sup>49</sup>

31. And the elder said to the younger: Our father is old, and no man is left on the earth, to come in unto us after the manner of the whole earth.

32. Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.<sup>50</sup>

33. And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up.<sup>51</sup>

34. And the next day the elder said to the younger: Behold, I lay last night with my father; let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father.

<sup>42</sup> The vegetation of the country was destroyed with the inhabitants. It is now absolutely destitute of all trees and vegetation.

<sup>43</sup> Luke 17:32. In punishment of her disobedience, the wife of Lot, on turning to view the smoking ruins, was stricken dead. She appears to have been petrified by the sudden accumulation of bituminous and sulphurous particles. The Book of Wisdom speaks of the pillar of salt as a permanent monument of an incredulous soul. 7:10.

<sup>44</sup> *Supra* 18:1.

<sup>45</sup> God has regard to the merits and prayers of His eminent servants, and for their sakes He is merciful to others.

<sup>46</sup> H. P. "Out of the midst of the overthrow, wherein he overthrew."

<sup>47</sup> H. P. "Lot."

<sup>48</sup> Lot became alarmed, lest the spreading calamity should reach the small city wherein he had sought refuge. The cave in which he afterwards abode, was doubtless large, like many in those mountains, which still serve occasionally as retreats for shepherds.

<sup>49</sup> H. P. have not "with him." Sam. has this clause.

<sup>50</sup> The elder proposes a shocking means for preserving the human family, which she probably thought would otherwise become wholly extinct. She may have supposed that the destruction was general, and that Segor, although spared for a time, had finally been destroyed.

<sup>51</sup> He did not recognize her, although he could not be wholly unconscious of the act.

35. They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

36. So the two daughters of Lot were with child by their father.

37. And the elder bare a son, and she called his name Moab:<sup>52</sup> he is the father of the Moabites unto this day.

38. The younger also bare a son, and she called his name Ammon<sup>53</sup> (that is, the son of my people): he is the father of the Ammonites unto this day.

## CHAPTER XX.

ABRAHAM SOJOURNETH IN GERAR: SARA IS TAKEN INTO KING ABIMELECH'S HOUSE, BUT BY GOD'S COMMANDMENT IS RESTORED UNTOUCHED.

1. <sup>1</sup>ABRAHAM removed thence to the south country,<sup>2</sup> and dwelt between Cades and Sur: and sojourned in Gerar.

2. And he<sup>3</sup> said to Sara his wife: She is my sister. So Abimelech the king of Gerar sent, and took her.<sup>4</sup>

3. And God came to Abimelech in a dream by night, and he said to him: Lo! thou shalt die for the woman whom thou hast taken, for she hath a husband.

4. Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation that is ignorant<sup>5</sup> and just?

5. Did not he say to me: She is my sister: and she<sup>6</sup> say: He is my brother? in the simplicity of my heart and cleanness of my hands have I done this.

6. And God said to him:<sup>7</sup> and I know that thou didst it with a sin-

<sup>52</sup> The daughters of Lot took no pains to conceal who was the father of their children.

<sup>53</sup> H. P. "Ben-ammi." V. explains the meaning.

<sup>1</sup> H. P. "And."

<sup>2</sup> The journey of Abram was to the southern part of Canaan. Gerar was the metropolis of the country of the Philistines.

<sup>3</sup> H. P. "Abraham."

<sup>4</sup> H. P. "Sarah."

<sup>5</sup> V. "Ignorantem." Sept. *dyvoovv*. It is not in H. vers. It was probably inserted in explanation of the term "just." The nation is styled such with reference to this particular fact, because not guilty of wilful transgression, since they did not know her to be a married woman.

<sup>6</sup> H. P. "She, even she herself said." The declaration of Sara is specially insisted on, as she could not have been easily suspected of concealing the fact.

<sup>7</sup> H. P. "In a dream." This is wanting in a MS. R.

cere heart: and therefore I withheld thee from sinning against Me, and I suffered thee not to touch her.

7. Now therefore restore the man his wife, for he is a prophet:<sup>8</sup> and he will pray for thee, and thou shalt live:<sup>9</sup> but if thou restore her not, know that thou shalt surely die, thou and all who are thine.

8. And Abimelech forthwith rising up in the night,<sup>10</sup> called all his servants,<sup>11</sup> and spake all these words in their hearing, and all the men were exceedingly afraid.

9. And Abimelech called also for Abraham, and said to him: What hast thou done to us? In what have we<sup>12</sup> offended thee, that thou hast brought upon me and upon my kingdom a great sin?<sup>13</sup> thou hast done to us what thou oughtest not to do.

10. And again he expostulated with him, and said:<sup>14</sup> What sawest thou, that thou hast done this?

11. Abraham answered: I thought with myself, saying: Perhaps the fear of God is not in this place: and they will kill me for the sake of my wife:

12. Howbeit, otherwise also she is truly my sister, the daughter of my father, and not the daughter of my mother,<sup>15</sup> and I took her to wife.

13. And after God brought me out of my father's house, I said to her: Thou shalt do me this kindness: In every place to which we shall come thou shalt say that I am thy brother.

14. And Abimelech took sheep, and oxen, and servants, and hand-maids, and gave to Abraham: and restored to him Sara his wife,

15. And said: The land is before you,<sup>16</sup> dwell wherever it shall please thee.

16. And to Sara he said: Behold, I have given thy brother<sup>17</sup> a thousand pieces of silver; this shall serve thee for a covering of thy

<sup>8</sup> It here means, a man of God, or a prince.

<sup>9</sup> The efficacy of intercessory prayer is here plainly declared.

<sup>10</sup> H. P. "Early in the morning."

<sup>11</sup> The officers of his court are included in this appellation.

<sup>12</sup> H. P. "I."

<sup>13</sup> Abimelech accuses Abraham of bringing on the kingdom a great sin, because he exposed him to commit an act, which would have been followed by great calamities. He regarded it as very grievous, because it violated the rights of a favored servant of God.

<sup>14</sup> H. P. "And Abimelech said unto Abraham." V. gives a free translation.

<sup>15</sup> *Supra* 12: 13. St. Jerome believes Sara to have been step-sister to Abraham, and excuses him, because such marriages were not as yet forbidden. Others take her to be the same as Jescha, daughter of Arau, his brother. *Supra* 11: 29.

<sup>16</sup> H. P. "Thee."

<sup>17</sup> This implies a sarcasm—him whom thou stylest brother, rather than husband.

eyes<sup>18</sup> to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.<sup>19</sup>

17. And when Abraham prayed, God healed Abimelech, and his wife, and his handmaids, and they bare children:<sup>20</sup>

18. For the Lord had closed up every womb of the house of Abimelech on account of Sara, Abraham's wife.

## CHAPTER XXI.

ISAAC IS BORN. AGAR AND ISMAEL ARE CAST FORTH.

1. AND the Lord visited<sup>1</sup> Sara, as He had promised:<sup>2</sup> and fulfilled<sup>3</sup> what He had spoken.

2. And she conceived and bare<sup>4</sup> a son in her<sup>5</sup> old age, at the time that God had foretold her.

3. And Abraham called the name of his son,<sup>6</sup> whom Sara bare to him, Isaac.

4. And he<sup>7</sup> circumcised him<sup>8</sup> the eighth day, as God had commanded him,

5. When he was a hundred years old: for at this age of his father<sup>9</sup> was Isaac born.

6. And Sara said: God hath made laughter for me: whoever shall hear of it will laugh with me.

7. And again she said: Who would believe that Abraham should hear<sup>10</sup> that Sara gave suck to a son, whom she bare to him in his old age?

<sup>18</sup> This veil was rather a mantle with a hood, which could be drawn over the eyes at will, such as is still used in Eastern countries. It is probable that married women were distinguished by their manner of wearing it. The text is a complete puzzle for interpreters. See Geddes.

<sup>19</sup> The text means reproved, rebuked. Sara should remember the danger from which she had so narrowly escaped.

<sup>20</sup> To the prayers of Abraham was granted the relief of the women of the family of Abimelech from the temporary affliction with which they had been visited. As they were numerous, the visitation was perceptible in several in a short space of time.

<sup>1</sup> The accomplishment of the prediction is regarded as a Divine visit. *Supra* 17: 19; 18: 10.

<sup>2</sup> H. P. "Said."

<sup>3</sup> H. P. "The Lord did unto Sara."

<sup>4</sup> H. P. "To Abraham."

<sup>5</sup> H. P. "His."

<sup>6</sup> H. P. "That was born unto him."

<sup>7</sup> H. P. "Abraham."

<sup>8</sup> H. P. "His son Isaac."

<sup>9</sup> "At this age of his father:" this is not in the text.

<sup>10</sup> H. P. "Who would have said unto Abraham."

8. And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning.<sup>11</sup>

9. And when Sara had seen the son of Agar the Egyptian mocking<sup>12</sup> Isaac her son, she said to Abraham:

10. Cast out this bond-woman and her son: for the son of the bond-woman shall not be heir with my son Isaac.<sup>13</sup>

11. Abraham took this grievously for his son.<sup>14</sup>

12. And God said to him: Let it not seem grievous to thee for the boy, and for thy bond-woman: in all that Sara hath said to thee, hearken to her voice:<sup>15</sup> for in Isaac shall thy seed be called.<sup>16</sup>

13. But of the son of the bond-woman also I will make a great nation, because he is thy seed.

14. So Abraham rose up in the morning, and taking bread and a bottle<sup>17</sup> of water, put it upon her shoulder, and delivered the boy,<sup>18</sup> and sent her away. And she departed, and wandered in the wilderness of Bersabee.

15. And when the water in the bottle was spent, she cast the boy under one of the trees that were there.<sup>19</sup>

16. And she went her way, and sat over-against him a great way off, as far as a bow can carry, for she said: I will not see the boy die: and sitting over-against, she lifted up her voice and wept.

17. And God heard the voice of the boy: and an angel of God called to Agar from heaven, saying: What art thou doing, Agar? fear not: for God hath heard the voice of the boy from the place in which he is.

18. Arise, take up the boy, and hold him by the hand: for I will make of him a great nation.

<sup>11</sup> This is still an Oriental custom. Male children sometimes continue at the breast until three years of age; females above two years. Their weaning is marked by a banquet. The mother of the Maccabees reminded her son that she had given him suck during three years. 2 Mac. 7 : 27.

<sup>12</sup> P. "Mocking." V. "Ludentem cum Isaac puero suo" The kind of play is not apparent from the text; but it must have been very scornful, or calculated to corrupt morals, since it provoked Sara. *Infra* 39 : 7, 14. St. Paul calls it persecution. Gal. 4 : 29. The text has not the words: "Isaac her son." They were probably added by way of explanation.

<sup>13</sup> Sara seems to have feared lest Ismael should share the rights which exclusively belonged to her son.

<sup>14</sup> The paternal affection of Abraham is here manifested.

<sup>15</sup> From this it is clear that Sara acted in a manner approved of by God. Rom. 9 : 7; Heb. 11 : 18.

<sup>16</sup> The epithet is not in II., but in Sept., Sam.

<sup>17</sup> A leathern bottle. Skins of animals are still used in the East for holding liquids. They are best suited to the country, since they exclude ants, which abound in those countries, and the fine impalpable dust, which easily penetrates almost every vessel, and spoils the contents. A kid-skin forms a very small flask, which may be conveniently slung across the shoulders.

<sup>18</sup> He was probably sixteen or seventeen years of age, since he was fourteen years of age at the birth of Isaac. His mother led him by the hand.

<sup>19</sup> It was in the order of Providence that the lad should first experience weakness and want, and be thereby stirred up to exertion, by which his resolute character was to be formed. He afterwards found food by killing animals, which were in sufficient number within his range through the desert.



19. And God opened her eyes: and she saw a well of water,<sup>20</sup> and she went and filled the bottle, and gave the boy<sup>21</sup> to drink.

20. And God<sup>22</sup> was with him: and he grew, and dwelt in the wilderness, and became an archer.<sup>23</sup>

21. And he dwelt in the wilderness<sup>24</sup> of Pharan,<sup>25</sup> and his mother took a wife for him<sup>26</sup> out of the land of Egypt.

22. At the same time Abimelech, and Phicol the general of his army, said to Abraham: God is with thee in all that thou doest.

23.<sup>27</sup> Swear therefore by God, that thou wilt not hurt<sup>28</sup> me, nor my posterity, nor my stock: but according to the kindness which I have done to thee, thou shalt do to me,<sup>29</sup> and to the land in which thou hast lived a stranger.

24. And Abraham said: I will swear.<sup>30</sup>

25. And he<sup>31</sup> reprov'd Abimelech for a well of water, which his servants had taken away by force.<sup>32</sup>

26. And Abimelech answered: I knew not who did this thing: and thou didst not tell me, and I heard not of it till to-day.

27. Then Abraham took sheep and oxen, and gave them to Abimelech:<sup>33</sup> and both of them made a league.

28. And Abraham set apart seven ewe-lambs of the flock.

29. And Abimelech said to him: What mean these seven ewe-lambs which thou hast set apart?

30. But he said: Thou shalt take seven ewe-lambs at my hand: that they may be a testimony for me that I have dug this well.

<sup>20</sup> The want of water was most severely felt in the dry and sandy wilderness.

<sup>21</sup> This term, as St. Jerome remarks, was applied by parents even to their grown sons.

<sup>22</sup> "God" is expressed in the text.

<sup>23</sup> V. *Juvenis*.

<sup>24</sup> To dwell in the wilderness was not attended with great difficulties, the climate being mild, and caves for shelter abounding.

<sup>25</sup> Pharan was a name given to a region extending southward from Palestine into the peninsula of Sinai.

<sup>26</sup> In Eastern countries the mother, when the father was not at hand, exercised great influence in the choice of a wife for her son. This was particularly natural in the case of Ismael, brought up under the sole guidance of Agar. She sought for him a wife out of her own country.

<sup>27</sup> II. P. "Now."

<sup>28</sup> H. "Lie." P. "Deal not falsely with me, nor with my son, nor with my son's son."

<sup>29</sup> *Supra* 20: 13. The great increase of the wealth of Abraham, and of the number of his dependents, may have alarmed Abimelech and his general, and given occasion to this proposal, although they profess a higher motive,—the consciousness that he was a favorite servant of God. Onkelos, in his Chaldee Paraphrase, here and elsewhere, uses the terms: "The word of God," to express God.

<sup>30</sup> An oath may be lawfully taken to sanction so important an act as a treaty of peace and amity.

<sup>31</sup> II. P. "Abraham;" V. frequently omits the noun.

<sup>32</sup> The forbearance of Abraham is manifest from his previous silence on this point.

<sup>33</sup> The generosity of Abraham led him to make presents by which friendship might be cemented. He meant also to secure thereby his right to the well.

31. Therefore that place was called Bersabee : because there both of them did swear.

32. And they made a league "at the well of oath."<sup>34</sup>

33. And Abimelech arose, and Phicol the general of his army, and they returned to the land of the Philistines. But Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal.<sup>35</sup>

34. And he<sup>36</sup> was a sojourner in the land of the Philistines many days.<sup>37</sup>

## CHAPTER XXII.

THE FAITH AND OBEDIENCE OF ABRAHAM IS PROVED IN HIS READINESS TO SACRIFICE HIS SON ISAAC. HE IS STAYED FROM THE ACT BY AN ANGEL. FORMER PROMISES ARE RENEWED TO HIM. HIS BROTHER NACHOR'S ISSUE.

1. AFTER these things, God tried<sup>1</sup> Abraham, and said to him : Abraham, Abraham.<sup>2</sup> And he answered : Here I am.

2. He said to him : Take thy only-begotten son Isaac, whom thou lovest,<sup>3</sup> and go into the land of vision :<sup>4</sup> and offer him up there for an holocaust,<sup>5</sup> upon one of the mountains which I will show thee.

3. So Abraham rising up in the night,<sup>6</sup> saddled his ass : and took with him two young men,<sup>7</sup> and Isaac his son : and when he had cut

<sup>31</sup> נֶאֱרַב-שְׁבַע. "At Bersabee." It means "the well of oath."

<sup>32</sup> Abraham planted a grove, and worshipped God at the place, probably by the oblation of sacrifice, to perpetuate the memory of the treaty.

<sup>36</sup> H. P. "Abraham."

<sup>37</sup> Years.

<sup>1</sup> Judith 8 : 22 ; Heb. 11 : 17. The original term, which signifies "to make trial of," does not imply any impulse to evil. "God is not a tempter of evil." James 1 : 13. The trial of the obedience of Abraham was not directed to obtain for God the knowledge of what he would do, since God knows all things before they are accomplished. It was designed to elicit evidence of it, which might serve as a model for others, and to present a type of Divine love, which was afterwards to deliver up the only begotten Son for the salvation of sinners. Rom. 8 : 32.

<sup>2</sup> The repetition is found in a MS. of K. and of R.

<sup>3</sup> Lit. "Take thy son, thy only one, whom thou lovest, Isaac." Each term is tenderly emphatic. Isaac is thought to have been at that time at least twenty-five years of age. He was loved by Abraham as an only son, and was the only son by Sara. Ismael having been dismissed into the wilderness, Isaac was an only son.

<sup>4</sup> Moriah. This name may have been given it after the event about to be related.

<sup>5</sup> God does not wish human sacrifices. He might, however, demand them. The command was given in order to obtain the assent of Abraham, which implied heroic submission to the Divine will.

<sup>6</sup> H. P. "Early in the morning." The promptitude of his obedience is admirable.

<sup>7</sup> Domestic, or attendants, were usually so styled, without regard to their age.

wood for the holocaust, he went his way to the place which God had told him.

4. And on the third day,<sup>8</sup> lifting up his eyes, he saw the place afar off.

5. And he said to his young men: Stay ye here with the ass: I and the lad will go<sup>9</sup> yonder, and after we have worshipped we will return to you.<sup>10</sup>

6. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a knife. And as they two went on together,

7. Isaac said to<sup>11</sup> his father: My father. And he answered: What wilt thou,<sup>12</sup> son? Behold, saith he, fire and wood: where is the victim<sup>13</sup> for the holocaust?

8. And Abraham said: God will provide Himself a victim for an holocaust,<sup>14</sup> my son. So they went on together.

9. And they came to the place of which God had told him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son,<sup>15</sup> he laid him on the altar upon the wood.<sup>16</sup>

10. And he put forth his hand, and took the knife to sacrifice his son.

11. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here am I.

12. And he said to him: Lay not thy hand upon the lad; neither do thou anything to him: now I know that thou fearest God, and<sup>17</sup> hast not spared thy only-begotten son for My sake.

13. Abraham lifted up his eyes, and saw behind him a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust, instead of his son.

14. And he called the name of that place, The Lord Seeth:<sup>18</sup>

<sup>8</sup> H. P. "Abraham."

<sup>9</sup> V. "Properantes." Haste is not expressed in H.

<sup>10</sup> Abraham knew not what God might do to restore to him Isaac, whom he was about to sacrifice. "Against hope he believed in hope." Rom. 4:18. "Accounting that God is able to raise up even from the dead." Heb. 11:19. In intimating that they would both return, he spoke with necessary dependence on the Divine will.

<sup>11</sup> H. P. "Abraham."

<sup>12</sup> H. P. "A lamb."

<sup>13</sup> H. P. "Here am I, my son."

<sup>14</sup> This was prophetic, although the mode of its fulfilment was not yet revealed to Abraham.

<sup>15</sup> The submission of Isaac was voluntary, since he was of an age to resist: he was bound by his father, that he might lie as a victim. No more striking image of Christ could be presented.

<sup>16</sup> James 2:21.

<sup>17</sup> "Since," is its force.

<sup>18</sup> This name had reference to this manifestation of the Divine presence. It might also be referred to the answer of Abraham, that God will see for Himself; that is, provide a victim. P. "In the mount of the Lord it shall be seen."

Wherefore even to this day it is said: In the mountain the Lord seeth.

15. And the angel of the Lord called to Abraham a second time from heaven, saying:

16. By My ownself have I sworn, saith the Lord: because thou hast done this thing,<sup>19</sup> and hast not spared thy only-begotten son for My sake:<sup>20</sup>

17. I will bless thee, and I will multiply thy seed<sup>21</sup> as the stars of heaven, and as the sand which is by the sea-shore: thy seed shall possess the gates of their enemies.<sup>22</sup>

18. And in thy seed shall all the nations of the earth be blessed,<sup>23</sup> because thou hast obeyed My voice.

19. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20. After these things, it was told Abraham that Melcha also had borne children to Nachor his brother.

21. Hus the first-born, and Buz his brother, and Camuel the father of the Syrians,<sup>24</sup>

22. And Cased, and Azau, and Pheldas, and Jedlaph,

23. And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham's brother.

24. And his concubine,<sup>25</sup> named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

## CHAPTER XXIII.

### SARA'S DEATH AND BURIAL IN THE FIELD BOUGHT OF EPHRON.

#### 1. AND Sara lived a hundred and twenty-seven years.<sup>1</sup>

<sup>19</sup> The act is considered as completed, because the will was unreservedly submitted. Ps. 104:9; Eccl. 44:21; 1 Mac. 2:52; Luke 1:73; Heb. 6:13, 17.

<sup>20</sup> This clause: "For My sake," is found in a MS. of K., and in Sam., Syr., Sept. Grotius thinks that it was originally in the text.

<sup>21</sup> Both verbs are repeated in two forms. H. P. "In blessing I will bless, and in multiplying I will multiply."

<sup>22</sup> Their cities. The gates denote their strength and power.

<sup>23</sup> *Supra* 12:3; 18:18. *Infra* 26:4; Eccl. 44:25; Acts 3:25.

<sup>24</sup> H. P. "Of Aram." The Syrians are so styled from a more ancient individual of the same name. *Supra* 9:22.

<sup>25</sup> Secondary wife.

<sup>1</sup> H. P. "The years of the life of Sarah." Geddes thinks that this clause, which is wanting in Sept. as well as in V., is an interpolation; but, as it is found in the other versions, it is probably authentic. The repetition is conformable to ancient style.

2. And she died in the city of Arbee, which is Hebron, in the land of Canaan: and Abraham came<sup>2</sup> to mourn<sup>3</sup> and weep for her.

3. And after he<sup>4</sup> rose up from the funeral obsequies,<sup>5</sup> he spake to the children of Heth, saying:

4. A stranger and sojourner am I among you:<sup>6</sup> give me the right of a burying-place with you, that I may bury my dead.<sup>7</sup>

5. The children of Heth answered, saying:

6. Hear us, my lord, thou art a prince of God among us:<sup>8</sup> bury thy dead in our principal sepulchres:<sup>9</sup> and no man shall have power to hinder thee from burying thy dead in his sepulchre.

7. Abraham rose up, and bowed<sup>10</sup> to the people of the land, the children of Heth.<sup>11</sup>

8. And he said<sup>12</sup> to them: If it please you that I should bury my dead, hear me, and intercede for me with Ephron, the son of Seor,

9. That he may give me the double cave,<sup>13</sup> which he hath in the end of his field: for as much money as it is worth<sup>14</sup> he shall give it me before you, for a possession as a burying-place.<sup>15</sup>

10. Now Ephron dwelt in the midst of the children of Heth. And Ephron<sup>16</sup> made answer to Abraham in the hearing of<sup>17</sup> all who went in at the gate of his<sup>18</sup> city, saying:

11. Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver<sup>19</sup> to thee, and the cave that is in it, in the presence of the children of my people; bury thy dead.

12. Abraham bowed down before the people of the land.

<sup>2</sup> He was probably absent at the time of her death.

<sup>3</sup> H. P. "Sarah." The language implies formal lamentations, continued for several days.

<sup>4</sup> H. P. "Abraham."

<sup>5</sup> H. P. "From before his dead." Weepers sat near the corpse. Abraham having indulged his grief, rose up to attend to the interment.

<sup>6</sup> Although God promised the land of Canaan to Abraham and his posterity, "He gave him no inheritance in it, no, not the pace of a foot." Acts 7: 5.

<sup>7</sup> The desire to purchase a burial-ground in Canaan, showed firm faith in the Divine promise, that the land should finally fall into the hands of his posterity. H. P. add: "Out of my sight." Also in v. 8.

<sup>8</sup> A prince Divinely blessed and protected

<sup>9</sup> Wheresoever it may please you.

<sup>10</sup> *Supra* 18: 4. It was an act of courtesy.

<sup>11</sup> V. adds: *videlicet*.

<sup>12</sup> H. L. "He spoke with them, saying."

<sup>13</sup> V. is understood of a cave with two apartments. P. "Machpelah." It appears to be a proper name. *Infra* v. 17; 49: 30.

<sup>14</sup> It is evidently lawful to purchase burial ground, the value of which may be determined partly by its object, and by external circumstances. The price should not be increased on account of its consecration. It is altogether opposed to the spirit of the church to make cemeteries sources of revenue for individuals. C. 13, *de Sepultura*.

<sup>15</sup> H. P. "Amongst you."

<sup>16</sup> H. P. "The Hittite."

<sup>17</sup> H. P. "The children of Heth."

<sup>18</sup> The people were witnesses of the sale. This was the ancient mode of authenticating sales of property.

<sup>19</sup> H. P. "I give it thee."

13. And he spake to Ephron, in the presence of the people:<sup>20</sup> I beseech thee to hear me:<sup>21</sup> I will give money for the field: take it,<sup>22</sup> and so I will bury my dead in it.

14. And Ephron answered:<sup>23</sup>

15. My lord, hear me: the ground<sup>24</sup> is worth four hundred shekels<sup>25</sup> of silver;<sup>26</sup> between me and thee: but what is this? bury thy dead.

16. And when Abraham had heard this,<sup>27</sup> he weighed out the money which Ephron had asked, in the hearing of the children of Heth, four hundred shekels of silver of common current money.<sup>28</sup>

17. And the field of Ephron, which was the double cave, looking towards Mambre, both it and the cave, and all the trees in all its limits round about,

18. Were made sure to Abraham for a possession, in the presence of the children of Heth, and of all who went in at the gate of his city.

19. And so Abraham buried Sara his wife, in the double cave of the field, which looketh towards Mambre; this is Hebron<sup>29</sup> in the land of Canaan.

20. And the field was made sure to Abraham, and the cave which was in it, for a possession to bury in, by the children of Heth.

## CHAPTER XXIV.

ABRAHAM'S SERVANT SENT BY HIM INTO MESOPOTAMIA, BRINGETH FROM THENCE REBECCA, WHO IS MARRIED TO ISAAC.

1. Now Abraham was old, and advanced in age:<sup>1</sup> and the Lord had blessed him in all things.

2. And he said to the elder servant<sup>2</sup> of his house, who was ruler over all he had: Put thy hand under my thigh,<sup>3</sup>

<sup>20</sup> H. P. "In the audience of the people of the land."

<sup>21</sup> H. P. "If thou wouldst only hear me."

<sup>22</sup> H. P. "Of me."

<sup>23</sup> H. P. "Abraham, saying unto him."

<sup>24</sup> V. "Quam postulas." This is an addition.

<sup>25</sup> The term here means weight, rather than a particular coin. The coin shekel, is thought to have been worth half a dollar.

<sup>26</sup> V. "Istud est pretium." This is added.

<sup>27</sup> H. P. "Abraham hearkened unto Ephron."

<sup>28</sup> H. P. "With the merchant." Bars of silver were probably taken in exchange.

<sup>29</sup> *Infra* 35 : 27.

<sup>1</sup> This repetition serves to enforce the idea.

<sup>2</sup> General steward. *Infra* 47 : 29.

<sup>3</sup> The plainness of ancient manners did not revolt at this familiarity, which, in this circumstance, according to St. Jerome, had solemn reference to the descent of the Messiah from the Patriarchs. Gro-

3. That I may make thee swear<sup>4</sup> by the Lord the God of heaven and<sup>5</sup> earth, that thou take not a wife for my son, of the daughters of the Canaanites, among whom I dwell:<sup>6</sup>

4. But that thou go to my own country and kindred, and take a wife thence for my son Isaac.<sup>7</sup>

5. The servant answered: If the woman will not come with me into this land, must I bring thy son again to the place, whence thou camest out?

6. And Abraham said: Beware thou never bring my son again thither.

7. The Lord God of heaven, who took me out of my father's house, and out of my native country, who spake to me, and sware to me, saying: To thy seed will I give this land: He will send His angel before thee,<sup>8</sup> and thou shalt take a wife for my son thence.

8. But if the woman be not willing to follow thee, thou shalt not be bound by the oath: only bring not my son thither again.

9. The servant therefore put his hand under the thigh of Abraham his lord, and sware to him concerning this matter.

10. And he took ten camels of his master's herd, and departed, carrying something of all his goods<sup>9</sup> with him, and he set forward, and went on to Mesopotamia to the city of Nachor.

11. And when he had made the camels kneel down<sup>10</sup> without the town near a well of water in the evening, at the time when women are wont to come out to draw water,<sup>11</sup> he said:

12. O Lord the God of my master Abraham, favor me to-day,<sup>12</sup> I beseech Thee, and show kindness to my master Abraham.

13. Behold, I stand nigh the spring of water, and the daughters of the inhabitants of the city come out to draw water.

14. Now therefore the maid, to whom I shall say: Let down thy

tius thinks that it was referred to the sword which was worn by the side, and implied an imprecation that he might perish by the sword, if he proved false to his engagement.

<sup>4</sup> As chief of his family, Abraham administered the oath.

<sup>5</sup> G. P. "The God of the earth."

<sup>6</sup> The danger of idolatry and of corruption of morals rendered Abraham averse to such marriages. No law had yet forbidden the marriage of cousins.

<sup>7</sup> Parental authority prevailed, at that time, in forming marriages. Abraham delegates it to his servant to bring the matter to a happy conclusion. Isaac, most probably, was apprised of the undertaking, and gave his full consent. "Thence" is added. V. *inde*.

<sup>8</sup> *Supra* 12: 7; 13: 15; 15: 18. *Infra* 26: 3. An invisible messenger, a spirit sent by God, was to secure the success of the negotiation, by disposing the minds and hearts of those concerned for its accomplishment. The belief of angelic agency is plainly patriarchal.

<sup>9</sup> "With all kinds of precious things of his master in his hand." L.

<sup>10</sup> H. P. "Kneel down." The resting posture of this animal is happily expressed in the text.

<sup>11</sup> It was customary in that country for women to come to the well for water in the decline of the day.

<sup>12</sup> Lit. "Meet me." It may be rendered: make me meet with the desired object.

pitcher, that I may drink: and she shall answer: Drink, and I will give thy camels drink also: let her be the one Thou hast provided for Thy servant Isaac: and by this I shall understand, that Thou hast shown kindness to my master.<sup>13</sup>

15. He had not yet ended these words,<sup>14</sup> and behold, Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor, the brother of Abraham, having a pitcher on her shoulder:

16. An exceedingly comely maid, and a virgin,<sup>15</sup> not known to man: and she went down to the spring, and filled her pitcher, and was coming back.<sup>16</sup>

17. And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

18. And she answered: Drink, my lord.<sup>17</sup> And quickly she let down the pitcher upon her arm,<sup>18</sup> and gave him drink.

19. And when he had drunk, she said: I will draw water for thy camels also, till they all drink.<sup>19</sup>

20. And pouring out the pitcher into the troughs, she ran back to the well to draw water: and having drawn, she gave to all the camels.

21. But he, musing, beheld her in silence, desirous to know whether the Lord had made his journey prosperous or not.

22. And after the camels had drunk, the man took out golden ear-rings, weighing two shekels,<sup>20</sup> and as many bracelets of ten shekels weight.

23. And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

24. And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bare to Nachor.

25. And she said, moreover, to him: Of both straw and hay<sup>21</sup> we have good store, and a large place to lodge in.

26. The man bowed<sup>22</sup> himself down, and adored<sup>23</sup> the Lord,

27. Saying: Blessed be the Lord God of my master Abraham,

<sup>13</sup> The sign which he sought was a natural expression of kindness.

<sup>14</sup> V. "Intra se."

<sup>15</sup> V. "Pulcherrima." This is a double version.

<sup>16</sup> Her immediate return was indicative of prudence, which led her to retire quickly from the company of the shepherds.

<sup>17</sup> This title literally corresponds with the text.

<sup>18</sup> H. P. "Hand."

<sup>19</sup> Her willingness to attend to the watering of the animals showed great kindness.

<sup>20</sup> H. P. "Half a shekel." The weight of the two was one shekel. The text has "an ear-ring." The acceptance of these presents from a stranger is not to be wondered at, since the relationship of the families was probably understood.

<sup>21</sup> H. P. "Provender."

<sup>22</sup> Bent his head.

<sup>23</sup> With prostration of body.



who hath not taken away His mercy and truth<sup>24</sup> from my master, and hath brought me on my way to the house of my master's brother.<sup>25</sup>

28. Then the maid ran, and told in her mother's house<sup>26</sup> all that she had heard.

29. And Rebecca had a brother named Laban, who went out in haste<sup>27</sup> to the man, to the well.

30. And when he saw the ear-rings and bracelets in his sister's hands, and heard all that she related, saying, Thus and thus the man spake to me: he came to the man who stood by the camels, and near the spring of water,

31. And said to him: Come in, thou blessed of the Lord: why standest thou without? I have prepared the house, and a place for the camels.

32. And he brought him in into his lodging: and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men who had come with him.

33. And bread was set before him. But he said: I will not eat till I tell my message.<sup>28</sup> He answered him: Speak.

34. And he said: I am the servant of Abraham:

35. And the Lord hath blessed my master wonderfully, and he is become great: and He hath given him sheep, and oxen, silver and gold, men-servants and women-servants, camels, and asses.

36. And Sara my master's wife bare my master a son in her old age, and he hath given to him all that he had.

37. And my master made me swear, saying: Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell:

38. But to my father's house thou shalt go, and of my own kindred thou shalt take a wife for my son:

39. But I answered my master: What if the woman will not come with me?

40. The Lord, said he, in whose sight I walk, will send His angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

<sup>24</sup> The promises made in mercy were truly accomplished.

<sup>25</sup> H. P. "Brethren." It is in the singular, v. 53: 55. Sept. has it here, and in v. 53, in the singular.

<sup>26</sup> The tent of the women was separate from that of the men, or at least an inner part was separate from the outward portion. The mother appears to have been a widow at this time.

<sup>27</sup> H. P. "Laban ran out." The haste and pressing invitation denote great hospitality.

<sup>28</sup> This attention to the object of his commission was highly praiseworthy.

41. But thou shalt be clear from my curse,<sup>29</sup> if, when thou shalt come to my kindred, they will not give thee one.

42. And I came to-day to the well of water, and said: O Lord God of my master Abraham, if Thou hast prospered my way, in which I now walk,

43. Behold, I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water of thy pitcher to drink:

44. And shall say to me: Both drink thou, and for thy camels I will also draw: let the same be the woman whom the Lord hath prepared for my master's son.

45. And whilst I pondered these things secretly with myself, Rebecca appeared coming with a pitcher, which she carried on her shoulder: and she went down to the well, and drew water. And I said to her: Give me a little to drink.

46. And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

47. And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bare to him. So I put ear-rings on her to adorn her face, and I put bracelets on her hands.

48. And falling down, I adored the Lord, blessing the Lord God of my master Abraham, who brought me the straight way to take the daughter of my master's brother for his son.<sup>30</sup>

49. Wherefore if ye do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

50. Then Laban and Bathuel<sup>31</sup> answered: From the Lord the word hath proceeded: we cannot speak any other thing<sup>32</sup> to thee but His pleasure.

51. Behold, Rebecca is before thee: take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.<sup>33</sup>

52. Which when Abraham's servant heard, falling down to the ground, he adored the Lord.

53. And bringing forth vessels of silver, and gold, and garments,

<sup>29</sup> The charge was given him under a threat of Divine malediction, should he neglect to fulfil it. He incurred no penalty, if the fault lay with others. This is repeated at the close of the sentence. II. P.

<sup>30</sup> Repetitions by way of narrative, which give simplicity and an air of truth to the statement, were frequent with ancient writers. See Homer *passim*.

<sup>31</sup> Probably a brother bearing the same name as her father. R. thinks that her father was still alive.

<sup>32</sup> H. P. "We cannot speak to thee bad or good." This is a proverbial way of avowing that they have nothing to say, no right to express an opinion.

<sup>33</sup> They ratify her consent, and deliver her over to the agent of Isaac.

he gave them to Rebecca for a present. He offered also gifts to her brothers, and to her mother.

54. And a banquet was made, and they ate and drank together, and lodged there. And in the morning the servant arose and said: Let me depart, that I may go to my master.

55. And her brother and mother answered: Let the maid stay at least ten days<sup>34</sup> with us, and afterwards she shall depart.

56. Delay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master.

57. And they said: Let us call the maid, and ask her will.<sup>35</sup>

58. And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

59. So they sent her<sup>36</sup> away, and her nurse, and Abraham's servant and his company,

60. Wishing prosperity<sup>37</sup> to their sister, and saying: Thou art our sister, mayest thou increase to thousands of thousands,<sup>38</sup> and may thy seed possess the gates<sup>39</sup> of their enemies.

61. So Rebecca and her maids being set upon camels followed the man: who with speed returned to his master.

62. At the same time Isaac was walking along the way to the well which is called Of Him who liveth and seeth:<sup>40</sup> for he dwelt in the south country:<sup>41</sup>

63. And he was gone forth to meditate<sup>42</sup> in the field, the day being now well spent; and when he had lifted up his eyes, he saw camels coming afar off.

64. Rebecca also, when she saw Isaac, lighted off the camel,

65. And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took *her* cloak, and covered herself.<sup>43</sup>

66. And the servant told Isaac all that he had done:

67. Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.<sup>44</sup>

<sup>34</sup> This is the force of II.: "days or ten." They wished to retain her a few days. L. "A year or ten months." It is not likely that they asked for so long a postponement of her journey.

<sup>35</sup> As to the immediate departure. She had already consented to the marriage.

<sup>36</sup> H. P. "Rebekah their sister."

<sup>38</sup> P. "Of millions."

<sup>40</sup> *Supra* 16: 14.

<sup>42</sup> St. Jerome understands it of spiritual meditation. Grotius approves of those who refer it to prayer, as in Ps. 101: 1.

<sup>43</sup> Through modesty and respect.

<sup>44</sup> V. is free. H. P. "He loved her; and Isaac was comforted after his mother's death."

<sup>37</sup> H. P. "They blessed."

<sup>39</sup> Their city.

<sup>41</sup> In the southern part of Canaan.

## CHAPTER XXV.

ABRAHAM'S CHILDREN BY KETURA; HIS DEATH, AND THAT OF ISMAEL. REBECCA HATH ESAU AND JACOB, TWINS. ESAU SELLETH HIS FIRST BIRTHRIGHT TO JACOB.

1. AND Abraham married another wife named Ketura:<sup>1</sup>
2. Who bare him Zamran, and Jecsan, and Madan, and Midian, and Jesboc, and Sue.
3. Jecsan also begot Saba and Dadan. The children of Dadan were Assurim, and Latusim and Loomim.
4. But of Midian was born Ephra, and Opher, and Henoah, and Abida, and Eldaa: all these were the children of Ketura.
5. And Abraham gave all his possessions<sup>2</sup> to Isaac:
6. And to the children of the concubines<sup>3</sup> he gave gifts,<sup>4</sup> and separated them from Isaac his son, while he yet lived, to the east country.<sup>5</sup>
7. And the days of Abraham's life were a hundred and seventy-five years.
8. And decaying<sup>6</sup> he died in a good old age, having lived a long time, and being full of days:<sup>7</sup> and he was gathered to his people.<sup>8</sup>
9. And Isaac and Ismael his sons buried him<sup>9</sup> in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over-against Mambre,
10. Which he had bought of the children of Heth: there was he buried, and Sara his wife.
11. And after his death, God blessed Isaac his son, who dwelt by the well named Of Him who liveth and seeth.
12. These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bare unto him:
13. And these are the names of his children according to their

<sup>1</sup> 1 Par. 1: 32. This may have been shortly after Agar was dismissed. It is here related as the suitable commencement of the list of descents by this line.

<sup>2</sup> II. P. "All that he had."

<sup>3</sup> Secondary wives. II. P. "Which Abraham had."

<sup>4</sup> Legacies of money, or other personal estate.

<sup>5</sup> Abraham ordered them to settle at Kedem, a place so named from its eastern position. Josephus and St. Jerome believe that they settled in Arabia Felix, on the borders of the Red Sea, to the southeast of Berrabee and Genar.

<sup>6</sup> II. expresses gradual decay. P. "Abraham gave up the ghost." Also v. 17.

<sup>7</sup> Lit. "Old and full." Sam. adds: "of days."

<sup>8</sup> He was not interred with them, but his spirit passed to their society.

<sup>9</sup> Their union in these last offices of filial piety is a proof of their permanent reconciliation.

names<sup>10</sup> and generations. The first-born of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam,

14. And Masma, and Duma, and Massa,

15. Hadar, and Thema, and Jethur, and Naphis, and Cedma.

16. These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.

17. And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, and was gathered unto his people.

18. And he<sup>11</sup> dwelt from Hevila<sup>12</sup> as far as Sur, which looketh towards Egypt, as thou goest towards Assyria: he died<sup>13</sup> in the presence of all his brethren.

19. These also are the generations of Isaac the son of Abraham: Abraham begot Isaac:

20. Who when he was forty years old, took to wife Rebecca, the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.<sup>14</sup>

21. And Isaac besought the Lord for his wife,<sup>15</sup> because she was barren: and He heard him, and made Rebecca conceive.

22. But the children struggled together in her womb: and she said: If it were to be so with me, what need was there to conceive?<sup>16</sup> And she went to consult the Lord.<sup>17</sup>

23. And He answering,<sup>18</sup> said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.<sup>19</sup>

24. And when her time to be delivered was come, behold, twins were found in her womb.

25. He that came forth first was red, and hairy like a skin: and his name was called Esau.<sup>20</sup> Immediately the other coming forth,

<sup>10</sup> 1 Par. 1: 29.

<sup>11</sup> H. P. "They."

<sup>12</sup> Hevila was on the banks of the Euphrates. The country of the Ishmaelites passed thence in the direction of the Assyrians, to the desert Sur, which is to the east of Egypt, and extends to the isthmus dividing the Red Sea from the Mediterranean.

<sup>13</sup> נָפַל. R. understands it that his lot fell—his dwelling was there. *Supra* 16: 12. The Ishmaelites had the descendants of Isaac to the north and west, and those of Ketura to the south and east. St. Jerome explains it: "he fell, that is, died, whilst all his brethren were still living."

<sup>14</sup> H. P. "The Syrian."

<sup>15</sup> She was twenty years a wife before she became a mother. Prayer for offspring was an acknowledgment that all natural causes are dependent on the Divine blessing.

<sup>16</sup> Her pains made her regret her pregnancy.

<sup>17</sup> To some altar erected in His honor, or in private prayer.

<sup>18</sup> By angelic vision, or by internal inspiration.

<sup>19</sup> Rom. 9: 10. The subjugation of the Idumeans, descendants of Esau, by the Israelites, in the time of David, Solomon, and the Maccabees, was a literal fulfilment of this prophecy. The call of the Gentiles to the faith, whilst the Jews were rejected, was prefigured by this preference of the younger to the elder.

<sup>20</sup> Osee 12: 3; Matt. 1: 2. Esau means *made* or *formed*. The infant was so called because his skin was like that of a grown man.

held his brother's foot in his hand: and therefore he was called Jacob.<sup>21</sup>

26. Isaac was threescore years old, when the children were born to him.<sup>22</sup>

27. And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob a plain man dwelt in tents.<sup>23</sup>

28. Isaac loved Esau, because he ate of his venison: and Rebecca loved Jacob.

29. And Jacob boiled pottage: to whom Esau, coming faint out of the field,

30. Said: Give me of this red pottage, for I am exceedingly faint. For which reason his name was called Edom.<sup>24</sup>

31. And Jacob said to him: Sell me<sup>25</sup> thy birth-right.<sup>26</sup>

32. He answered: Lo, I die,<sup>27</sup> what will the right of first born avail me?

33. Jacob said: Swear therefore to me.<sup>28</sup> Esau sware to him, and sold his birth-right.

34. And so taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having sold his birth-right.<sup>29</sup>

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## CHAPTER XXVI.

ISAAC SOJOURNETH IN GERAR, WHERE GOD RENEWETH TO HIM THE PROMISE MADE TO ABRAHAM. KING ABIMELECH MAKETH LEAGUE WITH HIM.

1. AND when a famine came in the land, after the famine<sup>1</sup> which

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<sup>21</sup> Supplanter.

<sup>22</sup> H. P. "When she bare them." As Rebecca was not mentioned in the two last verses, some interpreters refer the verb to Isaac, since it is sometimes used in regard to the father.

<sup>23</sup> He was domestic in his habits.

<sup>24</sup> Red. Abd. 1.

<sup>25</sup> P. "This day." The text may be rendered "now."

<sup>26</sup> This would appear to be an unwarrantable demand: but Jacob probably understood, from the revelation made to his mother, that he was Divinely destined to this prerogative, and he thought the occasion opportune to secure it.

<sup>27</sup> He exaggerates his state of exhaustion.

<sup>28</sup> H. P. "This day." The solemnity of the contract admitted of an oath. Birthright, besides temporal advantages, included the parental relation to the Messiah, and the sacred prerogative of the priesthood.

<sup>29</sup> H. P. "Esau despised his birthright." Heb. 12: 16.

<sup>1</sup> H. P. "Besides the first famine."

had happened in the days of Abraham,<sup>2</sup> Isaac went to Abimelech<sup>3</sup> king of the Philistines to Gerar.

2. And the Lord appeared to<sup>4</sup> him and said: Go not down into Egypt, but stay in the land of which I shall tell thee.

3. And sojourn in it, and I will be with thee, and will bless thee: and to thy seed I will give all these countries, to fulfil the oath which I sware to Abraham thy father.

4. And I will multiply thy seed like the stars of heaven: and I will give to thy seed all these countries: and in thy seed shall all the nations of the earth be blessed.<sup>5</sup>

5. Because Abraham obeyed My voice,<sup>6</sup> and kept My precepts and commandments, and observed My ceremonies and laws.<sup>7</sup>

6. So Isaac abode in Gerar.

7. And when he was asked by the men of that place, concerning his wife, he answered: She is my sister,<sup>8</sup> for he was afraid to confess that she was his wife, thinking that perhaps they would kill him because of her beauty.<sup>9</sup>

8. And when many days were passed, and he abode there, Abimelech king of the Philistines, looking out through a window, saw him playing with Rebecca his wife.

9. And calling for him, he said: It is evident she is thy wife: why didst thou feign her to be thy sister? he answered: I feared lest I should die on her account.

10. And Abimelech said: Why hast thou deceived us? Some man of the people<sup>10</sup> might have lain with thy wife, and thou hadst brought upon us a great sin. And he commanded all the people, saying:

11. He who shall touch this man's wife, shall surely be put to death.

<sup>2</sup> This favors the opinion of those who believe, that the fact about to be related occurred after the death of Abraham, when Rebecca was already a mother, and her children at least fifteen years old.

<sup>3</sup> This name, which means "father-king," was common to these princes.

<sup>4</sup> The Lord had appeared to Isaac, and fixed his wavering spirit by His orders.

<sup>5</sup> *Supra* 12:3; 18:18; 22:18. *Infra* 28:14.

<sup>6</sup> The fidelity and obedience of the servants of God draw blessings on their posterity, and on others united with them in religious communion. *Supra* 12:7; 15:18. *Infra*, v. 24.

<sup>7</sup> H. P. "Kept My charge, My commandments, My statutes, and My laws." It is not easy to discriminate these various terms, *ἡ δικαιοσύνη* *ceremonias*. Any Divine ordinances, whether connected with worship, or otherwise, may be understood.

<sup>8</sup> The word was used of a near relation. She was his cousin.

<sup>9</sup> Rebecca, although advanced in years, and a mother, was still attractive. Her children were not known by Abimelech.

<sup>10</sup> The prince does not appear to have been licentious. He may, however, speak covertly of what might have happened to himself.

12. And Isaac sowed in that land,<sup>11</sup> and he found that same year a hundred fold: and the Lord blessed him.<sup>12</sup>

13. And the man was enriched, and he went on prospering and increasing, till he became exceedingly great:

14. And he had possessions of sheep and of herds and a very great family. Wherefore the Philistines envying him,<sup>13</sup>

15. Stopped up at that time all the wells, which the servants of his father Abraham had digged,<sup>14</sup> filling them up with earth:

16. Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.<sup>15</sup>

17. So he departed, and came to the brook<sup>16</sup> of Gerar, to dwell there:

18. And he digged again other wells, which the servants of his father Abraham<sup>17</sup> had digged, and which, after his death, the Philistines had of old stopped up: and he called them by the same names by which his father before had called them.

19. And they digged in the channel, and found springing water:<sup>18</sup>

20. But there also the herdsmen of Gerar strove with the herdsmen of Isaac, saying: The water is ours. Wherefore he called the name of the well, on account of what had happened, Quarrel.<sup>19</sup>

21. And they digged also another; and for that they quarrelled likewise, and he called the name of it Strife.

22. Going forward thence he digged another well, for which they did not contend: therefore he called the name thereof, Room,<sup>20</sup> saying: Now hath the Lord given us room, and made us increase upon the earth.

23. And he went up from that place to Bersabee,

24. Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, for I am with thee:

<sup>11</sup> It was allowed to sow in unoccupied lands, without acquiring a title by purchase.

<sup>12</sup> The stratagem of concealing the marriage relation of Rebecca, having been adopted through an apprehension of danger, did not displease God, who continued to bless Isaac.

<sup>13</sup> Envy and jealousy arose from his great prosperity.

<sup>14</sup> Water being scarce in that country, the possession of a well was of considerable importance.

<sup>15</sup> The reason is one of narrow policy.

<sup>16</sup> By the torrent, or in the valley. The channels of brooks, formed by impetuous showers, were dry during most of the year.

<sup>17</sup> H. P. "In the days of Abraham." Adam Clarke thinks that Sept., V., have preserved the true reading. Sam. agrees with them. Syr. combines both readings. H. P. "After the death of Abraham."

<sup>18</sup> H. P. "They found there a well of springing water."

<sup>19</sup> H. P. "*Ezek.*" V. "Calumnia." It is often taken for violence, but here denotes quarrel: "because they strove with him." P. V. is free. The other term, *Sitnah*, means *strife*.

<sup>20</sup> "*Rechoboth.*" H. P.



I will bless thee, and multiply thy seed for My servant Abraham's sake.

25. And he built there an altar: and called upon the name of the Lord, and pitched his tent: and he commanded his servants to dig a well.

26. To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers<sup>21</sup> came from Gerar,

27. Isaac said to them: Why are ye come to me a man whom ye hate, and have thrust out from you?

28. And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29. That thou wilt do us no harm, as we have touched nothing of thine, nor have done anything to hurt thee: but with peace<sup>22</sup> have sent thee away, with the blessing of the Lord.

30. And he made them a feast, and after they had eaten and drunk,

31. Arising in the morning, they sware one to another: and Isaac sent them away in peace to their own home.

32. And behold, the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33. Whereupon he called it Abundance:<sup>23</sup> and the name of the city was called Bersabee, even to this day.

34. And Esau being forty years old married wives, Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place.

35. And they both were a grief of mind<sup>24</sup> to Isaac and Rebecca.

## CHAPTER XXVII.

JACOB, BY HIS MOTHER'S COUNSEL, OBTAINETH HIS FATHER'S BLESSING, INSTEAD OF ESAU. AND BY HER IS ADVISED TO FLY TO HIS UNCLE LABAN.

1. Now Isaac was old,<sup>1</sup> and his eyes were dim, so that he could not

<sup>21</sup> Abimelech and Phicol made a league with Abraham. *Supra* 21: 32. As eighty years had elapsed since that time, it is probable that others bearing the same names are here spoken of.

<sup>22</sup> This means with expressions of friendship and good wishes. v. 31.

<sup>23</sup> "Well of abundance."

<sup>24</sup> *Infra* 27: 46.

<sup>1</sup> Probably 137 years of age.

see: and he called Esau his eldest son, and said to him: My son. And he answered: Here am I.

2. And his father said to him: Thou seest that I am old, and I know not the day of my death.

3. Take thy arms, thy quiver, and bow, and go abroad: and when thou hast taken something by hunting,

4. Make me savory meat thereof, as thou knowest I like, and bring it that I may eat, and bless thee before I die.<sup>2</sup>

5. And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment,<sup>3</sup>

6. She said to Jacob her son: I heard thy father talking with Esau thy brother, and saying to him:

7. Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die.

8. Now therefore, my son, follow my counsel:<sup>4</sup>

9. Go thy way to the flock, and bring me two of the best kids, that I may make of them meat for thy father, such as he gladly eateth:

10. Which when thou hast brought in, and he hath eaten, he may bless thee before he die.<sup>5</sup>

11. And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth:

12. If my father feel me, and perceive it, I fear lest he think I would have deceived him,<sup>6</sup> and I shall bring upon me a curse instead of a blessing.<sup>7</sup>

13. And his mother said to him: Upon me be this<sup>8</sup> curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

14. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

<sup>2</sup> This grateful repast was to serve as the occasion of imparting the blessing, which was a solemn communication of the chief rule, and of the privileges of head of family. It served as a will and testament, accompanied with prophetic revelations.

<sup>3</sup> H. P. "To hunt for venison, and to bring it."

<sup>4</sup> H. P. "According to that which I command thee."

<sup>5</sup> This stratagem was adopted by Rebecca, with a view to the accomplishment of the Divine counsel revealed to her concerning the pre-eminence and rule of the younger son. This is a key to the whole transaction.

<sup>6</sup> This appears to be the proper force of H. "Deceive," P.

<sup>7</sup> Jacob justly feared that the attempt to deceive his father would provoke his anger, and draw down a curse from God, to whom the injured parent might appeal.

<sup>8</sup> H. P. "Thy:" the curse which he apprehended: that which his unsuccessful stratagem might provoke. Rebecca freely offered to abide the consequences of her act, knowing that it was directed to the fulfilment of the Divine counsels.

15. And she put on him<sup>9</sup> good garments of Esau, which she had at home with her :

16. And the skins of the kids<sup>10</sup> she put about his hands, and covered the bare of his neck.

17. And she gave him the savory meat, and delivered him<sup>11</sup> bread which she had baked.

18. Which when he had carried in, he said : My father. But he answered : I hear.<sup>12</sup> Who art thou, my son ?

19. And Jacob said : I am Esau thy first-born :<sup>13</sup> I have done as thou didst command me : arise, sit, and eat of my venison, that thy soul may bless me.

20. And Isaac said to his son : How couldst thou find it so quickly, my son ? He answered : It was the will of God that what I sought came quickly in my way.<sup>14</sup>

21. And Isaac said : Come hither, that I may feel thee, my son,<sup>15</sup> whether thou be my son Esau, or not.

22. He came near to his father, and when he had felt him, Isaac said : The voice indeed is the voice of Jacob ; but the hands are the hands of Esau.

23. And he knew him not, because his hairy hands made him like to the elder. Then blessing him,

24. He said : Art thou my son Esau ? He answered : I am.

25. Then he said : Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk,

26. He said to him : Come near me, and give me a kiss, my son.

27. He came near, and kissed him. And immediately as he smelled the fragrance of his garments, blessing him, he said : Behold, the smell of my son is as the smell of a plentiful<sup>16</sup> field, which the Lord hath blessed.

28. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

29. And let peoples serve thee, and tribes worship thee : be thou

<sup>9</sup> H. P. "On Jacob, her younger son."

<sup>10</sup> In the East the hair of kids' skins is light, so that to the touch it appears not unlike human hair.

<sup>11</sup> H. P. "Into the hand of her son Jacob."

<sup>12</sup> H. P. "Here am I."

<sup>13</sup> This sounds as a direct falsehood, uttered for the purpose of deception. St. Augustine, however, considers that by Divine election, and by the transfer of right made to him by Esau, Jacob was authorized to personate him. *L. Contra Mendacium*, c. 10. On this principle he explains the subsequent statements in a meaning that appears forced.

<sup>14</sup> Through the instrumentality of his mother. H. P. "Because the Lord thy God brought it to me."

<sup>15</sup> V. "Et probem." This is a further explanation of the former verb, which is pregnant.

<sup>16</sup> The epithet is found in Sam., Syr., Sept. Grotius thinks that it was originally in H.

lord of thy brethren, and let thy mother's children bow down before thee. Let him who curseth thee be accursed: and let him who blesseth thee be filled with blessings.<sup>17</sup>

30. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came,<sup>18</sup>

31. And brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison, that thy soul may bless me.

32. And Isaac said to him: Why, who art thou? He answered: I am thy first-born son Esau.

33. Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed,<sup>19</sup> said: Who is he then who just now brought me venison which he had taken, and I ate of all before thou camest? and I have blessed him, and blessed shall he be.

34. Esau having heard his father's words, cried out with a great cry:<sup>20</sup> and (being in a consternation<sup>21</sup>) said: Bless me also, my father.

35. And he said: Thy brother came artfully and got thy blessing.

36. But he said again: Rightly is his name called Jacob: for he hath supplanted me lo! this second time: my birth-right he took away before,<sup>22</sup> and now this second time he has stolen my blessing. And again he said to his father: Hast thou not reserved then for me a blessing?

37. Isaac answered: I have appointed him thy lord, and all his brethren have made his servants: with corn and wine I have established him: and after this, what shall I do more for thee, my son?

38. And Esau said to him: Hast thou only one blessing, father? I beseech thee, bless me also. And when he wept with a loud cry,

39. Isaac being moved, said to him: In the fatness of the earth, and in the dew of heaven from above,

<sup>17</sup> Lit. "Of those who curse thee be every one accursed, and of those who bless thee be each one blessed." This most solemn and awful termination and sanction of the prophecy is applied by the Church to each bishop in his consecration.

<sup>18</sup> The text is more diffuse: "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." H. P.

<sup>19</sup> H. P. "Isaac trembled very exceedingly." Onkelos renders the text: "Isaac wondered with great surprise exceedingly." V. combines the two interpretations. His astonishment was great; yet he felt that all had been directed by the counsel of God: on which account he deliberately confirmed the blessing. He was moved by faith in the whole transaction. Heb. 11:20.

<sup>20</sup> H. P. "A great and exceeding bitter cry." The tears and cries of Esau could not move his father to recall the blessing which he had pronounced: "he found no place of repentance, although with tears he had sought it." Heb. 12:16.

<sup>21</sup> V. "Consternatus." The text has no corresponding term. It repeats the pronoun: "Bless me, me also."

<sup>22</sup> *Supra* 25:34.

40. Shall thy blessing<sup>23</sup> be. By the<sup>24</sup> sword thou shalt live, and thy brother shalt thou serve: and the time shall come, when thou shalt shake off, and loose his yoke from thy neck.<sup>25</sup>

41. Esau therefore<sup>26</sup> hated Jacob, on account of the blessing with which his father had blessed him: and he said in his heart: The days of mourning for my father<sup>27</sup> will come, and I will kill my brother Jacob.

42. These things were told to Rebecca: and she sent and called Jacob her son, and said to him: Behold, Esau thy brother threat- eneth to kill thee.

43. Now therefore, my son, hear my voice: arise and flee to Laban, my brother, to Haran:

44. And thou shalt dwell with him a few days,<sup>28</sup> till the wrath of thy brother be assuaged,

45. And his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee thence. Why shall I be deprived of both<sup>29</sup> my sons in one day?

46. And Rebecca said to Isaac: I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters<sup>30</sup> of this land, I choose not to live.<sup>31</sup>

<sup>23</sup> H. P. "Dwelling." Geddes thinks that נ, prefixed to the term signifying fatness, has here the force of a *privative*, so as to express the contrary. God, by the prophet Malachi, says: "I have loved Jacob, but I have hated Esau, and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert." Mal. 1: 3. Yet others understand this of desolation brought on by war, and maintain that Idumea was originally fertile. It is not surprising that Isaac should predict the fertility of the lands of Esau, although he could not impart to him the higher privileges already assigned to his brother.

<sup>24</sup> H. P. "Thy."

<sup>25</sup> This was remarkably fulfilled. The Idumeans were accustomed to warfare and predatory aggressions; but they fell under the yoke of the Jews, in the time of David, and continued subject to them, until the days of Joram, son of Josaphat. 4 Kings 8: 20, 22. They fell anew under their power in the time of the high priest Hircanus, of the family of the Asmoneans. The term נַרְרִיךְ is difficult to be rendered. Some take it to mean *will*, or *desire*. P. "When thou shalt have the dominion."

<sup>26</sup> V. "Semper."

<sup>27</sup> Abd. 10. The time of his death.

<sup>28</sup> This is an indefinite expression for a short time.

<sup>29</sup> H. P. "Of you both." She was apprehensive that both might fall in the struggle, or that the life of Esau would be taken to punish him for the murder of Jacob.

<sup>30</sup> H. P. "Daughters."

<sup>31</sup> *Supra* 26: 35. H. P. "What good shall my life do me?" She did not choose to alarm him, or give him pain, by representing to him the deep hatred and deadly designs of Esau: but she expressed her aversion and horror of marriages like those in which Esau was engaged. It is not inconsistent with truth, or even candor, to conceal one's chief motive, and allege another which is true, but not paramount, when a disclosure of the latter is inexpedient.

## CHAPTER XXVIII.

## JACOB'S JOURNEY TO MESOPOTAMIA: HIS VISION AND VOW.

1. AND Isaac called Jacob, and blessed him;<sup>1</sup> and charged him, saying: Take not a wife of the daughters<sup>2</sup> of Canaan:

2. But go, and take a journey to Mesopotamia of Syria, to the house<sup>3</sup> of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle.

3. And God Almighty bless thee, and make thee increase, and multiply thee: that thou mayst become a multitude<sup>4</sup> of peoples,

4. And give the blessings of Abraham<sup>5</sup> to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which He promised to Abraham.<sup>6</sup>

5. And when Isaac had sent him away,<sup>7</sup> he took his journey, and went to Mesopotamia of Syria, to Laban the son of Bathuel the Syrian,<sup>8</sup> brother of Rebecca his<sup>9</sup> mother.

6. And Esau seeing that his father had blessed Jacob,<sup>10</sup> and had sent him into Mesopotamia of Syria, to take a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Canaan:

7. And that Jacob, obeying his parents, was gone into Syria:

8. Seeing also that his father was not well pleased with the daughters of Canaan:<sup>11</sup>

9. He went to Ismael,<sup>12</sup> and took to wife, besides them he had be-

<sup>1</sup> Isaac did not manifest any displeasure against Jacob for the stratagem by which he had obtained the blessing, because he felt persuaded that the whole matter had been directed by Providence. He gives him his blessing anew, and urges him to travel to Mesopotamia, in order to espouse his cousin. Such marriages were forbidden by no law at that time, and were even commendable, as serving to preserve religion in the families. It is indeed remarked that they are often attended with unfavorable results, in mental or physical debility of the offspring, for which reason, as also to enlarge the social relations, they are forbidden by the ecclesiastical law.

<sup>2</sup> H. P.

<sup>3</sup> Bathuel himself was probably deceased.

<sup>4</sup> *קִרְיָהּ*, "a church," or assembly."

<sup>5</sup> The blessing promised and given to Abraham is invoked on Jacob likewise. H. P. repeat the pronoun. V. omits it in the second place.

<sup>6</sup> H. P. "Which God gave unto Abraham." V. "Avo tuo."

<sup>7</sup> Hosea 12: 12.

<sup>8</sup> Bathuel is so called from the place of his abode. He was not a descendant of Aram, whose name the country bore.

<sup>9</sup> H. P. "Jacob and Esau's mother."

<sup>10</sup> This blessing was given as Jacob was going on his journey. *Supra* v. 1.

<sup>11</sup> P. "That the daughters of Canaan pleased not." Lit. "Were evil in the eyes of Isaac his father."

<sup>12</sup> Probably to his descendants.

fore, Maheleth the daughter of Ismael, Abraham's son, the sister of Nabajoth.

10. But Jacob being departed from Bersabee, went on to Haran.

11. And when he was come to a certain place, and would rest in it after sunset, he took of the stones which lay there, and putting under his head, slept in the same place.<sup>13</sup>

12. And he saw in his sleep a ladder standing upon the earth, and the top of it touching heaven: the angels also of God ascending and descending by it.<sup>14</sup>

13. And the Lord leaning<sup>15</sup> upon the ladder, said to him:<sup>16</sup> I am the Lord God of Abraham thy father, and the God of Isaac: the land in which thou sleepest, I will give to thee and to thy seed.

14. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south,<sup>17</sup> and IN THEE and thy seed all the tribes of the earth SHALL BE BLESSED.<sup>18</sup>

15. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

16. And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew it not.<sup>19</sup>

17. And trembling he said: How terrible is this place! this is no other but the house of God, and the gate of heaven.

18. And Jacob arising in the morning, took the stone, which he had laid under his head, and set it up for a pillar,<sup>20</sup> pouring oil<sup>21</sup> upon the top of it.

19. And he called the name of the city Bethel,<sup>22</sup> which before was called Luza.<sup>23</sup>

20. And he made a vow, saying: If God be with me, and keep me in the way by which I walk, and give me bread to eat, and raiment to put on,

<sup>13</sup> It was not unusual to lie in the open air in that mild climate.

<sup>14</sup> God was then pleased to make known His will by nocturnal visions. Ordinarily dreams are but plays of imagination: but Divine communications are easily distinguished.

<sup>15</sup> Standing on. II. P. "The Lord stood above it." In Wisdom it is said: "He showed him the kingdom of God." 10: 10. The angelic vision was a manifestation of heavenly splendor.

<sup>16</sup> *Infra* 35: 1; 48: 3.

<sup>17</sup> Deut. 12: 20; 19: 8.

<sup>18</sup> *Supra* 26: 4.

<sup>19</sup> Jacob doubtless knew that God is everywhere; but he had not expected that He would manifest His presence in that place by a heavenly vision.

<sup>20</sup> A monument of the vision.

<sup>21</sup> *Infra* 31: 13. The act of anointing it was intended to mark its consecration to God.

<sup>22</sup> This means house of God. The place is so called as if God dwelt there.

<sup>23</sup> Sept. "Ulamuz." The former is taken by V. as an affirmation.

21. And I return prosperously to my father's house: the Lord shall be my God:<sup>24</sup>

22. And this stone which I have set up for a pillar, shall be called The house of God: and of all things which Thou shalt give to me, I will offer tithes to Thee.

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## CHAPTER XXIX.

JACOB SERVETH LABAN SEVEN YEARS FOR RACHEL; BUT IS DECEIVED WITH LIA;  
HE AFTERWARDS MARRIETH RACHEL. LIA BEARS HIM FOUR SONS.

1. THEN Jacob went on in his journey, and came into the eastern country.<sup>1</sup>

2. And he saw a well in the field, and three flocks of sheep lying by it: for out of it the beasts were watered, and the mouth thereof was closed with a great stone.<sup>2</sup>

3. And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

4. And he said to the shepherds: Brethren, whence are ye? They answered: Of Haran.

5. And he asked them, saying: Know ye Laban the son<sup>3</sup> of Nabor? They said: We know him.

6. He said: Is he in health? He is in health, say they: and behold, Rachel his daughter cometh with his flock.

7. And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.<sup>4</sup>

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<sup>24</sup> In gratitude for Divine protection and favor, he resolves devoutly to worship Him at that place. It does not imply that he will forsake God, unless thus favored. Our homage is due to the Deity for His own excellence, independently of special favors: but our obligations to give worship and praise increase with the benefits which we receive.

<sup>1</sup> The course of Jacob from the land of Canaan to Mesopotamia was eastward, and the countries beyond the Euphrates were generally included in "the East."

<sup>2</sup> Waters being scarce, the flocks were watered at a common well, whither the shepherds drove them at the appointed time. The arrival of all was awaited before the removal of the stone with which the well was closed, to protect the waters against the sands, and against waste.

<sup>3</sup> Son of Bathuel, son of Nabor. *Supra* 24: 15. A grandson, or more remote descendant, was styled a son.

<sup>4</sup> Jacob urges them to give the sheep drink, and lead them to pasture, as it was too early to lead them to the fold.



8. They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

9. They were yet speaking, and behold, Rachel came with her father's sheep: for she fed the flock.<sup>5</sup>

10. And when Jacob saw her, and knew her to be his cousin german, and that they were the sheep of Laban his uncle, he removed the stone with which the well was closed.

11. And having watered the flock, he kissed her:<sup>6</sup> and lifting up his voice he wept:

12. And he told her that he was her father's brother,<sup>7</sup> and the son of Rebecca: but she ran and told her father,

13. Who, when he heard that Jacob his sister's son was come, ran forth to meet him: and embracing him and kissing him, brought him into his house. And when he had heard the causes of his journey,

14. He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15. He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16. Now he had two daughters, the name of the elder was Lia: and the younger was called Rachel.

17. But Lia was bleary-eyed: Rachel was well favored, and of a beautiful countenance.

18. And Jacob being in love with her, said: I will serve thee seven years for Rachel thy younger daughter.<sup>8</sup>

19. Laban answered: It is better that I give her to thee than to another man; stay with me.

20. So Jacob served seven years for Rachel: and they seemed *but* a few days because of the greatness of his love.

21. And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.

22. And he, having invited a great number of his friends to the feast, made the marriage.

<sup>5</sup> The simple manners of the time are apparent from the narrative. Rachel feeds her father's flock, and takes them to water, without danger to her reputation, or virtue. Her prudence and modesty are her safeguards.

<sup>6</sup> The relationship which subsisted between them being ascertained, this familiarity by way of greeting and recognition was allowable. His weeping was through affection and joy.

<sup>7</sup> He was her father's nephew. The Hebrews use brother for a near relation.

<sup>8</sup> It was customary to give the parents presents, in consideration of their parting with the services of their daughter. Jacob, not having brought with him any of his father's goods, lest he should excite the jealousy of Esau, offers his personal services.

23. And at night he brought in Lia his daughter to him,<sup>9</sup> and Jacob went in to her.<sup>10</sup>

24. And Laban gave his daughter a handmaid named Zelpha. And when it was morning behold Lia!

25. And Laban said to his father-in-law: What is it that thou hast done? did I not serve thee for Rachel? why hast thou deceived me?

26. Laban answered: It is not the custom in this place to give the younger in marriage first.

27. Make up the week of days<sup>11</sup> of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

28. He yielded to his pleasure: and after the week was past, he married Rachel:

29. To whom her father gave Bala for her maid.

30. And having at length obtained the marriage he wished for, he preferred the love of the latter to that of the former,<sup>12</sup> and served with him other seven years.

31. And the Lord seeing that he slighted<sup>13</sup> Lia, opened her womb; but her sister remained barren.

32. And she conceived and bare a son, and called his name Ruben,<sup>14</sup> saying: The Lord saw my affliction: now my husband will love me.

33. And again she conceived and bare a son, and said: Because the Lord heard that I was despised, He hath given this one also to me: and she called his name Simeon.<sup>15</sup>

34. And she conceived the third time, and bare another son: and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name Levi.<sup>16</sup>

35. The fourth time she conceived and bare a son, and said: Now will I praise the Lord: and for this she called him Juda.<sup>17</sup> And she left off bearing.

<sup>9</sup> The bride was introduced veiled, so that the change was not immediately perceptible, especially as Jacob had no suspicion of it.

<sup>10</sup> V. "Ex more." This is the observation of the interpreter; I follow the order of the text.

<sup>11</sup> The nuptial feast lasted seven days. At the expiration of this time Jacob became the husband of Rachel, under the obligation of continuing for seven other years in the employ of her father. No law as yet forbade the marriage of two sisters.

<sup>12</sup> II. P. "And he went in also unto Rachel, and he loved also Rachel more than Leah." V. is free.

<sup>13</sup> II. P. "Hated." In Scriptural style, an inferior degree of love is sometimes designated hatred. Jacob, no doubt, treated Lia with affection, but his love for Rachel was more tender.

<sup>14</sup> Ruben, or *the child of vision*, was so called, because God, seeing the affliction of Lia, gave her a son.

<sup>15</sup> Simeon, because God heard her.

<sup>16</sup> Levi, that is *union*, from the hope that his birth afforded his mother of the greater attachment and more frequent society of his father.

<sup>17</sup> Juda, or *praise*, was a name given in praise to God for his birth. Matt. 1:2.

CHAPTER XXX.

RACHEL BEING BARREN, DELIVERETH HER HANDMAID TO JACOB: SHE BEARETH TWO SONS. LIA CEASING TO BEAR, GIVETH ALSO HER HANDMAID, AND SHE BEARETH TWO MORE. THEN LIA BEARETH TWO OTHER SONS AND ONE DAUGHTER. RACHEL BEARETH JOSEPH. JACOB, DESIROUS TO RETURN HOME, IS HIRED TO STAY FOR A CERTAIN PART OF THE STOCK'S INCREASE, WHEREBY HE BECOMETH EXCEEDINGLY RICH.

1. AND Rachel, seeing herself without children, envied her sister, and said to her husband: Give me children,<sup>1</sup> otherwise I shall die.

2. And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

3. But she said: I have here my servant Bala:<sup>2</sup> go in unto her, that she may bear upon my knees, and I may have children by her.<sup>3</sup>

4. And she gave him Bala in marriage: who,

5. When her husband had gone in unto her, conceived and bare a son.<sup>4</sup>

6. And Rachel said: The Lord hath judged for me,<sup>5</sup> and hath heard my voice, giving me a son; and therefore she called his name Dan.

7. And again Bala conceived, and bare another,

8. For whom Rachel said: God hath set me against my sister, and I have prevailed: and she called him Nephtali.<sup>6</sup>

9. Lia perceiving that she had left off bearing, gave Zelpha her maid to her husband.

10. And when she had conceived and brought forth a son,

11. She said: Luckily. And therefore called his name Gad.<sup>7</sup>

12. Zelpha also bare another.

<sup>1</sup> Rachel may have alluded to the means which she afterwards proposed.

<sup>2</sup> It was usual to place the new-born infant on the lap of the father. In the case contemplated, it would be placed on the lap of the wife, to whom it was considered to belong.

<sup>3</sup> Polygamy being at that time tolerated and allowed by Almighty God, at least as regards the patriarchs, the proposal of Rachel was not immoral. The mistress extended her control over her slave to this most delicate point, so as to allow her to become a secondary wife, for the sake of offspring. Under the new dispensation the code of morals is different.

<sup>4</sup> The text is fuller. The translator abridges here and elsewhere, without injury to the narrative.

<sup>5</sup> "God hath judged me." II. P.

<sup>6</sup> II. "Contests of God have I contended with my sister." L. The epithet "of God" denotes great. The figure employed is that of two wrestlers.

<sup>7</sup> Geddes observes: "We must not give to גַּל the meaning of our common version, 'a troop.' It signifies, both here and in Isaiah 65: 11, good fortune." Syr., Chald., Ar., give this meaning; but Sam. favors the other.

13. And Lia said: This is for my happiness: for women will call me happy. Therefore she called him Aser.<sup>8</sup>

14. And Ruben going out in the time of the wheat harvest into the field, found mandrakes:<sup>9</sup> which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.

15. She answered: Dost thou think it a small matter that thou hast taken my husband from me, unless thou take also my son's mandrakes? Rachel said: He shall sleep with thee this night, for thy son's mandrakes.

16. And when Jacob returned at even from the field, Lia went out to meet him, and said: Unto me thou shalt come in, because I have hired thee for my son's mandrakes.<sup>10</sup> And he slept with her that night.

17. And God heard her prayers: and she conceived, and bare the fifth son,

18. And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.<sup>11</sup>

19. And Lia conceived again, and bare the sixth son,

20. And said: God hath endowed me with a good dowry: this turn also my husband will be with me, because I have borne him six sons: and therefore she called his name Zabulon.<sup>12</sup>

21. After whom she bare a daughter, named Dina.<sup>13</sup>

22. The Lord also remembering Rachel, heard her, and opened her womb.

23. And she conceived, and bare a son, saying: God hath taken away my reproach.<sup>14</sup>

24. And she called his name Joseph, saying: The Lord give me also another son.<sup>15</sup>

25. And when Joseph was born,<sup>16</sup> Jacob said to his father-in-law: Send me away, that I may return into my country, and to my land.

<sup>8</sup> Aser means *happy*. Lia considered herself happy, because, through her handmaid, she had become a mother. She imperfectly prefigured her whom all generations called blessed, as being a mother without ceasing to be a virgin.

<sup>9</sup> Citrons are understood by many moderns. It is not that the fruit had any special virtue; but it was chiefly valued for its flavor. Some think that it promoted venery.

<sup>10</sup> The desire of Lia was lawful, and the agreement which accompanied it was calculated to conciliate Rachel. Among the many inconveniences attendant on the plurality of wives, the jealousy of rivals was very considerable.

<sup>11</sup> Issachar signifies *reward*.

<sup>12</sup> Zabulon signifies *dwelling*, Lia promising herself the continuance of the society of her husband.

<sup>13</sup> Dina signifies *judgment*.

<sup>14</sup> Sterility was a matter of humiliation.

<sup>15</sup> The name of Joseph may include an allusion to the taking away of the reproach of sterility, as well as to the increase of family.

<sup>16</sup> H. P. "When Rachel had borne Joseph."

26. Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service which I have rendered thee.

27. Laban said to him: Let me find favor in thy sight: I have learned by experience, that God hath blessed me for thy sake:

28.<sup>17</sup> Appoint thy wages which I shall give thee.

29. But he answered: Thou knowest how I have served thee, and what thy cattle<sup>18</sup> hath been in my hands.

30. Thou hadst but little before I came to thee, and now thou art rich: and the Lord hath blessed thee since my coming. It is reasonable therefore that I should now provide also for my own house:

31. And Laban said: What shall I give thee? But he said: I require nothing: but if thou wilt do what I demand, I will feed and keep thy sheep again.

32. Go round through<sup>19</sup> all thy flocks, and separate all the sheep of divers colors, and speckled: and all that is brown and spotted, and of divers colors, as well among the sheep as among the goats, shall be my wages.

33. And my justice shall answer for me to-morrow<sup>20</sup> before thee when the time of the bargain shall come: and all that is not of divers colors, and spotted, and brown, as well among the sheep as among the goats, shall accuse me of theft.

34. And Laban said: I like well what thou demandest.

35. And he separated the same day the she-goats, and the sheep, and the he-goats, and the rams of divers colors, and spotted: and all the flock of one color, that is, of white and black fleece, he delivered into the hands of his sons.

36. And he set the space of three days' journey betwixt himself and his son-in-law, who fed the rest of his flocks.

37. And Jacob took green rods of poplar, and of almond, and of plane-trees, and pilled them in part: so when the bark was taken off in the parts that were pilled, there appeared whiteness: but the parts that were whole, remained green: and by this means the color was diverse.

38. And he put them in the troughs, where the water was poured out; that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.<sup>21</sup>

<sup>17</sup> H. P. "And he said."

<sup>19</sup> H. P. "I will pass through." Sept. has the imperative.

<sup>20</sup> "In time to come." P.

<sup>21</sup> It is not sinful to use a stratagem to obtain a just reward for one's services. St. Jerome believes that

<sup>18</sup> V. uses *possessio* for cattle.

39. And it came to pass that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colors, and speckled.

40. And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams: and all the white and the black were Laban's, and the rest were Jacob's, when the flocks were separated one from the other.

41. So when the ewes went first to ram, Jacob put the rods in the troughs of water before the eyes of the rams and of the ewes, that they might conceive while they were looking upon them:

42. But when the later coming was, and the last conceiving,<sup>22</sup> he did not put them. And those which were lateward, became Laban's; and they of the first time, Jacob's.

43. And the man was enriched exceedingly, and he had many flocks, maid-servants and men-servants, camels, and asses.

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## CHAPTER XXXI.

JACOB'S DEPARTURE: HE IS PURSUED AND OVERTAKEN BY LABAN. THEY MAKE A COVENANT.

1. BUT after he heard the words of the sons of Laban, saying: Jacob hath taken away all that was our father's, and being enriched by his substance is become great.<sup>1</sup>

2. And he perceived also that Laban's countenance was not towards him as yesterday and the other day.<sup>2</sup>

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Jacob proposed to give over to the sons of Laban all the party-colored sheep and goats, and to retain for himself the white and the black, and content himself with such of the lambs as should be party-colored. He complains of the irremediable confusion in the reading of Sept. There is much confusion in II. likewise, as Geddes acknowledges. The possibility of effecting anything by such a stratagem is questioned by some; but sheep are said to be specially susceptible of impressions from seeing in breeding time. Jacob was Divinely favored in his efforts to secure a just reward, so that, notwithstanding repeated changes of the conditions by Laban, he was uniformly successful. It is not unworthy of God to concur by His providential action to a just object.

<sup>21</sup> In the eastern countries, as even in Italy, the sheep yeaned twice a year. "Bis gravidæ pecudes." Georg. 2: 150. Autumn was the season most propitious on account of the richness of the pastures, and healthful condition of the sheep. Jacob was, therefore, careful to use measures to secure a result favorable to himself at that season.

<sup>1</sup> The sons of Laban felt jealous of the wealth of Jacob, as if it had been acquired to the injury of their father. II. P. "Of that which was our father's hath he gotten all this glory."

<sup>2</sup> As heretofore.

3. And<sup>3</sup> the Lord said to him: Return into the land of thy fathers, and to thy kindred, and I will be with thee.

4. He sent, and called Rachel and Lia into the field, where he fed the flocks,<sup>4</sup>

5. And said to them: I see your father's countenance is not towards me as yesterday and the other day: but the God of my father hath been with me.

6. And ye know that I have served your father to the uttermost of my power.

7. Yea, your father also hath overreached me,<sup>5</sup> and hath changed my wages ten times:<sup>6</sup> and yet God hath not suffered him to hurt me.

8. If at any time he said: The speckled shall be thy wages, all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones.

9. And God hath taken your father's substance, and given it to me.

10. For after the time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep<sup>7</sup> the males which leaped upon the females of divers colors, and spotted, and speckled.

11. And an angel of God said to me in my sleep: Jacob. And I answered: Here am I.

12. And he said: Lift up thy eyes, and see *that* all the males leaping upon the females, *are* of divers colors, spotted and speckled. For I have seen all that Laban hath done to thee.

13. I am the God of Bethel, where thou didst anoint the stone, and make a vow to Me.<sup>8</sup> Now therefore arise, and go out of this land, and return into thy native country.

14. And Rachel and Lia answered: Have we anything left among the goods and inheritance of our father's house?

15. Hath he not counted us as strangers, and sold us, and eaten up the price of us?

16. But God hath taken our father's riches, and delivered them to

<sup>3</sup> V. "Maxime." This is added.

<sup>4</sup> This was at the distance of three miles from the pasture grounds of Laban. *Supra* 30:36.

<sup>5</sup> In the marriage contracts.

<sup>6</sup> Several times: a definite number is put for an indefinite. Yet in five years the sheep might have been ten times with young.

<sup>7</sup> The vision may seem unworthy of God; but its object being to show that Divine Providence would reward the labor of His servant, it is not strange that it was represented in a natural way.

<sup>8</sup> *Supra* 28:18. II. P. "The pillar."

us, and to our children: wherefore do all that God hath commanded thee.

17. Then Jacob rose up, and having set his children and wives upon camels, went his way.

18. And he took all his substance, and flocks, and whatever he had gotten in Mesopotamia, and went forward to Isaac his father to the land of Canaan.

19. At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.<sup>9</sup>

20. And Jacob stole away unawares<sup>10</sup> to his father-in-law, not letting him know of his departure.

21. And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,<sup>11</sup>

22. It was told Laban on the third day, that Jacob had fled.

23. And he took his brethren with him, and pursued after him seven days:<sup>12</sup> and overtook him in the mount of Galaad.

24. And he saw in a dream God saying to him:<sup>13</sup> Take heed thou speak not anything harshly<sup>14</sup> against Jacob.

25. Now Jacob had pitched his tent in the mountain: and when Laban with his brethren had overtaken him,<sup>15</sup> he pitched his tent in the same mount of Galaad.

26. And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the sword?

27. Why wouldst thou run away secretly, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?<sup>16</sup>

28. Thou hast not suffered me to kiss my sons and daughters: thou hast done foolishly; and now indeed

29. It is in my power to return thee evil: but the God of your

<sup>9</sup> The nature of the Teraphim, which V. translates *idols*, is not ascertained. It seems that they had the human form, since Michol laid them in the bed to make it be believed that David lay there. They are called *Elonai* by Laban. P. "Images."

<sup>10</sup> This expresses what the text styles: "stole the heart of Laban:" that is, escaped his notice, kept concealed from him. V. "Noluitque Jacob confiteri socero suo quod fugeret."

<sup>11</sup> The mountain is so called here by anticipation, since it got the name on this occasion, at the close of the interview of Laban with Jacob. *Infra* v. 48. The mountains of Galaad extend from north to south, from Mount Hermon to the mountains of Moab.

<sup>12</sup> H. P. "Journey."

<sup>13</sup> It appears that Laban, although superstitious, feared the true God.

<sup>14</sup> Not to speak anything harshly means not to do anything wrong. H. P. "Either good or bad." It is a proverbial phrase. *Infra* v. 29. R. V.

<sup>15</sup> H. P. "Then Laban overtook Jacob."

<sup>16</sup> Dissimulation appears to have been a leading trait in his character.



father said to me yesterday: Take heed thou speak not anything harshly against Jacob.<sup>17</sup>

30. Suppose, thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31. Jacob answered:<sup>18</sup> [That I departed unknown to thee, was] for fear lest thou wouldst take away from me thy daughters by force.

32. [But whereas thou chargest me with theft:<sup>19</sup>] with whomsoever thou shalt find thy gods, let him be slain<sup>20</sup> before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen them.

33. So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not.<sup>21</sup> And when he was entered into Rachel's tent,

34. She in haste hid the idols under the camel's cushion,<sup>22</sup> and sat upon it: and when he had searched all the tent, and found nothing,

35. She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women.<sup>23</sup> So his careful search was in vain.<sup>24</sup>

36. And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

37. And searched all my household-stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38. Have I therefore been with thee twenty years? thy ewes and goats were not barren, the rams of thy flock I did not eat:

39. Neither did I show thee what the beast had torn; I made good all the damage: whatever<sup>25</sup> was lost by theft, thou didst exact of me:

40. Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

41. And in this manner have I served thee in thy house twenty

<sup>17</sup> *Infra* 48: 16.

<sup>18</sup> V. "Quod inscio te profectus sim." This is inserted to show the drift of the reply.

<sup>19</sup> V. "Quod autem furti me arguis." This likewise is of the interpreter.

<sup>20</sup> The power of life and death was then exercised by the head of a family. "Before our brethren discern thou what is thine." The examination was to be made in their presence. V. refers the first words to the death of the supposed culprit.

<sup>21</sup> II. P. "Then went he out of Leah's tent." V. omits this clause, which is sufficiently understood.

<sup>22</sup> L. בכר, Some take it for the saddle, some for a large closed basketwork with a place for sitting and reclining, such as the Arabs still use. V. Stramentis. P. D. "Furniture."

<sup>23</sup> This artifice was accompanied with falsehood. It is not approved, although recorded.

<sup>24</sup> V. "Sic delusa sollicitudo querentis est." This is free. II. P. "And Laban searched all the tent, and found them not."

<sup>25</sup> II. P. "Stolen by day, or stolen by night."

years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.<sup>26</sup>

42. Unless the God of my father<sup>27</sup> Abraham, and the Fear of Isaac<sup>28</sup> had stood by me, peradventure now thou hadst sent me away empty. God hath beheld my affliction, and the labor of my hands, and rebuked thee yesterday.

43. Laban answered him: The daughters are mine and the children, and thy flocks, and all things which thou seest are mine: what can I do to my children, and grandchildren?<sup>29</sup>

44. Come therefore, let us enter into a league: that it may be for a testimony between me and thee.

45. And Jacob took a stone, and set it up for a pillar:

46. And he said to his brethren:<sup>30</sup> Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

47. And Laban called it the witness heap:<sup>31</sup> and Jacob, the hillock of testimony [each of them according to the propriety of his language].

48. And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad [that is, The witness heap].<sup>32</sup>

49. <sup>33</sup>The Lord behold and judge between us, when we shall be gone one from the other.

50. If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

51. And he said again to Jacob: Behold this heap, and the stone which I have set up between me and thee,

52. Shall be a witness: this heap, I say, and the stone be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it, designing harm to me.

53. The God of Abraham, and the God of Nachor, the God of

<sup>26</sup> Many times.

<sup>27</sup> H. P. "The God of my father, the God of Abraham."

<sup>28</sup> Whom Isaac fears. As Isaac was still living, God is not named his God, which implies protection and friendship, but is called the object of his reverence and fear. *Infra* 46: 3.

<sup>29</sup> Laban, not having any reply to make to the statements of Jacob, declares that he could not entertain the thought of doing harm to his own daughters and their children.

<sup>30</sup> All the members of the family are styled brethren.

<sup>31</sup> *Jegar Sahadutha*. The name given in Chaldee by Laban to the hill where the league was made, was equivalent to Galaad in H. V. adds by way of explanation: "Uterque juxta proprietatem lingue sue."

<sup>32</sup> V. adds: "Id est, Tumulus testis," "The witness heap." Monuments like these in ancient times were among the chief means of perpetuating the memory of treaties, or other important facts.

<sup>33</sup> H. P. "And Mizpah." A watchtower. It was called by both names. The reason of the latter is subjoined: "The Lord watch between me and thee." P. "The Lord behold and judge." V.

their father, judge between us. And Jacob swore by the Fear of his father Isaac.<sup>34</sup>

54. And after he had offered sacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there.

55. But Laban arose early in the morning<sup>35</sup> and kissed his sons and daughters, and blessed them, and returned to his place.

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## CHAPTER XXXII.

JACOB'S VISION OF ANGELS; HIS MESSAGE AND PRESENTS TO ESAU: HIS WRESTLING WITH AN ANGEL.

1. JACOB also went on his journey,<sup>1</sup> and the Angels of God met him.<sup>2</sup>

2. And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps.<sup>3</sup>

3. And he sent messengers before him to Esau his brother to the land of Seir, to the country of Edom.<sup>4</sup>

4. And he commanded them, saying: Thus shall ye speak to my lord Esau:<sup>5</sup> Thus saith thy brother<sup>6</sup> Jacob: I have sojourned with Laban, and have been with him until this day.

5. I have oxen, and asses, and sheep, and men-servants, and women-servants: and now I send a message to my lord, that I may find favor in thy sight.<sup>7</sup>

6. And the messengers returned to Jacob, saying: We came to

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<sup>34</sup> Jacob pledged himself to the observance of the treaty, invoking as witness of his fidelity the God whom his father Isaac, as well as himself, feared and adored. Laban invoked the same God whom Abraham worshipped, as also his brother Nachor. "The God of their father" is not mentioned by Sept. or Sam., but the phrase in the plural, "fathers," is in Syr., Chald., Ar. Two MSS. omit the clause, and several present different readings.

<sup>35</sup> This verse commences the following chapter in H. ed. V. "De nocte." It is here used for break of day.

<sup>1</sup> V. "Quo coeperat" need not be expressed H. P. "His way."

<sup>2</sup> See *infra* 48:16. Under the appearance of camps, as the following verse declares.

<sup>3</sup> It is in the plural number.

<sup>4</sup> Esau, probably in consequence of the displeasure which his Canaanite wives caused to his parents, had already retired from his father, and fixed his residence to the south of the land of Canaan, in a country which from him was called Edom, or Idumea, since he bore the name of Edom likewise. *Supra* 25:30.

<sup>5</sup> Jacob deems it prudent to send messengers, in order to discover the dispositions of Esau towards him.

<sup>6</sup> H. P. "Servant."

<sup>7</sup> He apprises him of his opulence, to remove all apprehension of his designing to share his wealth.

thy brother Esau, and behold, he cometh with speed to meet thee with four hundred men.<sup>8</sup>

7. Then Jacob was greatly afraid;<sup>9</sup> and in his fear he divided the people who were with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

8. Saying: If Esau come to one company, and destroy it, the other company that is left may escape.

9. And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me, Return to thy land, and to the place of thy birth, and I will do well for thee,

10. I am not worthy of all Thy mercies,<sup>10</sup> and of Thy truth which Thou hast fulfilled to Thy servant.<sup>11</sup> With my staff I passed over this Jordan: and now I return with two companies.

11. Deliver me from the hand of my brother Esau, for I am greatly afraid of him: lest perhaps he come and kill<sup>12</sup> the mother with the children.

12. Thou didst say that Thou wouldst do good to me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

13. And when he had slept there that night, he set apart, of the things which he had, presents for Esau his brother,<sup>13</sup>

14. Two hundred she-goats, twenty he-goats, two hundred ewes, and twenty rams,

15. Thirty milch camels<sup>14</sup> with their colts, forty kine, and twenty<sup>15</sup> bulls, twenty she-asses, and ten of their foals.

16. And he sent them by the hands of his servants, every drove by itself, and said to his servants: Go before me, and let there be a space between drove and drove.

17. And he commanded the foremost, saying: If thou meet Esau my brother, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

<sup>8</sup> The numerous company with which Esau came forth to meet his brother, may have been intended for display, or as a demonstration of respect, or to protect himself in case of an attack.

<sup>9</sup> H. P. "And distressed." V. "Perterritus." The circumstance was alarming, since his former threats could not be forgotten. Jacob accordingly formed his followers into two companies, and divided his flocks into two bands, in the hope of saving a remnant of his property, should Esau attack and destroy the first division. His prayer on this occasion breathes humility, gratitude, and confidence in God.

<sup>10</sup> D. "I am inferior to all Thy mercies." P. "The least of." This has no warrant in the text.

<sup>11</sup> H. P. "For."

<sup>12</sup> H. P. "Me."

<sup>13</sup> H. P. "A present:" *minca*.

<sup>14</sup> H. P. "Milch camels." They were the more valuable.

<sup>15</sup> H. P. "Ten."

18. Thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau: and he cometh after us.<sup>16</sup>

19. In like manner he commanded the second, and the third, and all who followed the droves, saying: Speak ye the same words to Esau, when ye meet him.

20. And ye shall add: thy servant Jacob himself also followeth after us; for he said: I will appease him with the presents which go before, and afterwards I will see him; perhaps he will be gracious to me.

21. So the presents went before him, but himself lodged that night in the camp.

22. And rising early he took his two wives, and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.

23. And when all<sup>17</sup> things were brought over that belonged to him,

24. He remained alone: and behold, a man wrestled<sup>18</sup> with him till morning.

25. And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.<sup>19</sup>

26. And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, unless thou bless me.<sup>20</sup>

27. And he said: What is thy name? He answered: Jacob.

28. But he said: Thy name shall not be called Jacob, but Israel:<sup>21</sup> for if thou hast been strong<sup>22</sup> against God, how much more shalt thou prevail against men?

29. Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And He blessed him in the same place.

30. And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my life hath been preserved.<sup>23</sup>

<sup>16</sup> Jacob prudently sought to conciliate his brother by presents, whilst he guarded against being surprised.

<sup>17</sup> "All" is found in Sam., Syr., Sept., V. Grotius thinks that it was once in H.

<sup>18</sup> This mysterious wrestling with an angel in human form was directed to inspire Jacob with still greater confidence, inasmuch as he might hope to overcome his fellow-men, since he was enabled to struggle with a heavenly spirit.

<sup>19</sup> H. P. "And the hollow of Jacob's thigh was out of joint, as he wrestled with him." The shrinking of the sinew of Jacob's thigh showed the superior power of the angel, were he permitted to exert it. V. abridges.

<sup>20</sup> Jacob felt that he was no ordinary adversary.

<sup>21</sup> Israel means a prince of God, which name was given instead of the invidious one of supplanter, which he had hitherto borne.

<sup>22</sup> H. P. "As a prince hast thou power with God and with men, and hast prevailed." Moderns render it: "Thou hast striven for the mastery with Divine beings (angels), and with men, and hast prevailed."

<sup>23</sup> He is overwhelmed with astonishment that he should remain alive after such a manifestation of God through an angel.

31. And immediately the sun rose upon him after he was past Phanuel; but he halted on his foot.<sup>24</sup>

32. Therefore the children of Israel, unto this day, eat not the sinew which shrank in Jacob's thigh:<sup>25</sup> because he touched the sinew of his thigh, and it shrank.

## CHAPTER XXXIII.

JACOB AND ESAU MEET: JACOB GOETH TO SALEM, WHERE HE RAISETH AN ALTAR.

1. AND Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids:

2. And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last.<sup>1</sup>

3. And he went forward and bowed down with his face to the ground<sup>2</sup> seven times, until his brother came near.<sup>3</sup>

4. Then Esau ran to meet his brother, and embraced him; and clasping him fast about the neck, and kissing him, wept.<sup>4</sup>

5. And lifting up his eyes, he saw the women and their<sup>5</sup> children, and said: What mean these? and do they belong to thee? He answered: They are the children whom God hath given to me thy servant.

6. Then the handmaids and their children came near, and bowed themselves.

7. Lia also with her children came near, and bowed down in like manner, and last of all Joseph and Rachel bowed down.<sup>6</sup>

<sup>24</sup> H. P. "Upon his thigh."

<sup>25</sup> This custom still subsists among the Jews, who abstain from eating the corresponding part of animals.

<sup>1</sup> The place which he assigned to each was regulated by their relative condition, as well as by the affection which he bore them. Those dearest to him were placed last, that they might be less exposed in case of an attack.

<sup>2</sup> Prostration, or very profound bowing, was the general usage, which, however, was particularly practised towards the great.

<sup>3</sup> H. P. "Until he came near to his brother."

<sup>4</sup> The affection which he manifested on this occasion is the most amiable trait of his history.

<sup>5</sup> H. P. "The."

<sup>6</sup> The various acts of courtesy performed by the whole company served to conciliate the favor of Esau.

8. And Esau said: What are the droves which I met? He answered: That I might find favor before my lord.

9. But he said: I have plenty, my brother, keep for thyself what is thine.

10. And Jacob said: Do not so, I beseech thee; but if I have found favor in thy eyes, receive a present at my hands: for I have seen thy face, as the face of God;<sup>7</sup> be gracious to me,

11. And take the blessing,<sup>8</sup> which I have brought thee, and which God hath given me, who giveth all things. He took it at his brother's earnest pressing him,<sup>9</sup>

12. And said: Let us go on together, and I will accompany thee in thy journey.

13. And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young; which, if I should cause to be over-driven, in one day all the flocks will die.

14. May it please my lord to go before his servant; and I will follow softly after him, as I shall see my children to be able,<sup>10</sup> until I come to my lord to Seir.

15. Esau answered: I beseech thee, that some of the people at least, who are with me, may stay with thee,<sup>11</sup> to accompany thee in the way. And he said: There is no necessity: I want nothing else: let me but find favor,<sup>12</sup> my lord, in thy sight.

16. So Esau returned that day on his way to Seir.

17. And Jacob came to Socoth; where, having built a house, and pitched tents,<sup>13</sup> he called the name of the place Socoth;<sup>14</sup> that is, Tents.

18. And he passed over to Salem,<sup>15</sup> a city of the Sichemites, which is in the land of Canaan, after he returned from Mesopotamia of Syria: and he dwelt by the town.

<sup>7</sup> Jacob utters no flattery when he declares that he had seen the countenance of Esau as something Divine. His fears, which were great, were succeeded by admiration and joy when he beheld Esau mild and affectionate. II. Elohim. V. renders *Dei*, Sept. *Scov*. Divine manifestations were made through angelic agency.

<sup>8</sup> Blessing is here equivalent to a present, as he had just termed it. See 1 Kings 25:27.

<sup>9</sup> H. P. "He urged him, and he took it." The obstinate refusal of the presents might have led Jacob to suspect that Esau did not forgive him from his heart.

<sup>10</sup> H. P. "According as the cattle that goeth before me and the children be able to endure." V. omits the former. It is not known that Jacob fulfilled this engagement, which was made no doubt in good faith. He may have visited his brother, although it is not recorded. Both were present at the obsequies of their father. Gen. 35:29.

<sup>11</sup> V. "Saltem socii remaneant viæ tuæ." This is a free version.

<sup>12</sup> V. "Hoc uno tantum indigeo ut inveniam gratiam." This is a periphrase.

<sup>13</sup> H. P. "Booths for his cattle."

<sup>14</sup> V. explains it: "Id est, tabernacula."

<sup>15</sup> Geddes and others insist that Salem is not a proper name, although it is so rendered in the ancient versions generally. Ar. "Safe." L. "In good health."

19. And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem, for a hundred lambs.<sup>16</sup>

20. And raising an altar there, he invoked upon it<sup>17</sup> the Most Mighty God of Israel.

## CHAPTER XXXIV.

DINA IS RAVISHED, FOR WHICH THE SICHEMITES ARE DESTROYED.

1. AND Dina, the daughter of Lia,<sup>1</sup> went out to see the women of that country.<sup>2</sup>

2. And when Sichem, the son of Hemor the Hevite, the prince of that land, saw her,<sup>3</sup> he was in love with her, and took her and lay with her, ravishing the virgin.

3. And his soul was fast knit to her, and whereas she was sad, he comforted her with sweet words.<sup>4</sup>

4. And going to Hemor his father, he said: Get me this damsel to wife.

5. But when Jacob had heard this,<sup>5</sup> his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

6. And when Hemor, the father of Sichem, was come out to speak to Jacob,

7. Behold his sons came from the field: and hearing what had passed, they were exceedingly angry, because he had done a foul thing<sup>6</sup> in Israel, and committed an unlawful act, in ravishing Jacob's daughter.

<sup>16</sup> It is thought to mean a piece of money, which, as some conjecture, had the image of a lamb, to mark its value. Acts 7: 10. But it is doubtful whether coin is of so great antiquity. Geddes thinks it means a belt, or girdle.

<sup>17</sup> H. P. "Called it." Sept. understood it of the invocation of God; but R. insists that its force everywhere is to call or designate. The altar received this name to mark its destination for the worship of the true God.

<sup>1</sup> H. P. "Which she bare unto Jacob."

<sup>2</sup> This curiosity leading her into danger without protection, was highly criminal.

<sup>3</sup> V. "Adamavit eam." This is stated afterwards.

<sup>4</sup> Lit. "He spake to the heart of the damsel." See Isa. 42: 2. Oftentimes even kind words are denied to the victim of passion, as in the case of Thamar, defiled by Absalom.

<sup>5</sup> H. P. "That he had defiled Dinah his daughter."

<sup>6</sup> נבלה. "A folly." V. gives its meaning. The brothers felt that a wrong had been committed against the entire family.



8. And Hemor spake to them : The soul of my son Sichem longeth for your daughter ; give her him to wife :

9. And let us contract marriages one with another ; give us your daughters, and take ye our daughters.

10. And dwell with us : the land is at your command, till, trade, and possess it.

11. Sichem also said to her father and to her brothers : Let me find favor in your sight : and whatever ye shall appoint I will give ;

12. Raise the dowry, and ask gifts, and I will gladly give what ye shall demand ;<sup>7</sup> only give me this damsel to wife.

13. The sons of Jacob answered Sichem and his father deceitfully,<sup>8</sup> being enraged at the deflowering of their sister :

14. We cannot do what ye demand, or give our sister to one who is uncircumcised ; which, with us, is unlawful and abominable.<sup>9</sup>

15. But in this we may be allied with you, if ye will be like us, and all among you of the male sex be circumcised.

16. Then will we mutually give and take your daughters and ours ; and we will dwell with you, and will be one people :

17. But if ye will not be circumcised, we will take our daughter, and depart.

18. Their offer pleased Hemor and Sichem his son :

19. And the young man made no delay,<sup>10</sup> but forthwith fulfilled what was required ; for he loved the damsel exceedingly, and he was the greatest man in all his father's house.

20. And going into the gate of the city, they spake to the people :

21. These men are peaceable,<sup>11</sup> and are willing to dwell with us : let them trade in the land, and till it, which is large<sup>12</sup> and wide, and wanteth men to till it : we will take their daughters for wives, and we will give them ours.

22. One thing there is for which so great a good is deferred : We must circumcise every male among us, following the manner of the nation.

23. And their substance, and cattle, and all that they possess, shall

<sup>7</sup> He offers the highest dowry, to soothe their feelings.

<sup>8</sup> This was highly criminal. To profess reconciliation, whilst they cherished the design of revenge, aggravated the malice of their purpose.

<sup>9</sup> H. P. "That were a reproach to us."

<sup>10</sup> H. P. "Deferred not to do the thing." V. expresses it twofold. "Nec distulit adolescens quin statim quod petebatur expleret."

<sup>11</sup> Upright.

<sup>12</sup> H. P. "Large enough for them." V. is free: "Et exerceant eam, quæ lata et spatiosa cultoribus indiget."

be ours : only in this let us condescend, and by dwelling together we shall make one people.

24. And they all agreed, and they circumcised all the males.<sup>13</sup>

25. And behold, the third day, when the pain of the wound was greatest,<sup>14</sup> two of the sons of Jacob, Simeon and Levi, brothers of Dina,<sup>15</sup> taking their swords, entered boldly into the city, and slew all the men :<sup>16</sup>

26. And they killed also Hemor and Sichem, and took away their sister Dina out of Sichem's house.

27. And when they were gone out, the other sons of Jacob came upon the slain ; and plundered the city in revenge of the rape.

28. And they took their sheep, and their herds, and their asses, wasting all they had in their houses and in the fields ;

29. And their children and wives they took captive.<sup>17</sup>

30. And when they had boldly perpetrated these things,<sup>18</sup> Jacob said to Simeon and Levi : Ye have troubled me, and made me hateful to the inhabitants of this land, the Canaanites and Pherezites. We are few : they will gather themselves together and kill me ; and both I and my house shall be destroyed.<sup>19</sup>

31. They answered : Should they abuse our sister as a strumpet ?

## CHAPTER XXXV.

JACOB PURGETH HIS FAMILY FROM IDOLS : GOETH BY GOD'S COMMANDMENT TO BETHEL, AND THERE BUILDETH AN ALTAR. GOD APPEARING AGAIN TO JACOB BLESSETH HIM, AND CHANGETH HIS NAME INTO ISRAEL. RACHEL DIETH IN CHILD-BIRTH. ISAAC ALSO DIETH.

1. IN the meantime God said to Jacob : Arise, and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau thy brother.

<sup>13</sup> The text is more detailed, with some repetition.

<sup>14</sup> *Infra* 49 : 6. The wound may have been unskillfully made, or designedly irritated by some improper application. It is, however, said, that when adults are circumcised, they cannot move freely for three weeks.

<sup>15</sup> Uterine. Lia was their mother.

<sup>16</sup> Doubtless they had numerous adherents who aided in the massacre.

<sup>17</sup> The text is more detailed.

<sup>18</sup> V. "Quibus patratu audacter." This is a connecting clause.

<sup>19</sup> Jacob presented such reflections as were likely to make an impression on them. He spoke mildly, reserving to another occasion to express himself with greater severity.

2. And Jacob having called together all his household,<sup>1</sup> said: Cast away the strange gods<sup>2</sup> which are among you, and be cleansed, and change your garments.

3. Arise, and let us go up to Bethel, that we may make there an altar to God; who heard me in the day of my affliction, and accompanied me in my journey.

4. So they gave him all the strange gods they had, and the ear-rings which were in their ears:<sup>3</sup> and he buried them under the oak tree, that is behind the city of Sichem.

5. And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away.<sup>4</sup>

6. And Jacob came to Luza, which is in the land of Canaan,<sup>5</sup> surnamed Bethel; he and all the people who were with him.

7. And he built there an altar, and called the name of that place, The House of God:<sup>6</sup> for there God appeared<sup>7</sup> to him when he fled from his brother.

8. At the same time<sup>8</sup> Debora, the nurse of Rebecca, died, and was buried at the foot of Bethel, under an oak: and the name of that place was called, The Oak of Weeping.

9. And God appeared again to Jacob<sup>9</sup> after he returned from Mesopotamia of Syria, and He blessed him,

10. Saying:<sup>10</sup> Thou shalt not be called any more Jacob, but Israel shall be thy name. And He called him Israel.

11. And He said to him: I am God Almighty, increase thou and multiply. Nations and peoples of nations<sup>11</sup> shall be from thee, and out of thy loins kings shall come.

<sup>1</sup> Bethel is spoken of, *supra* 28: 13. H. P. adds: "All that were with him."

<sup>2</sup> The *Teraphim* may be here referred to.

<sup>3</sup> Gold ear-rings, or other pendants, were put in the statues of false gods, and were superstitiously supposed to possess supernatural virtue, when worn in their honor.

<sup>4</sup> Their timely departure saved them from the resentment of the surrounding nations.

<sup>5</sup> Moses, composing his narrative in Arabia, remarks that Luza or Bethel is in Canaan.

<sup>6</sup> The text has El Bethel; but Adam Clarke remarks: "The first El is wanting in one of De Rossi's MSS., as it is also in the Septuagint, Vulgate, Syriac, and some copies of the Arabic. The sentence reads much better without it, and much more consistent with the parallel passages."

<sup>7</sup> אֱלֹהִים. The verb and noun are in the plural number, and may be rendered, "angels appeared;" as in the Chaldee paraphrase of Onkelos. The same are styled elsewhere כְּלָכִי אֱלֹהִים. *Supra* 28: 12.

<sup>8</sup> This phrase is not in the text. The time of the death of Debora is uncertain. Some think that it is related here by anticipation.

<sup>9</sup> God confirmed the change of the name, and renewed the promises. *Supra* 32: 28.

<sup>10</sup> H. P. "Thy name is Jacob." One MS. omits "thy name." The name already given him, *supra* 32: 29, is confirmed.

<sup>11</sup> P. "A nation and a company of nations." L. "An assemblage." קהל.

12. And the land which I gave to Abraham and Isaac I will give to thee, and to thy seed after thee.

13. And he departed from him.<sup>12</sup>

14. But he set up a monument of stone in the place where God had spoken to him; pouring drink-offerings upon it, and pouring oil thereon;

15. And calling the name of that place<sup>13</sup> Bethel.

16. And going forth thence, he came in the spring time<sup>14</sup> to the land which leadeth to Ephrata: where when Rachel was in travail,

17. By reason of her hard labor she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

18. And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, The son of my pain:<sup>15</sup> but his father called him Benjamin, that is, The son of the right hand.<sup>16</sup>

19. So Rachel died, and was buried in the highway that leadeth to Ephrata, which is Bethlehem.<sup>17</sup>

20. And Jacob erected a pillar over her sepulchre:<sup>18</sup> this is the pillar of Rachel's monument to this day.

21. Departing thence, he pitched his tent beyond the Flock tower.

22. And when he dwelt in that country, Ruben went, and slept with Bala<sup>19</sup> the concubine<sup>20</sup> of his father: who heard it.<sup>21</sup> Now the sons of Jacob were twelve.

23. The sons of Lia: Ruben the first-born, and Simeon, and Levi, and Juda, and Issachar, and Zabulon.

24. The sons of Rachel: Joseph and Benjamin.

25. The sons of Bala, Rachel's handmaid: Dan and Nephtali.

26. The sons of Zelpha, Lia's handmaid: Gad and Aser: these are the sons of Jacob, who were born to him in Mesopotamia of Syria.

<sup>12</sup> H. P. "And God went up from him in the place where He talked with him."

<sup>13</sup> Jacob repeated his former dedication of the place. H. P. "Where God spake with him."

<sup>14</sup> The term is thought to mean a short distance, such as may be travelled in an hour. Jacob was about this distance from Ephrata when Rachel was seized with the pains of labor.

<sup>15</sup> V. adds the explanation.

<sup>16</sup> The interpretation of the name is given by V. Grotius thinks that Benjamin is a Syriac word, meaning "son of days," that is, of old age. *Infra* 44: 20.

<sup>17</sup> Its name at that time was Ephrata; it was afterwards called Bethlehem.

<sup>18</sup> *Infra* 48: 7. This is the first instance on record of a sepulchral monument.

<sup>19</sup> *Infra* 49: 4. The sacred historian does not shrink from recording the foulest crimes.

<sup>20</sup> Secondary wife.

<sup>21</sup> V. is elegant and free: "Quod illum minime latuit." The indignation of Jacob was forcibly expressed towards his death.

27. And he came to Isaac his father in Mambre, the city of Arbec, which is Hebron : wherein Abraham and Isaac sojourned.

28. And the days of Isaac were a hundred and eighty years.

29. And being spent with age, he died,<sup>22</sup> and was gathered to his people, being old and full of days : and his sons Esau and Jacob buried him.<sup>23</sup>

## CHAPTER XXXVI.

ESAU WITH HIS WIVES AND CHILDREN PARTETH FROM JACOB. AN ACCOUNT OF HIS DESCENDANTS, AND OF THE FIRST KINGS OF EDM.

1. AND these are the generations of Esau,<sup>1</sup> who is Edom.

2. Esau took wives of the daughters of Canaan :<sup>2</sup> Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite :

3. And Basemath,<sup>3</sup> the daughter of Ismael, sister of Nabajoth.

4. And Ada bare Eliphaz : Basemath bare Rahuel :

5. Oolibama bare Jehus, and Ihelon, and Core. These are the sons of Esau, who were born to him in the land of Canaan.<sup>4</sup>

6. And Esau took his wives and his sons and daughters, and every soul of his house, and his substance and cattle, and all that he was able to acquire in the land of Canaan : and went into another country, and departed from his brother Jacob.<sup>5</sup>

7. For they were exceedingly rich, and they could not dwell together : and the land in which they sojourned, was not able to bear them, for the multitude of *their* flocks.<sup>6</sup>

<sup>22</sup> P. "He gave up the ghost." *Supra* 25 : 8.

<sup>23</sup> The entire reconciliation of the brothers may be inferred from this fact. The precise time of the death of Isaac cannot be gathered from the order of the narrative.

<sup>1</sup> The list of descents, and the history.

<sup>2</sup> The two Canaanite wives of Esau are mentioned in ch. 26 : 34. The daughter of Elon is there called Basemath. The other is called Judith, daughter of Beer, the Hethite. This confusion in the names may have arisen from the mistakes of copyists. Ana is the name of a man. See v. 24. The reading "daughter" is probably a mistake. Sam. has "son."

<sup>3</sup> She is called Maheleth, ch. 28 : 9 ; 1 Par. 1 : 35.

<sup>4</sup> Esau dwelt in the southern part of Canaan for some time.

<sup>5</sup> The departure of Esau took place before the return of his brother, as is clear from the messengers of Jacob having gone from Mahanaim, in Peræa, beyond the Jordan, to him, *supra* 32 : 4, and from the promise made by Jacob, that he would come to him in Seir. 33 : 14.

<sup>6</sup> The great wealth and possessions of both were occasion of the return of Esau to Seir, after he had united with Jacob in the last offices to their father. *Supra* 13 : 6.

8. And Esau dwelt in Mount Seir: he is Edom.<sup>7</sup>

9. And these are the generations of Esau the father of Edom<sup>8</sup> in Mount Seir.

10. And these the names of his sons: Eliphaz the son of Ada<sup>9</sup> the wife of Esau: and Rahuel the son of Basemath his wife.

11. And Eliphaz had sons: Theman, Omar, Sepho, and Gatham and Cenez.

12. And Thamna was the concubine of Eliphaz the son of Esau: and she bare him Amalek. These are the sons of Ada the wife of Esau.

13. And the sons of Rahuel: *were* Nahath and Zara, Samma and Meza. These *were* the sons of Basemath the wife of Esau.

14. And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bare to him: Jehus, and Ihelon, and Core.<sup>10</sup>

15. These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez,

16. Duke Core, duke Gatham, duke Amalek: these *are* the sons of Eliphaz in the land of Edom, and these the sons of Ada.

17. And these *were* the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these *are* the dukes of Rahuel, in the land of Edom: these the sons of Basemath the wife of Esau.

18. And these the sons of Oolibama the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

19. These are the sons of Esau, and these their dukes: the same is Edom,

20. These are the sons of Seir the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

21. And Dison, and Eser, and Disan. These *are* dukes of the Horrites, the sons of Seir in the land of Edom.

22. And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

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<sup>7</sup> Edom is another name of Esau. Jos. 24: 4.

<sup>8</sup> Edom is here the name of the country. Esau is called its father, because his race was established there, and became its rulers.

<sup>9</sup> 1 Par. 1: 35.

<sup>10</sup> Core is wanting here in Sam. He is not mentioned among the children of Eliphaz in v. 11, 12, or in 1 Par. 1: 36.

23. And these the sons of Sobal: Alvan and Manahat, and Ebal, and Sepho, and Oman.

24. And these the sons of Sebeon: Aia and Ana. This is Ana who found the hot springs<sup>11</sup> in the wilderness, when he fed the asses of Sebeon his father:

25. And he had a son Dison, and a daughter Oolibama.

26. And these *were* the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

27. These also *were* the sons of Ezer: Balaan, and Zavan, and Acan.

28. And Disan had sons: Hus and Aram.<sup>12</sup>

29. These *were* dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30. Duke Dison, duke Eser, duke Disan: these *were* the dukes of the Horrites who ruled in the land of Seir.<sup>13</sup>

31. And the kings who ruled in the land of Edom,<sup>14</sup> before the children of Israel had a king,<sup>15</sup> were these:

32. Bela the son of Beor, and the name of his city Denaba.

33. And Bela died, and Jobab the son of Zara of Bosra reigned in his stead.

34. And when Jobab was dead, Husam of the land of the The-manites reigned in his stead.

35. And after his death, Adad the son of Badad reigned in his stead, who defeated the Midianites in the country of Moab: and the name of his city was Avith.

36. And when Adad was dead, Semla of Masreca reigned in his stead.

37. And he being dead, Saul of the river Rohoboth<sup>16</sup> reigned in his stead.

38. And when he also was dead, Balanan the son of Achobor succeeded to the kingdom.

39. This man also being dead, Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

<sup>11</sup> Modern critics, after St. Jerome, think that he discovered hot-baths. P. "The mules."

<sup>12</sup> Aram is styled Aran in the text.

<sup>13</sup> The aristocratical government was succeeded by a monarchy. The Israelites were without a king even when Moses wrote. His remark serves to distinguish their state, at the period he describes, from that of the surrounding nations.

<sup>14</sup> H. P. "Reigned in Edom."

<sup>15</sup> The Israelites had not a king till long after.

<sup>16</sup> H. P. "Of Rehoboth, by the river." The Euphrates was emphatically styled the river. The town bore the name Rehoboth.

40. And these *are* the names of the dukes of<sup>17</sup> Esau in their families, and places, and names: duke Thamna, duke Alva, duke Jetheth,

41. Duke Oolibama, duke Ela, duke Phinon,

42. Duke Cenez, duke Theman, duke Mabsar,

43. Duke Magdiel, duke Hiram: these *are* the dukes of Edom dwelling in the land of their government, the same is Esau the father of the Edomites.

## CHAPTER XXXVII.

JOSEPH'S DREAM: HE IS SOLD BY HIS BRETHREN, AND CARRIED INTO EGYPT.

1. AND Jacob dwelt in the land of Canaan,<sup>1</sup> in which his father sojourned.

2. And these are his generations:<sup>2</sup> Joseph, when he was sixteen<sup>3</sup> years old, was feeding the flock with his brothers, being *but* a boy:<sup>4</sup> and he was with the sons of Bala and of Zelpha his father's wives: and he accused his brothers to his father of a wicked crime.<sup>5</sup>

3. Now Israel loved Joseph above all his sons, because he had him in his old age:<sup>6</sup> and he made him a coat of divers colors.

4. And his brothers seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably<sup>7</sup> to him.

5. Now it fell out also that he told his brothers a dream, that he had dreamed;<sup>8</sup> which made them hate him the more.

6. And he said to them: Hear my dream which I dreamed.

7. I thought we were binding sheaves in the field; and my sheaf

<sup>17</sup> The government of dukes was re-established after the death of Adar.

<sup>1</sup> Whilst Esau was settled in Idumea, Jacob continued, like his father, a sojourner in Canaan, having settled in a valley near Hebron. Many events occurred which are not noticed in the preceding part of sacred history, some of which may be considered as appertaining to the family concerns more particularly.

<sup>2</sup> The facts which concern him.

<sup>3</sup> H. P. "Seventeen." Grotius observes, that the Latin interpreter expressed the meaning, since one who had completed his sixteenth year was said to be "a son of seventeen."

<sup>4</sup> This observation is intended to fix attention on his tender age and youthful simplicity.

<sup>5</sup> The sons of the maids are those of whom he made an unfavorable report. His object was their amendment, rather than their punishment. Four M.S. K., Sept., Sam., repeat "brethren," which is not in *ed.*

<sup>6</sup> Benjamin was born to him still more recently, but he was as yet too young to fix the affections of his father.

<sup>7</sup> They refused him the usual salutation: Peace be to thee.

<sup>8</sup> The simplicity with which he related his dream shows that he was guileless and unsuspecting. The dream itself was clearly distinguishable from the incoherent fictions of the imagination.



arose<sup>9</sup> and stood upright, and your sheaves standing about bowed down before my sheaf.<sup>10</sup>

8. His brothers answered: Shalt thou be our king? or shall we be subject to thy dominion?<sup>11</sup> Therefore his dreams and words ministered nourishment to *their* hatred.<sup>12</sup>

9. He dreamed also another dream, which he told his brothers, saying: I saw in a dream the sun, the moon, and eleven stars worshipping me.<sup>13</sup>

10. And when he had told this to his father and brothers, his father rebuked him, and said: What meaneth this dream which thou hast dreamed? Shall I and thy mother and thy brothers worship thee upon the earth?<sup>14</sup>

11. His brethren therefore envied him: but his father considered the thing with himself.

12. And when his brothers, feeding their father's flocks, abode in Sichem,

13. Israel said to him: Thy brothers feed the sheep in Sichem: come, I will send thee to them. And when he answered:

14. I am ready: he said to him: Go, and see if all things be well with thy brothers, and the cattle; and bring me word again.<sup>15</sup> So being sent from the vale of Hebron, he came to Sichem:<sup>16</sup>

15. And a man found him there wandering in the field, and asked what he sought.

16. But he answered: I seek my brothers; tell me where they feed the flocks.

17. And the man said to him: They are departed from this place; for I heard them say: Let us go to Dothain.<sup>17</sup> And Joseph went forward after his brothers, and found them in Dothain.

18. And when they saw him afar off, before he came nigh them, they thought on killing him;<sup>18</sup>

<sup>9</sup> V. "Quasi." It is an expletive; also v. 9.

<sup>10</sup> The sheaves were particularly well adapted to mark the circumstances in which the brothers would pay homage to Joseph, when they should come to seek a supply of provisions.

<sup>11</sup> Even they understood the import of the dream.

<sup>12</sup> V. is free. H. P. "They hated him yet the more for his dreams and for his words."

<sup>13</sup> God was pleased to give a new intimation of the honors which awaited Joseph.

<sup>14</sup> The prudent father rebuked the artless youth: but in his heart he pondered the meaning of the symbols. Rachel, the mother of Joseph, did not live to see him exalted; but her surviving sister, or her servant Bala, filled her place in paying the homage.

<sup>15</sup> V. adds: "Quid agatur."

<sup>16</sup> The distance of the vale of Hebron, where Jacob then dwelt, from Sichem, is calculated at thirty or thirty-five leagues. It was usual to take the flocks to pasture to a great distance. Joseph promptly goes in search of his brothers, having no apprehension of danger at their hands.

<sup>17</sup> Dothain was about twelve miles from Samaria. Joseph pursues his journey, determined to find them out, that he may report to his father.

<sup>18</sup> Jealousy, at first trifling, gradually disposed their hearts for the awful crime of fratricide.

19. And they said one to another: Behold, the dreamer<sup>19</sup> cometh:

20. Come, let us kill him, and cast him into some old pit; and we will say: Some evil beast hath devoured him; and then it shall appear what his dreams avail him.

21. And Ruben hearing this, endeavored to deliver him out of their hands, and said:

22. Do not take away his life, nor shed *his* blood; but cast him into this pit,<sup>20</sup> which is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands, and to restore him to his father.

23. And as soon as he came to his brethren, they forthwith stripped him of his outside coat, which was of divers colors:

24. And cast him into an old pit where there was no water.

25. And sitting down to eat bread, they saw some Ishmaelites<sup>21</sup> on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh into Egypt.

26. And Juda said to his brothers: What will it profit us to kill our brother, and conceal his blood?

27. It is better that he be sold to the Ishmaelites, and that our hands be not defiled: for he is our brother and our flesh. His brothers agreed to his words.

28. And when the Midianite<sup>22</sup> merchants passed by, they drew him out of the pit, and sold him to the Ishmaelites, for twenty pieces of silver: and they led him into Egypt.

29. And Ruben returning to the pit, found not the boy:

30. And rending his garments he went to his brothers, and said: The boy doth not appear, and whither shall I go?<sup>23</sup>

31. And they took his coat,<sup>24</sup> and dipped it in the blood of a kid, which they had killed;

<sup>19</sup> H. "Lord of dreams,"—that is dreamer.

<sup>20</sup> *Infra* 42: 22. Ruben had recourse to stratagem for his deliverance. He hoped that if he were put in the pit, he might afterwards be rescued from their hands altogether. Kind feeling and good will distinguished him, notwithstanding his incest.

<sup>21</sup> This was a providential occurrence. Juda relented in some degree, and proposed that he should be sold as a slave, that their hands might not be imbued with his blood.

<sup>22</sup> Wisdom 10: 13. The Midianites were descendants of Ismael, whose name was given to several nations. They are called alternately in the text by both names. It is known that merchant-caravans travelled to Egypt from the earliest times.

<sup>23</sup> Ruben probably withdrew from the place in the hope of leading his brothers away from it, and affording some chance for escape, or rescue. On his return he feared he had been made away with, and felt that on himself especially, as the eldest son, the responsibility devolved of accounting to his father.

<sup>24</sup> As a slave he went away without a coat.

32. Sending some to carry it to their father, and to say: This have we found; see whether it be thy son's coat, or not.<sup>25</sup>

33. And the father knowing it, said: It is my son's coat, a wild beast hath eaten him, a beast hath devoured Joseph.

34. And tearing his garments, he put on sackcloth, mourning for his son a long time.

35. And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son to the grave,<sup>26</sup> mourning. And whilst he continued weeping,

36. The Midianites sold Joseph in Egypt to Putiphar, an officer<sup>27</sup> of Pharaoh, captain of the soldiers.

## CHAPTER XXXVIII.

THE SONS OF JUDA: THE DEATH OF HER AND ONAN: THE BIRTH OF PHARES  
AND ZARA.

1. AT that time<sup>1</sup> Juda went down from his brothers, and turned in to a certain Odollamite,<sup>2</sup> named Hiras.

2. And he saw there the daughter of a man of Canaan, called Sue,<sup>3</sup> and taking her to wife, he went in unto her.

3. And she conceived, and bare a son, and called his name Her.

4. And conceiving again,<sup>4</sup> she bare a son, and called him Onan.

5. She bare also a third, whom she called Sela: after whose birth, she ceased to bear any more.<sup>5</sup>

6. And Juda took for Her, his firstborn, a wife, whose name was Thamar.

<sup>25</sup> They were cruel even towards their father, whom they tortured by the idea of the violent death of his favorite son.

<sup>26</sup> שְׁאוֹל. The region of the departed is properly understood by this term; but as hell now presents a different idea, I have adopted P., although not fully expressing its force. Jacob is inconsolable: he is resolved to mourn over his loved son to the last.

<sup>27</sup> Lit. "An eunuch." The term, however, was applied to other persons holding offices usually committed to such.

<sup>1</sup> This phrase does not mark the precise time. It means at the time of the event about to be related.

<sup>2</sup> Odollam was a city of Canaan. Josue 12: 15.

<sup>3</sup> Sue was the name of the father of the girl, as appears from II. 1 Par. 2: 3.

<sup>4</sup> Numb. 26: 19.

<sup>5</sup> H., Sept., P. "He was at Chezib, when she bare him." Vide Jos. 15: 44; Mich. 1: 14. Aquila, as well as V. understands the text of her failure to bear any other child. The place is thought to have got its name from this circumstance, and to be styled so by anticipation.

7. And Her, the firstborn of Juda, was wicked<sup>6</sup> in the sight of the Lord; and was slain by him.

8. Juda therefore said to Onan:<sup>7</sup> Go in to thy brother's wife, and marry her, that thou mayest raise seed to thy brother.<sup>8</sup>

9. He knowing that the children should not be his, when he went in to his brother's wife, spilled *his* seed upon the ground,<sup>9</sup> lest children should be born in his brother's name.

10. And therefore the Lord slew him, because he did a detestable thing.<sup>10</sup>

11. Wherefore Juda said to Tamar, his daughter-in-law: Remain a widow in thy father's house, till Sela, my son, grow up: for he was afraid lest he also might die, as his brethren did. She went her way and dwelt in her father's house.

12. And after many days were past, the daughter of Sue, the wife of Juda, died: and when he had taken comfort<sup>11</sup> after his mourning, he went up to Thamnas, to the shearers of his sheep, he and Hiras the Odollamite, the shepherd of *his* flock.<sup>12</sup>

13. And it was told Tamar that her father-in-law was come up to Thamnas to shear his sheep.

14. And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross-way, that leadeth to Thamnas: because Sela was grown up, and she had not been married to him.

15. When Juda saw her, he thought she was a harlot:<sup>13</sup> for she had covered her face,<sup>14</sup> lest she should be known.

16. And going to her, he said: Suffer me to lie with thee: for he knew not that she was his daughter-in-law.<sup>15</sup> And she answered: What wilt thou give me to enjoy my company?

17. He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give me a pledge, till thou send what thou promisest.

18. Juda said: What wilt thou have for a pledge? She answered:

<sup>6</sup> His wickedness is not specified; but from the narrative it may be inferred that it was opposed to the ends of marriage.

<sup>7</sup> V. "Fillum suum." This is an addition.

<sup>8</sup> Custom already sanctioned what the Mosiac law afterwards prescribed.

<sup>9</sup> The details are given in order to guard men against a crime, which, from its secrecy, escapes censure, and the malice of which is covered by the marriage veil, although it is very heinous before God.

<sup>10</sup> H. P. "And the thing which he did displeased the Lord: wherefore He slew him also."

<sup>11</sup> "Post luctum consolatione suscepta." This is used for a single verb.

<sup>12</sup> P. "His friend."

<sup>13</sup> From her appearance in a lonely place he suspected her.

<sup>14</sup> The veil was no indication of a sinful purpose, but was used to prevent recognition. V. "Ne agnosceretur."

<sup>15</sup> He would have shrunk from incestuous intercourse, although he made light of fornication.

Thy ring and bracelet, and the staff which thou holdest in thy hand. The woman therefore conceived by him.<sup>16</sup>

19. And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

20. And Juda sent a kid by his shepherd,<sup>17</sup> the Odollamite, that he might receive the pledge again which he had given to the woman: but he, not finding her,

21. Asked the men of that place: Where is the woman who sat in the cross-way? And when they all made answer: No harlot was in this place,

22. He returned to Juda, and said to him: I have not found her; moreover the men of that place said to me, that a harlot never sat there.

23. Juda said: Let her take it to herself,<sup>18</sup> surely she cannot charge us with a lie; I sent the kid which I promised, and thou didst not find her.

24. And behold, after three months they told Juda, saying: Thamar, thy daughter-in-law, hath played the harlot,<sup>19</sup> and she is with child. And Juda said: Bring her out, that she may be burnt.<sup>20</sup>

25. But when she was led to execution, she sent to her father-in-law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff these are.

26. But acknowledging them, he said: She is juster than I:<sup>21</sup> because I did not give her to Sela my son. However he knew her no more.

27. And when she was ready to be brought to bed, there appeared twins in her womb; and in the very delivery, one put forth his hand, on which the midwife tied a scarlet thread, saying:

28. This came forth first.

29. But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee?<sup>22</sup> and therefore she called his name Phares.<sup>23</sup>

<sup>16</sup> H. P. "And he gave it her, and came in unto her, and she conceived by him." V. "Ad unum coitum."

<sup>17</sup> Dependents often become acquainted with the disorders of their superiors. Friends are made confidants of moral weakness.

<sup>18</sup> H. P. "Lest we be shamed." V. translates freely: "She cannot charge us with a lie." The shame which he apprehended was his exposure as failing to redeem his pledges by sending the promised gifts, or the public knowledge of his adventure, by looking further after the pledges.

<sup>19</sup> H. P. "By whoredom."

<sup>20</sup> In that state of society Juda as head of the family exercised the power of life and death.

<sup>21</sup> He becomes sensible of his guilt in provoking her by unjust treatment.

<sup>22</sup> H. P. "How hast thou broken forth: this breach be upon thee."

<sup>23</sup> Matt. 1:3.

30. Afterwards his brother came out, on whose hand was the scarlet thread:<sup>21</sup> and she called him Zara.

## CHAPTER XXXIX.

JOSEPH HATH CHARGE OF HIS MASTER'S HOUSE: REJECTETH HIS MISTRESS'S SOLICITATIONS: IS FALSELY ACCUSED BY HER, AND CAST INTO PRISON, WHERE HE HATH THE CHARGE OF ALL THE PRISONERS.

1. AND Joseph was brought into Egypt, and Putiphar, an officer of Pharaoh, chief captain of the army,<sup>1</sup> an Egyptian, bought him of the Ishmaelites, by whom he was brought thither.

2. And the Lord was with him, and he was prosperous: and he dwelt in his master's house:<sup>2</sup>

3. Who knew very well that the Lord was with him, and made all that he did prosper in his hand.

4. And Joseph found favor in the sight of his master, and served him: and being set over all by him, he governed the house committed to him, and all things which were delivered to him:<sup>3</sup>

5. And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance,<sup>4</sup> both at home and in the fields.

6. And he knew not anything but the bread which he did eat.<sup>5</sup> And Joseph was of a beautiful countenance, and comely to behold.

7. And after some time his mistress cast her eyes on Joseph, and said: Lie with me.

8. But he refusing,<sup>6</sup> said to her: Behold, my master knoweth not what he hath in his own house; having delivered all things to me:

9. There is nothing which is not in my power, or which he hath

<sup>21</sup> 1 Par. 2: 4. Phares signifies *division*: Zara he *arose*. The possibility of such an event is admitted by physicians.

<sup>1</sup> P. "Captain of the guard." L. "Guards." H. implies executioners. They were in charge of the prisoners, on whom they executed the sentence of the king.

<sup>2</sup> V. is fuller, but omits a prefatory sentence in the next verse.

<sup>3</sup> V. abridges. H. P. "He left all that he had in Joseph's hand; and he knew not aught he had."

<sup>4</sup> H. P. "The blessing of the Lord was upon all that he had."

<sup>5</sup> The master gave himself no care about anything, having unbounded confidence in Joseph. He took his meals without solicitude.

<sup>6</sup> Her control over him as a servant emboldened her to present the temptation in the most undisguised form. His refusal is expressed by V. in several words: "Nequaquam acquiescens operi nefario."

not delivered to me, except thee, who art his wife: how then can I do this great wickedness, and sin against my God?<sup>7</sup>

10. With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery.<sup>8</sup>

11. Now it happened on a certain day, that Joseph went into the house, and was doing some business without any man with him:

12. And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out.

13. And when the woman saw the garment in her hands, and herself disregarded,

14. She called to her the men of her house, and said to them: See, he hath brought in a Hebrew to insult us:<sup>9</sup> he came in to me to lie with me: and when I cried out,

15. And he heard my voice, he left the garment which I held, and he got him out.

16. [For a proof therefore of her fidelity],<sup>10</sup> she kept the garment, and showed it to her husband when he returned home:

17. And said: The Hebrew servant, whom thou hast brought to us, came to me to insult me:

18. And when he heard me cry, he left the garment which I held, and fled out.

19. His master hearing these things [and giving too much credit to his wife's words],<sup>11</sup> was very angry,

20. And cast Joseph into the prison where the king's prisoners were kept, and he was there shut up.

21. But the Lord was with Joseph, and having mercy upon him, gave him favor in the sight of the chief keeper of the prison:<sup>12</sup>

22. Who delivered into his hand all the prisoners who were in custody: and whatever was done was under him.

23. And he<sup>13</sup> did not know anything, having committed all things to him: for the Lord was with him, and made all that he did prosper.

<sup>7</sup> The baseness of betraying the confidence reposed in him, as well as the offence of God, determines him to repel the temptation. Human motives, as well as religious, may influence our attachment to duty: but it is only Divine grace which can make us victorious over violent temptations.

<sup>8</sup> The translation is free.

<sup>9</sup> P. "Mock." To offer insult.

<sup>10</sup> V. inserts: "In argumentum ergo fidei."

<sup>11</sup> V. adds: "Nimium credulus verbis conjugis." If he had been fully persuaded of the fact, he would scarcely have spared his life. A single witness is not generally reliable in matters of great moment.

<sup>12</sup> The prison was in charge of a special jailer, who was probably subordinate to Putiphar, the captain of the executioners.

<sup>13</sup> H. P. "The keeper of the prison."

## CHAPTER XL.

JOSEPH INTERPRETETH THE DREAMS OF TWO OF PHARAO'S SERVANTS IN PRISON :  
THE EVENT DECLARETH THE INTERPRETATIONS TO BE TRUE, BUT JOSEPH IS FOR-  
GOTTEN.

1. AFTER this, it came to pass, that two officers, the butler and the baker of the king of Egypt, offended their lord.<sup>1</sup>

2. And Pharaο being angry with them (now the one was chief butler, the other chief baker),

3. He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner.

4. But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed,<sup>2</sup> and they were kept in custody.

5. And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:<sup>3</sup>

6. And when Joseph was come into them in the morning, and saw them sad,

7. He asked them,<sup>4</sup> saying: Why is your countenance sadder to-day than usual?

8. They answered: We have dreamed a dream, and there is nobody to interpret it for us. And Joseph said to them: Doth not interpretation belong to God?<sup>5</sup> Tell me what ye have dreamed:

9. The chief butler first told his dream: I saw before me a vine,

10. On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes:

11. And the cup of Pharaο was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaο.<sup>6</sup>

<sup>1</sup> V. "Duo eunuchi." H. P. have this in the next verse, which repeats they were probably charged with treason.

<sup>2</sup> Lit. "Days." P. "A season."

<sup>3</sup> V. omits the repetition of their offices.

<sup>4</sup> V. abridges in like manner. Joseph judged, from their serious and sad countenances, that they had received some supernatural intimation of approaching events.

<sup>5</sup> His religious spirit prompted him to look to God for the unravelling of supernatural communications. As he had received such from his youth, he was wont to view them as Divine messages.

<sup>6</sup> The kings of Egypt, before the time of Psammetichus, drank wine, as Plutarch and Diodore of Sicily testify, although in later times they abhorred it, and prevented the cultivation of the vine. The cup-bearer imagined that he was restored to his office. The grapes were pressed into the cup without the process of fermentation.



12. Joseph answered: This is the interpretation of the dream: The three branches are yet three days:

13. After which Pharaoh will remember thy service,<sup>7</sup> and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou wast wont to do.

14. Only remember me, when it shall be well with thee, and do me this kindness,<sup>8</sup> to put Pharaoh in mind to take me out of this prison:

15. For I was stolen away out of the land of the Hebrews, and here without any fault I was cast into the dungeon.

16. The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, that I had three baskets<sup>9</sup> of meal upon my head:

17. And that in one basket which was uppermost, I carried all meats which are made by the art of baking, and that the birds eat out of it.

18. Joseph answered: This is the interpretation of the dream: The three baskets are yet three days:

19. After which Pharaoh will take thy head from off thee, and hang thee on a cross, and the birds shall tear thy flesh.<sup>10</sup>

20. The third day after this was the birthday of Pharaoh: and he made a great feast for<sup>11</sup> his servants, and at the banquet he remembered the chief butler, and the chief baker.

21. And he restored the one to his place, to present him the cup:

22. The other he hanged on a gibbet, so that the truth of the interpreter was shown.<sup>12</sup>

23. But the chief butler [when things prospered with him<sup>13</sup>] forgot his interpreter.

<sup>7</sup> H. P. "Lift up thine head." It here means to raise him from his fallen condition to his former charge. In v. 19 the same phrase bears an unfavorable meaning.

<sup>8</sup> Joseph justly asks his interest in his own behalf, being confident that the fulfilment of his prediction would confirm his innocence.

<sup>9</sup> "Wicker-baskets." Geddes. In Egypt men carried burdens on their head; women on their shoulders.

<sup>10</sup> The interpretation was contrary to the hopes just excited by the favorable announcement to the cup-bearer.

<sup>11</sup> H. P. "All."

<sup>12</sup> H. P. "As Joseph had interpreted to them." V. is free. Pharaoh knew nothing of the dreams, or their interpretation.

<sup>13</sup> H. P. "Yet did not the chief butler remember Joseph, but forgot him." V. "Succedentibus prosperis." This clause is not in the text. The ingratitude of the chief butler, though strange, is not without imitators.

## CHAPTER XLI.

JOSEPH INTERPRETETH THE TWO DREAMS OF PHARAO: HE IS MADE RULER OVER ALL EGYPT.

1. AFTER two years Pharaoh had a dream. He thought he stood by the river,

2. Out of which came seven kine,<sup>1</sup> very beautiful and fat: and they fed in marshy places.

3. Other seven also came up out of the river, ill-favored and lean in flesh: and they fed on the very bank of the river:<sup>2</sup>

4. And they devoured those whose bodies were very beautiful and well conditioned. So Pharaoh awoke.

5. He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk, full and fair:

6. Then seven other ears sprang up thin and blasted,<sup>3</sup>

7. And devoured all the beauty of the former.<sup>4</sup> Pharaoh awoke after his rest:

8. And when morning was come, being struck with fear, he sent to all the interpreters<sup>5</sup> of Egypt, and to all the wise men: and they being called for, he told them his dream,<sup>6</sup> and there was not any one who could interpret it.

9. Then at length the chief butler remembering, said: I confess my sin:<sup>7</sup>

10. The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers:

11. Where in one night both of us dreamed a dream foreboding things to come.<sup>8</sup>

12. A young man, a Hebrew, servant to the same captain of the soldiers, was there: to whom we told our dreams.

<sup>1</sup> The hippopotamus comes up by night from the Nile to feed in the fields, or in the river sedge. It may have appeared to Pharaoh. Rashi translates it: "Swamps." P. "In a meadow." Also *infra*, v. 18.

<sup>2</sup> V. "In locis virentibus." This is not in H., Sept.

<sup>3</sup> H. P. "With the east wind."

<sup>4</sup> The text is fuller.

<sup>5</sup> Those who deciphered hieroglyphics.

<sup>6</sup> H. L. "Dreams." P., Sum.

<sup>7</sup> H. P. "Faults"—that by which he originally provoked Pharaoh, and his ingratitude to Joseph.

<sup>8</sup> V. is free. H. P. "Each man according to the interpretation of his dream." *Supra* 40:5.

13. And we heard from him what afterwards the event proved :<sup>9</sup> for I was restored to my office : and he<sup>10</sup> was hanged upon a gibbet.

14. Forthwith at the king's command, Joseph was brought out of the prison,<sup>11</sup> and they shaved him ; and changing his apparel,<sup>12</sup> brought him in to him.

15. And he said to him : I have dreamed dreams, and no one can expound them. Now I have heard that thou art very wise at interpreting them.

16. Joseph answered : Without me,<sup>13</sup> God will give Pharaoh a favorable answer.

17. So Pharaoh told what he had dreamed : Methought I stood upon the bank of the river,

18. And seven kine came up out of the river, exceedingly beautiful and full of flesh : and they grazed on green places in a marshy pasture.<sup>14</sup>

19. And behold, other seven kine, so very ill-favored and lean, that I never saw the like in the land of Egypt, followed these.

20. And they devoured and consumed the former,<sup>15</sup>

21. And yet gave no mark of their being full : but were as lean and ill-favored as before. I awoke, *and* fell asleep again,<sup>16</sup>

22. And saw in a dream : Seven ears of corn grew up upon one stalk, full and fair.

23. Other seven also, thin and blasted, sprung of the stalk :

24. And they devoured the beauty of the former : I told *this* dream to the magicians,<sup>17</sup> and no man can expound it.

25. Joseph answered : The king's dream is one : God hath shown Pharaoh what He is about to do.

26. The seven beautiful kine, and the seven full ears, are<sup>18</sup> seven years of plenty : and have the same meaning.<sup>19</sup>

27. And the seven lean and thin kine which came up after them,

<sup>9</sup> V. is free. H. P. "He interpreted to us our dreams: to each man according to his dream did he interpret."

<sup>10</sup> The baker.

<sup>11</sup> The dungeon, or pit בֹּרַי, apparently subterranean.

<sup>12</sup> His imprisonment had rendered him squalid.

<sup>13</sup> P. "It is not in me." He claims no merit for himself, but refers all to God, and intimates his confidence that God will manifest a happy course of events for Pharaoh. Lit. "God will answer the peace of Pharaoh."

<sup>14</sup> *Supra*, v. 2.

<sup>15</sup> This is an abridgment of the text.

<sup>16</sup> This clause is not in the text.

<sup>17</sup> V. *Conjectores* means interpreters of dreams, soothsayers, or divines. The original term bears the same meaning.

<sup>18</sup> There is no verb in H. To mean, or signify, is understood, since Joseph is engaged in explaining the meaning of the dream.

<sup>19</sup> H. P. "The dream is one."

and the seven thin ears which were blasted with the burning wind, are<sup>20</sup> seven years of famine to come :

28. Which shall be fulfilled in this order :<sup>21</sup>

29. Behold, there come seven years of great plenty in the whole land of Egypt :

30. After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten : for the famine shall consume all the land,

31. And the greatness of the scarcity shall destroy the greatness of the plenty.

32. And for that thou didst see the second time a dream pertaining to the same thing : it is a token of certainty, and that the word of God shall come to pass, and be fulfilled speedily.

33. Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt ;

34. That he may appoint overseers over all the countries : and gather into barns the fifth part of the fruits, during the seven fruitful years,

35. That shall presently ensue : and let all the corn be laid up, under Pharaoh's hands, and be reserved in the cities.

36. And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

37. The counsel pleased Pharaoh, and all his servants.

38. And he said to them ; Can we find such another man, that is full of the Spirit of God ?

39. He said therefore to Joseph : Seeing God hath shown thee all that thou hast said, can I find one wiser, or one like to thee ?

40. Thou shalt be over my house, and the commandment of thy mouth all the people shall obey :<sup>22</sup> only in the kingly throne will I be above thee.

41. And again Pharaoh said to Joseph : Behold, I have appointed thee over the whole land of Egypt.

42. And he took his ring from his own hand, and gave it into his

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<sup>20</sup> H. P. "Shall be."

<sup>21</sup> H. P. "This is the thing which I have spoken unto Pharaoh : what God is about to do He sheweth unto Pharaoh." *Supra*, v. 25. V. avoids the repetition.

<sup>22</sup> The terms imply that the Egyptians shall honor and obey Joseph. Ps. 104 : 21 ; 1 Mac. 2 : 53 ; Acts 7 : 10. "According unto Thy word shall all my people be ruled." P.

hand: and he put upon him a robe of silk,<sup>23</sup> and put a chain of gold about his neck.

43. And he made him go up into his second chariot, the crier proclaiming that all should bow their knee<sup>24</sup> before him, and that they should know he was made governor over the whole land of Egypt.

44. And the king said to Joseph: I am Pharaoh; without thy commandment<sup>25</sup> no man shall move hand or foot in all the land of Egypt.

45. And he called his name in the Egyptian tongue, the Savior of the world.<sup>26</sup> And he gave him for wife Aseneth, the daughter of Putiphar, priest<sup>27</sup> of Heliopolis. Then Joseph went out to the land of Egypt:

46. (Now he was thirty years old when he stood before king Pharaoh) and he went round all the countries of Egypt.

47. And the fruitfulness of the seven years came;<sup>28</sup> and the corn being bound up into sheaves, was gathered together into the barns of Egypt.

48. And all the abundance of grain was laid up in every city.

49. And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.<sup>29</sup>

50. And before the famine came, Joseph had two sons born: whom Aseneth the daughter of Putiphar, priest of Heliopolis, bare to him.

51. And he called the name of the first-born Manasses, saying: God hath made me forget all my labors, and my father's house.

<sup>23</sup> P. "Fine linen." It was worn by persons of high rank. The ring and chain of gold were likewise ornaments of high dignitaries.

<sup>24</sup> The bending of the knee and the kissing of the hand were usual acts of respect and homage to persons in authority. *Abrek*, which is so translated, is thought to be an Egyptian word. Some take it for H., "tender father." Chald., Syr., "father of the king." Ar., "beautiful one."

<sup>25</sup> His vast authority was thus expressed. H. P. "Without thee." The exaltation of a foreigner was contrary to the general usage of the Egyptians; but Rossellini, in his *Chronology of the Kings of Egypt*, states, that the race of the Hyksos, or Shepherd kings, who were foreigners, reigned at this time, during the seventeenth dynasty. Their policy was to promote foreigners.

<sup>26</sup> V. "Vertique nomen ejus, et vocavit eum." H. P. "And Pharaoh called Joseph's name Zaphnath-paaneah." Its meaning is not stated in H. Several ancient versions render it "interpreter of secrets." An Oxford MS. understands it as V., which Jablonski, in his letter to Michaelis, adopts. The exertions of Joseph to preserve Egypt from famine deserved in some degree this title; which, however, strictly belongs only to Him, of whom Joseph was a most striking figure, in his innocence, humiliations, and glory.

<sup>27</sup> Putiphar is thought to be the same as *Pontphouro*, or priest of the king. St. Jerome takes him to be the former master of Joseph.

<sup>28</sup> V. abridges in this verse and those which follow.

<sup>29</sup> These expressions are somewhat hyperbolical. As the overflowing of the Nile is the great source of the fertility of Egypt, the lands being improved when the waters rise to a certain height, the coming forth of the fat kine from the river was an apt symbol of abundance.

52. And he named the second Ephraim, saying: God hath made me grow in the land of my affliction.<sup>30</sup>

53. Now when the seven years of the plenty which had been in Egypt were past,

54. The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world,<sup>31</sup> but there was bread in all the land of Egypt.

55. And when there also they began to be famished, the people cried to Pharaoh for food. And he said to them: Go to Joseph; and do all that he shall say to you.

56. And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians;<sup>32</sup> for the famine had oppressed them also.<sup>33</sup>

57. And all provinces came into Egypt, to buy food, and to seek some relief of their want.

## CHAPTER XLII.

JACOB SENDETH HIS TEN SONS TO BUY CORN IN EGYPT. THEIR TREATMENT BY JOSEPH.

1. AND Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless?<sup>1</sup>

2. I have heard that wheat is sold in Egypt: Go ye down, and buy us necessities, that we may live, and not die for want.

3. So the ten brothers of Joseph went down to buy corn in Egypt:

4. Whilst Benjamin<sup>2</sup> was kept at home by Jacob, who said to his brothers: Lest he suffer harm on the journey.

5. And they entered into the land of Egypt with others who went to buy. For the famine was in the land of Canaan.<sup>3</sup>

<sup>30</sup> V. uses *paupertas* in this sense.

<sup>31</sup> This is restricted here to Egypt and the surrounding countries.

<sup>32</sup> The wheat treasured up in the public granaries was the property of the government by just purchase in the time of plenty: and was justly sold for public benefit, at an increased price, in times of scarcity.

<sup>33</sup> H. P. "The famine waxed sore in all the land of Egypt." V. indicates that the Egyptians, as well as the inhabitants of other countries, were suffering from famine.

<sup>1</sup> H. P. "Why do ye look one upon another?"

<sup>2</sup> He was probably twenty-two or twenty-three years of age; but he was specially beloved, being the youngest child. H. P. "Joseph's brother." This is particularly emphatic.

<sup>3</sup> The famine was experienced in Canaan as well as in Egypt.

6. And Joseph was governor in the land of Egypt, and corn was sold by him<sup>4</sup> to the peoples. And when his brothers had bowed down to him,

7. And he knew them,<sup>5</sup> he spake as to strangers somewhat roughly, asking them: Whence come ye? They answered: From the land of Canaan, to buy necessities of life.<sup>6</sup>

8. And though he knew his brothers, he was not known by them.

9. And remembering the dreams, which formerly he had had, he said to them: Ye are spies: ye are come to view the weaker parts of the land.<sup>7</sup>

10. But they said: It is not so, my lord; but thy servants are come to buy food.

11. We are all the sons of one man: we are upright<sup>8</sup> men, neither do thy servants design any evil.

12. And he answered them: It is otherwise: ye are come to inspect the exposed parts<sup>9</sup> of this land.

13. But they said: We thy servants are twelve brothers, the sons of one man in the land of Canaan: the youngest is with our father, the other is not living.

14. He saith: This is it that I said: ye are spies.

15. I shall now presently try what ye are: by the life of Pharaoh,<sup>10</sup> ye shall not depart hence, until your youngest brother come hither.<sup>11</sup>

16. Send one of you to fetch him: and ye shall be in prison, till what ye have said be proved, whether it be true or false: or else, by the life of Pharaoh, ye are spies.

17. So he put them in prison three days.<sup>12</sup>

18. And the third day<sup>13</sup> he said: Do as I have said, and ye shall live: for I fear God.

19. If ye are upright men, let one of your brethren be bound in

<sup>4</sup> V. "Ad ejus nutum." H. says simply that he sold the corn. V. is free.

<sup>5</sup> Their appearance had not much changed, as they were already men of mature age when they sold him, twenty years before. He had grown, and was greatly altered in his features, as well as in his attire. They could have no idea of his being the chief man in Egypt.

<sup>6</sup> H. P. "Food."

<sup>7</sup> These charges, made by a public officer, are equivalent to interrogations. They do not imply positive affirmation.

<sup>8</sup> V. "Pacifici:" upright, having no hostile design.

<sup>9</sup> H. P. "Nakedness."

<sup>10</sup> This is not an oath as by a divinity: it is a pledge of the royal authority for the execution of a threat. Those who answered falsely were regarded as spurning the sovereign, and were liable to death.

<sup>11</sup> Joseph had in view to discover what had become of his uterine brother Benjamin, whose absence caused him alarm. *Infra* 43:3.

<sup>12</sup> This imprisonment was justly inflicted by way of punishment for their previous treatment of him, whilst it served as a means to elicit the facts concerning Benjamin.

<sup>13</sup> V. *Eductis de carcere*. H. P. do not state that he brought them out of prison, which, however, is manifestly implied.

prison:<sup>14</sup> and go ye your way, and carry the corn which ye have bought, unto<sup>15</sup> your houses,

20. And bring your youngest brother to me, that I may find your words to be true, and ye may not die. They did as he had said.

21. And they talked one to another: We deserve to suffer these things, because we sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.<sup>16</sup>

22. And Ruben, one of them, said: Did not I say to you: Do not sin against the boy: and ye would not hear me? Behold, his blood is sought after.<sup>17</sup>

23. And they knew not that Joseph understood, because he spake to them by an interpreter.

24. And he turned himself away a little while, and wept:<sup>18</sup> and returning he spake to them.

25. And taking Simeon, and binding him in their presence,<sup>19</sup> he commanded his servants to fill their sacks with wheat, and to put every man's money again in his sack, and to give them besides provisions for the way: and they did so.

26. But they having loaded their asses with the corn, went their way.

27. And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth,

28. And said to his brethren, My money is given me again, behold, it is in the sack. And they were astonished and troubled, and said one to another: What is this which God hath done to us?<sup>20</sup>

29. And they came to Jacob, their father, in the land of Canaan, and they told him all things which had befallen them, saying:

30. The lord of the land spake roughly to us, and took us to be spies of the country.

<sup>14</sup> He mitigated the execution of his threat, by consenting that all but one should return home.

<sup>15</sup> Il. P. "For the famine of."

<sup>16</sup> *Supra* 37: 21. Affliction makes us sensible of former guilt.

<sup>17</sup> The vengeance due is demanded of us. They recognized the visitation of Divine justice in the action of the Egyptian ruler. We should feel convinced that God dispenses punishments in a variety of forms, and on different occasions.

<sup>18</sup> Joseph was touched with their sense of the wrong which they had done him. His tenderness was soon awakened in their behalf, notwithstanding their previous cruelty to him.

<sup>19</sup> Probably he had been most active in the measures against Joseph. He was loaded with chains in the presence of his brothers, in order to insure their return with a view to his liberation. He was probably relieved from chains after their departure: but he was brought out of prison only after the return of his brothers to Egypt. *Infra* 43: 23.

<sup>20</sup> They feared that a snare was laid for them by the ruler or his officers; but they were accustomed to speak of all things as directed and done by God.



31. And we answered him : We are upright men, and we mean no plot.

32. We are twelve brothers, born of one father : one is not living, the youngest is with our father in the land of Canaan.

33. And he said to us : Hereby shall I know that ye are upright men : Leave one of your brothers with me, and take ye necessary provision for your houses, and go your way,

34. And bring your youngest brother to me, that I may know ye are not spies : and ye may receive again this man, who is kept in prison : and afterwards may have leave to buy what ye will.

35. When they had told this, they poured out their corn, and every man found his money tied in the mouth of his sack : and all being astonished together,

36. Their father Jacob said : Ye have made me childless : Joseph is not, Simeon is kept in bonds, and Benjamin ye will take away : upon me are all these evils fallen.<sup>21</sup>

37. And Ruben answered him : Kill my two sons,<sup>22</sup> if I bring him not again to thee : deliver him into my hand, and I will restore him to thee.

38. But he said : My son shall not go down with you : his brother is dead, and he is left alone : if any mischief befall him in the land to which ye go, ye will bring down my gray hairs with sorrow to the grave.<sup>23</sup>

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## CHAPTER XLIII.

THE SONS OF JACOB GO AGAIN INTO EGYPT WITH BENJAMIN. THEY ARE ENTERTAINED BY JOSEPH.

1. IN the mean time the famine was heavy upon all the land,
2. And when they had eaten up all the corn which they had brought out of Egypt, Jacob said to his sons : Go again, and buy us a little food.

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<sup>21</sup> "Not badly translated in the Vulgate : In me hæc omnia mala reciderunt." Adam Clarke.

<sup>22</sup> Ruben, using his authority as head of family, places the life of his two sons in the hands of his father, offering to leave them as hostages, to forfeit their lives in case he should fail to restore Benjamin to his father. This power, and its exercise in such a case, are suited only to an imperfect social state.

<sup>23</sup> *Supra* 37 : 35. Martini : *al sepolchro*.

3. Juda answered: The man did solemnly protest<sup>1</sup> to us: Ye shall not see my face, unless ye bring your youngest brother with you.

4. If therefore thou wilt send him with us, we will set out together, and buy thee food:

5. But if thou wilt not, we will not go: for the man<sup>2</sup> declared to us, saying: Ye shall not see my face without your youngest brother.

6. Israel said to them: Ye have done this for my misery, to tell him ye had another brother.

7. But they answered: The man asked us particularly concerning our kindred: Is your father alive? have ye a brother? and we answered him according to what he demanded: could we know that he would say: Bring hither your brother with you?

8. And Juda said to his father: Send the boy with me, that we may set forward, and live: lest both we and our children perish.

9. I take the boy upon me; at my hand demand him: unless I bring him back, and restore him to thee, I will be guilty of sin against thee<sup>3</sup> forever.

10. If delay had not been made, we had been here again the second time.

11. Then Israel said to them, If it must needs be so, do what ye will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds.

12. And take with you double money, and carry back what ye found in your sacks, lest perhaps it was done by mistake:

13. And take also your brother, and go to the man.

14. And may<sup>4</sup> Almighty God make him favorable to you: and send back with you your brother, whom he keepeth, and Benjamin: and as for me I shall be as one desolate without children.<sup>5</sup>

15. So the men took the presents and double money, and Benjamin, and went down into Egypt, and stood before Joseph.

16. And when he saw them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the

<sup>1</sup> V. "Sub attestations jurisjurandi." The H. verb in two forms signifies to adjure, or protest.

<sup>2</sup> V. adds: "Ut sæpe diximus." *Supra* 42: 20.

<sup>3</sup> This implies strong affection; since he dreaded the permanent loss of his father's favor above every other evil. *Infra* 44: 32. His influence with his father proved superior to that of Ruben.

<sup>4</sup> V. "Meus." The pronoun is not in H.

<sup>5</sup> He felt wholly bereaved in parting with this loved son. Benjamin was about thirty-two years of age at the time, but was tenderly loved as the youngest of the family.

house, and kill meat,<sup>6</sup> and prepare a feast: because they shall eat with me at noon.

17. He did as he was commanded, and brought the men into the house.

18. And they being much afraid, said there one to another: Because of the money which we carried back in our sacks the first time, are we brought in: that he may bring against us a false accusation, and by violence make slaves of us and take our asses.<sup>7</sup>

19. Wherefore going up to the steward of the house, at the door,

20. They said: My lord,<sup>8</sup> we desire thee to hear us. We came down once before to buy food:<sup>9</sup>

21. And when we had bought it, and were come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

22. And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

23. But he answered: Peace be with you, fear not: your God, and the God of your father, hath given you treasure in your sacks: for the money which ye gave me I have.<sup>10</sup> And he brought Simeon out to them.

24. And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

25. But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.

26. Then Joseph came into his house, and they offered him the presents, holding them in their hands, and they bowed down with their face to the ground.

27. But he [courteously saluting them again], asked them of their welfare,<sup>11</sup> and said: Is your father in health, the old man of whom ye told me? Is he yet living?

28. And they answered: Thy servant our father is in health, he is yet living. And bowing themselves, they made obeisance to him.

29. And Joseph, lifting up his eyes, saw Benjamin his brother, by

<sup>6</sup> טָבַח טָבַח. It means to kill the animal to be served up for dinner. It was usual to dress the meat forthwith.

<sup>7</sup> They feared that pretences were sought to make them slaves, as criminals, and to confiscate the animals which they had brought with them.

<sup>8</sup> L. V. "Domine." The steward of Joseph was addressed with profound respect.

<sup>9</sup> *Supra* 42: 3.

<sup>10</sup> He gave them a full acquittance for it. H. L. "Hath come to me." P. "I had your money."

<sup>11</sup> V. expresses it elegantly, but not closely: "Clementer resalutatis."

the same mother, and said: Is this your young brother of whom ye told me? And he said: God be gracious to thee, my son.

30. And he made haste because his heart was moved upon his brother, and tears gushed out: and going into his chamber he wept.<sup>12</sup>

31. And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.

32. And when it was set on, for Joseph by himself, and for his brethren by themselves, for the Egyptians also who ate with him by themselves (for it is unlawful for the Egyptians to eat with the Hebrews,<sup>13</sup> and they think such a feast profane):

33. They sat before him, the firstborn according to his birthright, and the youngest according to his age. And they wondered very much:<sup>14</sup>

34. Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry<sup>15</sup> with him.

## CHAPTER XLIV.

JOSEPH'S CONTRIVANCE TO STOP HIS BRETHERN. THE HUMBLE SUPPLICATION OF JUDA.

1. AND Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

2. And put my silver cup in the mouth of the younger's sack, and the price which he gave for the wheat. And it was so done.<sup>1</sup>

3. And as soon as it was light, they were sent away with their asses.

4. And when they were now departed out of the city, and had gone forward a little way, Joseph sending for the steward of his

<sup>12</sup> The tenderness of his affection is particularly admirable.

<sup>13</sup> The Egyptians dressed their food in a peculiar way, and probably abstained from mutton. For these reasons they did not eat with the Hebrews, or other strangers. See Herodotus 1. 2 : 41.

<sup>14</sup> At the arrangement, and at the whole mode of treatment.

<sup>15</sup> The H. term is used for drinking freely, but within just limits. Strangers were not likely to indulge in excess in presence of so high a potentate.

<sup>1</sup> H. P. "He did according to the word that Joseph had spoken." The object of Joseph was to discover their feelings towards Benjamin. He put their affection to the test, by placing his life in apparent jeopardy.

house, said : Arise, and pursue after the men : and when thou hast overtaken them, say to them : Why have ye returned evil for good ?<sup>2</sup>

5. [The cup which ye have stolen] is that in which my lord drinketh, and in which he is wont to divine :<sup>3</sup> ye have done a very evil thing.

6. [He did as he had commanded him.]<sup>4</sup> And having overtaken them, he spake to them the same words.

7. And they answered : Why doth our lord speak as if thy servants had committed so heinous a deed ?

8. The money which we found in the top of our sacks we brought back to thee from the land of Canaan : how then should it be, that we should steal, out of thy lord's house, gold or silver ?

9. With whomsoever of thy servants shall be found what thou seekest, let him die, and we will be the bondmen of my lord.

10. And he said to them : Let it be according to your words : with whomsoever it shall be found, let him be my servant, and ye shall be blameless.

11. Then they speedily took down their sacks to the ground, and every man opened his sack.

12. And when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in Benjamin's sack.

13. Then they rent their garments, and loading their asses again, they returned into the town.

14. And Juda, at the head of his brothers, went in to Joseph (for he was not yet gone out of the place),<sup>5</sup> and they all together fell down before him on the ground.

15. And he said to them : Why would ye do so ? know ye not that there is no one like me in the science of divining ?<sup>6</sup>

16. And Juda said to him : What shall we answer my lord ? or what shall we say, or be able justly to allege ? God hath found out the iniquity of thy servants : behold, we are all bondmen to my lord, both we and he with whom the cup was found.

17. Joseph answered : God forbid that I should do so : he who stole the cup shall be my bondman : and go ye away free to your father.

18. Then Juda, coming nearer, said boldly : I beseech thee, my

<sup>2</sup> The precise complaint is implied in what follows. V. states it distinctly : "Scyphus quem furati estis," Sept. Ἰνατί ἐκλεψατέ μου τὸ κόνδυλ τὸ ἀργυροῦν.

<sup>3</sup> The steward represented Joseph's power of divining, after his own superstitious manner of conceiving it. Justin, following Trogue Pompeius, and the tradition of the Egyptians, speaks of him as a great magician, l. 33, ch. 2 ; but this arose from his celebrity as an interpreter of dreams.

<sup>4</sup> V. "Fecit ille ut jusserrat." This is not in II.

<sup>5</sup> He had not left it, to attend to public business.

<sup>6</sup> His power of interpreting dreams was conceived generally as a species of divination. He speaks of it according to the popular idea.

lord, let thy servant speak a word in thy ears, and be not angry with thy servant: for after Pharaoh thou art<sup>7</sup>

19. My lord. Thou didst ask thy servants<sup>8</sup> the first time: Have ye a father, or a brother?

20. And we answered thee, my lord: We have a father an old man, and a young boy,<sup>9</sup> who was born in his old age: whose brother by the mother is dead; and he alone is left of his mother, and his father loveth him tenderly.

21. And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

22. We said to my lord: The boy cannot leave his father: for if he leave him, he will die.

23. And thou saidst to thy servants, unless your youngest brother come with you, ye shall see my face no more.<sup>10</sup>

24. Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

25. And our father said: Go again, and buy us a little wheat.

26. And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the man's face.

27. To which he answered: Ye know that my wife bare me two.

28. One went out, and ye said:<sup>11</sup> A beast devoured him: and hitherto he appeareth not.

29. If ye take this one also, and anything befall him,<sup>12</sup> ye will bring down my gray hairs with sorrow to the grave.

30. Therefore if I shall go to thy servant our father, and the boy be wanting (whereas his life dependeth upon the life of him),

31. And he shall see that he is not with us, he will die, and thy servants shall bring down his gray hairs with sorrow to the grave.

32. Thy servant took him in charge, and promised, saying: If I bring him not again, I will be guilty of sin against my father forever.<sup>13</sup>

33. Therefore I thy servant will stay instead of the boy in the service of my lord, and let the boy go up with his brethren.

<sup>7</sup> P. "Thou art even as Pharaoh." V. reads: "Thou art my lord." Sept. has: "Thou art with Pharaoh, lord." κέριε.

<sup>8</sup> H. P. "My lord asked his servants." *Supra* 42: 13.

<sup>9</sup> He was a youth compared with his brothers.

<sup>10</sup> You shall not appear in my presence again. *Supra* 43: 3, 5.

<sup>11</sup> *Supra* 37: 20, 33.

<sup>12</sup> V. "In via."

<sup>13</sup> H. P. "For thy servant became surety for the lad unto my father." V. expresses what is implied: "Ego proprie servus tuus sim."

34. For I cannot return to my father<sup>14</sup> without the boy, lest I be a witness of the calamity which will oppress my father.

## CHAPTER XLV.

JOSEPH MAKETH HIMSELF KNOWN TO HIS BRETHREN: AND SENDETH FOR HIS FATHER.

1. JOSEPH could no longer refrain himself before many who stood by: whereupon he commanded that all should go out; and no stranger was present when he made himself known to his brothers.<sup>1</sup>

2. And he lifted up his voice with weeping, which the Egyptians, and all the house of Pharaoh heard.

3. And he said to his brothers: I am Joseph: is my father yet living?<sup>2</sup> His brothers could not answer him, being struck with great fear.

4. And he said mildly to them: Come near to me. And when they were come near him, he said:<sup>3</sup> I am Joseph your brother, whom ye sold into Egypt.

5. Be not afraid,<sup>4</sup> and let it not seem to you hard that ye sold me<sup>5</sup> hither: for to preserve your lives God sent me<sup>6</sup> before you into Egypt.

6. For it is two years since the famine began to be upon the land, and five years more remain, in which there can be neither ploughing nor reaping.

7. And God sent me before, that ye may be preserved upon the earth, and may have food to live.<sup>7</sup>

8. Not ye sent me hither, but God:<sup>8</sup> who hath made me as a father

<sup>14</sup> The offer of Juda to remain in bondage was a proof of his sincere affection for the youth, and for his father. "His discourse," in the opinion of Geddes, "is the most simple, and at the same time, the most persuasive piece of oratory that ever came from the lips of man." *Supra* 43: 9.

<sup>1</sup> V. "Mutuæ agnitioni." This recognition is one of the most sublime and affecting scenes recorded in the Sacred Scripture, and has no parallel in profane history.

<sup>2</sup> This inquiry following immediately his manifestation shows the strength of his filial attachment.

<sup>3</sup> Acts 7: 13.

<sup>4</sup> They justly feared punishment for their cruelty towards him.

<sup>5</sup> This is not said by way of reproach, but to leave no doubt of his identity.

<sup>6</sup> He seeks to relieve their minds from terror, by pointing to the Divine counsel, which was accomplished even by means of their perverse machinations. This, however, did not diminish their guilt.

<sup>7</sup> P. "To preserve you a posterity in the earth, and to save your lives by a great deliverance."

<sup>8</sup> V. "Non vestro consilio, sed Dei voluntate huc missus sum." This is a free translation. They designed to rid themselves of him: God willed him to become lord of Egypt.

to Pharaoh, and lord of his whole house, and governor in all the land of Egypt.

9. Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt: come down to me, tarry not.

10. And thou shalt dwell in the land of Gessen:<sup>9</sup> and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all things which thou hast.

11. And there I will feed thee (for five years of famine are yet remaining) lest both thou perish, and thy house, and all things which thou hast.

12. Behold, your eyes, and the eyes of my brother Benjamin<sup>10</sup> see that it is my mouth which speaketh to you.

13. Ye shall tell my father of all my glory, and all things which ye have seen in Egypt: make haste and bring him to me.

14. And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.<sup>11</sup>

15. And Joseph kissed all his brothers, and wept upon every one of them: after which they were emboldened to speak to him.<sup>12</sup>

16. And it was heard, and the fame was abroad in the king's court: The brothers of Joseph are come: and Pharaoh with all his family was glad.

17. And he spake to Joseph that he should give orders to his brethren, saying: Load your beasts, *and* go into the land of Canaan,

18. And bring thence your father and kindred, and come to me: and I will give you all the good things of Egypt, that ye may eat the marrow of the land.

19. Give orders also that they take wagons out of the land of Egypt, for the carriage of their children and their wives: and say: Take up your father, and make haste to come with all speed:

<sup>9</sup> It is thought to have been so called from the fact, that rain (which the H. term signifies) fell there sufficiently for the wants of the country, whilst other parts of Egypt needed the irrigation of the waters of the Nile. However, as the Egyptian language was different from the Hebrew, much stress cannot be laid on the Hebrew signification of names. The Israelites used also artificial means of irrigation. Deut. 11: 10.

<sup>10</sup> Benjamin, as uterine brother, was presumed to discern him almost instinctively. His speech was easily recognized by all, as he spoke in Hebrew.

<sup>11</sup> The tenderness of his affection is admirable, especially towards brothers who had proved so cruel towards him.

<sup>12</sup> H. P. "His brethren talked with him."



20. And leave nothing of your household-stuff:<sup>13</sup> for all the riches of Egypt shall be yours.

21. And the sons of Israel did as they were bid. And Joseph gave them wagons according to the command of Pharaoh: and provisions for the way.

22. He ordered also to be brought out for every one of them two robes:<sup>14</sup> but to Benjamin he gave three hundred pieces of silver with five robes of the best:

23. Sending to his father as much money and raiment, adding besides ten he-asses to carry off all the riches of Egypt, and as many she-asses, carrying wheat and bread for the journey.

24. So he sent away his brothers, and at their departing said to them: Be not angry on the way.<sup>15</sup>

25. And they went up out of Egypt, and came into the land of Canaan to Jacob their father.

26. And they told him, saying: Joseph thy son<sup>16</sup> is living: and he is ruler in all the land of Egypt. And Jacob awaked as out of a deep sleep,<sup>17</sup> yet he did not believe them.

27. They on the other hand told the whole order of the thing.<sup>18</sup> And when he saw the wagons and all that he (Joseph)<sup>19</sup> had sent, his spirit revived,

28. And he said: It is enough for me, if Joseph my son be yet living: I will go, and see him before I die.

## CHAPTER XLVI.

ISRAEL, WARRANTED BY A VISION FROM GOD, GOETH DOWN INTO EGYPT WITH ALL HIS FAMILY.

1. AND Israel taking his journey, with all that he had, came to the

<sup>13</sup> Lit. "Let your eye not spare your vessels." He wished them not to be anxious about taking all their furniture, since they would have all things in Egypt. They might safely abandon and destroy whatever they could not conveniently carry.

<sup>14</sup> Suits. P. "Changes of raiment."

<sup>15</sup> He feared that they would reproach one another for the share they respectively had in banishing him.

<sup>16</sup> "Thy son" is not in the text. Vat. V.

<sup>17</sup> The text expresses the sudden motion of the heart. "Not badly therefore the Vulgate: quasi de gravi somno evigilans." Geddes. It was with difficulty he could realize the wonderful event.

<sup>18</sup> II. P. "All the words of Joseph which he had said unto them."

<sup>19</sup> V. omits the name.

well of the oath,<sup>1</sup> and killing victims there to the God of his father Isaac,

2. He heard him by a vision in the night calling him, and saying to him: Jacob, Jacob.<sup>2</sup> And he answered Him: Lo, here am I.

3. God said to him: I am the most mighty God of thy father: fear not, go down into Egypt, for I will make of thee a great nation.

4. I will go down with thee thither,<sup>3</sup> and will bring thee back again thence;<sup>4</sup> Joseph also shall put his hands upon thy eyes.<sup>5</sup>

5. And Jacob rose up from the well of the oath:<sup>6</sup> and his sons took him up, with their children and wives, in the wagons, which Pharaoh had sent to carry the old man,

6. And all that he had in the land of Canaan:<sup>7</sup> and he came into Egypt with all his seed:

7. His sons, and grandsons, his daughters, and all his offspring together.<sup>8</sup>

8. And these are the names of the children of Israel, who entered into Egypt, he and his children.<sup>9</sup> His first-born Ruben,

9. The sons of Ruben: Henoch and Phallu, and Hesron and Charmi.

10. The sons of Simeon:<sup>10</sup> Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul the son of a woman of Canaan.<sup>11</sup>

11. The sons of Levi:<sup>12</sup> Gerson and Caath and Merari.

12. The sons of Juda:<sup>13</sup> Her and Onan and Sela and Phares and Sara. And Her and Onan died in the land of Canaan. And sons were born to Phares: Hesron and Hamul.

<sup>1</sup> Bersabee was on the way to Egypt. Isaac had there entered into a league with Abimelech. *Supra* 21 : 31. Jacob offered sacrifices to God at that place, calling to mind how devoutly his father had worshipped Him. He who before was styled "the fear of Isaac," is now called his God.

<sup>2</sup> Although his name had been changed to Israel, he is now addressed by his original appellation, probably to remind him of the perils of his early career.

<sup>3</sup> God promises to accompany him with His blessing.

<sup>4</sup> He was not to return alive from Egypt; but his remains were to be conveyed back, and his posterity was to come thence to take possession of the promised land.

<sup>5</sup> This was a great consolation, that his long-lost and much-loved son should be with him in his last moments.

<sup>6</sup> Acts 7 : 15.

<sup>7</sup> Jos. 24 : 4; Ps. 104 : 23; Isai. 52 : 4.

<sup>8</sup> H. P. "His daughters, and granddaughters, and all his seed brought he with him into Egypt."

<sup>9</sup> Exod. 1 : 2; 6 : 14; Numbers 26 : 5; 1 Par. 5 : 1, 3. It is probable that several whose names are here mentioned, were not as yet born when Jacob entered into Egypt. Ruben spoke only of his two children, when offering to stake their lives for the safe return of Benjamin; and Benjamin, then only about thirty-two years of age, could not have been the father of many children, even by different wives. Their names are here given in connection with those of their parents, as the original settlers in Egypt, and the heads of the nation.

<sup>10</sup> Exod. 6 : 15; 1 Par. 4 : 24.

<sup>11</sup> From this it may be inferred that the other women, with the exception of the wife of Juda, were not Canaanites.

<sup>12</sup> 1 Par. 6 : 1.

<sup>13</sup> 1 Par. 2 : 3; 4 : 21. Her and Onan died in Canaan: Hesron and Hamul were born, most probably in Egypt.

13. The sons of Issachar :<sup>14</sup> Thola and Phua and Job<sup>15</sup> and Semron.  
 14. The sons of Zabulon : Sared and Elon and Jachelel.  
 15. These are the sons of Lia, whom she bare<sup>16</sup> in Mesopotamia of Syria, with Dina his daughter. All the souls of her sons and daughters, thirty-three.

16. The sons of Gad : Sephion and Haggi and Suni and Esebon and Heri and Arodi and Areli.

17. The sons of Aser :<sup>17</sup> Jamne and Jesua and Jessuri and Beria, and Sara their sister. The sons of Beria : Heber and Melchiel.

18. These are the sons of Zelpha, whom Laban gave to Lia his daughter. And these she bare to Jacob, sixteen souls.

19. The sons of Rachel, Jacob's wife : Joseph and Benjamin.

20. And sons were born to Joseph,<sup>18</sup> in the land of Egypt, whom Aseneth the daughter of Putiphare priest of Heliopolis bare him : Manasses and Ephraim.

21. The sons of Benjamin :<sup>19</sup> Bela and Bechor and Asbel and Gera and Naaman and Echi and Ros and Mophim<sup>20</sup> and Ophim and Ared.

22. These are the sons of Rachel, whom she bare to Jacob : all the souls, fourteen.

23. The sons of Dan : Husim.

24. The sons of Nephtali : Jaziel and Guni and Jeser and Sallem.

25. These are the sons of Bala, whom Laban gave to Rachel his daughter : and these she bare to Jacob : all the souls, seven.

26. All the souls that went with Jacob into Egypt, and that came out of his loins, besides his sons' wives, sixty-six.<sup>21</sup>

27. And the sons of Joseph who were born to him in the land of Egypt, two souls. All the souls of the house of Jacob, that entered into Egypt, were seventy.

28. And he sent Juda before him to Joseph, to tell him : and that he should meet him in Gessen.

29. And when he was come thither,<sup>22</sup> Joseph made ready his chariot, and went up to meet his father, in the same place : and seeing him, he fell upon his neck, and embracing him, he wept.<sup>23</sup>

<sup>14</sup> 1 Par. 7 : 1.

<sup>15</sup> H. P. "To Jacob."

<sup>16</sup> *Supra* 41 : 50.

<sup>17</sup> Ahiram and Supham are mentioned. Numb. 26 : 38, 39. This was probably the original reading here.

<sup>18</sup> These expressions seem to embrace the immediate descendants born in Egypt. The children of Joseph are subsequently counted in the number of those who entered Egypt : which shows that the expression is not to be taken strictly.

<sup>19</sup> H. P. "And they came into the land of Goshen."

<sup>20</sup> H. P. "A good while." Vat. "With rich wailing:" *πιοι*. A MS. *πλειον*. "Much."

<sup>15</sup> The same as Jashub. Numb. 26 : 24.

<sup>17</sup> 1 Par. 7 : 30.

<sup>19</sup> 1 Par. 7 : 6 ; 8 : 1.

30. And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.<sup>24</sup>

31. And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharaoh, and will say to him: My brothers, and my father's house, that were in the land of Canaan, are come to me:

32. And the men are shepherds, and their occupation is to feed cattle: their flocks, and herds, and all they have, they have brought with them.

33. And when he shall call you, and shall say: What is your occupation?

34. Ye shall answer: We thy servants are shepherds, from our youth until now, both we and our fathers. And this ye shall say, that ye may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.<sup>25</sup>

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## CHAPTER XLVII.

JACOB AND HIS SONS ARE PRESENTED BEFORE PHARAO: HE GIVETH THEM THE LAND OF GESSEN. THE FAMINE FORCETH THE EGYPTIANS TO SELL ALL THEIR POSSESSIONS TO THE KING.

1. THEN Joseph went in<sup>1</sup> and told Pharaoh, saying: My father and brethren, their sheep, and their herds, and all that they possess, are come out of the land of Canaan: and behold they stay in the land of Gessen.

2. Five men also, the last<sup>2</sup> of his brothers, he presented before the king:

3. And he asked them: What is your occupation? They answered: We thy servants are shepherds, both we and our fathers.

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<sup>24</sup> This bears a striking resemblance to the address of holy Simeon to the Divine Infant.

<sup>25</sup> Joseph instructed his father and brothers to state this fact with a view to obtain for them a settlement remote from the Egyptians. The king, who is thought to have been of the Shepherd dynasty (who had invaded the country), found it to his advantage to establish a race of shepherds in a district in which they might sustain him against the natives in case of a revolt. The natives generally detested shepherds.

<sup>1</sup> To the palace.

<sup>2</sup> The term translated "last" is also understood of the entire number. He chose five out of them whom he presented to Pharaoh.

4. <sup>3</sup>We are come to sojourn in thy land, because there is no pasture for the flocks of thy servants, the famine being very grievous in the land of Canaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

5. The king therefore said to Joseph: Thy father and thy brethren are come to thee.

6. The land of Egypt is before thee: make them dwell in the best place, and give them the land of Gessen. And if thou knowest industrious men among them, make them rulers over my cattle.<sup>4</sup>

7. After this Joseph brought in his father to the king, and presented him before him: and he (Jacob) blessed<sup>5</sup> him (Pharao).

8. And being asked by him: How many are the days of the years of thy life?

9. He answered: The days of my pilgrimage<sup>6</sup> are a hundred and thirty years, few<sup>7</sup> and evil, and they are not come up to the days of the pilgrimage of my fathers.

10. And having blessed the king, he went out.

11. But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharao had commanded.

12. And he nourished them, and all his father's house, allowing food to every one.

13. For there was want of bread in all the land,<sup>8</sup> and a famine had oppressed the land, more especially of Egypt and Canaan.

14. Out of which he gathered up all the money for the corn which they bought, and brought it into the king's treasure.<sup>9</sup>

15. And when the buyers wanted money, all Egypt came to Joseph, saying: Give us bread: why should we die in thy presence, having now no money?

16. And he answered them: Bring me your cattle,<sup>10</sup> and for them I will give you food, if ye have no money.

<sup>3</sup> H. P. "They said moreover unto Pharao."

<sup>4</sup> The Egyptians used animal food, but abstained from the flesh of some animals, which they worshipped.

<sup>5</sup> V. uses pronouns, with some ambiguity. H. P. have the nouns. Jacob prayed for blessings for Pharao. His age, still more his being the depository of the Divine promise, gave him a certain superiority.

<sup>6</sup> He had led a wandering life, and in common with all the patriarchs he regarded life as a pilgrimage: "confessing that they are pilgrims and strangers on the earth." Heb. 11: 13.

<sup>7</sup> His years were few compared with those of the antediluvian men, and like all past time they appeared short. They were also evil, since he had experienced great trials and sufferings, as a fugitive from home, a hireling with Laban, a mourner for Joseph.

<sup>8</sup> This is the force of the text.

<sup>9</sup> H. P. are fuller. Joseph, in the interest of his royal master, bought the grain at a low price, when it was abundant, and sold it high in time of scarcity.

<sup>10</sup> This was just, since they had no strict claim on the king for support, whilst they had means to purchase it.

17. And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year in exchange for their cattle.

18. And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: nothing is left in the sight of my lord<sup>11</sup> but our bodies and our lands.

19. Why therefore shall we die before thy eyes:<sup>12</sup> we will be thine, both we and our lands:<sup>13</sup> buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

20. So Joseph bought all the land of Egypt,<sup>14</sup> every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands:

21. And all its people,<sup>15</sup> from one end of the borders of Egypt, even to the other end thereof,

22. Except the land of the priests,<sup>16</sup> which had been given them by the king: to whom also a certain allowance of food<sup>17</sup> was given out of the public stores, and therefore they were not forced to sell their possessions.

23. Then Joseph said to the people: Behold, as ye see, both ye and your lands belong to Pharaoh: take seed, and sow the fields,

24. That ye may have corn. The fifth part ye shall give to the king: the other four ye shall have for seed, and for food for your families and children.

25. And they answered: Thou hast saved our lives:<sup>18</sup> only let my lord look favorably on us, and we will gladly serve the king.

26. From that time unto this day, in the whole land of Egypt, the fifth part is paid to the king, and it is become as a law,<sup>19</sup> except the land of the priests, which was free from this covenant.

27. So Israel dwelt in Egypt, in the land of Gessen, and possessed it: and grew, and multiplied exceedingly.

28. And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.

<sup>11</sup> V. "Nec clam te est."

<sup>12</sup> H. P. "Both we and our land." The land is said to *die*, when it is waste.

<sup>13</sup> Royalty gave no right to dispose of their lands. Of their own accord they offer to transfer them to Pharaoh, in consideration of receiving supplies of food.

<sup>14</sup> H. P. "For Pharaoh."

<sup>15</sup> H. P. "He removed them to cities."

<sup>16</sup> Everywhere reverence for the Deity manifests itself in favors towards the ministers of religion.

<sup>17</sup> The text is more detailed.

<sup>18</sup> V. "Salus nostra in manu tua est." H. is an acknowledgment that he has saved them by his providential care.

<sup>19</sup> Their condition was that of tenants on shares.

29. And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favor in thy sight, put thy hand under my thigh;<sup>20</sup> and thou shalt show me this kindness and truth, not to bury me in Egypt:

30. But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying-place of my ancestors. And Joseph answered him: I will do what thou hast commanded.

31. And he said: Swear then to me.<sup>21</sup> And as he was swearing, Israel adored God, turning to the bed's head.<sup>22</sup>

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## CHAPTER XLVIII.

JOSEPH VISITETH HIS FATHER IN HIS SICKNESS, WHO ADOPTETH HIS TWO SONS, MANASSES AND EPHRAIM, AND BLESSETH THEM, PREFERRING THE YOUNGER BEFORE THE ELDER.

1. AFTER these things, it was told Joseph that his father was sick:<sup>1</sup> and he set out to go to him, taking with him his two sons Manasses and Ephraim.

2. And it was told Jacob<sup>2</sup> (the old man): Behold, thy son Joseph cometh to thee. And being strengthened, he sat on his bed.<sup>3</sup>

3. And when Joseph was come in to him, he said: God Almighty appeared to me<sup>4</sup> at Luza, which is in the land of Canaan: and He blessed me,

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<sup>20</sup> *Supra* 24: 2. This act was in this case expressive of the relation of father and son, and not without reference to the promise and hope of the Messiah. It served to render more solemn the engagement of Joseph to transfer his father's corpse to the burial-place of his ancestors. This was calculated to cherish and maintain faith in the Divine promise that Israel should possess the land.

<sup>21</sup> The oath was unnecessary, as far as Joseph was concerned: but it enabled him to plead effectually with Pharaoh, to obtain leave of absence.

<sup>22</sup> P. "And Israel bowed himself upon the bed's head." "God" is not expressed in the text. St. Jerome follows H., which Grotius understands of prostration on the bed, with the head reposing on the pillow, in thanksgiving for the promise of burial. Geddes objects, that "it is not said that Jacob was in bed, or even indisposed, when he sent for Joseph. His last sickness is only announced in the next chapter. Nor is it at all probable that the adoration paid to Joseph was made in bed: the word *וַיִּשְׁתָּחוּ* admits not such a position." This verb is indeed employed, 3 Kings 1: 47, where David, having secured the recognition of the royal title of Solomon, "worshipped on his bed;" but the phrase is different.

<sup>1</sup> The promise was made by Joseph before the last sickness of his father.

<sup>2</sup> V. "Seni."

<sup>3</sup> He became animated, and he recovered some degree of strength, on hearing of the approach of his favorite son. He sat on the side of the bed, so as to be able to lay his hands on the heads of the children.

<sup>4</sup> *Supra* 28: 13.

4. And said: I will cause thee to increase and multiply, and I will make of thee a multitude of peoples: and I will give this land to thee<sup>5</sup> and to thy seed after thee for an everlasting possession.<sup>6</sup>

5. So thy two sons who were born to thee in the land of Egypt, before I came hither to thee, shall be mine. Ephraim and Manasses shall be reputed to me as Ruben and Simeon.<sup>7</sup>

6. But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

7. For, when I came out of Mesopotamia, Rachel died from me in the land of Canaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata,<sup>8</sup> which by another name is called Bethlehem.<sup>9</sup>

8. Then seeing his sons, he said to him: Who are these?<sup>10</sup>

9. He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.

10. For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them,

11. And said to his son: I am not deprived of seeing thee:<sup>11</sup> moreover God hath shown me thy seed.

12. And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

13. And he set Ephraim on his right hand, that is, towards the left hand of Israel: but Manasses on his left hand, towards his father's right hand, and brought them near to him.

14. But he stretching forth his right hand, put it upon the head of Ephraim the younger brother: and the left upon the head of Manasses who was the elder, crossing<sup>12</sup> his hands.

<sup>5</sup> "To thee" is not in H, but in Sept.

<sup>6</sup> This vision and promise are the foundations of his confidence.

<sup>7</sup> *Supra* 41: 50. Instead of one portion, Joseph receives two, his two sons being adopted by Jacob, so as to have shares equally with the two eldest. Josue 13: 7, 29.

<sup>8</sup> In giving the sons of Joseph a double portion, he wished to honor the memory of his mother, Rachel, who died after giving birth to Benjamin, and to conform to Divine Providence, that had raised Joseph to such eminence by ways so wonderful.

<sup>9</sup> P. "The same is Bethlehem." This is the remark of the sacred historian.

<sup>10</sup> He, no doubt, knew them to be the sons of Joseph, although his sight was dim; but he wished them to be formally presented for his blessing.

<sup>11</sup> H. P. "I had not thought to see thy face." He had lost all hope of ever seeing Joseph, whom he supposed to have been devoured by a wild beast.

<sup>12</sup> P. "Girding his hands wittingly, for Manasses was the firstborn." "Perhaps this would be more



15. And Jacob blessed<sup>13</sup> the sons<sup>14</sup> of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God who feedeth<sup>15</sup> me from my youth until this day:

16. The angel who delivereth me from all evils,<sup>16</sup> bless these boys: and let my name be called upon them, and the names<sup>17</sup> of my fathers Abraham and Isaac:<sup>18</sup> and may they grow into a multitude upon the earth.

17. And Joseph seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father's hand, he tried to lift it from Ephraim's head, and to remove it to the head of Manasses.

18. And he said to his father: It should not be so, my father; for this is the firstborn: put thy right hand upon his head.

19. But he refusing, said: I know, my son, I know: and of this one also shall come peoples, and he shall be multiplied: but his younger brother shall be greater than he:<sup>19</sup> and his seed shall grow into nations.

20. And he blessed them at that time, saying: In thee shall Israel be blessed:<sup>20</sup> and it shall be said: God do to thee as to Ephraim and as to Manasses.<sup>21</sup> And he set Ephraim before Manasses.

21. And he said to Joseph his son: Behold, I die, and God will be with you, and will bring you back into the land of your fathers.

22. I give thee a portion above thy brethren, which I took out of the hand of the Amorite, with my sword and bow.<sup>22</sup>

correctly translated, 'he intertwined his hands'—laid them crosswise." Gerlach, translated by *Downing*. The laying on of hands was an apt mode of invoking blessing. The transverse position was here adopted to mark the younger as the more favored. The cross thus formed was a symbol of the cross of our Redeemer, from which all blessings flow. The Gentiles, the junior people, are heirs of those blessings.

<sup>13</sup> Heb. 11: 21.

<sup>14</sup> The text does not mention the sons. "He blessed Joseph."

<sup>15</sup> Who tendeth me as a shepherd. Ps. 22: 1.

<sup>16</sup> *Supra* 31: 29; 32: 1; Matt. 18: 10. The angel, who acted as guardian and protector of Jacob, is invoked to continue these offices to these two sons of Joseph.

<sup>17</sup> H. P. "Name."

<sup>18</sup> The calling of these names on them implies their being regarded as children of the servants of God, whose merits might plead for them.

<sup>19</sup> Ephraim was to be the chief of the ten tribes, which constituted the kingdom of Israel. Samaria, the capital, was in the territory of that tribe.

<sup>20</sup> H. P. "Shall Israel bless."

<sup>21</sup> It became a popular manner of wishing for great blessings.

<sup>22</sup> Of this fact we have no intimation elsewhere. Grotius thinks that Israel spoke prophetically of the victories of his descendants over the Amorites.

## CHAPTER XLIX.

## JACOB'S PROPHETICAL BLESSINGS OF HIS TWELVE SONS: HIS DEATH.

1. AND Jacob called his sons, and said to them: Gather yourselves together, that I may tell you the things which shall befall you in the last days.<sup>1</sup>

2. Gather yourselves together, and hear, O ye sons of Jacob; hearken to Israel your father:

3. Ruben my firstborn, thou art my strength and the beginning of my sorrow;<sup>2</sup> excelling in gifts, greater in command.

4. Thou art poured out<sup>3</sup> as water, grow thou not:<sup>4</sup> because thou wentest up to thy father's bed, and didst defile his couch.

5. Simeon and Levi brothers: weapons of violence are their swords.<sup>5</sup>

6. Let not my soul go into their counsel, nor my glory be in their assembly:<sup>6</sup> because in their fury they slew a man, and in their self-will they undermined a wall.<sup>7</sup>

7. Cursed be their fury,<sup>8</sup> because it was stubborn: and their wrath, because it was cruel: I will divide them in Jacob, and scatter them in Israel.<sup>9</sup>

<sup>1</sup> God revealed them to him.

<sup>2</sup> H. "Strength." The firstborn is regarded as the evidence of his father's strength. The same idea is repeated in various ways, according to the genius of Hebrew poetry, which is particularly displayed in prophetic effusions.

<sup>3</sup> *Supra* 35:22. "Vulgate: *Effusus es*: and so equivalently Syriac, Onkelos, Persian, which, I have no doubt, is the genuine meaning." Geddes. Ruben forfeited the privileges of primogeniture, which consisted in a large portion of the paternal inheritance, the sovereignty, and the priesthood. Joseph got a double portion; Juda became chief; and Levi received the priestly office.

<sup>4</sup> His tribe was not numerous. Deut. 33:6; 1 Par. 5:1. H. contains an allusion to the privileges of the firstborn, which he lost.

<sup>5</sup> L. V. "*Vasa iniquitatis bellantia*." Weapons are understood by *vasa*. **וַסִּים** means violence, cruelty, **כִּכְרֵתֵיהֶם** Grotius thinks that the Persian term for swords is here employed. P. "In their habitations." Adam Clarke justly says, that "this translation is made on almost no authority."

<sup>6</sup> Chald. translates it affirmatively. Jacob denies that he had any part in their plot or massacre.

<sup>7</sup> *Supra* 34:25. H. is thus rendered by St. Jerome, who understands the text of the razing of the walls of Sichem, in which sense Syr., Chald., Ar., agree. With different punctuation the same letters mean an ox, by which Herder thinks that the prince is figuratively designated. By omitting the middle letter the word means prince. H. conjectures that the brothers, in their fury, hamstring the oxen, to render them useless. Sept., Sam., favor this interpretation.

<sup>8</sup> The excess of their revenge, and the perfidy with which it was executed, deserved this marked reprobation.

<sup>9</sup> The inheritance of Simeon was in the midst of the possession of the children of Juda. Jos. 19:1. His tribe was not blessed by Moses. Deut. 33. Levi got no portion among his brethren, though God was pleased to assume the tribe to sacred offices, thus rewarding the zeal of Moses, Aaron, and the Levites who punished the violators of the law.

8. Juda, thee shall thy brethren praise:<sup>10</sup> thy hand shall be on the necks of thy enemies:<sup>11</sup> the sons of thy father shall bow down to thee.<sup>12</sup>

9. Juda is a lion's whelp:<sup>13</sup> to the prey, my son, thou art gone up: resting thou hast couched as a lion,<sup>14</sup> and as a lioness;<sup>15</sup> who shall rouse him?<sup>16</sup>

10. The sceptre<sup>17</sup> shall not be taken away from Juda, nor a ruler<sup>18</sup> from his loins<sup>19</sup> till He come who is to be sent,<sup>20</sup> and He shall be the expectation of nations.<sup>21</sup>

11. Tying his foal to the vine, and his ass, O my son,<sup>22</sup> to the vine: He shall wash his robe in wine, and his garment in the blood of the grape.<sup>23</sup>

12. His eyes are more beautiful than wine, and his teeth whiter than milk.<sup>24</sup>

13. Zabulon<sup>25</sup> shall dwell on the sea-shore, and in the road of ships, reaching as far as Sidon.<sup>26</sup>

<sup>10</sup> There is an allusion to the signification of his name. The recognition of his authority by the other tribes, who submitted to David after the death of Jeboeth, was a fulfilment of this prediction.

<sup>11</sup> The subjection of hostile nations to David and his successors was the accomplishment.

<sup>12</sup> The homage of the tribes to that of Juda is again expressed in stronger terms. Its pre-eminence was always conspicuous. Numb. 10:4; Judges 20:13.

<sup>13</sup> H. P. "From the prey." The young lion having seized on prey, carries it to its cave in the mountains.

<sup>14</sup> The strength of a full-grown lion, satiated with prey, is used as an image of Juda victorious and triumphant.

<sup>15</sup> The lioness is easily irritated and becomes frantic with rage. She serves to represent Juda, formidable in her retaliation, when provoked.

<sup>16</sup> The lion, when his appetite has been satisfied, is less fierce, but it is never safe to rouse him from his repose.

<sup>17</sup> שֵׁבֶט is here plainly a badge of authority, a rod of power, since the context speaks of one in high rule. See Zach. 10:11.

<sup>18</sup> מַחֲקֵק means a lawgiver.

<sup>19</sup> H. P. "From between his feet." This alludes to natural descent.

<sup>20</sup> שִׁלְה. The meaning of this term cannot easily be determined. Jahn maintains that it should be read without *h*, and that it means "Him for whom" the power is reserved. See Einleitung A. B. 1 theil, p. 511. V. probably represents the same reading by way of paraphrase: "Qui mittendus est." Grotius approves of it in its obvious sense. It is generally admitted, even by the Rabbins, that the term regards the Messiah. The supreme power continued in one form or other, with no serious interruptions, in the tribe, or at least in the nation, in which this tribe was chief, until the days of our Redeemer.

<sup>21</sup> H. P. "The gathering of the people." Some translate it: "the obedience."

<sup>22</sup> P. "His ass's colt." This interpretation is in conformity with the Sept., and sustains the parallel. A MS. has כֶּנֶף.

<sup>23</sup> The abundance of grapes in the portion belonging to the tribe of Juda is signified by these expressions. Ordinarily the vine is slender, but "in those eastern countries," says Geddes, "the vines have large stems."

<sup>24</sup> Personal beauty—sparkling eyes and milk-white teeth—may be taken as emblematic of high privileges.

<sup>25</sup> The order of births is here departed from, since Issachar was born before Zabulon. It is accounted for by Aben Ezra, because the portion of Issachar lay between Zabulon and Dan.

<sup>26</sup> Although the division of the land of Canaan by lot among the tribes took place several hundred years after this prediction, the portion of the tribe of Zabulon was such as is here described. It extended from the shore of the Mediterranean to the sea of Tiberias, and northward to the confines of Phenicia, of which Sidon was the capital. It did not reach Sidon itself; but it is not unusual in Scripture to

14. Issachar shall be a strong ass<sup>27</sup> lying down between the borders.<sup>28</sup>

15. He saw that rest was good; and the land excellent: and he bowed his shoulder to carry, and became a servant under tribute.

16. Dan<sup>29</sup> shall judge his people like another tribe in Israel.

17. Let Dan be a snake in the way, a serpent in the path, which biteth the horse's heels, that his rider may fall backward.<sup>30</sup>

18. I will look for thy salvation,<sup>31</sup> O Lord.

19. Gad being girded,<sup>32</sup> shall fight before him: and he himself shall be girded backward.

20. Aser,<sup>33</sup> his bread shall be fat, and he shall yield dainties to kings.

21. Nephtali,<sup>34</sup> a hart let loose, and giving goodly words.

22. Joseph<sup>35</sup> is a growing bough, a growing bough and fair to behold: the branches run to and fro upon the wall.<sup>36</sup>

designate a whole province by the name of the chief city. R., after Michaelis, strongly insists that H. denotes shore, not haven, as rendered in P.

<sup>27</sup> The ass in the East was stronger than among us, and was often taken as a subject of comparison, as we find in Homer, as well as in Sacred Writ. "I see no good reason," says Geddes, "for departing from the common reading, which is well rendered in the Latin Vulgate: '*asinus fortis*.'"

<sup>28</sup> The bars of a stall seem to be meant. The repose of the ass in its stall is the image of the tranquil state of this tribe, unambitious to extend their possessions. Their portion lay between mountains north and south, separating them from the tribe of Zabulon, and the half tribe of Manasses. The Jordan to the east separated them from the tribe of Gad. They submitted to burdens and the payment of tribute, rather than engage in war.

<sup>29</sup> The judicial power corresponding with the name was common to the other tribes.

<sup>30</sup> Stratagems distinguished this tribe. Samson belonged to it. The snake aims at the heels. *Supra* 3: 15.

<sup>31</sup> The patriarch sees in the distance the salvation which is to be accomplished by Him, of whom Samson was but a very imperfect type.

<sup>32</sup> H. P. "Gad, a troop shall overcome him: but he shall overcome at the last." H. is a continued *paronomasia*. The term signifies being girded for battle. The warlike spirit of this tribe, which was evinced in taking possession of Canaan, and in their recovery of their possessions beyond the Jordan, seized during their absence, are the plain fulfilment of this prediction. To be "girded backward," as H. has it, means to return armed for the recovery of their possessions.

<sup>33</sup> *Aser* signifies happy, or fortunate. Fine wheat, and abundance of oil, were in his portion. Kings might be supplied with dainties from its produce. Moses blessing this tribe, said: "Let him dip his foot in oil." Deut. 33: 24.

<sup>34</sup> Barac of this tribe was called forth by Debora, the prophetess, to go at the head of ten thousand men of Nephtali and of Zabulon, against Sisara, and the army of Jabin, king of Canaan. He went forth timid as a hart, not being willing to engage, unless Debora accompanied him. The victory was celebrated by a beautiful canticle. Judges 5: 1. Bochart translates this verse differently: "Nephtali is a wide-spreading turpentine tree, shooting forth beautiful branches." The great increase of the tribe from very small beginnings and its general prosperity are predicted. From four they grew to fifty thousand fighting men during their stay in Egypt. Gallilee, which was part of their territory, was most fertile. See Josephus B. I. 30, c. 2.

<sup>35</sup> His name signifying increase, his father dwells on the fact that two tribes spring from him. 1 Par. 5: 1.

<sup>36</sup> H. P. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." He is likened to a stem, nourished by the neighboring stream, and spreading over the wall to which it clings. The terms rendered bough and branches, literally signify son and daughters, and are seldom absolutely put in a figurative sense. St. Jerome, with several Jewish writers, takes them literally: "O my son Joseph, so beautiful art thou that a whole crowd of the damsels of Egypt gather on the walls and turrets, and at the windows, to behold thee!"

23. But the archers<sup>37</sup> provoked him, and quarrelled<sup>38</sup> with him, and envied him.

24. His bow rested upon the strong,<sup>39</sup> and the bands of his arms and his hands were loosed,<sup>40</sup> by the hands of the Mighty One<sup>41</sup> of Jacob: thence he came forth the shepherd,<sup>42</sup> the stone of Israel.<sup>43</sup>

25. The God of thy father will be thy helper, and the Almighty will bless thee with the blessings of heaven above, with the blessings of the deep which lieth beneath, with the blessings of the breasts and of the womb.<sup>44</sup>

26. The blessings of thy father are strengthened with the blessings of his fathers,<sup>45</sup> until the desire of the everlasting hills<sup>46</sup> come; may they be upon the head of Joseph and upon the crown<sup>47</sup> of the Nazarene<sup>48</sup> among his brethren.

27. Benjamin, a ravenous wolf, in the morning shall devour the prey, and in the evening shall divide the spoil.<sup>49</sup>

28. All these are the twelve tribes of Israel: these things their father spake to them, and he blessed every one with his proper blessing.<sup>50</sup>

29. And he charged them, saying: I am now going to be gathered

<sup>37</sup> The archers—his brothers, skilled in casting darts. It figuratively represents all his assailants. Calumny is a poisoned arrow.

<sup>38</sup> P. "Shot at him." V., which is conformable to Sam., is preferred by Geddes.

<sup>39</sup> H. P. "In strength." Joseph is represented as an archer who rests his bow securely, and takes sure aim, so as to strike down his adversaries.

<sup>40</sup> H. "The arms of his hands were light"—his arms were made ready for action. The attitude of an archer discharging his arrow with certain effect is described. P. "Were made strong." L. "Were made firm." "Of his hands" is redundant.

<sup>41</sup> "By the mighty one." "The hands" is again redundant.

<sup>42</sup> Through Divine favor Joseph, who had been assailed by his envious brothers, became a ruler, and was enabled to supply his people with food.

<sup>43</sup> Joseph became the foundation-stone, the support of Israel his father, and of his people.

<sup>44</sup> Seasonable rains, copious streams, numerous offspring and cattle, are designated by these words.

<sup>45</sup> The blessings which Jacob imparted to Joseph were supported by those which had come down from his fathers, which he was to continue and communicate. P. "Have prevailed above the blessings of my progenitors." They were greater than the blessings of his forefathers.

<sup>46</sup> H. P. "Unto the utmost bound of the everlasting hills"—as long as they shall last. The same term signifies desire, as V. explains it; which seems to refer to the coming of the Messiah, the great object of the desires and prayers of men from the beginning. II. may be understood of desirable objects, the fruits of the earth. See Deut. 33: 15.

<sup>47</sup> Crown of the head.

<sup>48</sup> The term signifies one separated, and marks the excellence of Joseph.

<sup>49</sup> The warlike habits and the rapacity of this tribe are expressed by the similitude of a wolf, seizing on prey early in the morning, and tearing it in pieces even till night. Their brutal conduct to the wife of a Levite provoked the other tribes to a war of extermination, which resulted well-nigh in their extinction. St. Paul, of this tribe, in early life raged as a ravenous wolf; but afterwards shared with others the spiritual spoils of the Apostles of Christ.

<sup>50</sup> The predictions of Jacob were so fully accomplished, that Geddes, with the Rationalists, supposes them to have been composed after the event, contrary to the immemorial traditions of the Israelites, and to the evidence furnished by the series of sacred authors reaching back to the time of Moses.

to my people: bury me with my fathers in the double cave,<sup>51</sup> which is in the field of Ephron the Hethite,<sup>52</sup>

30. Over against Mambré in the land of Canaan, which Abraham bought together with the field, of Ephron the Hethite, for a possession to bury in.

31. There they buried him, and Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried.

32. And when he had ended the commandments by which he instructed his sons, he drew up his feet upon the bed, and died:<sup>53</sup> and he was gathered to his people.

## CHAPTER L.

THE MOURNING FOR JACOB, AND HIS INTERMENT. JOSEPH'S KINDNESS TOWARDS HIS BRETHREN. HIS DEATH.

1. AND Joseph<sup>1</sup> fell upon his father's face, weeping and kissing him.

2. And he commanded his servants the physicians to embalm his father.<sup>2</sup>

3. And while they were fulfilling his commands, forty days passed; for this was the manner with bodies that were embalmed: and Egypt mourned for him seventy days.<sup>3</sup>

4. And the time of the mourning being expired, Joseph spake to the family of Pharaoh: If I have found favor in your sight, speak in the ears of Pharaoh:

5. For my father made me swear to him, saying: Behold, I die: thou shalt bury me<sup>4</sup> in my sepulchre which I have digged for myself in the land of Canaan.<sup>5</sup> So I will go up and bury my father, and return.

<sup>51</sup> H. P. "In the cave that is in the field of Machpelah." Jacob gave this order, with a view to preserve among his descendants faith in the Divine promise, and to recall their thoughts to the land destined for their inheritance. *Sup.* 23: 17.

<sup>52</sup> H. P. "The purchase of the cave, and of the field that was therein, was from the children of Heth." This being a repetition of v. 30, is omitted by V.

<sup>53</sup> He appears to have sat on the side of the bed, whilst making his last address. The vigor of his mind, and his insight into futurity, at the moment in which he was about to sink in death, are particularly remarkable.

<sup>1</sup> V. "Quod cernens."

<sup>2</sup> H. P. "And the physicians embalmed Israel." V. abridges.

<sup>3</sup> The corpse was treated as was usual in regard to persons of the highest rank.

<sup>4</sup> H. P. "There shalt thou bury me."

<sup>5</sup> *Supra* 47: 29.

6. And Pharaoh said to him : Go up and bury thy father, according as he made thee swear.

7. So he went up, and with him went all the ancients of Pharaoh's house, and all the elders of the land of Egypt.

8. And the house of Joseph with his brothers,<sup>6</sup> except their children, and their flocks and herds, which they left in the land of Gessen.

9. He had also in his train chariots and horsemen : and it was a great company.

10. And they came to the threshing-floor of Atad, which is beyond<sup>7</sup> the Jordan ; where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

11. And when the inhabitants of Canaan<sup>8</sup> saw this, they said : This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

12. So the sons of Jacob did as he had commanded them.

13. And carrying him into the land of Canaan, they buried him in the double cave which Abraham had bought, together with the field, for a possession of a burying-place, of Ephron the Hethite, over against Mambré.<sup>9</sup>

14. And Joseph returned into Egypt with his brothers, and all who were in his company, after he had buried his father.

15. Now he being dead, the brothers (of Joseph) were afraid, and talked one with another : Lest perhaps he should remember the wrong he suffered, and requite us all the evil which we did to him.

16. And they sent a message to him, saying : Thy father commanded us before he died,

17. That we should say thus much to thee from him : I beseech thee to forget the wickedness of thy brothers, and the sin and malice they practised against thee :<sup>10</sup> we also pray thee to forgive the servants of the God of thy father this wickedness. And Joseph wept when he heard this.<sup>11</sup>

18. And his brothers came to him : and prostrate on the ground, they said : We are thy servants.<sup>12</sup>

19. And he answered them : Fear not : can we resist the will of God ?<sup>13</sup>

<sup>6</sup> H. P. "And his father's house."

<sup>7</sup> H. may mean at the passage of the Jordan, or on this side of it.

<sup>8</sup> H. P. "The land, the Canaanites." <sup>9</sup> Acts 7 : 16. *Supra* 23 : 16. <sup>10</sup> This may have been true.

<sup>11</sup> The tenderness and forgiving disposition of Joseph are most admirable.

<sup>12</sup> They offered to be held as slaves, and asked only that their life be spared.

<sup>13</sup> P. "Am I in the place of God?" Others translate it : "I am under God"—subject to Him. Geddes renders it : "A reverer of God am I." Joseph acknowledges his dependence on God, whose counsels he adores.

20. Ye thought evil against me ; but God turned it into good, that He might exalt me, as at present ye see, and might save many peoples.

21. Fear not : I will feed you and your children.<sup>14</sup> And he comforted them, and spake gently and mildly.<sup>15</sup>

22. And he dwelt in Egypt, with all his father's house ; and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. The children also of Machir the son of Manasses were born on Joseph's knees.<sup>16</sup>

23. After which he told his brethren:<sup>17</sup> God will visit you after my death, and will make you go up out of this land, to the land of which He sware to Abraham, Isaac, and Jacob.

24. And he made them swear to him, saying : God will visit you, carry my bones with you out of this place:<sup>18</sup>

25. And he died, being a hundred and ten years old. And being embalmed, he was laid in a coffin in Egypt.

<sup>14</sup> *Supra* 47 : 12. He promises benefits, when he had the power and right to inflict punishment : thus presenting an admirable type of Jesus Christ our Redeemer.

<sup>15</sup> The words of St. Peter to the Jews are of the same character : "Now, brethren, I know that ye did it through ignorance, as also your rulers. But those things which God had foretold by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled." Acts 3 : 17.

<sup>16</sup> This phrase has reference to the usage of placing the new-born infant in the lap of the nearest relative. Numbers 32 : 39.

<sup>17</sup> Heb. 11 : 22.

<sup>18</sup> He was anxious that his bones should repose with those of his ancestors in Canaan. Besides, he desired to direct the thoughts of his people to that land which God had promised for their inheritance. Exod. 13 : 19 ; Josue 24 : 32.



# EXODUS.

# INTRODUCTION

## TO THE READER

THE history of the Israelites, from their first departure out of Egypt, to their entry into the land of Canaan, is a story of great interest and importance. It is a story which has been told in many different ways, and which has been the subject of much controversy. The present work is an attempt to give a clear and concise account of the history of the Israelites, as it is given in the Bible. It is written for the use of those who are interested in the history of the Israelites, and who wish to know the truth about their history. The work is divided into two parts. The first part contains a general account of the history of the Israelites, from their first departure out of Egypt, to their entry into the land of Canaan. The second part contains a more detailed account of the history of the Israelites, from their entry into the land of Canaan, to their entry into the land of Israel. The work is written in a simple and plain style, and is intended to be read by all who are interested in the history of the Israelites. It is hoped that it will be found useful and interesting to all who read it.

# INTRODUCTION

## TO THE BOOK OF EXODUS.

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THE history of the Israelites from the death of Joseph until their final departure out of Egypt, is given in this book, which is designated by a Greek term signifying departure. In Hebrew it is called from its first words: *VEELLE SHEMOTH*. The oppression which the Israelites endured, and the means employed by their oppressors to extirpate their race, or at least prevent its rapid growth, are related, together with the intervention of God in their behalf, who raised up Moses to liberate them, and lead them forth to the land of Canaan promised to their fathers. The scourges miraculously inflicted on the Egyptians, the prodigies which marked the going forth of the Israelites, and the wonders in the desert, are simply but strikingly described. The delivery of the law on Sina, the institution of the priesthood, and the erection of the tabernacle, are recorded. In this book Moses is the historian of his own life, as well as of his public administration. His veracity is manifest from the simple tenor of his statements, free from all self-complacency, or desire to please. His testimony is corroborated by the acquiescence of the people, who acknowledged the record to be true, although it contains much that to them must have been painful and humiliating. The Latin translation is free, especially in the description of the tabernacle and its furniture, in which the text presents many repetitions and minute details, which the interpreter has abridged, without detriment to the substance of the narrative.

1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list appears to be a directory or a roster of some kind.

2. The second part of the document is a series of short, handwritten notes or entries. These are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes are very brief and appear to be a continuation of the information in the first part.

3. The third part of the document is a series of short, handwritten notes or entries. These are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes are very brief and appear to be a continuation of the information in the first part.

4. The fourth part of the document is a series of short, handwritten notes or entries. These are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes are very brief and appear to be a continuation of the information in the first part.

5. The fifth part of the document is a series of short, handwritten notes or entries. These are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes are very brief and appear to be a continuation of the information in the first part.

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8. The eighth part of the document is a series of short, handwritten notes or entries. These are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes are very brief and appear to be a continuation of the information in the first part.

9. The ninth part of the document is a series of short, handwritten notes or entries. These are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes are very brief and appear to be a continuation of the information in the first part.

10. The tenth part of the document is a series of short, handwritten notes or entries. These are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes are very brief and appear to be a continuation of the information in the first part.

# THE BOOK OF EXODUS.

## CHAPTER I.

THE ISRAELITES ARE MULTIPLIED IN EGYPT. THEY ARE OPPRESSED BY A NEW KING,  
WHO COMMANDETH ALL THEIR MALE CHILDREN TO BE KILLED.

1. <sup>1</sup>THESE are the names of the children of Israel, who went into Egypt with Jacob: they went every man with his household:

2. Ruben, Simeon, Levi, Juda.

3. Issachar, Zabulon, and Benjamin,

4. Dan, and Nephtali, Gad, and Aser.

5. And all the souls<sup>2</sup> that came out of Jacob's loins, were seventy:<sup>3</sup> but Joseph was in Egypt.<sup>4</sup>

6. After he was dead, and all his brethren, and all that generation,

7. The children of Israel increased, and sprung up<sup>5</sup> into multitudes; and growing exceedingly strong they filled the land.

8. In the meantime a new king<sup>6</sup> arose over Egypt, who knew not Joseph:<sup>7</sup>

9. And he said to his people: Behold, the people of the children of Israel are numerous and stronger than we.

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<sup>1</sup> 1. P. "Now." The H. conjunction, with which this book commences, may connect it with the preceding, or be regarded as a peculiarity of Hebrew writers.

<sup>2</sup> Gen. 46:8. H. is taken for the whole man.

<sup>3</sup> H. P. "Souls." Including Joseph and his children, and some others who were born before the death of Jacob, and who were regarded as heads of the race.

<sup>4</sup> The time is thought to have been about the year 1960 before Christ, under the dynasty of the Shepherd-kings, who invaded Egypt from the East, and reigned from the year 2082 A.C. to 1822.

<sup>5</sup> Lit. "Swarmed." Acts 7:17.

<sup>6</sup> Probably a new dynasty after the expulsion of the Shepherd-kings. Rossellini, who, by deciphering the hieroglyphics, has formed a chronology of Egyptian monarchs, gathers this from his arrangement of them. The native monarchs were hostile to the Israelites as favorites and supporters of the Shepherd dynasty.

<sup>7</sup> Cherished no regard for his memory.

10. Come let us restrain them,<sup>8</sup> lest they multiply, and, if any war rise against us, join our enemies, and having overcome us, depart out of the land.<sup>9</sup>

11. Therefore, he<sup>10</sup> set over them taskmasters, to afflict them with burdens:<sup>11</sup> and they built for Pharaoh treasure cities,<sup>12</sup> Phithom<sup>13</sup> and Ramesses.

12. But the more they oppressed them, the more they were multiplied and increased:

13. And the Egyptians hated the children of Israel, and afflicted, and mocked them:

14. And they made their life bitter with hard works in clay, and brick, and with all manner of service, with which they were overcharged in field labor.<sup>14</sup>

15. And the king of Egypt spake to the midwives of the Hebrews,<sup>15</sup> of whom one was called Sephora, the other Phua,<sup>16</sup>

16. Commanding them: When ye shall do the office of midwives for the Hebrew women,<sup>17</sup> and the time of delivery is come: if it be a man child, kill it:<sup>18</sup> if a woman, keep it alive.

17. But the midwives feared God,<sup>19</sup> and did not do as the king of Egypt commanded, but saved the men children.

18. And the king called for them, and said: Why have ye done so, and saved the men children?

19. They answered: The Hebrew women are not as the Egyptian women: for they are vigorous,<sup>20</sup> and are delivered before we come to them.<sup>21</sup>

<sup>8</sup> H. P. "Deal wisely with them." V. "Opprimamus:" characterizes the dealing.

<sup>9</sup> They did not fear that the Israelites would gain the ascendancy, so as to become rulers of the country: but they apprehended their escape from bondage, by which the Egyptian power would be lessened. In case of invasion by any of the expelled dynasty, they were thought likely to aid the invaders against the native princes.

<sup>10</sup> H. P. "They."

<sup>11</sup> The king hoped to weaken and ruin them by hard labor.

<sup>12</sup> מִשְׁכְּנוֹת. Repositories, granaries. Sept. seems to have read: מִשְׁכְּנוֹת. V. Tabernaculorum.

<sup>13</sup> Herodotus mentions *Putum*, probably this place.

<sup>14</sup> They had practised all the mechanical arts before they were subjected to this cruel treatment, and many of them continued to do so in the interest of their oppressors. H. P. "In all manner of service in the field: all their service wherein they made them serve was with rigor." V. "In operibus terrae:" this seems to regard field labor, which was particularly severe on account of the manner of irrigation.

<sup>15</sup> The midwives themselves appear to have been Hebrews.

<sup>16</sup> These were the chief midwives. The number of persons thus employed must have been great, for all of whom the command was designed.

<sup>17</sup> P. "See them upon the stools." Grotius thinks that H. regards the valves of the womb. Vat., V., express the meaning with delicacy: "Partus tempus advenerit."

<sup>18</sup> He designed that the infant should be murdered secretly.

<sup>19</sup> They were worshippers of God, whom they feared to offend by so great a crime.

<sup>20</sup> Full of life and energy, so as to have easy delivery. V. uses a periphrase: "Ipse enim obstetricandi habent scientiam."

<sup>21</sup> This was most probably a pretext; for although some women, especially such as work in the open air, occasionally are delivered without assistance, it does not happen so generally to those of an entire

20. Therefore God dealt well with the midwives:<sup>22</sup> and the people multiplied and grew exceedingly strong.

21. And because the midwives feared God, He built them houses.<sup>23</sup>

22. Pharaoh therefore charged all his people, saying: Whatever shall be born of the male sex, ye shall cast into the river; whatever of the female, ye shall save alive.<sup>24</sup>

## CHAPTER II.

MOSES IS BORN AND EXPOSED ON THE BANK OF THE RIVER; WHERE HE IS TAKEN UP BY THE DAUGHTER OF PHARAO, AND ADOPTED FOR HER SON. HE KILLETH AN EGYPTIAN, AND FLEETH INTO MIDIAN; WHERE HE MARRIETH A WIFE.

1. AFTER this a man<sup>1</sup> of the house of Levi went and took a wife of his own kindred.<sup>2</sup>

2. And she conceived and bare a son;<sup>3</sup> and seeing that he was a goodly *child*, she hid him three months.<sup>4</sup>

3. And when she could hide *him* no longer, she took a basket made of bulrushes,<sup>5</sup> and daubed it with slime and pitch, and put the babe in it, and laid him in the sedges by the river's brink,

4. And his sister stood afar off, to notice what would be done.

5. And behold, the daughter of Pharaoh came down to wash in the river:<sup>6</sup> and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it: and when it was brought,

nation. There must have been, however, many instances to give coloring to the excuse, which otherwise the midwives durst not allege.

<sup>22</sup> Rewarded their humanity. The stratagem whereby they eluded the royal order did not altogether destroy the merit of their humane feeling and conduct.

<sup>23</sup> This phrase means to give offspring. Gen. 16: 2; 30: 3; Ruth 4: 11; 2 Kings 7: 14, 27. The pronoun is in the masculine gender, which is probably put by *enallage* for the feminine. The midwives, in reward of their humanity, were prosperous, and blessed with a numerous family.

<sup>24</sup> Pharaoh, at length, publicly avowed his determination, and used his authority to accomplish his cruel purpose.

<sup>1</sup> Amram. *Infra* 6: 20.

<sup>2</sup> II. P. "Took a daughter of Levi."

<sup>3</sup> The birth of Aaron is not noticed. It took place before the penal edict. He was three years older than Moses. *Infra* 7: 7.

<sup>4</sup> The beauty of the babe increased the natural repugnance of the parents to destroy it. Heb. 11: 23.

<sup>5</sup> The papyrus plant probably was used for this purpose. Vessels of this wood were common on the Nile at that time. Gerlach.

<sup>6</sup> II. is used for washing the body, or any part of it. A different verb is employed for washing clothes. She seems to have come for the purpose of bathing. Acts 7: 21.

6. She opened it, and seeing within it an infant crying, she had compassion on it, and said: This is one of the babes of the Hebrews.<sup>7</sup>

7. And the child's sister said to her: Shall I go, and call to thee a Hebrew woman, to nurse the babe?

8. She answered: Go. The maid went, and called her mother.

9. And Pharaoh's daughter said to her: Take this child, and nurse it for me: I will give thee thy wages. The woman took and nursed the child: and when he was grown up she delivered him to Pharaoh's daughter.

10. And she adopted him as her son,<sup>8</sup> and called him Moses,<sup>9</sup> saying: Because I took him out of the water.

11. In those days, after Moses was grown up,<sup>10</sup> he went out to his brethren: and he saw their affliction,<sup>11</sup> and<sup>12</sup> an Egyptian<sup>13</sup> striking one of the Hebrews his brethren.

12. And he looked about this way and that way, and saw no one there, and he slew<sup>14</sup> the Egyptian, and hid him in the sand.

13. And going out the next day,<sup>15</sup> he saw two Hebrews quarrelling: and he said to him who did the wrong: Why strikest thou thy neighbor?

14. But he answered: Who hath appointed thee a prince and judge over us? wilt thou kill me, as thou didst<sup>16</sup> yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?<sup>17</sup>

15. And Pharaoh heard of this thing, and sought to kill Moses: but he fled from his sight, and abode in the land of Midian,<sup>18</sup> and he sat down by a well.

<sup>7</sup> This was easily conjectured from the fact of its exposure.

<sup>8</sup> H. P. "He became her son." L. "As her son." As such he was trained in all the learning of the Egyptians. Acts 7: 22.

<sup>9</sup> The term was probably Egyptian, in which language Mo is said to mean water. H. מֹשֶׁה. Drawn out is מִשְׁכָּה.

<sup>10</sup> To the age of forty. Acts 7: 23. St. Paul extols his faith, which led him to deny that he was the son of Pharaoh's daughter, and made him identify his cause with that of his oppressed countrymen. Heb. 11: 24.

<sup>11</sup> H. P. "Their burdens."

<sup>12</sup> H. P. "He saw."

<sup>13</sup> Probably one of the taskmasters.

<sup>14</sup> This was done on a principle of natural justice in defence of an injured man. St. Stephen, however, intimates that Moses presumed that the Israelites knew him to be divinely appointed to protect them: "He thought that his brethren understood that God by his hand would save them: but they understood it not." Acts 7: 25. He had not yet received a special mission, but he judged from his providential deliverance and high position, that he was called to rescue his brethren. They must have known his history, and should have inferred from it that he was Divinely saved to be their deliverer.

<sup>15</sup> This may be put for a short time afterwards. <sup>16</sup> V. "Hiri." This is added by the interpreter.

<sup>17</sup> He was perceived, although he had discovered no one within sight. Facts thought to be buried in profound secrecy are often brought to light.

<sup>18</sup> In Arabia Petraea. The Midianites were descended from Midian, son of Abraham, by Keturah. Gen. 25: 2. This was probably the reason why Moses fled thither. He had no doubt been instructed in the history of his people.



16. And the priest of Midian<sup>19</sup> had seven daughters, who came to draw water: and filled the troughs, desiring to water their father's flocks.

17. And the shepherds came and drove them away:<sup>20</sup> and Moses arose, and defending the maids, watered their sheep.<sup>21</sup>

18. And when they returned to Raguel their father,<sup>22</sup> he said to them: Why are ye come sooner than usual?

19. They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us,<sup>23</sup> and gave the sheep to drink.

20. But he said: Where is he? why have ye let the man go? call him, that he may eat bread.

21. And Moses consented<sup>24</sup> to dwell with him. And he took Sephora his daughter to wife:

22. And she bare him a son, whom he called Gersam, saying: I have been a stranger<sup>25</sup> in a foreign country. And she bare another, whom he called Eliezer,<sup>26</sup> saying: For the God of my father my helper hath delivered me out of the hand of Pharaoh.

23. Now after a long time the king of Egypt died: and the children of Israel groaning,<sup>27</sup> cried out because of the labor:<sup>28</sup> and their cry went up unto God<sup>29</sup> from the work.

24. And He heard their groaning, and remembered<sup>30</sup> the covenant which He made with Abraham, Isaac, and Jacob.

25. And the Lord<sup>31</sup> looked on the children of Israel, and He knew them.<sup>32</sup>

<sup>19</sup> The priest worshipped the true God.

<sup>20</sup> The shepherds rudely repelled the maids, and insisted on watering their own sheep first.

<sup>21</sup> Moses showed resolution, as well as courtesy.

<sup>22</sup> He is thought to have been their grandfather, the father of Jethro, who is also called Hobab. See Numb. 10: 29.

<sup>23</sup> H. P. "For us."

<sup>24</sup> *Infra* 18: 2, 3; 1 Par. 23: 15. This was the result of the proposals made to him to become a member of the family. V. "Juravit," as well as H., may simply imply consent.

<sup>25</sup> P. "Gershom." Lit. "A stranger there."

<sup>26</sup> "God my helper." This verse is not in the text or Vat. Geddes has no doubt that it was originally in the text, and Clarke maintains that it is necessary for the correctness of the narrative. It may be, however, that Moses in this place recorded the birth of the first child only, and that copyists supplied the omission from c. 18: 3.

<sup>27</sup> The oppression continued under several successive kings.

<sup>28</sup> H. P. "Bondage."

<sup>29</sup> They had been involved in the prevailing idolatry of Egypt. Ezek. 20: 8; Numb. 20: 16. Their sufferings served to recall them to the worship of God.

<sup>30</sup> God is said to remember it, because He acted in compliance with it.

<sup>31</sup> Graciously.

<sup>32</sup> V. II. Recognized them as His own, and as heirs of the promises. To know often implies favor and approval. P. "God had respect unto them." L. "Took cognizance of them."

## CHAPTER III.

GOD APPEARETH TO MOSES IN A BUSH: AND SENDETH HIM TO DELIVER ISRAEL.\*

1. Now Moses fed the sheep of Jethro his father-in-law, the priest of Midian: and he drove the flock to the inner parts of the desert,<sup>1</sup> and came to the mountain of God,<sup>2</sup> to Horeb.

2. And the Lord<sup>3</sup> appeared to him in a flame of fire<sup>4</sup> out of the midst of a bush: and he saw that the bush was on fire, and was not burnt.<sup>5</sup>

3. And Moses said: I will go, and see this great sight, why the bush is not burnt.

4. And when the Lord saw that he went forward to see, He called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here am I.

5. And He said: Come not near; put off thy shoes<sup>6</sup> from thy feet: for the place on which thou standest is holy ground.

6. And He said: I am the God of thy father,<sup>7</sup> the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he was afraid to look up to God.<sup>8</sup>

7. And the Lord said to him: I have seen the affliction of My people in Egypt; and I have heard their cry, because of the taskmasters.<sup>9</sup>

8. And knowing their sorrow, I have come down<sup>10</sup> to deliver them out of the hands of the Egyptians, and to bring them out of that

<sup>1</sup> After the manner of nomadic shepherds, who passed from place to place, wherever pasture was to be found. The term "desert" was applied to a vast uninhabited tract, however fertile it might be.

<sup>2</sup> The Hebrews applied this epithet to things of great magnitude, or excellence. The name may be given here by anticipation, on account of the vision about to be narrated, and of the delivery of the law there, Horeb and Sinai being peaks of the same mountain.

<sup>3</sup> H. P. "The angel of the Lord." He represented God, by whose name he is called throughout this chapter, v. 4, 6, *et seq.* See also Acts 7: 30.

<sup>4</sup> Fire is a favorite symbol of the Deity, whose power and justice it expresses.

<sup>5</sup> This was a token of the unchangeable eternal Being, who enlightens, purifies, and warms with holy love His creature man, without destroying human nature or free-will. Grotius takes it to be an image of the oppressed Israelites, suffering but not destroyed.

<sup>6</sup> The laying aside of the sandals in the East was deemed respectful, as it still is, since it is exacted of all who enter the temple of Mahomet. It is imitated in the veneration of the Cross.

<sup>7</sup> Matt. 22: 32; Mark 12: 26; Luke 20: 37. The singular is put for the plural. *Infra* 15: 2; Acts 7: 32.

<sup>8</sup> He feared lest he should be struck blind, or dead.

<sup>9</sup> V. "Propter duritiam eorum qui præsumunt operibus." This is a periphrase.

<sup>10</sup> "God," writes St. Augustin, "is said to come down, when he does anything wonderful on earth, out of the usual course of nature, by which his presence is manifested." *De Civ. Dei*, l. 16, c. v.

land into a good and spacious land, into a land which floweth with milk and honey,<sup>11</sup> to the places of the Canaanite, and Hethite, and Amorite, and Pherezite, and Hevite, and Jebusite.

9. For the cry of the children of Israel is come unto Me: and I have seen the oppression which they suffer from the Egyptians.

10. But come, and I will send thee to Pharaoh, that thou mayst bring forth My people, the children of Israel, out of Egypt.

11. And Moses said to God: Who am I, that I should go to Pharaoh, and should bring forth the children of Israel out of Egypt?

12. And He said to him: I will be with thee: and this thou shalt have for a sign<sup>12</sup> that I have sent thee: When thou shalt have brought My people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

13. Moses said to God: Lo, I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they say to me: What is His name?<sup>13</sup> what shall I say to them?

14. God said to Moses: I AM WHO AM.<sup>14</sup> He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.

15. And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob,<sup>15</sup> hath sent me to you: this is My name forever, and this is My memorial unto all generations.

16. Go, and gather together the ancients<sup>16</sup> of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abra-

<sup>11</sup> The fertility of Palestine is testified by Tacitus l. 5, c. 6. Although it has suffered much from the devastations of armies, and from calamities of various kinds, it still gives evidence of the ancient luxuriance of the soil. H. V. use the singular number here and generally for the nation collectively.

<sup>12</sup> Some think that the miraculous vision above related is the sign to which reference is made. Most interpreters understand the act of sacrifice to be the sign given of his mission. God assures him of its success, and declares that he will be made fully sensible of it by the fact, that he, with the people liberated from the yoke, shall offer sacrifice at this very place. This was also a pledge of the continuance of Divine support in conducting the people through the desert.

<sup>13</sup> The Israelites were likely to demand proof of the extraordinary mission which Moses claimed, as his education in the court of Pharaoh had kept him estranged from them. They would especially desire to know, that he was the messenger of the true God, who should be in some way discernible from false Gods.

<sup>14</sup> L. "I WILL BE THAT I WILL BE." "THE EVERLASTING ONE." V. renders in the present tense H. words which are in the future, but are thought to be indefinite. Their force is not altogether clear; but they are generally understood to express the necessary existence and unchangeable nature of God. "In Cranmer's Bible," Geddes observes, "it was changed into 'I AM THAT I AM:' which the Genevans and James's translators retained: for what reason it is hard to say, for I believe no other version agrees with them."

<sup>15</sup> The God whom they worshipped, and who protected them. H. P. omit "God," in the following verse, before the names of the two latter patriarchs, which is found, however, in some MSS. and in Vat.

<sup>16</sup> There were some leaders among them, although they were in bondage. These were assembled by Moses, with the least possible publicity.

ham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited<sup>17</sup> you: and I have seen all that hath befallen you in Egypt.

17. And I have said, I will bring you forth<sup>18</sup> out of the affliction of Egypt, into the land of the Canaanite, and Hethite, and Amorite, and Pherezite, and Hevite, and Jebusite, to a land which floweth with milk and honey.

18. And they shall hear thy voice: and thou shalt go in, thou and the ancients of Israel, to the king of Egypt: and thou shalt say to him: The Lord God of the Hebrews<sup>19</sup> hath called us:<sup>20</sup> we will go three days' journey into the wilderness, to sacrifice<sup>21</sup> to the Lord our God.

19. But I know that the king of Egypt will not let you go, but<sup>22</sup> by a Mighty hand.

20. For I will stretch forth My hand, and will strike Egypt with all My wonders, which I will do in the midst of them: after these he will let you go.<sup>23</sup>

21. And I will give favor to this people, in the sight of the Egyptians: and when ye go forth, ye shall not depart empty:

22. But every woman shall ask<sup>24</sup> of her neighbor, and of the inmates of her house, vessels of silver and of gold, and raiment: and ye shall put them on your sons and daughters, and ye shall despoil<sup>25</sup> Egypt.

<sup>17</sup> The merciful regard of God to their sufferings is called His visitation.

<sup>18</sup> V. "Dixi ut educam."

<sup>19</sup> This mode of styling Him was accommodated to heathen notions, and yet consistent with truth: the God whom the Hebrews worshipped. It was not designed to represent Him as a national Deity.

<sup>20</sup> P. "Met with us." R. thinks that נִקְרָא is put for נִקְרָא, as *infra* c. v. 3, and should be translated: "is invoked by us." Geddes complains of P. "How much more sensibly Luther followed the Vulgate and Septuagint: hat uns gerufen: which at least makes a congruous sense!"

<sup>21</sup> This was their intention: they meant likewise to avail themselves of the opportunity to escape from bondage; but they did not feel bound to disclose this ulterior object.

<sup>22</sup> P. "No, not by a mighty hand." This translation, as Adam Clarke remarks, involves a palpable contradiction, since Pharaoh, under the pressure of the Divine hand, did let them go. V., Sept., Coptic, rendered the meaning more correctly.

<sup>23</sup> God can influence the human will, without imposing necessity.

<sup>24</sup> P. "Borrow." Adam Clarke observes: "This is certainly not a very correct translation—it is a gross mistake. Our exceptional translation of the original has given some countenance to the desperate cause of infidelity." The Egyptians either absolutely gave the vessels, or freely exposed themselves to the risk of not receiving again what they intrusted to individuals going forth with an immense multitude.

<sup>25</sup> *Infra* 11: 2; 12: 36. In indemnification of labor done and wrongs suffered. Besides, they left their lands and much other property, of which the Egyptians might take possession.

## CHAPTER IV.

MOSES IS EMPOWERED TO CONFIRM HIS MISSION WITH MIRACLES: HIS BROTHER  
AARON IS APPOINTED TO ASSIST HIM.

1. MOSES answered, and said: They will not believe me, nor hear my voice; but they will say: The Lord hath not appeared to thee.

2. Then He said to him: What is that which thou holdest in thy hand? He answered: A rod.<sup>1</sup>

3. And the Lord said: Cast it upon the ground. He cast it down, and it was turned into a serpent,<sup>2</sup> so that Moses fled from it.

4. And the Lord said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it,<sup>3</sup> and it was turned into a rod.

5. That they may believe, saith He, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.<sup>4</sup>

6. And the Lord said again: Put thy hand into thy bosom. And when he had put it into *his* bosom, he brought it forth leprous as snow.<sup>5</sup>

7. And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.<sup>6</sup>

8. If they will not believe thee, saith He, nor hear the voice<sup>7</sup> of the former sign, they will believe the voice of the latter sign.

9. But if they will not even believe these two signs, nor hear thy voice; take of the river water, and pour it out upon the dry land,<sup>8</sup> and whatever thou drawest out of the river, shall be turned into blood.

10. Moses said: I beseech thee, Lord, I have not been eloquent

<sup>1</sup> The shepherd's staff, or a walking-stick.

<sup>2</sup> This change may have been the instantaneous substitution of a snake for the staff, by angelic agency or by the direct will of God.

<sup>3</sup> II. P. "In his hand."

<sup>4</sup> This verse should be read in connection with the first member of verse 4: the latter member being by way of parenthesis. By this display Moses was to prove his mission from God, whose power effected this change. The rod was an appropriate emblem of governing authority; the change of it into a snake might denote that this authority became destructive for those who did not submit to it willingly.

<sup>5</sup> Having a whitish infection spread over it.

<sup>6</sup> The leprous infection served to show the punishment with which God would visit those who resisted His messenger: its sudden cure was the manifestation of His mercy to His servants.

<sup>7</sup> The miracle was as a voice affirming the Divine mission of Moses.

<sup>8</sup> II. P. "Upon the dry land." The change of water into blood was a token of Divine vengeance.

heretofore: and since Thou hast spoken to Thy servant, I suffer impediment and am slow of tongue.<sup>9</sup>

11. The Lord said to him: Who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? did not I?<sup>10</sup>

12. Go therefore, and I will be in thy mouth: and I will teach thee what thou shalt speak.<sup>11</sup>

13. But he said: I beseech thee, Lord, send whom Thou wilt send.<sup>12</sup>

14. The Lord being angry at Moses, said: Aaron the Levite thy brother,<sup>13</sup> I know that he is eloquent: behold, he cometh forth to meet thee,<sup>14</sup> and seeing thee he will be glad at heart.

15. Speak to him, and put My<sup>15</sup> words in his mouth: and I will be in thy mouth, and in his mouth,<sup>16</sup> and I will show you what ye must do.

16. He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him on the part of God.<sup>17</sup>

17. And take this rod in thy hand, with which thou shalt do the signs.

18. Moses went his way, and returned to Jethro his father-in-law, and said to him: I will go and return to my brethren into Egypt, that I may see if they be yet alive.<sup>18</sup> And Jethro said to him: Go in peace.

19. And the Lord said to Moses, in Midian: Go and return into Egypt: for they are all dead who sought thy life.<sup>19</sup>

20. Moses therefore took his wife, and his sons, and set them upon

<sup>9</sup> Moses states his natural unfitness for the office of pleader for the people, in consequence of difficulty of utterance, which continued even since the Divine communication. H. does not intimate that it had been thereby increased. He was, nevertheless, mighty in words, as well as in deeds. Acts 7: 22. Although not fluent, he was powerful in reproof.

<sup>10</sup> H. P. "The Lord."

<sup>11</sup> The promise of Divine assistance to confessors of the Christian faith is expressed in similar terms. Matt 10: 20.

<sup>12</sup> H. P. "Send, I pray thee, by the hand of him whom thou wilt send." The meaning is expressed by V. Moses, without refusing the office, begs God to send His chosen messenger.

<sup>13</sup> H. P. "Is not Aaron the Levite thy brother?" Moses had doubtless ascertained and cultivated his family relations, notwithstanding the difference of his position. Aaron is styled a Levite, simply as a member of the family of Levi, without reference to the ministry, to which they were afterwards promoted. Moses was such likewise.

<sup>14</sup> God directed Aaron to go to meet Moses. *Infra* v. 27.

<sup>15</sup> The pronoun is not in H. Moses is charged to communicate the Divine message to Aaron.

<sup>16</sup> *Infra* 7: 2. H. has D. V. in. God promises to give force to their words.

<sup>17</sup> H. P. "Thou shalt be to him instead of God." Moses, on the part of God, was to declare to him what he was to communicate to Pharaoh, or to the people.

<sup>18</sup> Having engaged to remain with Jethro, he did not depart without asking his consent, although the Divine mandate would have fully justified him. He did not, however, disclose the main object of his journey, but stated what was true.

<sup>19</sup> These words closely resemble those which were said by the angel to Joseph, when he was ordered to return with the Divine infant to Egypt. Matt. 2: 20. Pharaoh and the relations or friends of the Egyptian whom Moses slew, were now dead.

an ass: and returned into Egypt, carrying the rod of God<sup>20</sup> in his hand.

21. And the Lord said to him as he was returning into Egypt: See that thou do all the wonders before Pharaoh, which I have put in thy hand: I will harden his heart,<sup>21</sup> and he will not let the people go.

22. And thou shalt say to him: Thus saith the Lord: Israel<sup>22</sup> is My son, My first-born.

23. I have said to thee: Let My son go, that he may serve Me, and thou wouldst not let him go: behold, I will kill thy son, thy<sup>23</sup> first-born.

24. And when he was on his journey, in the inn, the Lord<sup>24</sup> met him, and would have killed him.<sup>25</sup>

25. Immediately Sephora took a sharp stone, and circumcised the foreskin of her son,<sup>26</sup> and touched his feet,<sup>27</sup> and said: A bloody spouse<sup>28</sup> art thou to me.

26. And he let him go<sup>29</sup> after she had said: A bloody spouse art thou to me, because of the circumcision.

27. And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him.

28. And Moses told Aaron all the words of the Lord, by which He had sent him, and the signs which He had commanded.

29. And they came together, and they assembled all the ancients of the children of Israel.

30. And Aaron spake all the words which the Lord had said to Moses: and wrought the signs before the people,

31. And the people believed.<sup>30</sup> And they heard that the Lord had

<sup>20</sup> It is so styled on account of its miraculous uses.

<sup>21</sup> God ascribes to Himself that which takes place by the free-will of man, under the superintending control of His Providence. He hardens the heart, by leaving it to its own obduracy: on which account Pharaoh is said to have "hardened his own heart." Exod. 8: 15.

<sup>22</sup> Cherished and protected as an only beloved son.

<sup>23</sup> The pronoun is not repeated in V.

<sup>24</sup> By His angel.

<sup>25</sup> Appeared in a threatening attitude, as if about to kill Moses.

<sup>26</sup> She understood that the neglect of this rite was the cause of the Divine displeasure.

<sup>27</sup> She cast the foreskin at the feet of Moses, or rather touched the infant with the blood of the wound.

<sup>28</sup> The term "spouse" is said to have been usually applied to any infant on occasion of his circumcision. Moses might also be styled by his wife a spouse of blood, with reference to this event. Sept. "The blood of the circumcision of my son has stood still."

<sup>29</sup> Grotius understands II. that Sephora left Moses and returned to her father. See *infra* 18: 2.

<sup>30</sup> They believed the Divine message, which Aaron, on the part of Moses, had delivered.

visited the children of Israel, and that He had looked on their affliction: and falling down, they worshipped.<sup>31</sup>

## CHAPTER V.

PHARAO REFUSETH TO LET THE PEOPLE GO. THEY ARE MORE OPPRESSED.

1. AFTER these things Moses and Aaron went in, and said to Pharaoh: Thus saith the Lord God of Israel: Let My people go, that they may sacrifice<sup>1</sup> to Me in the desert.

2. But he answered: Who is the Lord, that I should hear His voice, and let Israel go? I know not the Lord,<sup>2</sup> neither will I let Israel go.

3. And they said: The God of the Hebrews hath called us,<sup>3</sup> to go three days' journey into the wilderness, and to sacrifice to the Lord our God: lest pestilence, or the sword fall upon us.<sup>4</sup>

4. The king of Egypt said to them: Why do ye, Moses and Aaron, draw off the people from their works? Get ye to your burdens.<sup>5</sup>

5. And Pharaoh said: The people of the land is numerous: ye see that the multitude is increased:<sup>6</sup> how much more, if ye give them rest from their works?<sup>7</sup>

6. Therefore he commanded the same day the overseers of the works and the taskmasters of the people, saying:

7. Ye shall no longer give straw to the people to make brick as heretofore; let them go and gather straw.

8. And ye shall lay upon them the same task of bricks as hereto-

<sup>31</sup> R. and Gerlach understand it of reverence paid to Moses, as a prophet of God. It may, however, be understood of homage rendered to the Deity, on the manifestation of His merciful visitation.

<sup>1</sup> Pilgrimages for the purposes of worship were not unknown in early times. The Egyptians in vast multitudes used to visit Bubastis, to adore *Neut*; and a place at Sarabel-el-Khadin has been discovered full of Egyptian buildings and pillars, with kings' names inscribed. P. "Hold a feast unto Me." Sacrifices were first to be offered, and feasts made on the victims. Moses did not feel bound to state his ulterior views.

<sup>2</sup> Pharaoh regarded the God of the Hebrews as a national divinity, and would not yield obedience to His commands, especially as His worshippers were oppressed and enslaved, as if His protection were unavailing.

<sup>3</sup> *Supra* 3: 18.

<sup>4</sup> In punishment for neglecting to worship Him in the place and manner prescribed by Him.

<sup>5</sup> It does not appear, that Moses and Aaron had to share the hard labors of their brethren, since they went about freely. The words addressed to them by Pharaoh regarded the Hebrews generally. The distinction of classes was not utterly abolished by the oppression which they suffered.

<sup>6</sup> This is a double translation of one phrase.

<sup>7</sup> H. P. "Ye make them rest from their burdens."



fore, neither shall ye diminish anything of it: for they are idle, and therefore they cry, saying: Let us go and sacrifice to our God.

9. Let them be burdened with work, and let them fulfil it; that they may not hearken to lying words.

10. And the overseers of the works and the taskmasters<sup>8</sup> went out and said to the people: Thus saith Pharaoh: I allow you no straw:

11. Go, and gather it where ye can find it: neither shall anything of your work be diminished.

12. And the people were scattered through all the land of Egypt to gather straw.<sup>9</sup>

13. And the overseers of the works pressed them, saying: Fulfil your work every day, as before ye were wont to do, when straw was given you.

14. And they who were set over the works of the children of Israel<sup>10</sup> were scourged by Pharaoh's taskmasters, saying: Why have ye not made up the task of bricks, both yesterday and to-day, as before?

15. And the officers of the children of Israel came, and cried out to Pharaoh, saying: Why dealest thou so with thy servants?

16. Straw is not given us, and bricks are required of us as before: behold, we thy servants are beaten with whips, and thy people is unjustly dealt with.<sup>11</sup>

17. And he said: Ye are idle,<sup>12</sup> and therefore ye say: Let us go and sacrifice to the Lord.

18. Go therefore, and work: straw shall not be given you, and ye shall deliver the accustomed number of bricks.

19. And the officers of the children of Israel saw that they were in evil case,<sup>13</sup> because it was said to them: Aught shall not be diminished of the bricks for every day.

20. And they met Moses and Aaron, who stood over against them as they came out from Pharaoh:

21. And they said to them: The Lord see and judge,<sup>14</sup> because ye

<sup>8</sup> H. P. The order is inverted. The taskmasters were Egyptians, the overseers Hebrews, to whom was intrusted the immediate inspection of the performance of the work, of which they kept an account. P. "Their officers."

<sup>9</sup> To mix up with the clay. "The straw was chopped small, and mixed with the clay, to give it a greater coherence. Those bricks were not burnt in kilns, but dried in the sun." Geddes.

<sup>10</sup> The superintendents were held responsible for the deficiencies, and punished.

<sup>11</sup> H. P. "The fault is in thine own people." The Egyptians required what was not possible. V. is styled cautiously by R.

<sup>12</sup> H. P. repeats "idle."

<sup>13</sup> Their own situation was distressing, being obliged to exact what the people could not possibly fulfil.

<sup>14</sup> They appeal to God against them, as the authors of their calamities.

have made our savor to be abhorred before<sup>15</sup> Pharaoh and his servants, and ye have given him a sword to kill us.

22. And Moses returned to the Lord, and said: Lord, why hast Thou afflicted this people? wherefore hast Thou sent me?

23. For since I went in to Pharaoh to speak in Thy name, he hath afflicted Thy people: and Thou hast not delivered them.<sup>16</sup>

## CHAPTER VI.

GOD RENEWETH HIS PROMISE. THE GENEALOGIES OF RUBEN, SIMEON, AND LEVI, DOWN TO MOSES AND AARON.

1. AND the Lord said to Moses: Now thou shalt see what I will do to Pharaoh: for with a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.<sup>1</sup>

2. And the Lord spake to Moses, saying: I am the Lord

3. Who appeared to Abraham, to Isaac, and to Jacob, by the name of <sup>2</sup>God Almighty: and My name ADONAI<sup>3</sup> I did not show them.

4. And I made a covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers.

5. I have heard the groaning of the children of Israel, whom the Egyptians oppress: and I have remembered<sup>4</sup> My covenant.

6. Therefore say to the children of Israel: I *am* the Lord who will bring you out from the work-prison<sup>5</sup> of the Egyptians, and will deliver you from bondage; and redeem you with a high arm, and great judgments.<sup>6</sup>

7. And I will take you to Myself for My people: I will be your

<sup>15</sup> H. P. "In the eyes of." Smell and sight are combined by *catachresis*, in the figurative language used to express the odium brought on them.

<sup>16</sup> The solitude of Moses for the Hebrews emboldens him to complain of their apparent abandonment to their oppressors. He ascribes to God the affliction which they suffer.

<sup>1</sup> Forced by Divine chastisements, he shall drive them forth.

<sup>2</sup> י. It has here the force of: in the character of; by the name of.

<sup>3</sup> יהוה. This is the ineffable name, commonly pronounced JEHOVAH, but more properly Jao, or Jahveh. ADONAI is used by the Jews in its stead. It occurs in several places of Genesis, although it is said not to have been made known to the ancients, probably because its full force was not manifested. *Supra* 13: 14.

<sup>4</sup> The preparation to execute His covenant is described as an act of memory, although God cannot strictly be said to remember, since all things are ever present to Him.

<sup>5</sup> H. P. "From under the burdens."

<sup>6</sup> With power, as with an outstretched arm, and with chastisements.

God: and ye shall know that I am the Lord your God, who brought you out from the work-prison of the Egyptians:

8. And brought you into the land, which I swore<sup>7</sup> to give to Abraham, Isaac, and Jacob: and I will give it you to possess: I *am* the Lord.<sup>8</sup>

9. And Moses told all this to the children of Israel: but they did not hearken to him, through anguish of spirit, and most painful work.<sup>9</sup>

10. And the Lord spake to Moses, saying:

11. Go in, and speak to Pharaoh king of Egypt, that he let the children of Israel go out of this land.

12. Moses answered before the Lord: Behold, the children of Israel do not hearken to me: and how will Pharaoh hear me, especially as I am of uncircumcised lips?<sup>10</sup>

13. And the Lord spake to Moses and Aaron, and He gave them a charge to the children of Israel, and to Pharaoh the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

14. These are the heads of *their* houses by their families.<sup>11</sup> The sons of Ruben the first-born of Israel: Henoch and Phallu, Hesron and Charmi.

15. These are the families of Ruben.<sup>12</sup> The sons of Simeon, Jamuel, and Jamin, and Ahod,<sup>13</sup> and Jachin, and Soar,<sup>14</sup> and Saul the son of a Canaanitess: these are the families of Simeon.

16. And these are the names of the sons of Levi by their families: Gerson and Caath and Merari. And the years of the life of Levi were a hundred and thirty-seven.<sup>15</sup>

17. The sons of Gerson:<sup>16</sup> Libni and Semei, by their families.

18. The sons of Caath:<sup>17</sup> Amram, and Isaac, and Hebron, and Oziel. And the years of Caath's life were a hundred and thirty-three.

19. The sons of Morari: Moholi and Musi. These are the families of Levi by their generations.

<sup>7</sup> Lit. "Lifted up My hand." It is the attitude of one swearing.

<sup>8</sup> This is added by way of confirmation.

<sup>9</sup> H. P. "Bondage." Their distress of mind rendered them unwilling to pay attention to the promises of Moses.

<sup>10</sup> He may have been tongue tied, or otherwise of imperfect utterance.

<sup>11</sup> This genealogical table is here inserted, that the descent of Moses and Aaron may be established at the commencement of their public life. The genealogy of Ruben and Simeon is first stated, in order to proceed to that of Levi, the third son, from whom Moses and Aaron descended.

<sup>12</sup> 1 Par. 4: 24.

<sup>13</sup> His family is omitted in Numb. 26: 12, probably because it became extinct.

<sup>14</sup> Zare. Numb. 26: 13.

<sup>15</sup> The age of Levi is stated, because he was the stem from which Moses was derived. For the same reason the age of Caath and Amram is subsequently stated.

<sup>16</sup> 1 Par. 6: 1; 23: 6.

<sup>17</sup> Numb. 3: 19; 26: 57, 58; 1 Par. 6: 2; 23: 12.

20. And Amram took to wife Jochabed his aunt by the father's side: and she bare him Aaron and Moses.<sup>18</sup> And the years of Amram's life were a hundred and thirty-seven.

21. The sons also of Isaar: Gore, and Nepheg, and Zechri.

22. The sons also of Oziel: Mizael, and Elizaphan, and Sethri.

23. And Aaron took to wife Elizabeth,<sup>19</sup> the daughter of Aminadab, sister of Nahason, who bare him Nadab, and Abiu, and Eleazar, and Ithamar.

24. The sons also of Core: Aser, and Elcana, and Abiasaph. These are the kindred of the Corites.

25. But Eleazar, the son of Aaron, took a wife of the daughters of Phutiel: and she bare him Phinees. These are the heads of the Levitical families by their kindred.

26. These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies.<sup>20</sup>

27. These are they who speak<sup>21</sup> to Pharao, king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses<sup>22</sup> and Aaron,

28. In the day when the Lord spake to Moses in the land of Egypt.

29. And the Lord spake to Moses, saying: I am the Lord: speak thou to Pharao, king of Egypt, all that I say to thee.

30. And Moses said before the Lord: Lo, I am of uncircumcised lips: how will Pharao hear me?

## CHAPTER VII.

MOSES AND AARON GO IN TO PHARAO: THEY TURN THE ROD INTO A SERPENT; AND THE WATERS OF EGYPT INTO BLOOD, WHICH WAS THE FIRST PLAGUE. THE MAGICIANS DO THE LIKE; AND PHARAO'S HEART IS HARDENED.

1. AND the Lord said to Moses: Behold, I have appointed thee the God of Pharao:<sup>1</sup> and Aaron, thy brother, shall be thy prophet.<sup>2</sup>

<sup>18</sup> They are placed here in the order of their birth. Sam., Vat., Syr., and a H. MS., add: "and Mary their sister."

<sup>19</sup> P. "Elisheba." The meaning is: "Oath of the Lord."

<sup>20</sup> H. P. "Armies."

<sup>21</sup> The present participle in H. denotes what they were wont to do.

<sup>22</sup> The order of dignity is here attended to in the position of the names. Seniority is regarded in v. 26. "That Moses," means the selfsame individual. It marks his identity emphatically.

<sup>1</sup> P. "A god to Pharao." Exercising, as it were, Divine power in his regard.

<sup>2</sup> To declare His will to Pharao and the people.

2. Thou shalt speak to him all that I command thee:<sup>3</sup> and he shall speak to Pharaoh, that he let the children of Israel go out of his land.

3. But I will harden his heart,<sup>4</sup> and multiply My signs and wonders in the land of Egypt,

4. And he will not hear you: and I will lay My hand upon Egypt,<sup>5</sup> and will bring forth My army<sup>6</sup> and My people, the children of Israel, out of the land of Egypt, by great judgments.<sup>7</sup>

5. And the Egyptians shall know that I am the Lord when I stretch forth My hand upon Egypt, and bring forth the children of Israel out of the midst of them.

6. And Moses and Aaron did as the Lord commanded: so did they.

7. And Moses was eighty years old, and Aaron eighty-three, when they spake to Pharaoh.

8. And the Lord said to Moses and Aaron:

9. When Pharaoh shall say to you, Show signs:<sup>8</sup> thou shalt say to Aaron: Take thy rod,<sup>9</sup> and cast it down before Pharaoh, and it shall be turned into a serpent.

10. So Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded. And Aaron took the rod before Pharaoh and his servants, and it was turned into a serpent.

11. And Pharaoh called the wise men and the magicians:<sup>10</sup> and they also by Egyptian enchantments<sup>11</sup> did in like manner.

12. And they, every one, cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.<sup>12</sup>

13. And Pharaoh's heart was hardened:<sup>13</sup> and he did not hearken to them, as the Lord had said.<sup>14</sup>

<sup>3</sup> *Supra* 4: 15.

<sup>4</sup> God speaks as if He caused the obduracy which in His just counsels He permitted. St. Augustin observes, that "God hardens not by infusing malice, but by withholding mercy." *Quæst. in Exod.* 23, cap. 194, n. 14.

<sup>5</sup> To strike it with various calamities.

<sup>6</sup> H. P. "Mine armies."

<sup>7</sup> Chastisements. *Supra* 6: 6.

<sup>8</sup> H. P. "Show a miracle for you." The pronoun is omitted by V. as redundant.

<sup>9</sup> That which Moses put in his hands.

<sup>10</sup> Men who professed wisdom and used incantations. The leaders were Jannes and Mambres, as St. Paul states, 2 Tim. 3: 8; which is also conformable to the tradition preserved in the Jewish writings.

<sup>11</sup> H. P. "With their enchantments." V. adds: "Et arcana quædam." It may have been a mere optical illusion, or real serpents may have been instantaneously transferred from distant places, by demoniac agency. St. Gregory of Nyssa regards the whole as deception. *De vita Moïsis*.

<sup>12</sup> This was sufficient to distinguish the real miracle from the imitation. When God permits extraordinary effects, apparently miraculous, in support of error, He does not fail to mark true miracles by distinct characteristics.

<sup>13</sup> L. "Hard." P. "The Lord hardened." H. does not express, "The Lord." It is the same as *infra*, v. 22. It marks the obstinacy and fixed determination of Pharaoh.

<sup>14</sup> V. "Præceperat." It means here, and in various other places, a previous declaration. *Infra* v. 22: 8; 15: 19.

14. And the Lord said to Moses : Pharaoh's heart is hardened : he will not let the people go.

15. Go to him in the morning ; behold, he will go out to the water ;<sup>15</sup> and thou shalt stand on the bank of the river to meet him : and thou shalt take in thy hand the rod which was turned into a serpent.

16. And thou shalt say to him : The Lord God of the Hebrews hath sent me to thee, saying : Let My people go to sacrifice to Me in the desert : and hitherto thou wouldst not hear.

17. Thus therefore saith the Lord : In this thou shalt know, that I am the Lord : behold, I will strike with the rod that is in My hand,<sup>16</sup> the water of the river, and it shall be turned into blood.

18. And the fishes, which are in the river, shall die, and the waters shall be corrupted : and the Egyptians shall be afflicted, when they drink<sup>17</sup> the water of the river.

19. The Lord also said to Moses : Say to Aaron, Take thy rod, and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of water, that they may be turned into blood : and let blood be in all the land of Egypt, both in vessels of wood and of stone.<sup>18</sup>

20. And Moses and Aaron did as the Lord had commanded :<sup>19</sup> and lifting up the rod, he struck the water of the river before Pharaoh and his servants, and it was turned into blood.

21. And the fishes that were in the river died, and the river became tainted, and the Egyptians could not drink the water of the river ; and blood was in all the land of Egypt.

22. And the magicians of the Egyptians with their enchantments did in like manner :<sup>20</sup> and the heart of Pharaoh was hardened ; and he did not hear them, as the Lord had said :

23. And he turned himself away, and went into his house ; and he set not his heart to it even this time.

24. And all the Egyptians dug round about the river for water to drink : for they could not drink of the water of the river.

25. And seven days were fully ended, after the Lord struck the river.<sup>21</sup>

<sup>15</sup> Probably to bathe, or to observe the height to which the Nile had risen.

<sup>16</sup> The rod was in the hand of Moses, who spoke in the Divine name. Aaron, however, was to perform the action. *Infra* v. 19.

<sup>17</sup> H. P. "Will loathe to drink." The water of the Nile is ordinarily delicious to the taste.

<sup>18</sup> The water already in their houses, in wooden or stone vessels, was affected by the scourge.

<sup>19</sup> *Infra* 17 : 5 ; Ps. 77 : 44.

<sup>20</sup> By digging, or otherwise, they procured some water, which they changed in like manner. *Infra* v. 24 ; Wisdom 17 : 7.

<sup>21</sup> The continuance of the change showed its reality. Although it was general throughout the

## CHAPTER VIII.

THE SECOND PLAGUE IS OF FROGS: PHARAO PROMISETH TO LET THE ISRAELITES GO, BUT BREAKS HIS PROMISE. THE THIRD PLAGUE IS OF GNATS. THE FOURTH IS OF FLIES. PHARAO AGAIN PROMISETH TO DISMISS THE PEOPLE, BUT DOTH IT NOT.

1. AND the Lord said to Moses: Go in to Pharaoh, and say to him: Thus saith the Lord: Let My people go to sacrifice to Me.

2. But if thou wilt not let them go, behold, I will strike all thy borders<sup>1</sup> with frogs.

3. And the river shall bring forth an abundance of frogs; which shall come up,<sup>2</sup> and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens,<sup>3</sup> and into the remains of thy meats:<sup>4</sup>

4. And the frogs shall come in to thee, and to thy people, and to all thy servants.<sup>5</sup>

5. And the Lord said to Moses: Say to Aaron: Stretch forth thy hand<sup>6</sup> upon the streams, and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.<sup>7</sup>

6. And Aaron stretched forth his hand upon the waters of Egypt: and the frogs came up, and covered the land of Egypt.

7. And the magicians also by their enchantments did in like manner: and they brought up frogs upon the land of Egypt.

8. But Pharaoh called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people: and I will let the people go to sacrifice to the Lord.

9. And Moses said to Pharaoh: Set me a time<sup>8</sup> when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people:<sup>9</sup> and may remain only in the river.

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branches, or canals, of the Nile, it appears that the Egyptians succeeded in getting water for absolute necessity.

<sup>1</sup> The whole country.

<sup>2</sup> From the river.

<sup>3</sup> Into dry places which they usually shun.

<sup>4</sup> P. "Kneading troughs." Some take it to mean the meat-pantry.

<sup>5</sup> These verses are at the end of ch. 7, in ed. P. V.

<sup>6</sup> H. P. "With thy rod." Sept., Sam., Syr., Ar., V.

<sup>7</sup> Wisdom 17: 7.

<sup>8</sup> P. "Glory over me." L. "Arrogate to thyself glory over me." In allowing Pharaoh to fix a time for obtaining relief by prayer, Moses appeared to put himself in his power. Adam Clarke thinks that V. gives a clear and good meaning.

<sup>9</sup> V. "From thy servants and from thy people." This clause is not in II., but is in Sam. It is a repetition, after the manner of ancient writers.

10. And he answered: To-morrow. But he said: According to thy word,<sup>10</sup> that thou mayest know that there is none like to the Lord our God.

11. And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and shall remain in the river only.

12. And Moses and Aaron went forth from Pharaoh: and Moses cried to the Lord for the promise which he had made to Pharaoh concerning the frogs.

13. And the Lord did according to the word of Moses:<sup>11</sup> and the frogs died out of the houses, and out of the villages, and out of the fields:

14. And they gathered them together into immense heaps: and the land was infected.<sup>12</sup>

15. And Pharaoh seeing that rest was given, hardened his own heart,<sup>13</sup> and did not hear them, as the Lord had said.

16. And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth: and may gnats<sup>14</sup> be in all the land of Egypt.

17. And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and gnats came on men and on beasts:<sup>15</sup> all the dust of the earth was turned into gnats throughout all the land of Egypt.

18. And the magicians with their enchantments did in like manner, to produce gnats, and they could not:<sup>16</sup> and gnats were as well on men as on beasts.

19. And the magicians said to Pharaoh: This is the finger of God.<sup>17</sup> And Pharaoh's heart was hardened: and he hearkened not unto them, as the Lord had before said.

20. The Lord also said to Moses: Arise early, and stand before

<sup>10</sup> V. "Faciam," is not expressed in H. Moses must have been Divinely moved to accept the challenge. Man cannot demand a miracle with confidence, unless under supernatural impulse.

<sup>11</sup> P. "Because of the frogs which he had brought against Pharaoh." Sept. understood it of the engagement entered into with Pharaoh for the destruction of the frogs. *περι τοῦ ὀπισθοῦ των βατράχων, ὡς ἐτάξατο Φαραὼ.* V. in like manner. This is the most natural meaning, and is supported by Ben Ezra, and admitted by R. to be not unsuitable. H. may be rendered: "Moses cried to the Lord for the matter of the frogs which he arranged with Pharaoh."

<sup>12</sup> Their stench was like pestilence.

<sup>13</sup> This is an extraordinary instance of human perversity.

<sup>14</sup> P. "Lice." Josephus, likewise Walton, Geddes, and R., reject it. R. follows Sept. V. "Sciniphes." Geddes: "Gnat." Clarke: "Tick." Some, "Ants;" some, "Mosquitoes."

<sup>15</sup> They set the animals furious.

<sup>16</sup> It pleased God to control their power, so that they could not produce a multitude of these insects.

<sup>17</sup> The finger of God denotes the marked exercise of Divine power. The magicians acknowledged that God gave their rivals, Moses and Aaron, a decided advantage in this respect.



Pharao: for he will go forth to the water: and say to him: Thus saith the Lord: Let My people go to sacrifice to Me.

21. But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses, all kind of flies:<sup>18</sup> and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land in which they shall be.

22. And I will make the land of Gessen, in which My people dwell, wonderful<sup>19</sup> in that day, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

23. And I will put a division<sup>20</sup> between My people and thy people: to-morrow shall this sign be.

24. And the Lord did so. And there came a very grievous swarm of flies into the houses<sup>21</sup> of Pharao and of his servants, and into all the land of Egypt: and the land was corrupted by these flies.<sup>22</sup>

25. And Pharao called Moses and Aaron, and said to them: Go, and sacrifice to your God in this land.

26. And Moses said: It cannot be so: for we shall sacrifice the abominations<sup>23</sup> of the Egyptians to the Lord our God: now if, in their presence, we kill those things which the Egyptians worship, they will stone us.<sup>24</sup>

27. We will go three days' journey into the wilderness: and we will sacrifice<sup>25</sup> to the Lord our God, as He hath commanded us.

28. And Pharao said: I will let you go to sacrifice to the Lord your God in the wilderness: but go no farther: pray for me.

29. And Moses said: I will go out from thee, and will pray to the Lord: and the flies shall depart from Pharao, and from his servants, and from his people to-morrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.

30. So Moses went out from Pharao, and prayed to the Lord.

<sup>18</sup> Wisdom 6:9. P. "Swarms of flies." L. "Wild beasts." Sept. *κυνόμυια*: "The dogfly." This being the uniform rendering of Sept., who are acknowledged to have had great knowledge of Egyptian matters, seems preferable. The dogfly is very troublesome, and renews its attacks incessantly.

<sup>19</sup> P. "I will sever." The land of Gessen was distinguished from the rest of Egypt by its exemption from the plague. Ad. Clarke favors V.

<sup>20</sup> "The Hebrew word commonly signifies redemption . . . but the Septuagint, Syriac, and Vulgate have words denoting distinction . . . and this, or some such term, the context seems to require." Geddes.

<sup>21</sup> H. P. "House."

<sup>22</sup> R. remarks that St. Jerome rightly used the demonstrative pronoun in this place to express the article.

<sup>23</sup> The ox and other animals which the Egyptians worshipped. These would regard their immolation as abominable. The Israelites considered it an abomination to worship such animals.

<sup>24</sup> It does not appear that stoning was a legal punishment among the Egyptians; but it might be the result of popular excitement.

<sup>25</sup> *Supra* 3:18.

31. And He did according to his word:<sup>26</sup> and he took away the flies from Pharaο, and from his servants, and from his people: not so much as one was left.

32. And the heart of Pharaο was hardened,<sup>27</sup> so that not even this time would he let the people go.

## CHAPTER IX.

THE FIFTH PLAGUE IS A MURRAIN AMONG THE CATTLE. THE SIXTH, OF BILES IN MEN AND BEASTS. THE SEVENTH, OF HAIL. PHARAΟ PROMISETH AGAIN TO LET THE PEOPLE GO, AND BREAKETH HIS WORD.

1. AND the Lord said to Moses: Go in to Pharaο, and speak to him: Thus saith the Lord God of the Hebrews: Let My people go to sacrifice to Me.

2. But if thou refuse, and hold<sup>1</sup> them:

3. Behold My hand<sup>2</sup> shall be upon<sup>3</sup> thy fields: and a grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep.

4. And the Lord will make a wonderful difference between the cattle<sup>4</sup> of Israel and the cattle of the Egyptians, that nothing at all shall die of all that belongeth to the children of Israel.

5. And the Lord appointed a time, saying: To-morrow will the Lord do this in the land.

6. The Lord therefore did this the next day: and all<sup>5</sup> the beasts of the Egyptians died: but of the beasts of the children of Israel not one died.

7. And Pharaο sent to see: and there was not one dead of the cattle of the Israelites. And Pharaο's heart was hardened, and he did not let the people go.

8. And the Lord said to Moses and Aaron: Take to you handfuls

<sup>26</sup> H. P. "The Lord did according to the word of Moses."

<sup>27</sup> H. Sept. P. "Pharaο hardened his heart at this time also."

<sup>1</sup> H. P. "To let them go."

<sup>2</sup> H. P. "Upon thy cattle which is in the field."

<sup>3</sup> V. "*Possessiones*." It corresponds to H. for cattle.

<sup>4</sup> H. P. "The hand of the Lord."

<sup>5</sup> Some of all. "When they are all said to have died, we must understand it of a great number, as we find cattle still alive (v. 19). or rather that this plague affected every species of cattle." Geddes.

of ashes out of the furnace,<sup>6</sup> and let Moses sprinkle it in the air<sup>7</sup> in the presence of Pharaoh.

9. And let dust be upon all the land of Egypt:<sup>8</sup> for biles and swelling blains shall be both in men and beasts, in the whole land of Egypt.

10. And they took ashes out of the furnace, and stood before Pharaoh: and Moses sprinkled it in the air: and biles came with swelling blains in men and beasts.

11. Neither could the magicians stand before Moses,<sup>9</sup> for the biles which were upon them, and in all the land<sup>10</sup> of Egypt.

12. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, as the Lord had spoken to Moses.

13. And the Lord said to Moses: Arise in the morning, and stand before Pharaoh, and say to him: Thus saith the Lord God of the Hebrews: Let My people go to sacrifice to Me.

14. For I will at this time send all My plagues upon thy heart,<sup>11</sup> and upon thy servants, and upon thy people: that thou mayest know that none is like Me in all the earth.

15. For now I will stretch out My hand to strike thee and thy people with pestilence, and thou shalt perish from the earth.<sup>12</sup>

16. And therefore have I raised thee up, that I may show in thee My power,<sup>13</sup> and that My name may be spoken of throughout all the earth.<sup>14</sup>

17. Dost thou yet hold back<sup>15</sup> My people, and wilt thou not let them go?

18. Behold, I will cause it to rain to-morrow at this same hour,<sup>16</sup>

<sup>6</sup> Such as is used for the working of iron.

<sup>7</sup> The sprinkling of the dust was the occasion of the biles and blains, inasmuch as God willed this result to follow.

<sup>8</sup> The dust which Moses cast into the air in presence of Pharaoh, was to serve as the occasion of the biles everywhere throughout all Egypt.

<sup>9</sup> These biles, although troublesome, do not appear to have been fatal. H. P. "The boil was upon the magicians."

<sup>10</sup> "The land" is in a MS. K.

<sup>11</sup> God threatens to send very severe plagues, by which the heart of Pharaoh may be struck painfully.

<sup>12</sup> H. is in the past form. L. "For even now I might have stretched out my hand." God declares what would ensue, if He should send pestilence. He abstained, however, and reserved Pharaoh for other visitations of His justice.

<sup>13</sup> H. "To thee." St. Paul, however, quotes it, "In thee;" as Sept. renders it.

<sup>14</sup> With a perfect foreknowledge of the obstinacy of Pharaoh, God raised him to the throne, being determined to show forth the Divine power, by the final liberation of the people, notwithstanding the resistance of the tyrant. Rom. 9:17.

<sup>15</sup> The verb signifies to exalt oneself, or to raise a barrier. P. "Exaltest thou thyself against My people?" L. "Dost thou wantonly oppress My people?"

<sup>16</sup> The time is designated with precision, in order to leave no doubt of the miraculous character of the hail-storm.

an exceedingly great hail; such as hath not been in Egypt from the beginning,<sup>17</sup> until this present time.

19. Send, therefore, presently, and gather together thy cattle, and all that thou hast in the field: for men and beasts, and all that<sup>18</sup> shall be found abroad, and not gathered together out of the fields, which the hail shall fall upon, shall die.

20. He who feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee for shelter:<sup>19</sup>

21. But he who regarded not the word of the Lord, left his servants and his cattle in the fields.

22. And the Lord said to Moses: Stretch forth thy hand towards heaven, that hail may be in the whole land of Egypt, upon men, and upon beasts, and upon every herb of the field in the land of Egypt.

23. And Moses stretched forth his rod towards heaven:<sup>20</sup> and the Lord sent thunder and hail, and lightnings<sup>21</sup> running along the ground: and the Lord rained hail upon the land of Egypt.

24. And the hail, and fire mixed with it, drove on together:<sup>22</sup> and the hail was greater than was ever before in the whole land of Egypt, since it became a nation.

25. And the hail destroyed, through all the land of Egypt, all things which were in the fields, both man and beast: and the hail smote every herb of the field, and it brake every tree of the country.

26. Only in the land of Gessen, where the children of Israel were, the hail fell not.

27. And Pharaoh sent, and called for Moses and Aaron, saying to them: I have sinned this time also: The Lord is just: I and my people are wicked.

28. Pray ye to the Lord that the thunderings of God<sup>23</sup> and the hail may cease:<sup>24</sup> and I will let you go, and ye shall stay here no longer.

29. Moses said: As soon as I shall have gone out of the city,<sup>25</sup> I will stretch forth my hands to the Lord; and the thunders shall cease, and the hail shall be no more: that thou mayest know, that the earth is the Lord's:

<sup>17</sup> From its first settlement.

<sup>18</sup> "And all." This is added.

<sup>19</sup> Sheds.

<sup>20</sup> Wisdom 16: 16.

<sup>21</sup> H. P. "Fire." Thunderbolts are meant: fire does not run along the ground, but rises on high.

<sup>22</sup> Wisdom 19: 19. R. observes, that St. Jerome has seized the meaning of the text.

<sup>23</sup> P. "Mighty thunderings." H. "Voices of God."

<sup>24</sup> Geddes observes: "The Hebrew phrase is well expressed by the *ut desinant* of the Vulgate."

<sup>25</sup> Moses chose to retire from the city, in order to pray without interruption. This also served to mark the supernatural character of the relief.

30. But I know that neither thou nor thy servants do yet fear the Lord God.

31. The flax, therefore, and the barley were injured, because the barley was green, and the flax was now balled:

32. But the wheat and rye were not hurt, because they were lateward.

33. And when Moses had gone from Pharaoh out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased; and no more rain fell upon the earth.

34. And Pharaoh seeing that the rain, and the hail, and the thunders ceased, increased his sin:

35. And his heart was hardened, and the heart of his servants, and it was made exceedingly hard: and he did not let the children of Israel go, as the Lord had spoken before by<sup>26</sup> Moses.

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## CHAPTER X.

THE EIGHTH PLAGUE OF THE LOCUSTS. THE NINTH, OF DARKNESS. PHARAO IS STILL HARDENED.

1. AND the Lord said to Moses: Go in to Pharaoh; for I have hardened his heart, and the heart of his servants, that I may work these My signs<sup>1</sup> in him,<sup>2</sup>

2. And thou mayest tell in the ears of thy sons, and of thy grandsons,<sup>3</sup> how often I have scourged<sup>4</sup> the Egyptians, and wrought My signs amongst them: and ye may know that I am the Lord:

3. Therefore Moses and Aaron went in to Pharaoh, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to Me? let My people go, to sacrifice to Me.

4. But if thou resist,<sup>5</sup> and will not let them go, behold, I will bring in to-morrow the locust into thy borders:

5. To cover the face of the earth, that nothing of it may appear;

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<sup>26</sup> H. "By the hand of Moses."

<sup>1</sup> The hardness of the heart of Pharaoh was Divinely suffered, that the power of God might be exercised with greater display.

<sup>2</sup> P. "Before him." Lit. "In his midst;" among the Egyptians.

<sup>3</sup> H. P. "Thy son's son."

<sup>4</sup> H. does not express: "Contriverim."

<sup>5</sup> Wisdom 16: 9.

but that which the hail hath left may be eaten :<sup>6</sup> for they shall eat of all the trees which grow in the fields.

6. And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians : such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day.<sup>7</sup> And he turned himself away, and went forth from Pharaoh.

7. And the servants of Pharaoh said to him : How long shall we endure this snare ?<sup>8</sup> let the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone ?

8. And they called back Moses and Aaron to Pharaoh : and he said to them : Go, sacrifice to the Lord your God : who are they that shall go ?

9. Moses said : We will go with our young and old, with our sons and daughters, with our sheep and herds : for it is the solemnity of the Lord our God.

10. And Pharaoh answered : So be the Lord with you,<sup>9</sup> as I shall let you and your children go : who can doubt but that ye intend some great evil ?

11. It shall not be so : but go ye men only, and sacrifice to the Lord : for this yourselves also desired.<sup>10</sup> And immediately they were cast out<sup>11</sup> from Pharaoh's presence.

12. And the Lord said to Moses : Stretch forth thy hand upon the land of Egypt for the locust, that it come upon it, and devour every herb that is left after the hail.

13. And Moses stretched forth his rod upon the land of Egypt : and the Lord brought a burning<sup>12</sup> wind all that day and night : and when it was morning, the burning wind brought the locusts.

14. And they came up over the whole land of Egypt : and rested in all the borders of the Egyptians innumerable, the like of which had not been before that time, nor shall be hereafter.<sup>13</sup>

<sup>6</sup> H. P. "They shall eat the residue of that which is escaped, which remaineth unto you from the hail." The hail, although destructive, did not absolutely destroy all.

<sup>7</sup> The locusts, in immense numbers, were to overspread the country.

<sup>8</sup> P. "How long shall this man be a snare to us?" They complain, that by rejecting his request, the country was exposed to a constant recurrence of calamities.

<sup>9</sup> This implies bitter irony. Pharaoh desires that God may assist and protect them only in case he let them and their children go forth, which he is determined not to do. V. well expresses the meaning of what is subjoined. P. "Look to it, for evil is before you."

<sup>10</sup> R. V.

<sup>11</sup> By the attendants.

<sup>12</sup> H. P. "East." Sept. understands by it the southern wind.

<sup>13</sup> Joel 2 : 2. Such phrases are not rigorously taken : yet the plague of locusts is inconceivably destructive. They multiply so rapidly, that they form a dense cloud for many leagues in the lowest part of the atmosphere, and spread desolation wherever they descend.

15. And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and whatever fruits were on the trees, which the hail had left: and there remained not any green thing on the trees, or in the herbs of the earth, in all Egypt.

16. Wherefore Pharaoh in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17. But now forgive me my sin this time also; and pray to the Lord your God, that He take away from me this death.<sup>14</sup>

18. And Moses going forth from the presence of Pharaoh, prayed to the Lord:

19. And he made a strong wind blow from the west; and it took the locusts, and cast them into the Red Sea:<sup>15</sup> not so much as one remained in all the borders of Egypt.

20. And the Lord hardened the heart of Pharaoh, and he did not let the children of Israel go.

21. And the Lord said to Moses: Stretch out thy hand towards heaven: and let there be darkness upon the land of Egypt so thick that it may be felt.<sup>16</sup>

22. And Moses stretched forth his hand towards heaven: and horrible darkness came in all the land of Egypt for three days.

23. No man saw his brother,<sup>17</sup> nor moved himself out of the place where he was: but wherever the children of Israel dwelt,<sup>18</sup> was light.

24. And Pharaoh called Moses and Aaron, and said to them: Go, sacrifice to the Lord: let your sheep only, and herds remain, let your children go with you.

25. Moses said: Thou must give us also sacrifices and burnt-offerings for the Lord our God.

26. All the flocks shall go with us: not a hoof of them shall remain: for they are necessary for the service of the Lord our God; especially as we know not what must be offered, till we come to the very place.<sup>19</sup>

27. And the Lord hardened the heart of Pharaoh, and he would not let them go.

28. And Pharaoh said to Moses: Get thee from me, and beware

<sup>14</sup> The impending danger.

<sup>15</sup> This is thought to have been so called, because it bordered on Idumea, which means the land of the red man.

<sup>16</sup> This is an hyperbolic expression.

<sup>17</sup> Wisdom 17: 2. P. "They saw not one another."

<sup>18</sup> In the country assigned them. Wisdom 18: 1. P. "In their dwellings."

<sup>19</sup> Moses avoided giving any intimation of his intention not to return, and used language strictly true, but designed to conceal his purpose.

thou see not my face any more: in whatever day thou shalt come in my sight, thou shalt die.

29. Moses answered: So shall it be as thou hast spoken: I will not see thy face any more.<sup>20</sup>

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## CHAPTER XI.

PHARAO AND HIS PEOPLE ARE THREATENED WITH THE DEATH OF THEIR FIRST-BORN.

1. AND the Lord said<sup>1</sup> to Moses: Yet one plague more will I bring upon Pharaoh and Egypt, and after that he will let you go, and thrust you out.

2. Therefore tell all the people, that every man ask of his friend, and every woman of her neighbor, vessels of silver, and of gold.

3. And the Lord will give favor to His people in the sight of the Egyptians.<sup>2</sup> And Moses was a very great man in the land of Egypt, in the sight of Pharaoh's servants, and of all the people.<sup>3</sup>

4. And he said: Thus saith the Lord: At midnight I will enter<sup>4</sup> into Egypt:

5. And every first-born in the land of the Egyptians shall die, from the first-born of Pharaoh, who sitteth on his throne, even to the first-born of the handmaid, who is at the mill,<sup>5</sup> and all the first-born of beasts.

6. And a great cry shall be in all the land of Egypt, such as neither hath been before, nor shall be hereafter.

7. But with all the children of Israel there shall not a dog move his tongue<sup>6</sup> against man or beast:<sup>7</sup> that ye may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

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<sup>20</sup> What is related in the next chapter, appears to have taken place at this interview. It is not likely that Moses was afterwards admitted to a royal audience.

<sup>1</sup> This is thought to have happened before the abrupt dismissal just narrated. The first three verses of this chapter may be taken as parenthetical.

<sup>2</sup> *Supra* 3: 22; *infra* 12: 35. Sam. here contains four verses which are not in H. They regard the Divine announcement to Moses of the severe visitation which Moses communicates to the people in the following verses. Such repetitions are characteristic of ancient style.

<sup>3</sup> The sacred writer mentions the estimation in which he was held, in order to account for the facility with which the Egyptians gave their precious vessels to the people under his guidance. Eccl. 45: 1.

<sup>4</sup> God is said to enter, because His presence is manifested by the scourge.

<sup>5</sup> Where slaves worked. The heir to a throne, with the son of a slave, shall be stricken down.

<sup>6</sup> The silence shall be so great, as not even to be broken by the barking of a dog.

<sup>7</sup> This signifies that there will be perfect tranquillity and security, not disturbed by the least noise among men or beasts.



8. And all these thy servants shall come down to me, and shall implore<sup>8</sup> me, saying: Go forth thou, and all the people who are under thee:<sup>9</sup> after that we will go out.

9. And he went out from Pharaoh exceedingly angry.<sup>10</sup> But the Lord said to Moses: Pharaoh will<sup>11</sup> not hear you, that many signs may be done in the land of Egypt.<sup>12</sup>

10. And Moses and Aaron did all the wonders which are written, before Pharaoh. And the Lord hardened Pharaoh's heart; neither did he let the children of Israel go out of his land.

## CHAPTER XII.

THE MANNER OF PREPARING AND EATING THE PASCHAL LAMB: THE FIRST-BORN OF EGYPT ARE ALL SLAIN: THE ISRAELITES DEPART.

1. AND the Lord said to Moses and Aaron in the land of Egypt:<sup>1</sup>

2. This month shall be to you the beginning of months: it shall be the first in the months of the year.<sup>2</sup>

3. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month<sup>3</sup> let every man take a lamb by their families and houses.<sup>4</sup>

4. But if the number be less than may suffice to eat the lamb,<sup>5</sup> he shall take unto him his neighbor who joineth to his house, according to the number of persons which may be enough to eat the lamb.

<sup>8</sup> Bow respectfully, in the attitude of suppliants. II. P. "Bow down themselves unto me."

<sup>9</sup> Sam. כִּרְגֶלְךָ, "At thy feet." P. "That follow thee." Syr., Chald. "That is with thee." Grotius conjectures that it should be כִּרְגֶלְךָ: "Under thy standard."

<sup>10</sup> Justly displeased at his obstinacy.

<sup>11</sup> P. "Shall not." "The word *shall*," Adam Clarke observes, "strongly intimates that it was impossible for Pharaoh to hearken, and that God had placed him under that impossibility; but if we translate as we should do, Pharaoh *will* not hearken, it alters the case most essentially."

<sup>12</sup> This had been said from the beginning. God suffered the obduracy of Pharaoh, in order to display the Divine power.

<sup>1</sup> The festival of the Passover was instituted before they left Egypt.

<sup>2</sup> In sacred things. The civil year of the Egyptians commenced in autumn about September, which is also thought to have been the commencement of the civil year with the Hebrews. The sacred year now instituted began at the full moon of March.

<sup>3</sup> From the commencement of the moon. This preparation was directed, lest on the day of sacrifice it might not be forthcoming. It was not enjoined to be observed perpetually.

<sup>4</sup> II. P. "A lamb for a house."

<sup>5</sup> Ten were deemed necessary. See Joseph. B. I. 6, c. 9, s. 3.

5. And it shall be a lamb without blemish, a male of one year: according to which rite also ye shall take a kid.<sup>6</sup>

6. And ye shall keep it until the fourteenth day of this month:<sup>7</sup> and the whole multitude of the children of Israel shall sacrifice it in the evening.<sup>8</sup>

7. And they shall take of the blood thereof, and put it upon both the side-posts, and on the upper door-posts of the houses, in which they shall eat it.<sup>9</sup>

8. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

9. Ye shall not eat of it anything raw, or boiled in water, but only roasted at the fire: the head with its feet and entrails.<sup>10</sup>

10. Neither shall anything of it remain until morning. If anything be left, ye shall burn it with fire.

11. And thus ye shall eat it: ye shall gird your reins, and ye shall have shoes on your feet, holding staves in your hands:<sup>11</sup> and ye shall eat in haste:<sup>12</sup> for it is the Passover<sup>13</sup> of the Lord.

12. And I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment:<sup>14</sup> I am the Lord.

13. And the blood shall be to you for a sign in the houses where ye shall be: and I shall see the blood, and pass over you: and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

14. And this day shall be to you for a memorial: and ye shall keep it a feast to the Lord in your generations as an everlasting observance.

15. Seven days shall ye eat unleavened bread:<sup>15</sup> in the first day

<sup>6</sup> II. P. "Ye shall take it out from the sheep, or from the goats." If a lamb could not be procured, a kid having the like qualities, namely a male, a year old, without defect, might be used.

<sup>7</sup> Time of the full moon.

<sup>8</sup> About sunset. Dent. 16: 6.

<sup>9</sup> This was to show that the families were preserved from the scourge through the immolation of this victim. It was the type of the Lamb that takes away the sins of the world.

<sup>10</sup> V. adds: "Vorabitis:" which appears to be understood.

<sup>11</sup> After the manner of persons ready to go on a journey. This was not to be observed in the annual celebration.

<sup>12</sup> The haste marked their readiness to depart.

<sup>13</sup> פסח. The Aramaic form is פסחא. V. "Est enim Phase (id est transitus) Domini." The words inserted in parenthesis are added by way of explanation.

<sup>14</sup> Michaelis understands the text as intimating that the ox and other animals, which were the objects of Egyptian worship, were not spared in the general visitation. Compare Numb. 33: 4. It may be understood of the destruction of idols.

<sup>15</sup> This law appears to have been enacted afterwards, in commemoration of their abrupt departure, they being unable to await the fermentation of the dough. It is here mentioned in connection with the institution of the sacrifice.

no leaven shall be in your houses: whoever shall eat anything leavened from the first day until the seventh day, that soul shall perish out of Israel.<sup>16</sup>

16. The first day shall be holy and solemn; and the seventh day shall be kept with the like solemnity: ye shall do no work in them, except what is necessary for preparing food.

17. And ye shall observe *the feast of* the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt; and ye shall keep this day in your generations by a perpetual observance.

18. <sup>17</sup>The first month, on the fourteenth day of the month, in the evening, ye shall eat unleavened bread, until the one and twentieth day of the month in the evening.

19. Seven days no leaven shall be found in your houses: he who shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger, or born in the land.

20. Ye shall not eat anything leavened: in all your habitations ye shall eat unleavened bread.

21. And Moses called for all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Passover.

22. And dip a bunch of hyssop in the blood<sup>18</sup> which is at the door,<sup>19</sup> and sprinkle the lintel of the door with it, and both the door cheeks: let none of you go out of the door of his house till morning.<sup>20</sup>

23. For the Lord<sup>21</sup> will pass through, striking the Egyptians: and when He shall see the blood on the lintel, and on both the posts, He will pass over the door of the house, and not suffer the destroyer to come into your houses to smite you.

24. Thou shalt keep this thing as a law for thee and thy children forever.<sup>22</sup>

25. And when ye shall have entered into the land which the Lord will give you as He hath promised, ye shall observe these ceremonies.<sup>23</sup>

26. And when your children shall say to you: What is the meaning of this rite?

<sup>16</sup> Gen. 17 : 14; *infra* v. 19.

<sup>18</sup> Heb. 11 : 28.

<sup>19</sup> They were to remain within until ordered to depart. The order was given after midnight.

<sup>17</sup> Lev. 23 : 5; Numb. 28 : 16.

<sup>19</sup> In a basin.

<sup>21</sup> The angel of the Lord—the minister of His vengeance.

<sup>23</sup> The immolation of the lamb was prescribed as a perpetual ordinance. It was the type of Christ our Passover. 1 Cor. 5 : 8.

<sup>25</sup> עברה. It here, and in the following verse, denotes a religious observance.

27. Ye shall say to them: It is the victim of the passage of the Lord, when He passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people, bowing themselves, adored.

28. And the children of Israel going forth did as the Lord had commanded Moses and Aaron.

29. And it came to pass at midnight, the Lord slew every first-born in the land of Egypt, from the first-born of Pharaoh, who sat on his throne, unto the first-born of the captive woman who was in the prison,<sup>24</sup> and all the firstlings of cattle.

30. And Pharaoh arose in the night, and all his servants, and all Egypt: and a great cry arose in Egypt: for there was not a house in which lay not one dead.

31. And Pharaoh calling Moses and Aaron, in the night, said: Arise, and go forth from among my people, ye and the children of Israel: go, sacrifice to the Lord, as ye say.

32. Your sheep and herds take along with you, as ye demanded; and departing, bless me.<sup>25</sup>

33. And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.<sup>26</sup>

34. The people, therefore, took dough before it was leavened: and tying it in *their* cloaks,<sup>27</sup> put it on their shoulders.

35. And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.<sup>28</sup>

36. And the Lord gave favor to the people in the sight of the Egyptians, so that they lent<sup>29</sup> to them: and they despoiled the Egyptians.

37. And the children of Israel set forward from Ramesses to Sooth, being about six hundred thousand men on foot, besides children.<sup>30</sup>

38. And a mixed multitude, without number, went up also with them, sheep, and herds, and beasts of divers kinds, exceedingly many.

<sup>24</sup> *Supra* 11 : 5; Wisdom 18 : 5. Female slaves, especially those taken in war, were employed in turning millstones in prisons or workhouses.

<sup>25</sup> This was equivalent to asking their prayers and well wishes.

<sup>26</sup> They feared death, unless the Hebrews departed speedily.

<sup>27</sup> It was placed in vessels, which were supported on their shoulders.

<sup>28</sup> *Supra* 3 : 22; 11 : 2.

<sup>29</sup> Gave. H. is so understood by many.

<sup>30</sup> The whole number of Hebrews and their dependants is estimated at three millions. Although they were bondsmen and oppressed, their state was not that of mere slaves. The increase from seventy persons to so many is not incredible, especially if four hundred years passed in Egypt, as R., Haneberg, Jahn. think.

39. And they baked the meal, which a little before they had brought out of Egypt in dough: and they made hearth-cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay: neither did they think of preparing any meat.

40. And the abode of the children of Israel which they made in Egypt, was four hundred and thirty years.<sup>31</sup>

41. Which being expired, the same day<sup>32</sup> all the army of the Lord went forth out of the land of Egypt.

42. This is the observable night of the Lord, when He brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

43. And the Lord said to Moses and Aaron: This is the rite<sup>33</sup> of the Passover: No stranger shall eat of it.

44. But every bought servant<sup>34</sup> shall be circumcised, and so shall eat.

45. The stranger and the hireling shall not eat of it.

46. In one house shall it be eaten; neither shall ye carry forth of its flesh out of the house; neither shall ye break a bone of it.<sup>35</sup>

47. All the assembly of the children of Israel shall keep it.

48. And if any stranger be willing to dwell among you, and to keep the Passover of the Lord, all his males shall first be circumcised:<sup>36</sup> and then shall he celebrate it:<sup>37</sup> and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

49. The same law shall be to him who is born in the land, and to the proselyte, who sojourneth with you.<sup>38</sup>

50. And all the children of Israel did as the Lord commanded Moses and Aaron.

51. And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.

<sup>31</sup> Gal. 3: 17.

<sup>32</sup> The departure commenced simultaneously, but it required time.

<sup>33</sup> חֲקֵן. V. "Religio." P. "Ordinance." Vat. νομιμον αἰωρίων. It denotes any statute, but is taken especially for a rite, or observance.

<sup>34</sup> Dwelling among the Israelites.

<sup>35</sup> This was typical of Christ. Numb. 9: 12; John 19: 36.

<sup>36</sup> Circumcision was necessary that any one might join in all the legal observances, and enjoy the privileges: it was not absolutely enjoined on any one not of the race of Abraham.

<sup>37</sup> V. adds: "Rite."

<sup>38</sup> "The proselyte of justice" was made partaker of the law in its fulness. The proselyte of domicile was not subject to this obligation.

## CHAPTER XIII.

THE PASCHAL SOLEMNITY IS TO BE OBSERVED: AND THE FIRST-BORN ARE TO BE CONSECRATED TO GOD. THE PEOPLE ARE CONDUCTED THROUGH THE DESERT BY A PILLAR OF FIRE IN THE NIGHT, AND A CLOUD IN THE DAY.

1. AND the Lord spake to Moses, saying:

2. Sanctify<sup>1</sup> to Me every first-born that openeth the womb<sup>2</sup> among the children of Israel, as well of men as of beasts:<sup>3</sup> for they are all Mine.

3. And Moses said to the people: Remember<sup>4</sup> this day in which ye came forth out of Egypt, and out of the house of bondage; for with a strong hand hath the Lord brought you forth out of this place; that ye eat no leavened bread.<sup>5</sup>

4. This day ye go forth in the month of new corn.<sup>6</sup>

5. And when the Lord shall have brought thee into the land of the Canaanite, and the Hethite, and the Amorite, and the Hevite, and the Jebusite, which he sware to thy fathers that He would give thee, a land which floweth with<sup>1</sup> milk and honey, thou shalt keep this observance in this month.

6. Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord.

7. Unleavened bread shall ye eat seven days:<sup>7</sup> anything leavened shall not be seen with thee, or in all thy borders.

8. And thou shalt tell thy son in that day, saying: This is because of what the Lord did when I came forth out of Egypt.<sup>8</sup>

9. And it shall be as a sign in thy hand, and as a memorial before

<sup>1</sup> Consecrate—devote.

<sup>2</sup> The first birth. *Infra* 34: 19; Lev. 27: 26; Numb. 8: 16; Luke 2: 23.

<sup>3</sup> Belonging to Israelites.

<sup>4</sup> This is in the infinitive; but what immediately follows is in the imperative plural. Other instances of similar use of the infinitive are easily found.

<sup>5</sup> This clause is dependent on the address with which the verse commences. Remembering the favor, do not transgress the command which was given with reference to it.

<sup>6</sup> *Abib*. II. means cornstalk, which name was given to the month, because the ears of corn began to shoot forth in it.

<sup>7</sup> Abstinence from leavened bread was to be observed during the whole seven days, on the last of which a solemn festival was to be celebrated.

<sup>8</sup> This is done in commemoration of what the Lord did.

thy eyes:<sup>9</sup> and<sup>10</sup> that the law of the Lord be always in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt.

10. Thou shalt keep this observance at the set time from year to year.<sup>11</sup>

11. And when the Lord shall have brought thee into the land of the Canaanite,<sup>12</sup> as He sware to thee and thy fathers, and shall give it thee:

12. Thou shalt set apart all that openeth the womb for the Lord, and every firstling of thy cattle: whatever thou shalt have of the male sex, thou shalt consecrate to the Lord.<sup>13</sup>

13. Every firstling of an ass thou shalt change for a sheep:<sup>14</sup> and if thou do not redeem it, thou shalt kill it.<sup>15</sup> And every first-born of men thou shalt redeem with a price.<sup>16</sup>

14. And when thy son shall ask thee to-morrow,<sup>17</sup> saying: What is this? Thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

15. For when Pharaoh was hardened,<sup>18</sup> and would not let us go, the Lord slew every first-born in the land of Egypt, from the first-born of man to the firstling of beasts: therefore I sacrifice to the Lord all of the male sex that openeth the womb, and all of the first-born of my sons<sup>19</sup> I redeem.

16. And it shall be as a sign in thy hand, and as a frontlet<sup>20</sup> between thy eyes, for a remembrance: because the Lord hath brought us forth out of Egypt with a strong hand.

17. And when Pharaoh had sent out the people, the Lord led them not by the way of the land of the Philistines,<sup>21</sup> which is near: saying<sup>22</sup> lest they repent, if they see wars arise against them, and return into Egypt:

<sup>9</sup> These are proverbial expressions, denoting the constant remembrance which should be cherished of the Divine favor, as if it were written on the hand, or hanging before the eyes. After the captivity of Babylon, it became customary to wear, tied around the forehead, phylacteries, that is, small slips of parchment, on which some precept of the law was inscribed.

<sup>10</sup> The conjunction is not in the text.

<sup>11</sup> Days are used in this sense. Lev. 21 : 29.

<sup>12</sup> It is understood collectively.

<sup>13</sup> As an offering to be immolated, or exchanged. *Infra* 22 : 29; 34 : 19; Ezek. 44 : 30.

<sup>14</sup> The ass was not an acceptable offering. Every unclean animal was excluded in like manner. Numb. 18 : 15. A kid or sheep might be substituted.

<sup>15</sup> By breaking its neck. This was enjoined to insure its being ransomed.

<sup>16</sup> A gift of five shekels. Numb. 3 : 47.

<sup>17</sup> P. "In time to come."

<sup>18</sup> Had hardened himself.

<sup>19</sup> In gratitude for having spared the Israelites, the firstlings of animals were sacrificed, the first-born children were ransomed.

<sup>20</sup> Deut. 6 : 8. "Appensum quid" may be thus rendered.

<sup>21</sup> Towards Pentapolis.

<sup>22</sup> V. "Reputans." The text has: "He said." The motive of the Divine counsel is represented after a human manner.

18. But He led them about by the way of the desert, which is by the Red Sea: and the children of Israel went up armed<sup>23</sup> out of the land of Egypt.

19. And Moses took the bones of Joseph with him: because he had adjured the children of Israel, saying: God will visit you, carry out my bones hence with you.<sup>24</sup>

20. And marching from Socoth they encamped in Etham in the utmost borders of the wilderness.

21. And the Lord went before them to show the way, by day in a pillar of a cloud, and by night in a pillar of fire; that He might be the guide of their journey at both times.<sup>25</sup>

22. The pillar of the cloud never failed by day, nor the pillar of fire by night, before the people.

## CHAPTER XIV.

PHARAO PURSUETH THE CHILDREN OF ISRAEL. THEY MURMUR AGAINST MOSES; BUT ARE ENCOURAGED BY HIM, AND PASS THROUGH THE RED SEA. PHARAO AND HIS ARMY FOLLOWING THEM ARE DROWNED.

1. AND the Lord spake to Moses, saying:

2. Speak to the children of Israel: Let them turn<sup>1</sup> and encamp over against Phihahiroth, which is between Magdal and the sea over against Beelsephon: ye shall encamp before it by the sea.

3. And Pharaoh will say of the children of Israel: They are straitened in the land, the desert hath shut them in.

4. And I will harden his heart, and he will pursue you: and I shall

<sup>23</sup> They moved in military order, not as a crowd, in confusion. Geddes, on the authority of all the old translators, save Sept. and Theodotion, and of every synagogue even in the days of Jerome, and from the use of the term in Josue and Judges, translates it: "Armed." P. "Harnessed."

<sup>24</sup> Gen. 50: 24. Fidelity to this command showed respect for the memory of Joseph, and faith in the promises of God, on which he relied. The bones of his brothers were also transferred (Acts 7: 16), most probably on this occasion.

<sup>25</sup> God is said to do what he effects by secondary causes. The cloud, rising like a vast pillar of smoke, which appeared in the atmosphere during the day, and the flame which rose by night, served to guide the Israelites. Numb. 14: 14; 2 Esdr. 9: 19; 1 Cor. 10: 1. H. P. "To give them light; to go by day and night."

<sup>1</sup> Their first course was too much to the south. The change was likely to lead Pharaoh to think that they were uncertain how to advance, and that they could be easily overtaken, before they crossed the Red Sea. They encamped opposite Beelsephon, the idol supposed to guard the borders of kingdoms, showing how utterly they defied his power.



be glorified in Pharaoh,<sup>2</sup> and in all his army: and the Egyptians shall know that I am the Lord. And they did so.<sup>3</sup>

5. And it was told the king of the Egyptians, that the people had fled: and the heart of Pharaoh and of his servants changed with regard to the people, and they said: What have we done to let Israel go from serving us?<sup>4</sup>

6. So he made ready his chariot, and took all his people<sup>5</sup> with him.

7. And he took six hundred chosen chariots,<sup>6</sup> and all the chariots which were in Egypt,<sup>7</sup> and the captains<sup>8</sup> of the whole army.

8. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel: but they had gone forth with a mighty hand.<sup>9</sup>

9. And when the Egyptians followed them,<sup>10</sup> they found them encamped at the seaside: all Pharaoh's horse<sup>11</sup> and chariots, and the whole army were in Phihahiroth before Beelsephon.

10. And when Pharaoh drew near, the children of Israel lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly,<sup>12</sup> and cried to the Lord,<sup>13</sup>

11. And they said to Moses: Perhaps there were no graves in Egypt; therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

12. Is not this what we spake to thee in Egypt, saying: Let us alone, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.

13. And Moses said to the people: Fear not: stand, and see the wonders<sup>14</sup> of the Lord, which He will do this day: for the Egyptians whom ye see now, ye shall see no more ever.

14. The Lord will fight for you,<sup>15</sup> and ye shall hold your peace.

15. And the Lord said to Moses: Why criest thou to Me? Speak to the children of Israel to go forward.

16. But lift thou up thy rod, and stretch forth thy hand over the

<sup>2</sup> In his destruction.

<sup>3</sup> The Israelites changed their course as they were ordered.

<sup>4</sup> They are astonished at their own blindness in suffering the Israelites to depart.

<sup>5</sup> His troops.

<sup>6</sup> War-chariots abounded in those times.

<sup>7</sup> Of inferior quality, such as are used for transporting baggage.

<sup>8</sup> H. means those of a third class; but it is generally understood of the charioteers, or chief officers.

<sup>9</sup> Boldly, under Divine protection.

<sup>10</sup> Jos. 24 : 6; 1 Mac. 4 : 9. V. uses a periphrase.

<sup>11</sup> The horses had suffered least from the various scourges, having been for the most part in stables.

<sup>12</sup> The Israelites, although numerous and armed, were not used to handle weapons, and were impressed with the idea of the superior power of the Egyptians, to whom they had been so long subject.

<sup>13</sup> Despondingly.

<sup>14</sup> V. "Magnalia." Lit. "Salvation"—deliverance.

<sup>15</sup> Moses, instead of losing patience, or indulging in reproaches, consoles them by assurances of Divine aid.

sea, and divide it,<sup>16</sup> that the children of Israel may go through the midst of the sea on dry ground.

17. And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharaoh, and in all his host, and in his chariots, and in his horsemen.

18. And the Egyptians shall know that I am the Lord, when I shall be glorified in Pharaoh, and in his chariots, and in his horsemen.

19. And the angel of God,<sup>17</sup> who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the fore part,

20. Stood behind, between the camp of the Egyptians and the camp of Israel: and it was a dark cloud to them, and it enlightened the night for these, so that they could not come at one another all the night.

21. And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

22. And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left.<sup>18</sup>

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

24. And now the morning watch came:<sup>19</sup> and behold, the Lord looking on the Egyptian army through the pillar of fire and of the cloud, slew their host,<sup>20</sup>

25. And overthrew the wheels of the chariots, and they were carried into the deep.<sup>21</sup> And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us.

26. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.

<sup>16</sup> God attached this result to the act of Moses.

<sup>17</sup> The angel manifested his presence alternately by the cloud and pillar of fire. A dark cloud hung between the two camps so as to intercept the view; but light shone on the Israelites, the reflection of which for the Egyptians was prevented by the cloud.

<sup>18</sup> This distinct statement, which is several times repeated, excludes all figurative explanation. Ps. 77: 13; 105: 9; 113: 3; Heb. 11: 29. The tradition of the drying up of the sea, and its subsequent return, remained among the inhabitants of the surrounding country, as Diodorus of Sicily testifies, l. 3.

<sup>19</sup> About six o'clock, at that season of the year.

<sup>20</sup> They were slain by the direct decree or act of God, or rather by the agency of an angel representing Him. Wisdom 18: 15.

<sup>21</sup> H. P. "They drave them heavily." The Egyptians could scarcely move their chariots.

27. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

28. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, and so much as one of them did not remain.

29. But the children of Israel marched upon dry land through the midst of the sea: and the waters were to them as a wall on the right hand and on the left:

30. And the Lord delivered Israel in that day out of the hand of the Egyptians.

31. And they saw the Egyptians dead upon the sea-shore,<sup>22</sup> and the mighty hand which the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses His servant.<sup>23</sup>

## CHAPTER XV.

THE CANTICLE OF MOSES. THE BITTER WATERS OF MARA ARE MADE SWEET.

1. THEN Moses and the children of Israel sang this canticle<sup>1</sup> to the Lord, and said: Let us sing<sup>2</sup> to the Lord: for He is gloriously magnified:<sup>3</sup> the horse and the rider hath He thrown into the sea.

2. The Lord *is* my strength and my praise,<sup>4</sup> and He is become salvation<sup>5</sup> to me: He *is* my God, and I will glorify Him;<sup>6</sup> the God of my father,<sup>7</sup> and I will exalt Him.

<sup>22</sup> Many dead bodies were washed ashore to the side where the Israelites stood.

<sup>23</sup> They believed Moses to be the agent and messenger of God. It is usual in the Scripture to unite the servant with God. St. Jerome observes: "The faith and love for God is not perfect, if it be accompanied with hatred and unbelief regarding his ministers." *In. ad Philem.*

<sup>1</sup> Wisdom 10: 20. Geddes thinks that this canticle surpasses anything of the kind which Greece or Rome ever produced.

<sup>2</sup> H. P. "I will sing."

<sup>3</sup> God has displayed His power gloriously.

<sup>4</sup> Ps. 117: 14; Isa. 12: 2. He gives us strength, and He deserves to be praised. He is here styled ה', which may be understood of his essential being.

<sup>5</sup> He saves and delivers me from danger.

<sup>6</sup> P. "I will prepare Him an habitation." "This," as Adam Clarke observes, "seems to come in very strangely in this place. The ancient versions, excepting the Persian, agree with the Vulgate, and the sense of the place seems to require it." L. "I will declare His praise."

<sup>7</sup> Whom my father worshipped. It is the same as "fathers:" the God of my fathers. *Supra* 3: 6.

3. The Lord *is* as a warrior,<sup>8</sup> Almighty<sup>9</sup> *is* His name.

4. Pharaoh's chariots and his army hath He cast<sup>10</sup> into the sea: his chosen<sup>11</sup> captains are drowned in the Red Sea.

5. The depths have covered them: they are sunk to the bottom like a stone.

6. Thy right hand, O Lord, is magnified in strength:<sup>12</sup> Thy right hand, O Lord, hath dashed in pieces the enemy.

7. And in the greatness of Thy glory Thou hast put down those who rose up against Thee: Thou hast sent forth Thy wrath, which consumed them like stubble.<sup>13</sup>

8. And with the blast of Thy anger<sup>14</sup> the waters were gathered together: the water stood upright: the depths were congealed in the midst of the sea.<sup>15</sup>

9. The enemy said: I will pursue and overtake: I will divide the spoils; my soul shall have its fill: I will draw my sword; my hand shall slay them.

10. Thy wind blew, and the sea covered them: they sank as lead in the mighty waters.

11. Who is like to Thee, among the strong,<sup>16</sup> O Lord? who is like to Thee, glorious in holiness, terrible<sup>17</sup> and praiseworthy, doing wonders?

12. Thou stretchedst forth Thy hand,<sup>18</sup> and the earth<sup>19</sup> swallowed them.

13. Thou wilt be<sup>20</sup> a leader in Thy mercy to the people whom Thou hast redeemed; and Thou wilt guide them in Thy strength to Thy holy habitation.<sup>21</sup>

14. Nations rose up,<sup>22</sup> and were angry:<sup>23</sup> sorrows<sup>24</sup> took hold on the inhabitants of Palestine.

15. Then were the princes of Edom troubled: trembling seized on the stout men of Moab: all the inhabitants of Canaan became stiff.<sup>25</sup>

<sup>8</sup> H. P. "A man of war;" powerful.

<sup>9</sup> יהוה.

<sup>10</sup> As if casting an arrow.

<sup>11</sup> Favorite—highly prized.

<sup>12</sup> By the display of power.

<sup>13</sup> The vengeance of God is like a consuming fire.

<sup>14</sup> P. "The blast of thy nostrils." This phrase is not here expressive of wrath, since the gathering of the waters was in mercy to the Israelites. The facility wherewith they were rendered stationary is signified.

<sup>15</sup> H. P. V. "Stetit unda fluens: congregatae sunt abyssi."

<sup>16</sup> H. P. "The gods"—the false divinities.

<sup>17</sup> To be feared and praised.

<sup>18</sup> H. P. "Thy right hand."

<sup>19</sup> "The watery deep." There may have been an earthquake at the same time. Ps. 76: 19.

<sup>20</sup> The preterite is put for the future.

<sup>21</sup> Thou wilt conduct them to the promised land, wherein Thy temple shall be erected.

<sup>22</sup> The text has "heard," which agrees with the context and the ancient versions. The report of the overthrow of the Egyptians spread terror among the nations of Canaan.

<sup>23</sup> They trembled.

<sup>24</sup> H. P. "Sorrow."

<sup>25</sup> Through fear. H. P. "Shall melt away."

16. Let fear and dread fall upon them, in the greatness of Thy arm: let them become motionless as a stone, until Thy people, O Lord, pass by:<sup>26</sup> until this Thy people pass by, whom Thou possessest.

17. Thou wilt bring them in, and plant them in the mountain of Thy inheritance,<sup>27</sup> in Thy most firm dwelling-place, which Thou hast made, O Lord; Thy sanctuary, O Lord, which Thy hands have established.

18. The Lord shall reign forever and ever.<sup>28</sup>

19. For<sup>29</sup> Pharaoh went in on horseback with his chariots and horsemen<sup>30</sup> into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in its midst.<sup>31</sup>

20. So Mary the prophetess,<sup>32</sup> the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances.

21. And she began the song to them, saying: Let us sing to the Lord: for He is gloriously magnified: the horse and his rider hath He thrown into the sea.

22. And Moses brought Israel from the Red Sea; and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water.

23. And they came into Mara,<sup>33</sup> and they could not drink the waters of Mara, because they were bitter: whereupon he called its name<sup>34</sup> Mara [that is, bitterness].

24. And the people murmured against Moses,<sup>35</sup> saying: What shall we drink?

25. But he cried to the Lord: and He showed him a tree,<sup>36</sup> which when he had cast into the waters, they became sweet. There He

<sup>26</sup> The progress of the people to the promised land amidst the nations of Canaan, stunned and confounded by the wonders which God wrought in their behalf, is contemplated.

<sup>27</sup> This may be understood of the mountain on which the temple was to be built.

<sup>28</sup> This is a beautiful termination of the hymn. The people being regarded as put in possession of their inheritance, and gathered together for worship on the holy mountain, the perpetual reign of God is proclaimed.

<sup>29</sup> So.

<sup>30</sup> II. P. "The horse of Pharaoh." One is put for many. *Equus* of V. is probably a mistake for *equus*, which is found in many MSS.

<sup>31</sup> The fact is reaffirmed, to preclude all idea of poetic fiction.

<sup>32</sup> She may have been styled prophetess, as one devoted to celebrate the Divine praises. Moses composed the canticle. Her name is מַרְיָם: Μαριαμ, Maria.

<sup>33</sup> The place was afterwards so called, from the bitterness of its waters.

<sup>34</sup> V. has a periphrase: "Congruum loco nomen imposuit, vocans illum."

<sup>35</sup> This readiness to murmur is a wonderful instance of perversity.

<sup>36</sup> Judith 5: 15; Eccl. 38: 5. This tree may be regarded as a figure of the cross of Christ, which sweetens the bitter waters of adversity for such as devoutly contemplate it.

appointed him<sup>37</sup> ordinances, and judgments, and there He proved<sup>38</sup> him,

26. Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before Him,<sup>39</sup> and obey His commandments, and keep all His precepts, none of the evils which I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.

27. And the children of Israel<sup>40</sup> came into Elim, where were twelve fountains of water, and seventy palm trees:<sup>41</sup> and they encamped by the waters.

## CHAPTER XVI.

THE PEOPLE MURMUR FOR WANT OF MEAT: GOD GIVETH THEM QUAILS AND MANNA.

1. AND they set forward from Elim: and all the multitude<sup>1</sup> of the children of Israel came into the desert of Sin,<sup>2</sup> which is between Elim and Sinai, on the fifteenth day of the second month, after they came out of the land of Egypt.

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

3. And the children of Israel said to them: Would to God we had died by the hand of the Lord<sup>3</sup> in the land of Egypt, when we sat over the fleshpots, and ate bread<sup>4</sup> to the full: why have ye brought us into this desert, that ye might destroy all the multitude with famine?<sup>5</sup>

4. And the Lord said to Moses: Behold, I will rain for you bread

<sup>37</sup> P. "Them." The people is generally understood to be meant, although the text is in the singular. The miraculous healing of the waters was the occasion of exciting the Israelites to the observance of the Divine mandates.

<sup>38</sup> He laid down the condition of his protection. Jer. 7: 22.

<sup>39</sup> The moral law was specially inculcated.

<sup>40</sup> Numb. 33: 9. The twelve fountains of water were images of the twelve tribes, and types of the Apostles, the sources of pure doctrine.

<sup>41</sup> The seventy palm-trees serve to remind us of the seventy elders who aided Moses in the government, and of the seventy-two disciples of Christ.

<sup>1</sup> H. P. "Congregation."

<sup>2</sup> Wisdom 11: 2. They first encamped at the seaside (Numb. 33: 10, 11); but this station is here omitted, as nothing remarkable happened there. The whole desert bore this name, which is here used of one station, as St. Jerome remarks. *Ep. ad Fabiolam de 42 mansionibus.*

<sup>3</sup> By the Divine visitation—by the scourges by which many of the Egyptians perished.

<sup>4</sup> Meat.

<sup>5</sup> Famine was feared by the poor who had no cattle, and whose other provisions already began to fail. All might dread it, especially as water and pasture were wanting for the flocks.

from heaven: let the people go forth, and gather what is sufficient for every day; that I may prove them whether they will walk in my law, or not.<sup>6</sup>

5. But the sixth day let them provide to bring in double for what they were wont to gather every day.<sup>7</sup>

6. And Moses and Aaron said to all the children of Israel: In the evening ye shall know<sup>8</sup> that the Lord hath brought you forth out of the land of Egypt:

7. And in the morning ye shall see the glory of the Lord: for He hath heard your murmuring against the Lord: but what are we, that ye murmur against us?

8. And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for He hath heard your murmurings, with which ye murmur against Him: for what are we?<sup>9</sup> your murmuring is not against us, but against the Lord.<sup>10</sup>

9. Moses also said to Aaron: Say to the whole congregation<sup>11</sup> of the children of Israel: Come before the Lord:<sup>12</sup> for He hath heard your murmuring.<sup>13</sup>

10. And when Aaron spake to all the assembly of the children of Israel, they looked towards the wilderness: and behold, the glory of the Lord<sup>14</sup> appeared in a cloud.

11. And the Lord spake to Moses, saying:

12. I have heard the murmuring of the children of Israel: say to them: In the evening ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the Lord your God.

13. So it came to pass in the evening, that quails coming up<sup>15</sup> covered the camp: and in the morning a dew lay round about the camp.

14. And when it had covered the face of the earth,<sup>16</sup> it appeared

<sup>6</sup> Whether they observe the rules prescribed for gathering it.

<sup>7</sup> This was through respect for the sabbatical observance.

<sup>8</sup> By a new miracle.

<sup>9</sup> But mere agents of God, acting in conformity with his orders.

<sup>10</sup> They, who murmur against those whom God has clothed with authority, assail rather the Divine authority itself.

<sup>11</sup> Assembly, multitude.

<sup>12</sup> To a place of public assembly.

<sup>13</sup> And is determined to silence and confound it.

<sup>14</sup> Eccl. 45: 3. A brilliant manifestation of Divine glory in the midst of a cloud.

<sup>15</sup> Numb. 11: 31. Out of the sea.

<sup>16</sup> H. P. "When the dew that lay had gone up, behold upon the face of the wilderness there lay a small round thing." V. "Pilo tusum." L. "Something fine in grains."

in the wilderness small, and as it were beaten with a pestle, like the hoar frost on the ground.<sup>17</sup>

15. And when the children of Israel saw it, they said one to another: Manhu!<sup>18</sup> [which signifieth: What is this:] for they knew not what it was.<sup>19</sup> And Moses said to them: This is the bread which the Lord hath given you to eat.

16. This is what the Lord hath commanded:<sup>20</sup> Let every one gather of it as much as is enough to eat: an omer for every man, according to the number of persons<sup>21</sup> who dwell in a tent, so shall ye take of it.

17. And the children of Israel did so: and they gathered, one more, another less.

18. And they measured by the measure of an omer:<sup>22</sup> neither had he more who had gathered more: nor did he find less who provided less:<sup>23</sup> but every one had gathered, according to what they were able to eat.

19. And Moses said to them: Let no man leave of it till the morning.<sup>24</sup>

20. And they hearkened not to him; but some of them left until the morning: and it bred worms, and spoiled:<sup>25</sup> and Moses was angry with them.

21. Now every one of them gathered in the morning,<sup>26</sup> as much as might suffice to eat: and after the sun grew hot, it melted.

22. But on the sixth day they gathered twice as much, every man two omers: and all the rulers of the multitude came, and told Moses.

23. And he said to them: This is what the Lord hath spoken. To-morrow is the rest of the Sabbath sanctified to the Lord. Whatever work is to be done, do it: and the meats which are to be dressed, dress them: and whatever shall remain, lay it up until the morning.

24. And they did so as Moses commanded: and it did not spoil, neither was any worm in it.<sup>27</sup>

<sup>17</sup> Numb. 11: 7; Ps. 77: 24; Wisdom 16: 20; John 6: 31. The appearance may have resembled the ordinary manna, which is a kind of condensed honey, although it fell miraculously at all seasons, whilst this falls usually only in July and August.

<sup>18</sup> 1 Cor. 10: 3. מַן was the Egyptian form of מִן what? V. adds: "Quod significat: quid est hoc?"

<sup>19</sup> P. "They said one to another, It is manna; for they wist not what it was." Adam Clarke observes: "This is a most unfortunate translation, because it not only gives no sense, but it contradicts itself."

<sup>20</sup> This is the Lord's command.

<sup>21</sup> Lit. "Your souls."

<sup>22</sup> An omer for each individual. It is thought to have contained about three quarts of things dry. 2 Cor. 8: 15.

<sup>23</sup> This appears to have been miraculous.

<sup>24</sup> This precept was directed to keep them in dependence on God for a new supply.

<sup>25</sup> In punishment of their disobedience.

<sup>26</sup> The sacred author of the book of Wisdom says, that this was "that it might be known to all, that we ought to rise before the sun to bless Thee and adore Thee at the dawning of the light." Ch. 16: 28.

<sup>27</sup> This was a miraculous confirmation of the observance.



25. And Moses said: Eat it to-day, because it is the Sabbath of the Lord:<sup>28</sup> to-day it shall not be found in the field.

26. Gather it six days: but on the seventh day is the Sabbath of the Lord; therefore it shall not be found.

27. And the seventh day came: and some of the people going forth to gather,<sup>29</sup> found none.

28. And the Lord said to Moses: How long will ye refuse to keep My commandments, and My law?<sup>30</sup>

29. See that the Lord hath given you the Sabbath, and<sup>31</sup> for this reason He giveth you on the sixth day a double provision: let each man stay at home, and let none go forth out of his place the seventh day.

30. And the people kept the Sabbath on the seventh day.

31. And the house of Israel called the name of it manna: and it was like coriander seed<sup>32</sup> white, and its taste like flour with honey.

32. And Moses said: This is what the Lord hath commanded: Fill an omer of it, and let it be kept unto generations to come hereafter:<sup>33</sup> that they may know the bread with which I fed you in the wilderness, when ye were brought forth out of the land of Egypt.

33. And Moses said to Aaron: Take a vessel, and put manna into it, as much as an omer can hold: and lay it up before the Lord to keep unto your generations,

34. As the Lord commanded Moses. And Aaron put it in the tabernacle<sup>34</sup> to be kept.

35. And the children of Israel ate manna forty years, till they came to a habitable land:<sup>35</sup> with this were they fed, until they reached the borders of the land of Canaan.

36. Now an omer is the tenth part of an ephah.<sup>36</sup>

<sup>28</sup> God appeared to rest, because He did not supply the manna on that day.

<sup>29</sup> Disobedience under the circumstances was bold.

<sup>30</sup> II. P. "Laws."

<sup>31</sup> The conjunction is not in the text.

<sup>32</sup> Its shape was like *gad*, which is understood to mean coriander seed, but its color was different. The former is darkish.

<sup>33</sup> As a perpetual memorial of the miracle.

<sup>34</sup> II. P. "The Testimony:" the ark was so called. It was not, however, yet erected; but a temporary fabric served its purpose.

<sup>35</sup> Neh. 9: 21; Judith 5: 15. Whilst they were journeying and unsettled. The continuance of this supply was plainly miraculous. The ordinary manna is medicinal, rather than nutritious. Moses testifies the fact of the supply having continued forty years, although the last year had not expired when he died. Some think that this observation was added after the time of Moses. Manna was not their only nourishment, since they had cattle, and purchased provisions from some of the nations through which they passed; but ordinary means were insufficient to support two millions of men journeying in a wilderness.

<sup>36</sup> It was proper to remark, for the information of posterity, what was the quantity. Kanne thinks that the omer was the name of a vessel, and that its proportion to the ephah, a well-known measure, is therefore remarked. This verse might come more suitably after v. 18.

## CHAPTER XVII.

THE PEOPLE MURMUR AGAIN FOR WANT OF DRINK: THE LORD GIVETH THEM WATER OUT OF A ROCK. MOSES LIFTING UP HIS HAND IN PRAYER, AMALEK IS OVERCOME.

1. THEN all the multitude of the children of Israel setting forward from the desert of Sin, by their journeys,<sup>1</sup> according to the word of the Lord,<sup>2</sup> encamped in Raphidim, where there was no water for the people to drink.

2. And they quarrelled with Moses, and said: Give us water, that we may drink. And Moses answered them: Why do ye quarrel with me?<sup>3</sup> Wherefore do ye tempt<sup>4</sup> the Lord?

3. So the people thirsted there for water, and murmured against Moses, saying: Why didst thou make us come forth out of Egypt, to kill us, and our children, and our beasts, with thirst?

4. And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.<sup>5</sup>

5. And the Lord said to Moses: Go before<sup>6</sup> the people, and take with thee of the ancients of Israel:<sup>7</sup> and take in thy hand the rod with which thou didst strike the river,<sup>8</sup> and go.

6. Behold, I will stand there before thee, upon the rock in Horeb: and thou shalt strike the rock, and water shall come out of it, that the people may drink.<sup>9</sup> Moses did so before the ancients of Israel:

7. And he called the name of that place Temptation,<sup>10</sup> because of the chiding of the children of Israel, and because they tempted the Lord, saying: Is the Lord amongst us, or not?

8. And Amalek came, and fought against Israel in Raphidim.<sup>11</sup>

<sup>1</sup> Stations, resting-places. Numb. 33: 12, 13, 14. Two previous stations are here omitted, not being marked by any extraordinary event.

<sup>2</sup> As Divinely directed.

<sup>3</sup> Provoke Him to inflict scourges.

<sup>4</sup> In presence of.

<sup>5</sup> The rod which already had wrought wonders. *Sup.* 14: 21; Ps. 77: 15.

<sup>6</sup> Numb. 20: 4.

<sup>7</sup> They are almost ready to stone me.

<sup>8</sup> As witnesses of the prodigy.

<sup>9</sup> 1 Cor. 10: 4. The fact that Moses procured water for the Israelites when suffering from thirst, is recorded by Tacitus, who, however, ascribes it to the fortuitous movement of a number of wild asses in the direction of a rock hid by a grove of trees. Hist. 1. 5, c. 3. This passage shows that the report of the miracle had reached the heathens, and was celebrated in tradition, although disguised. Priestley lays great stress on the holes and channels still visible in the rock, which could only have been formed by the bursting out and running of the water.

<sup>10</sup> *Masa*. II. adds *Meriba*, which signifies quarrel. The place bore both names.

<sup>11</sup> Deut. 25: 17; Judith 4: 13; Wisdom 11: 3.

9. And Moses said to Josue: Choose out men; and go out and fight against Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand.<sup>12</sup>

10. Josue did as Moses had spoken: and he fought against Amalek: but Moses and Aaron and Hur went up to the top of the hill.

11. And when Moses lifted up his hands,<sup>13</sup> Israel overcame: but if he let them down a little, Amalek overcame.

12. And the hands of Moses were heavy: so they took a stone, and put under him; and he sat on it: and Aaron and Hur stayed up his hands on both sides.<sup>14</sup> And it came to pass that his hands were not weary until sunset.

13. And Josue put Amalek and his people<sup>15</sup> to flight with the edge of the sword.

14. And the Lord said to Moses: Write this<sup>16</sup> for a memorial in a book, and repeat it in the ears of Josue: for I will destroy the memory of Amalek from under heaven.

15. And Moses built an altar, and called its name, The Lord my exaltation,<sup>17</sup> saying:

16. Because the hand of the throne<sup>18</sup> of the Lord, and the war of the Lord, shall be against Amalek from generation to generation.

## CHAPTER XVIII.

JETHRO BRINGETH TO MOSES HIS WIFE AND CHILDREN. HIS COUNSEL.

1. AND when Jethro, the priest of Midian, the kinsman<sup>1</sup> of Moses,

<sup>12</sup> As a pledge of victory, to encourage the Israelites. Some think that it served as a standard.

<sup>13</sup> H. P. "Hand." Sam., V. When he held up the wondrous rod, the Israelites proved superior in the combat. This cannot be accounted for merely by the courage which its sight inspired. God was pleased to attach this result to the act, that all might know that victory was His gift, through the agency of Moses. The rod was the type of the Cross, through which we overcome our spiritual enemies.

<sup>14</sup> It would appear, from this circumstance, that both hands were uplifted, holding the rod between them.

<sup>15</sup> This is an *hendyadis*, for the people of Amalek.

<sup>16</sup> This decree regarding the destruction of the Amalekites.

<sup>17</sup> יָדַי may be rendered: "My standard." It contains an allusion to the lifting up of the rod by Moses.

<sup>18</sup> יָד. Is so rendered by Sam. 18 MSS. have יְדֵי. Some understand it as meaning: because the hand of Amalek is against the throne of God, namely, the Israelites, in whom God is enthroned. Arnheim renders it: "The hand on the throne of Yah is (stretched out) for war with Amalek." Grotius: "The hand of the Divine power." L. "The Lord hath sworn on His throne." Le Clerc conjectures that it should be יָד, "standard," as in v. 15. None of these interpretations is satisfactory; but the erection of the altar, and the inscription, were plainly directed to proclaim solemnly the Divine decree for the destruction of Amalek.

<sup>1</sup> Father-in-law, or, according to some, brother-in-law.

had heard all the things which God had done for Moses, and for Israel, His people, and that the Lord had brought forth Israel out of Egypt:

2. He took Sephora the wife of Moses, whom he had sent back;<sup>2</sup>

3. And her two sons, of whom one was called Gersam, his father saying: I have been a stranger in a foreign country;<sup>3</sup>

4. And the other Eliezer: For the God of my father, said he, is my helper, and He hath delivered me from the sword of Pharaoh.

5. And Jethro, the kinsman of Moses, came with his sons and his wife to Moses into the desert, where he was camped by the mountain of God.<sup>4</sup>

6. And he sent word<sup>5</sup> to Moses, saying: I, Jethro, thy kinsman, came to thee, and thy wife, and thy<sup>6</sup> two sons with her.

7. And he went out to meet his kinsman, and bowed,<sup>7</sup> and kissed him: and they saluted one another with words of peace.<sup>8</sup> And when he was come into the tent,

8. Moses told his kinsman all that the Lord had done to Pharaoh and the Egyptians, in favor of Israel; and all the hardship<sup>9</sup> which had befallen them in the journey, and how the Lord had delivered them.

9. And Jethro rejoiced for all the good things which the Lord had done to Israel, because He had delivered them out of the hand of the Egyptians.<sup>10</sup>

10. And he said: Blessed is the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered His people out of the hand of Egypt.

11. Now I know, that the Lord is greater than all gods:<sup>11</sup> because they dealt proudly against them.<sup>12</sup>

<sup>2</sup> To her father, or brother, for safety and protection, finding that she was in the way of the undertakings of Moses.

<sup>3</sup> *Supra* 2: 22.

<sup>4</sup> This visit is thought by some to be here related by anticipation, as it appears to have been made after the delivery of the law, since Moses was occupied in determining the disputes of the Israelites judicially. This accords with Deut. 1: 6-15. Others think that it was made earlier, when Moses acted on the mere principles of natural right and justice.

<sup>5</sup> H. P. "He said." V. "Mandavit." This meaning is evident from the following verse.

<sup>6</sup> H. P. "Hic."

<sup>7</sup> The term implies prostration, which, in this instance, was an act of respect grounded on relationship. Moses, although a ruler, respected his relative.

<sup>8</sup> Greeting after the manner of those times: Peace be to thee. P. L. "Asked each other of *their* welfare."

<sup>9</sup> Fatigue, distress, suffering.

<sup>10</sup> This repetition is expressive of strong feeling.

<sup>11</sup> He may have been previously an idolatrous priest. It seems, however, probable that he worshipped the true God, and was strengthened in his devotion by learning His dealings towards His people.

<sup>12</sup> P. "For in the thing wherein they dealt proudly, he was above them." Aben Ezra renders it: "For He punished them because they had acted wickedly toward them." *Sup.* 1: 14; 5: 7; 10: 10; 14: 8.

12. So Jethro the kinsman of Moses offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came to eat bread<sup>13</sup> with him before God.

13. And the next day Moses sat to judge the people, who stood by Moses from morning until night.

14. And when his kinsman had seen all things which he did among the people, he said: What is it that thou doest among the people? Why sittest thou alone, and all the people wait from morning till night?

15. And Moses answered him: The people come to me to seek the judgment of God.<sup>14</sup>

16. And when any controversy falleth out among them, they come to me to judge between them, and to show the precepts of God, and His laws.<sup>15</sup>

17. But he<sup>16</sup> said: The thing thou doest is not good.

18. Thou art spent with foolish<sup>17</sup> labor, both thou, and this people that is with thee: the business is above thy strength; thou alone canst not bear it.<sup>18</sup>

19. But hear my words and counsels; and God will be with thee.<sup>19</sup> Be thou to the people in those things that pertain to God,<sup>20</sup> to bring their causes to Him.<sup>21</sup>

20. And to show the people the ceremonies and the manner of worshipping, and the way in which they ought to walk, and the work which they ought to do.<sup>22</sup>

21. And provide out of all the people, able men, such as fear God, in whom there is truth, and who hate avarice;<sup>23</sup> and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens,<sup>24</sup>

22. Who may judge the people at all times: and when any great matter shall fall out, let them refer it to thee; and let them judge

The Egyptians dealt haughtily and tyrannically with the Israelites. From the final liberation of these from their proud oppressors, Jethro infers that God is true and powerful. This may express only his previous convictions, which were confirmed.

<sup>13</sup> The flesh of the victims. Aaron and the chief Israelites partook of the sacrifice, because offered to the true God by one who exercised the priestly office among the Midianites.

<sup>14</sup> H. P. "To inquire of God"—to seek judgment in accordance with the Divine will.

<sup>15</sup> This favors the opinion that this visit was after the delivery of the law.

<sup>16</sup> H. P. "Moses's father-in-law."

<sup>17</sup> Unnecessary, imprudent.

<sup>18</sup> Deut. 1: 12 H. P. "Thou wilt surely wear away."

<sup>19</sup> God often directs His highest agents by means of others, in what regards the course which they are to pursue.

<sup>20</sup> P. "To God-ward."

<sup>21</sup> To submit their weightier controversies, or difficulties, to the Divine judgment.

<sup>22</sup> To direct and govern them in Divine things.

<sup>23</sup> Not likely to receive bribes.

<sup>24</sup> This order of proceeding was suited to their state on their journey, when they were divided into companies. Appeal may have been left to the superior judges.

the lesser matters only: that so it may be lighter for thee, the burden being shared out to others.

23. If thou do this, thou wilt fulfil the commandment of God, and wilt be able to endure:<sup>25</sup> and all this people will return to their places with peace.<sup>26</sup>

24. And when Moses heard this, he did all things which he had suggested to him.

25. And choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

26. And they judged the people at all times: and whatever was of greater difficulty they referred to him, and they judged the easier cases only.

27. And he let his kinsman depart: and he returned and went into his own country.<sup>27</sup>

## CHAPTER XIX.

THEY COME TO SINAI: THE PEOPLE ARE COMMANDED TO BE SANCTIFIED. THE LORD COMING IN THUNDER AND LIGHTNING, SPEAKETH WITH MOSES.

1. IN the third month of the departure<sup>1</sup> of Israel out of the land of Egypt, on the same<sup>2</sup> day they came into the wilderness of Sinai:

2. For departing out of Raphidim,<sup>3</sup> and coming to the desert of Sinai, they encamped in the same place, and there Israel pitched their tents over against the mountain.

3. And Moses went up to God:<sup>4</sup> and the Lord called to him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel:

<sup>25</sup> נִצַּח: "To stand." V. "Præcepta ejus poteris sustentare:" "præcepta" belongs to the previous clause. Jethro assures Moses that by adopting this plan, he will be able to continue the government of the people, which he could not possibly carry on of himself, without subordinate tribunals.

<sup>26</sup> They would retire from the judgment-seat, satisfied that their reasons had been heard and maturely weighed; which was impossible, if one judged all.

<sup>27</sup> Numb. 10: 29.

<sup>1</sup> H. P. "Of the children of Israel."

<sup>2</sup> The first day of the new moon. See also 1 Kings 20: 5: 4 Kings 4: 23.

<sup>3</sup> Numb. 33: 15.

<sup>4</sup> To the mountain whither God called him. Acts 7: 38.

4. Ye have seen what I have done to the Egyptians; how I have carried you upon the wings of eagles,<sup>5</sup> and have taken you to Myself.<sup>6</sup>

5. If therefore ye will hear My voice, and keep My covenant, ye shall be My peculiar possession above all peoples: for all the earth is Mine.<sup>7</sup>

6. And ye shall be to Me a kingdom of priests,<sup>8</sup> and a holy nation. These are the words which thou shalt speak to the children of Israel.

7. Moses came: and calling together the elders of the people, he declared all the words which the Lord commanded.

8. And all the people answered together: All that the Lord hath spoken, we will do.<sup>9</sup> And when Moses had related the words of the people to the Lord,

9. The Lord said to him: Lo, now will I come to thee in a dark cloud,<sup>10</sup> that the people may hear Me speaking to thee, and may believe thee forever. And Moses told the words of the people to the Lord.

10. And He said to him: Go to the people, and sanctify them<sup>11</sup> to-day, and to-morrow, and let them wash their garments.

11. And let them be ready against the third day: for on the third day the Lord will come down in the sight of all the people upon Mount Sinai.

12. And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed ye go not up into the mount, and that ye touch not the borders thereof: every one who toucheth the mount, shall surely die.<sup>12</sup>

13. No hands shall touch him; but he shall be stoned to death, or shall be shot through with arrows: whether it be beast, or man, he shall not live. When the trumpet soundeth long,<sup>13</sup> let them go up into the mount.

<sup>5</sup> As the eagle supports her young ones on her wings, so God supported and protected His people.

<sup>6</sup> Deut. 29: 2. I have led you forth to this place, where I manifest Myself to you.

<sup>7</sup> Ps. 23: 1. God, in taking the Israelites under His care, did not forego His universal dominion.

<sup>8</sup> As it were, a kingdom of priests, honored and beloved. 1 Peter 2: 9.

<sup>9</sup> They consented to obey God as their sovereign. Thus their government, by their own act, became a theocracy, as Josephus observes, l. 2, *contra Apion*, § 16.

<sup>10</sup> Denoting the incomprehensible nature of God.

<sup>11</sup> This generally implied abstinence from the use of marriage. *Infra* v. 15. It may include corporal ablation.

<sup>12</sup> Heb. 12: 18. This severity was to inspire reverence for the place, where God was to make known His will to Moses, whom He admitted to approach to the summit of the sacred mount. P. "It." Adam Clarke observes: "Not the mountain, but the man that had presumed to touch the mountain."

<sup>13</sup> They were to advance to the limits at a given signal. H. means a long sound. V. "Cum cœperit clangere."

14. And Moses came down from the mount to the people, and sanctified them.<sup>14</sup> And when they had washed their garments,

15. He said to them: Be ready against the third day, and come not near your wives.

16. And now the third day was come, and the morning appeared: and behold, thunders were heard, and lightnings flashed, and a very thick cloud covered the mount, and the noise of the trumpet sounded exceedingly loud: and the people who were in the camp, feared.

17. And when Moses had brought them forth to meet God<sup>15</sup> from the place of the camp, they stood at the foot of the mount.

18. And all Mount Sinai was on a smoke:<sup>16</sup> because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace: and all the mount quaked greatly.

19. And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moses spake, and God answered him.

20. And the Lord came down upon Mount Sinai, on the very top of the mount; and He called Moses unto the top thereof. And when he was gone up thither,

21. He said to him: Go down, and charge the people, lest they<sup>17</sup> pass the limits to see the Lord, and a very great multitude of them perish.

22. Let the priests<sup>18</sup> also who come to the Lord, be sanctified, lest He strike them.

23. And Moses said to the Lord: The people cannot come up to Mount Sinai: for Thou didst charge, and command, saying: Set limits about the mount, and sanctify it.

24. And the Lord said to him: Go, get thee down: and thou shalt come up, thou and Aaron with thee: but let not the priests and the people pass the limits, nor come up to the Lord, lest He kill them.

25. And Moses went down to the people, and told them all.<sup>19</sup>

<sup>14</sup> II. Put them under certain restraint. The idea that the use of marriage was inconsistent with holy functions prevailed from the beginning through the Eastern nations.

<sup>15</sup> To present them at the foot of the mountain, where God manifested His presence.

<sup>16</sup> Deut. 4: 11. The clouds, whence the thunder and lightning issued, appeared like smoke.

<sup>17</sup> יִהְיוּ: "Lest they rush to see." V. "Vellit" is pleonastic.

<sup>18</sup> The Aaronic priesthood was not yet instituted; but there were priests who exercised their office in virtue of their seniority, or by appointment of Moses.

<sup>19</sup> What God had charged him to tell them, namely, not to pass the limits.



## CHAPTER XX.

## THE TEN COMMANDMENTS.

1. AND the Lord spake<sup>1</sup> all these words :
2. I am the Lord thy God,<sup>2</sup> who have brought thee out of the land of Egypt, out of the house of bondage.<sup>3</sup>
3. Thou shalt not have strange gods before Me.<sup>4</sup>
4. Thou shalt not make to thyself a graven thing, nor the likeness of anything in heaven above, or in the earth beneath, or of those things which are in the waters under the earth.<sup>5</sup>
5. Thou shalt not adore them, or serve *them* :<sup>6</sup> I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of those who hate Me :<sup>7</sup>
6. And showing mercy unto thousands<sup>8</sup> to those who love Me, and keep My commandments.
7. Thou shalt not take the name of the Lord thy God in vain :<sup>9</sup> for the Lord will not hold him guiltless<sup>10</sup> who taketh the name of the Lord his God<sup>11</sup> in vain.

<sup>1</sup> The commandments were uttered in distinct tones, and inscribed on tables of stone.

<sup>2</sup> This implies the duties of worship and obedience.

<sup>3</sup> Deut. 5 : 6 ; Ps. 80 : 11. Their recent liberation from bondage was a motive for demanding their obedience, which, however, was due independently of any special favor.

<sup>4</sup> The prohibition of the worship of false gods is prominent. The propensity of men to such worship arises from the general conviction, that there is a God, whom our sensuality leads us to seek in material objects. What follows is the development of this prohibition, which specially regards graven things, such as statues, or wrought figures, and idols, representing creatures of various kinds as gods. St. Augustine so considers it. Origen treats it as a distinct commandment. The Jews take the prefatory sentence as the first commandment, and unite the prohibition of strange gods and graven things, with images, as the second.

<sup>5</sup> Lev. 26 : 1 ; Deut. 4 : 15 ; 5 : 18 ; Jos. 24 : 14 ; Ps. 96 : 7. The prohibition is qualified and determined by what precedes. It is forbidden to make them as gods. The mere making of the likeness of any creature is not unlawful. It is only sinful to honor it as Divine. Gerlach.

<sup>6</sup> The adoration of images, or false gods of any kind, is forbidden. The term implies the prostration of the body ; but the worship essentially consists in the homage of the mind, which is expressed by the prostration.

<sup>7</sup> God often visits the descendants of sinners with chastisements, which, if rightly accepted, may become occasions of merit.

<sup>8</sup> The greatness of Divine mercy is thus expressed.

<sup>9</sup> Falsely. Perjury seems to be the direct object of the prohibition. Lev. 19 : 12 ; Deut. 5 : 11 ; Matt. 5 : 33.

<sup>10</sup> Will not let him pass unpunished. It is a *litotes*, or mild expression, denoting the certainty of Divine vengeance.

<sup>11</sup> H. P. "His name."

8. Remember<sup>12</sup> that thou keep holy the Sabbath day.

9. Six days shalt thou labor, and shalt do all thy works.<sup>13</sup>

10. But the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger who is within thy gates.<sup>14</sup>

11. For in six days the Lord made heaven and earth, and the sea, and all things which are in them, and He rested on the seventh day: therefore the Lord blessed the Sabbath day, and sanctified it.

12. Honor<sup>15</sup> thy father and thy mother, that thy days may be long<sup>16</sup> in the land which the Lord thy God giveth thee,

13. Thou shalt not kill.<sup>17</sup>

14. Thou shalt not commit adultery.<sup>18</sup>

15. Thou shalt not steal.

16. Thou shalt not bear false witness<sup>19</sup> against thy neighbor.

17. Thou shalt not covet thy neighbor's house:<sup>20</sup> neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

18. And all the people saw<sup>21</sup> the voices, and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear,<sup>22</sup> they stood afar off,

19. Saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die.<sup>23</sup>

20. And Moses said to the people: Fear not; for God is come

<sup>12</sup> *Infra* 31:13; Deut. 5:14; Ezek. 20:12. This may indicate that the observance was already known. It was probably a primitive tradition in honor of the creation (*infra* v. 11), but neglected in Egypt, through the violence of the oppressors. H. P. "Remember the Sabbath day, to keep it holy."

<sup>13</sup> H. P. "Work."

<sup>14</sup> The proselyte. It is not probable that the mere stranger was held bound by it.

<sup>15</sup> Deut. 5:16; Matt. 15:4; Mark 7:10. Honor implies affectionate obedience and support. 1 Tim. 5:3-17; Eccl. 3:9. "Honor thy father in word and deed, and all patience."

<sup>16</sup> "This is the first commandment with a promise." Eph. 6:2. Long life was the ordinary reward of obedient children under the old dispensation. God, however, often granted a speedy death, as a greater boon. Wisdom 4:11.

<sup>17</sup> This prohibition is directed to restrain individuals from wanton acts of violence. Matt. 5:21, 27. It does not regard the just exercise of public authority, or necessary self-defence.

<sup>18</sup> The prohibition includes every offence against purity, as is gathered from various other passages.

<sup>19</sup> Before tribunals. Crimes against society are specially forbidden: but all falsehood, particularly that which is prejudicial to our neighbor, is sinful.

<sup>20</sup> Rom. 7:7; 13:9. The wife is first mentioned in Deut. 5:21, as also in *Vat.* in this place. The prohibition to desire the neighbor's wife corresponds with the prohibition to commit adultery: the prohibition to desire his house, or servant, or cattle, corresponds with the other commandment, not to steal. St. Augustin distinguishes the commandments in like manner.

<sup>21</sup> This verb has reference to the flames and smoking mount, but is used by *catathesis*, in regard to the thunders, which are considered voices of God.

<sup>22</sup> H. P. "They removed." Terror is not here expressed.

<sup>23</sup> Deut. 12:16. The vision of the Deity was thought to endanger life.

to prove you, and that the dread of Him may be in you, and that ye sin not.

21. And the people stood afar off. But Moses went to the dark cloud in which God was.<sup>24</sup>

22. And the Lord said to Moses: Thus shalt thou say to the children of Israel: Ye have seen that I have spoken to you from heaven.

23. Ye shall not make gods of silver, nor shall ye make to yourselves gods of gold.

24. An altar of earth ye shall make to Me,<sup>25</sup> and ye shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of My name shall be:<sup>26</sup> I will come to thee, and I will bless thee.

25. And if thou make an altar of stone to Me, thou shalt not build it of hewn stones: for if thou lift up a tool upon it, it shall be defiled.<sup>27</sup>

26. Thou shalt not go by steps unto my altar, lest thy nakedness be exposed.

## CHAPTER XXI.

### LAWS RELATING TO JUSTICE:

1. THESE are the judgments which thou shalt set before them.
2. If thou buy a Hebrew servant, six years shall he serve thee: in the seventh he shall go out free, for nothing.<sup>1</sup>
3. With what raiment<sup>2</sup> he came in, with the like let him go out: if with a wife, his wife also shall go out with him.
4. But if his master gave him a wife, and she hath borne sons and

<sup>24</sup> Heb. 12 : 18. Wherein He gave sensible signs of His presence.

<sup>25</sup> *Infra* 27 : 8; 38 : 7.

<sup>26</sup> Where I shall be worshipped—where My favors shall be celebrated.

<sup>27</sup> Deut. 27 : 5; Jos. 8 : 31. The reason of this prohibition is not clear.

<sup>1</sup> Bondage terminated in the year of Jubilee, however short the previous time of service might have been. Some think that the same took place in the sabbatical year, but it seems more probable that it was confined to the former. Deut. 15 : 12; Jer. 34 : 14.

<sup>2</sup> Moderns take the term to mean *body*, and to imply that if he entered single, he should not at his departure take with him his wife, whom he married during his bondage. He could not claim her freedom. St. Jerome appears to use the phrase proverbially, to signify that as he came in he should go forth.

daughters, the woman and her children shall be her master's: but he himself shall go out with his raiment.<sup>3</sup>

5. And if the servant shall say: I love my master and my wife and children, I will not go out free:

6. His master shall bring him before God,<sup>4</sup> and set him to the door and the posts; and he shall bore his ear through with an awl:<sup>5</sup> and he shall be his servant forever.

7. If any man sell his daughter to be a servant, she shall not go out as bond-women<sup>6</sup> are wont to go out.

8. If she displease the eyes of her master to whom she was delivered,<sup>7</sup> he shall let her go: but he shall have no power to sell her to a foreign nation, if he despise her.

9. But if he have betrothed her to his son, he shall deal with her after the manner of daughters.

10. And if he take another wife for him,<sup>8</sup> he shall provide her a marriage<sup>9</sup> and raiment: and her marriage rights he shall not refuse.<sup>10</sup>

11. If he do not these three things, she shall go out free without money.

12. He who striketh a man so<sup>11</sup> as to kill him, shall surely be put to death.

13. But he who did not lie in wait for him, but God delivered him into his hands,<sup>12</sup> I will appoint thee a place to which he must flee.<sup>13</sup>

14. If a man kill his neighbor on set purpose,<sup>14</sup> and by lying in wait for him, thou shalt take him away from My altar,<sup>15</sup> that he may die.

<sup>3</sup> Single.

<sup>4</sup> ΕΛΟΗΙΜ is thought by some to be here employed in its strictest sense for God, and to mark the tribunal in which He presided in the person of the judges, or constituted authorities. Vat. *πρὸς τὸ κριτήριον τοῦ Θεοῦ*. De Wette, Simonis, R., so understand it. P. "The judges." *Infra* 22: 8; Deut. 19: 27.

<sup>5</sup> This ceremony was a mark of servitude in various nations.

<sup>6</sup> II. P. "Men-servants." Females are put on the same footing as men in Deut. 15: 12. V. distinguishes a female slave, made such by the act of her father, from others born in bondage. She was not to be hired out.

<sup>7</sup> Espoused, or married. II. *נָשָׂא*. Some MSS. have *יָלַד*. The case is of a female whom her master took as a secondary wife, and whom he afterwards felt unwilling to retain. He was forbidden to sell her to a foreign people, and required rather to send her away free. Grotius understands that it was forbidden to sell her to any one not of the family of her first purchaser.

<sup>8</sup> For himself.

<sup>9</sup> He was required to provide a husband for her in case he were unwilling to retain her.

<sup>10</sup> II. *נִתְּנָהּ*. "Pretium pudicitie." He was bound to treat her as a wife. The failure to do so entitled her to her freedom.

<sup>11</sup> V. "Volens." The intent to kill is not expressed in II. Actual death, caused by a premeditated blow, of a decidedly dangerous character, was sufficient. Lev. 24: 17.

<sup>12</sup> If the occurrence was fortuitous.

<sup>13</sup> Cities of refuge, where fugitives were protected. Deut. 19: 2; Numb. 25: 6.

<sup>14</sup> Haughtily and craftily.

<sup>15</sup> The wilful murderer was denied the benefit of asylum.

15. He who striketh<sup>16</sup> his father or mother, shall be put to death.

16. He who stealeth a man, and selleth him,<sup>17</sup> on conviction shall surely be put to death.

17. He who curseth<sup>18</sup> his father, or mother, shall surely be put to death.

18. If men quarrel, and one strike his neighbor with a stone, or with his fist,<sup>19</sup> and he die not, but keep his bed :

19. If he rise again and walk abroad upon his staff, he who struck him shall be quit, yet so that he make restitution for his work, and for his expenses on the physicians.<sup>20</sup>

20. He who striketh his bond-man or bond-woman with a rod, if they die under his hands, shall be guilty of a crime.<sup>21</sup>

21. But if the party remain alive a day or two, he shall not be subject to punishment, because it is his money.<sup>22</sup>

22. If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself, he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award.<sup>23</sup>

23. But if her death ensue thereupon, he shall render life for life,

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

25. Burning for burning,<sup>24</sup> wound for wound, stripe for stripe.<sup>25</sup>

26. If any man strike the eye of his man-servant or maid-servant, and leave them but one eye, he shall let them go free, for the eye which he put out.

27. Also if he strike out a tooth of his man-servant, or maid-servant, he shall in like manner make them free.<sup>26</sup>

28. If an ox gore a man or a woman, and they die, he shall be

<sup>16</sup> Violence offered to parents, although not resulting in their death, was a capital crime. Parricide was scarcely contemplated.

<sup>17</sup> To sell a free man was to deprive him of his most precious right. P. "Or if he be found in his hand" II. "And." L. thinks that the fact of his having had possession of the man should be proved in order to conviction, the man being no longer within the reach of the claimant.

<sup>18</sup> Outrageous language to parents, implying the violation of all filial duties, was punishable with death. Lev. 20 : 9; Prov. 20 : 20; Matt. 15 : 4; Mark 7 : 10.

<sup>19</sup> Some render it "club"

<sup>20</sup> The expenses incurred in consequence of the wound were to be paid.

<sup>21</sup> H. P. "Shall surely be punished." L. "It shall be surely avenged." In order to restrain masters, the law declared it a crime to cause the death of a slave under the actual infliction of punishment. The penalty not being expressed, was probably at the discretion of the judge.

<sup>22</sup> The slave was considered the property of his master, who was punished by the loss of his services.

<sup>23</sup> The damages caused should be repaired.

<sup>24</sup> Brand for brand. Lev. 24 : 20; Deut. 19 : 21; Matt. 5 : 38.

<sup>25</sup> This appears to have been a proverbial expression for the exercise of justice. The usage was not to inflict punishments of the same nature as the injuries committed, but proportionate to them. Murder, however, admitted of no ransom. Numb. 35 : 31.

<sup>26</sup> These laws were well calculated to restrain the masters from acts of violence.

surely stoned:<sup>27</sup> and his flesh shall not be eaten, but the owner of the ox shall be quit.

29. But if the ox was wont to push with his horn yesterday and the day before,<sup>28</sup> and they warned his owner, and he did not shut him up, and he shall kill a man or a woman, then the ox shall be stoned, and his owner also shall be put to death.<sup>29</sup>

30. And if they set a price on him, he shall give for his life whatever is laid on him.<sup>30</sup>

31. If he have gored a son, or a daughter,<sup>31</sup> he shall fall under the like sentence.

32. If he gore a<sup>32</sup> bond-man or bond-woman, he<sup>33</sup> shall give thirty shekels of silver to their master, and the ox shall be stoned.

33. If a man open a pit, or dig one, and cover it not, and an ox or an ass fall into it,

34. The owner of the pit shall pay the price of the beasts: and that which is dead shall be his own.

35. If one man's ox gore the ox of another, and he die, they shall sell the live ox, and divide the price, and the carcass of that which died they shall divide between them:

36. But if his owner knew that his ox was wont to push yesterday and the day before,<sup>34</sup> and did not keep him in, he shall pay ox for ox, and shall take the whole carcass.<sup>35</sup>

<sup>27</sup> The stoning of the ox, though incapable of moral guilt, was a fit indication of the evil of shedding human blood.

<sup>28</sup> Previously.

<sup>29</sup> This supposed a wanton disregard of human life. It was not, however, an absolute law.

<sup>30</sup> A fine might avert the capital punishment.

<sup>31</sup> A boy or a girl—persons of tender age.

<sup>32</sup> Fatally.

<sup>33</sup> The owner. The value of the shekel is disputed. Gerlach states that, according to the lowest computation it was about five pence, at its highest one shilling and ten pence. Yet some put it at two shillings and four pence; some at two shillings and six pence; and some, as Adam Clarke, after Prideaux, at three shillings.

<sup>34</sup> P. "In time past."

<sup>35</sup> These laws were directed to regulate claims arising from accidents, and to secure proper care of animals, that they might do no hurt. Ed. adds the first verse of next chapter. P. V.

## CHAPTER XXII.

THE PUNISHMENT OF THEFT, AND OTHER TRESPASSES. THE LAW OF LENDING WITHOUT USURY, OF TAKING PLEDGES, OF REVERENCE TO SUPERIORS, AND OF PAYING TITHES.

1. IF a man steal an ox or a sheep, and kill or sell<sup>1</sup> it, he shall restore five oxen for one ox, and four sheep for one sheep.<sup>2</sup>

2. If a thief be found breaking open a house<sup>3</sup> [or undermining it], and be wounded so as to die, he who slew him shall not be guilty of blood.<sup>4</sup>

3. But if this happened when the sun was risen, blood shall be shed for him. If he have not wherewith to make restitution for the theft, he shall be sold.<sup>5</sup>

4. If that which he stole be found with him alive, either ox, or ass, or sheep, he shall restore double.<sup>6</sup>

5. If any man commit a trespass on a field or a vineyard, by putting in his beast to feed<sup>7</sup> upon other men's lands, he shall restore the best of whatever he hath in his own field, or in his vineyard [according to the estimation of the damage].<sup>8</sup>

6. If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he who kindled the fire<sup>9</sup> shall make good the loss.

7. If a man deliver to his friend money, or any vessel to keep, and they be stolen away from him who received them, if the thief be found, he shall restore double :

8. If the thief be not known, the master of the house shall be brought before God,<sup>10</sup> and shall swear that he did not lay his hand upon his neighbor's goods,

<sup>1</sup> P. omits "sell." H. V.

<sup>2</sup> 2 Kings 12 : 6. H. uses שׁוֹר and בָּקָר. The former term means a bull; the latter a bull or a cow. In like manner שֶׁה and צֶמֶן are employed: the former denotes a sheep, the latter sheep or kids.

<sup>3</sup> V. adds: "Sive suffodiens:" which is by way of explanation. Burglars, *directarii*, are meant.

<sup>4</sup> H. P. "No blood shall be shed for him." V. gives a periphrase. It was deemed a necessary act of self defence, since the night-burglar was presumed to design to commit murder. The presumption was that the day burglar did not design murder. The mildness of this enactment, which is directed to prevent the unnecessary death even of robbers, is extraordinary.

<sup>5</sup> This clause is connected with the first verse. The penalty did not bind the thief, if he spontaneously restored.

<sup>6</sup> The penalty was greater, when by killing or selling it he sought to avoid discovery.

<sup>7</sup> This is the damage spoken of.

<sup>8</sup> R. V. "Pro damni æstimatione." It is not expressed in H.

<sup>9</sup> Maliciously, or incautiously.

<sup>10</sup> *Supra* 21 : 6.

9. To do any fraud, either in ox, or in ass, or sheep, or raiment, or any matter of loss,<sup>11</sup> the cause of both parties shall come before God:<sup>12</sup> and if He give judgment, he shall restore double to his neighbor.

10. If a man deliver to his neighbor's custody ass, ox, sheep, or any beast, and it die, or be hurt, or be taken by enemies, and no man saw it:

11. An oath<sup>13</sup> shall be between them,<sup>14</sup> that he<sup>15</sup> did not put forth his hand to his neighbor's goods: and the owner shall accept of the oath, and he shall not be compelled to make restitution.

12. But if it were taken away by stealth, he shall make the loss good to the owner.<sup>16</sup>

13. If it were eaten by a beast, let him bring to him that which was slain,<sup>17</sup> and he shall not make restitution.

14. If a man borrow of his neighbor any of these things, and it be hurt or die, the owner not being present, he shall be obliged to make restitution.

15. But if the owner be present, he shall not make restitution,<sup>18</sup> especially if it were hired, and came for its hire.<sup>19</sup>

16. If a man seduce a virgin not yet espoused, and lie with her, he shall endow her,<sup>20</sup> and have her to wife.

17. If the maid's father will not give her to him, he shall give money, according to the dowry which virgins are wont to receive.<sup>21</sup>

18. Wizards<sup>22</sup> thou shalt not suffer to live.<sup>23</sup>

19. Whosoever lieth with a beast, shall surely be put to death.<sup>24</sup>

20. He who sacrificeth to gods, save only to the Lord, shall be put to death.<sup>25</sup>

21. A stranger thou shalt not molest or afflict: for yourselves also were strangers in the land of Egypt.<sup>26</sup>

<sup>11</sup> P. "Any manner of lost thing."

<sup>12</sup> *Supra* 21 : 4.

<sup>13</sup> H. P. "Of the Lord."

<sup>14</sup> Against him who received the deposit, declaring him guilty of want of care.

<sup>15</sup> The depositary.

<sup>16</sup> Because negligence is presumed. Gen. 31 : 39.

<sup>17</sup> The remains.

<sup>18</sup> The presence of the owner was a guarantee that no care was omitted to preserve the thing borrowed.

<sup>19</sup> The compensation given for its use was a further reason, why he who hired it should not be accountable for accidents. V. "Pro mercede operis sui." H. has but one term.

<sup>20</sup> Give her a sum of money by way of dowry. It was the custom among the Eastern nations for the man to give the woman whom he took for wife, a certain sum of money.

<sup>21</sup> Fifty shekels. Deut. 22 : 28.

<sup>22</sup> H. P. "A witch." Those who practised witchcraft were generally females.

<sup>23</sup> Their impostures, connected with witchcraft, were forbidden under penalty of death.

<sup>24</sup> This unnatural crime was justly declared capital. Lev. 18 : 22.

<sup>25</sup> Lev. 19 : 4. H. means devoted to destruction as an anathematized thing. Here it implies death.

<sup>26</sup> This was a powerful motive for treating strangers kindly. Lev. 19 : 34; Deut. 10 : 19.



22. A widow or an orphan<sup>27</sup> ye shall not hurt.
23. If ye hurt them, they will cry out to Me, and I will hear their cry :
24. And My wrath shall be enkindled ; and I will strike you with the sword, and your wives shall be widows, and your children fatherless.
25. If thou lend money to My people, to the poor man who dwelleth with thee, thou shalt not be hard upon him as an usurer, nor oppress him with usury.<sup>28</sup>
26. If thou take of thy neighbor a garment<sup>29</sup> in pledge, thou shalt give it him again before sunset.
27. For that same is the only thing with which he is covered, the clothing of his body, neither hath he any other to sleep in : if he cry to Me, I will hear him, because I am compassionate.
28. Thou shalt not speak ill of the gods :<sup>30</sup> and the prince of thy people thou shalt not curse.
29. Thy tithes<sup>31</sup> and thy first-fruits<sup>32</sup> thou shalt not delay to pay, the first-born of thy sons thou shalt give to Me.<sup>33</sup>
30. So shalt thou do with thy oxen also and sheep : seven days let it be with its dam, the eighth day thou shalt give it to Me.<sup>34</sup>
31. Holy men ye shall be to Me :<sup>35</sup> the flesh which beasts have tasted of before ye shall not eat, but ye shall cast it to the dogs.

## CHAPTER XXIII.

LAWS FOR JUDGES : THE REST OF THE SEVENTH YEAR AND DAY : THREE PRINCIPAL FEASTS TO BE SOLEMNIZED EVERY YEAR : THE PROMISE OF AN ANGEL TO CONDUCT AND PROTECT THEM : IDOLS ARE TO BE DESTROYED.

1. THOU shalt not receive a false report :<sup>1</sup> neither shalt thou join thy<sup>2</sup> hand with the wicked to bear false witness.

<sup>27</sup> Zach. 7 : 10. These needed special protection.

<sup>28</sup> Usury is here forbidden. The poor are mentioned, because they are ordinarily those who borrow ; but all Israelites are embraced by the law.

<sup>29</sup> Dent. 24 : 13. A cloak which the poor used also as a covering by night.

<sup>30</sup> Acts 23 : 5 ; *supra* v. 6 : 8, 9. The parallel seems to point to the ruler of the people as here meant. It may be understood of God as represented in him.

<sup>31</sup> H. P. "The first of thy ripe fruits."

<sup>32</sup> H. P. "Of thy liquors."

<sup>33</sup> *Supra* 13 : 2, 12 ; *infra* 34 : 19 ; Ezek. 44 : 30. Devoting them, and making an offering in their stead.

<sup>34</sup> In sacrifice.

<sup>35</sup> The Israelites should be holy to the Lord, and avoid the use of all things that were defiled, such as flesh partly eaten by animals. Lev. 22 : 8. This prohibition was directed partly to avoid the eating of blood, and partly to guard against disease from unwholesome food.

<sup>1</sup> L. "Judicial inquiry should not proceed on false rumors." P. "Thou shalt not raise a false report."

<sup>2</sup> H. P. "We should not unite with a wicked man in false testimony, in support of his slanders." V. "Pro impio : " this may be understood of acting under his influence.

2. Thou shalt not follow a multitude to do evil:<sup>3</sup> neither shalt thou yield in judgment to the opinion of many, to stray from the truth.

3. A poor man thou shalt not favor in judgment.<sup>4</sup>

4. If thou meet thy enemy's ox or ass going astray, bring it back to him.<sup>5</sup>

5. If thou see the ass of him who hateth thee lying under his burden, thou shalt not pass by, but thou shalt help to lift him up.<sup>6</sup>

6. Thou shalt not depart from justice in the poor man's cause.

7. Thou shalt shun lying:<sup>7</sup> the innocent and just<sup>8</sup> man thou shalt not put to death: because I abhor the wicked.<sup>9</sup>

8. Thou shalt not take bribes,<sup>10</sup> which even blind the wise, and pervert the words of the just.

9. A stranger thou shalt not molest, for ye know the hearts<sup>11</sup> of strangers: for ye also were strangers in the land of Egypt.<sup>12</sup>

10. Six years thou shalt sow thy ground, and shalt gather the corn thereof.

11. But the seventh year thou shalt let it alone,<sup>13</sup> and suffer it to rest, that the poor of thy people may eat, and whatever shall be left, let the beasts of the field eat it: so shalt thou do with thy vineyard and thy olive-yard.

12. Six days thou shalt work: the seventh day thou shalt cease, that thy ox and thy ass may rest: and the son of thy handmaid and the stranger may be refreshed.

13. Keep all things which I have said to you.<sup>14</sup> And by the name of strange gods ye shall not swear,<sup>15</sup> neither shall it be heard out of your mouth.

14. Three times ye shall celebrate feasts to Me every year.

15. The feast of unleavened bread<sup>16</sup> thou shalt keep. Seven days

<sup>3</sup> This is a warning to judges, not to follow popular views to the prejudice of justice. Truth and the merits of the case should alone be had in view. The latter member of the sentence explains the former.

<sup>4</sup> The poor man must not be favored against right and justice. *Infra* v. 6.

<sup>5</sup> Deut. 22 : 1.

<sup>6</sup> This is the meaning as appears from the context, although it is difficult to elicit it. P. "And wouldst forbear to help him." *וַיִּשָּׂא* seems here to mean the loosing of the gear of the ass, that it may rise from beneath the burden. See Zach. 11 : 17; Job 10 : 1. Asses and oxen were the chief beasts of burden in those countries.

<sup>7</sup> Dan. 13 : 53. Avoid being deceived by false testimony in judgment, lest you condemn them unjustly. P. "Keep thee far from a false matter."

<sup>8</sup> The two terms are equivalent.

<sup>10</sup> Deut. 16 : 19; Eccl. 20 : 31.

<sup>12</sup> Gen. 46 : 6.

<sup>11</sup> H. P. "In all things that I have said unto you be circumspect."

<sup>15</sup> P. "Make no mention." They were forbidden even to mention their names, which, however, had reference to oaths, or acts of worship.

<sup>16</sup> *Supra* 13 : 3; *infra* 34 : 22.

<sup>9</sup> The unjust judge.

<sup>11</sup> The feelings.

<sup>13</sup> Lev. 25 : 4.

shalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Egypt: thou shalt not appear empty before Me.<sup>17</sup>

16. And the feast of the harvest of the first-fruits of thy work, whatever thou hast sown in the field:<sup>18</sup> the feast also in the end of the year, when thou hast gathered in all thy corn out of the field.<sup>19</sup>

17. Thrice a year<sup>20</sup> shall all thy males appear before the Lord thy God.

18. Thou shalt not sacrifice upon leaven the blood of My victim, neither shall the fat of My solemnity remain until the morning.

19. The first-fruits of the corn of thy ground thou shalt carry to the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.<sup>21</sup>

20. Behold, I send My angel before thee, to keep thee in thy journey, and bring thee into the place which I have prepared.

21. Take notice of him,<sup>22</sup> and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and My name is in him.<sup>23</sup>

22. But if thou hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict those who afflict thee.

23. And My angel shall go before thee, and shall bring thee in unto the Amorite, and the Hethite, and the Pherezite, and the Canaanite, and the Hevite, and the Jebusite, whom I will destroy.

24. Thou shalt not adore their gods, nor serve them: thou shalt not do their works, but thou shalt destroy them and break their statues.

25. And ye shall serve the Lord your God, that I may bless thy bread and water, and may take away sickness from the midst of thee.

26. Not one fruitless or barren shall be in thy land: I will fill the number of thy days.

27. I will send My fear before thee, and will destroy all the people

<sup>17</sup> They were to present offerings, as subjects in the East were wont to do, whenever they came into the presence of the sovereign. Deut. 16 : 16; Eccli. 35 : 6.

<sup>18</sup> At Pentecost, seven weeks after the Passover.

<sup>19</sup> The feast of the tabernacles, which began on the fourteenth day of the seventh month. Lev. 24 : 34.

<sup>20</sup> *Infra* 31 : 23; Deut. 16 : 16.

<sup>21</sup> This is thought to have reference to a superstitious practice of some of the surrounding nations, especially of the Zabians. See *Spencer de legibus Moſis rit.* p. 1, l. 2, c. 8, s. 2.

<sup>22</sup> God avails Himself of these spirits as His agents and messengers. The personality of angels is clearly evinced from these passages. H. P. L. "Beware of him." It is a caution not to neglect his admonitions.

<sup>23</sup> The Divine authority was represented by the angel who guided the Israelites. To slight him was to provoke Divine vengeance.

to whom thou shalt come: and will turn the backs of all thy enemies before thee:

28. Sending out hornets before,<sup>24</sup> which shall drive away the Hivites, and the Canaanites, and the Hethites, before thee.

29. I will not cast them out from thy face in one year: lest the land be brought into a wilderness, and the beasts multiply against thee.

30. By little and little I will drive them out from before thee, till thou be increased and possess the land.<sup>25</sup>

31. And I will set thy bounds from the Red Sea to the sea of the Philistines,<sup>26</sup> and from the desert to the river.<sup>27</sup> I will deliver the inhabitants of the land into your hands, and drive<sup>28</sup> them out from before you.

32. Thou shalt not enter into league with them, or with their gods.<sup>29</sup>

33. Let them not dwell in thy land, lest perhaps they make thee sin against me, if thou serve<sup>30</sup> their gods: which surely will be a snare<sup>31</sup> to thee.

## CHAPTER XXIV.

MOSES WRITETH HIS LAW; AND AFTER OFFERING SACRIFICES, SPRINKLETH THE BLOOD OF THE TESTAMENT UPON THE PEOPLE; THEN GOETH UP THE MOUNTAIN, WHICH GOD COVERETH WITH A FIERY CLOUD.

1. AND He said to Moses: Come up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy of the ancients of Israel: and ye shall adore afar off.<sup>1</sup>

2. And Moses alone shall come up to the LORD, but they shall not come nigh:<sup>2</sup> neither shall the people come up with him.

<sup>24</sup> This was literally fulfilled. Josue 24: 12.

<sup>25</sup> The action of Divine Providence in the gradual overthrow of these nations is here strikingly described. The Wiseman says: "Executing Thy judgments by degrees, Thou gavest them place of repentance." Wisdom 12: 10.

<sup>26</sup> The Mediterranean.

<sup>27</sup> The Euphrates.

<sup>28</sup> H. P. "Thou wilt drive them out." Sam., V.

<sup>29</sup> They were to have no share in any idolatrous ceremony. *Infra* 34: 15; Deut. 7: 2.

<sup>30</sup> By serving.

<sup>31</sup> A cause of ruin. See Numb. 25: 1, 2; Judges 2: 2.

<sup>1</sup> At a distance from the summit they were to prostrate themselves in adoration.

<sup>2</sup> To the place where God specially manifested Himself.

3. So Moses came and told the people all the words and judgments of the Lord:<sup>3</sup> and all the people answered with one voice: All the words of the Lord, which He hath spoken, will we do.

4. And Moses wrote all the words of the Lord: and rising in the morning, he built an altar at the foot of the mount, and twelve pillars,<sup>4</sup> according to the twelve tribes of Israel.

5. And he sent young men<sup>5</sup> of the children of Israel, and they offered holocausts, and sacrificed peace-offerings<sup>6</sup> of bullocks to the Lord.

6. Then Moses took half of the blood, and put it into bowls: and the rest he poured upon the altar.

7. And taking the book of the covenant,<sup>7</sup> he read it in the hearing of the people: and they said: All that the Lord hath spoken we will do, and we will be obedient.<sup>8</sup>

8. And he took the blood, and sprinkled it upon the people,<sup>9</sup> and he said: This is the blood of the covenant<sup>10</sup> which the Lord hath made with you concerning all these words.

9. Then went up Moses and Aaron, Nadab and Abiu, and seventy<sup>11</sup> of the ancients of Israel:

10. And they saw the God of Israel:<sup>12</sup> and under His feet as it were a work of sapphire stone,<sup>13</sup> and as the heaven when clear.

11. Neither did He lay His hands upon the nobles<sup>14</sup> of the children of Israel: and they saw God, and they did eat and drink.<sup>15</sup>

12. And the Lord said to Moses: Come up to Me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written; that thou mayst teach them.

<sup>3</sup> All the laws already communicated to him.

<sup>4</sup> Stone memorials.

<sup>5</sup> The priestly functions were not as yet confined to a special class of men. By order of Moses, young men, whom he chose, performed them.

<sup>6</sup> Peace-offerings were in thanksgiving for benefits received, or to obtain favors.

<sup>7</sup> Containing the Divine laws here recorded, which the people covenanted to observe.

<sup>8</sup> Although God could bind them to obedience by the simple declaration of His will, He chose to obtain a formal engagement on their part.

<sup>9</sup> This aspersion intimated that transgressors subjected themselves to Divine vengeance.

<sup>10</sup> Heb. 9: 23. It was the type of a better covenant and victim.

<sup>11</sup> The council of seventy had not yet been formed; but Moses chose that number of men to be witnesses of the Divine manifestation.

<sup>12</sup> By some angelic representation.

<sup>13</sup> Such was the appearance of the place on which the feet of the representative of the Deity rested. As no figure was presented to view, the lower part of the vision is understood by the feet.

<sup>14</sup> P. מַלְאָכִים *subtractos*. It is, however, taken here for "nobles," from an Arabic term. Vat. ἐπιλέκτων. V. "Eos qui procul recesserant." They had gone far from the people, and drawn nigh to the place of Divine manifestation.

<sup>15</sup> They had brought with them food, probably the meat of victims. Moses was miraculously sustained.

13. Moses rose up, and his minister<sup>16</sup> Josue: and Moses going up into the mount of God,

14. Said to the ancients: Wait ye here till we return to you. Ye have Aaron and Hur with you: if any question arise, refer it to them.

15. And when Moses was gone up, a cloud covered the mount.

16. And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day He called him out of the midst of the cloud.

17. And the sight of the glory of the Lord was like a burning fire<sup>17</sup> upon the top of the mount, in the eyes of the children of Israel.

18. And Moses entering into the midst of the cloud, went up into the mountain: and he was there forty days and forty nights.<sup>18</sup>

## CHAPTER XXV.

OFFERINGS PRESCRIBED FOR MAKING THE TABERNACLE, THE ARK, THE CANDLESTICK, ETC.

1. AND the Lord spake to Moses, saying:

2. Speak to the children of Israel, that they bring Me an offering:<sup>1</sup> of every man who offereth of his own accord, ye shall take them.<sup>2</sup>

3. And these are the things which ye must take: gold, and silver, and brass,<sup>3</sup>

4. Violet and purple, and scarlet twice dyed, and fine linen,<sup>4</sup> and goat's hair,

5. And ram-skins dyed red,<sup>5</sup> and blue skins,<sup>6</sup> and setim-wood;

6. Oil for the light; spices for the anointing oil, and for sweet-smelling incense;

<sup>16</sup> Attendant.

<sup>17</sup> The manifestations of God were flames of fire clearly seen by the people.

<sup>18</sup> Deut. 9: 9. He used no nourishment during the whole time. The seventy elders with Aaron returned to the people, who fell into idolatry.

<sup>1</sup> Offerings. Rashi explains *תרומה* of "something separated from a mass."

<sup>2</sup> *Infra* 35: 5.

<sup>3</sup> L. "Copper."

<sup>4</sup> Lawn.

<sup>5</sup> In the East the fleece of rams is reddish.

<sup>6</sup> P. "Badgers' skins." The ancients generally, as Simonis testifies, understood it of color, without reference to any animal.

7. Onyx stones, and precious stones to adorn the ephod and the breastplate.

8. And they shall make Me a sanctuary,<sup>7</sup> and I will dwell in the midst of them:

9. According to all the pattern of the tabernacle which I will show thee,<sup>8</sup> and the pattern of all the vessels for its service: so shall ye make it:

10. Frame an ark of setim-wood, the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise a cubit and a half.

11. And thou shalt overlay it with the purest gold within and without:<sup>9</sup> and over it thou shalt make a golden crown round about:<sup>10</sup>

12. And four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, and two on the other.

13. Thou shalt make bars also of setim-wood, and shalt overlay them with gold.

14. And thou shalt put them in through the rings which are in the sides of the ark, that it may be carried on them:

15. And they shall be always in the rings; neither shall they at any time be drawn out of them.

16. And thou shalt put in the ark the testimony<sup>11</sup> which I will give thee.

17. Thou shalt make also a mercy-seat<sup>12</sup> of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half.

18. Thou shalt make also two cherubim of beaten gold, on the two sides of the mercy-seat.<sup>13</sup>

19. Let one cherub be on the one side, and the other on the other.

20. Let them cover both sides of the mercy-seat, spreading their wings and covering the mercy-seat; and let them look one towards the other, their faces being turned towards the mercy-seat with which the ark is to be covered:<sup>14</sup>

<sup>7</sup> God vouchsafed to give them a sensible assurance of His presence in the tabernacle which He directed to be made.

<sup>8</sup> Heb. 9 : 2.

<sup>9</sup> Thin plates of gold were laid over the wood.

<sup>10</sup> A cornice.

<sup>11</sup> The tables of the law, by which God testified His supreme will.

<sup>12</sup> The cover of the ark is meant. Sept., V. Rabbins speak of it as a place whence forgiveness was dispensed. Germans style it throne of grace: *Gnadenthron*.

<sup>13</sup> V. "Oraculi." H. is translated *oraculum, propitiatorium*. The former term has reference to Divine communication. The latter is used Heb. 9 : 5.

<sup>14</sup> The precise form of the cherubs cannot be ascertained; but the bullock seems to have been the chief

21. In which thou shalt put the testimony which I will give thee.

22. Thence will I give orders, and I will speak to thee from above the mercy-seat, and from the midst of the two cherubim,<sup>15</sup> which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee.

23. Thou shalt make a table also of setim-wood, of two cubits in length, and a cubit in breadth, and a cubit and a half in height.

24. And thou shalt overlay it with the purest gold:<sup>16</sup> and thou shalt make to it a golden ledge round about,

25. And to the ledge itself a polished crown, four inches high; and over the same another golden crown.

26. Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table, over each foot.

27. Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried.

28. The bars also themselves thou shalt make of setim-wood, and shalt overlay them with gold, to bear up the table.

29. Thou shalt prepare also dishes, and bowls, censers, and cups, in which the libations are to be offered, of the purest gold.

30. And thou shalt set upon the table loaves of the presence,<sup>17</sup> in My sight always.

31. Thou shalt make also a candlestick of beaten work of the finest gold, the shaft, and the branches, the cups, and the bowls, and the lilies going forth from it.

32. Six branches shall come out of the sides, three out of one side, and three out of the other.

33. Three cups as it were nuts to every branch, and a bowl withal, and a lily; and three cups likewise of the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, which are to come out from the shaft:

34. And in the candlestick itself shall be four cups in the manner of a nut, and at every one bowls and lilies.

35. Bowls under two branches in three places, which together make six coming forth out of one shaft.<sup>18</sup>

portion of the figure. Grotius thinks that it referred to the fertility and sterility of Egypt under Joseph. It was a fanciful compound of various figures, intended to represent some sublime creature.

<sup>15</sup> The mode of the Divine communications is not known to us.

<sup>16</sup> The Israelites brought away much gold out of Egypt.

<sup>17</sup> לחם פנים. V. "Panes propositionis." Campbell, Lingard: "Loaves of the presence." Webster:

"Loaves of exhibition."

<sup>18</sup> V. abridges.



36. And both the bowls and the branches shall be of the same beaten work of the purest gold.

37. Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against it.

38. The snuffers also, and the snuff-dishes, shall be made of the purest gold.

39. The whole weight of the candlestick with all its furniture shall be a talent of the purest gold.

40. Look, and make them according to the pattern, which was shown thee in the mount.<sup>19</sup>

## CHAPTER XXVI.

### THE FORM OF THE TABERNACLE WITH ITS APPURTENANCES.

1. AND the tabernacle thou shalt make in this manner: Thou shalt make ten curtains of fine twisted linen, and violet and purple, and scarlet twice dyed, ornamented with embroidery:<sup>1</sup>

2. The length of one curtain shall be twenty-eight cubits: the breadth shall be four cubits. All the curtains shall be of one measure.

3. Five curtains shall be joined one to another: and the other five shall be coupled together in like manner.

4. Thou shalt make loops of blue in the sides and tops of the curtains, that they may be joined one to another.<sup>2</sup>

5. Every curtain shall have fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other.

6. Thou shalt make also fifty rings of gold, with which the veils of the curtains are to be joined, that it may be made one tabernacle.

7. Thou shalt make also eleven curtains of goats' hair,<sup>3</sup> to cover the top of the tabernacle.

<sup>19</sup> It appears that a model was divinely presented to the view of Moses. Acts 7:44; Heb. 8:5. He was still on the mount when this was spoken.

<sup>1</sup> The Israelites had learned weaving and embroidery in Egypt, where these trades flourished. See Pliny's Hist. Nat. l. 8, c. 48. L. says, that weaver's work, not embroidery, is here meant. P. "With cherubims of cunning work shalt thou make them." The Israelites brought out of Egypt their looms, and implements of various trades.

<sup>2</sup> The text is fuller.

<sup>3</sup> Camelot.

8. The length of one hair-curtain shall be thirty cubits, and the breadth, four: the measure of all the curtains shall be equal.

9. Five of them thou shalt couple by themselves: and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.<sup>4</sup>

10. Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.

11. Thou shalt make also fifty buckles of brass, with which the loops may be joined, that of all there may be made one covering.

12. And that which shall remain of the curtains, which are prepared for the roof, to wit, one curtain which is over and above, with the half of it thou shalt cover the back parts of the tabernacle.

13. And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.

14. Thou shalt make also another cover to the roof, of rams' skins dyed red; and over that again another cover of blue skins.

15. Thou shalt make also the boards of the tabernacle standing upright of setim-wood.

16. Let every one of them be ten cubits in length, and one cubit and a half in breadth.

17. In the sides of the boards, shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared.

18. Twenty of them shall be in the south side southward.<sup>5</sup>

19. For which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners.

20. In the second side also of the tabernacle which looketh to the north, twenty boards shall be,

21. Having forty sockets of silver; two sockets shall be put under each board.

22. But on the west side of the tabernacle thou shalt make six boards.

23. And again other two, which shall be erected in the corners at the back of the tabernacle.

24. And they shall be joined together from beneath unto the top,

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<sup>4</sup> H. P. "Of the tabernacle." The curtains, passing over the roof, hang down at each side within a cubit of the ground. The ten curtains, each four cubits wide, made forty cubits.

<sup>5</sup> V. abridges; also in v. 19, 21, 27.

and one joint shall hold them all. The like joining shall be observed for the two boards also which are to be put in the corners.

25. And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board.

26. Thou shalt make also five bars of setim-wood, to hold together the boards on one side of the tabernacle,

27. And five others on the other side, and as many at the west side:

28. And they shall be put along in the midst of the boards from one end to the other.

29. The boards themselves also thou shalt overlay with gold, and shalt cast rings of gold for places for the bars: which thou shalt cover with plates of gold.

30. And thou shalt rear up the tabernacle according to the pattern which was shown thee in the mount.<sup>6</sup>

31. Thou shalt make also a veil<sup>7</sup> of blue, and purple, and scarlet twice dyed, and fine twisted linen, wrought with embroidered work and goodly variety:<sup>8</sup>

32. And thou shalt hang it up before four pillars of setim-wood, which themselves also shall be overlaid with gold, and shall have heads<sup>9</sup> of gold, but sockets of silver.

33. And the veil shall be hanged on with rings; and within it thou shalt put the ark of the testimony; and the holy place, and the most holy shall be divided with it.

34. And thou shalt set the mercy-seat upon the ark of the testimony in the holy of holies,

35. And the table without the veil, and over against the table the candlestick in the south side of the tabernacle: for the table shall stand on the north side.

36. Thou shalt make also a hanging in the entrance of the tabernacle of blue, and purple, and scarlet twice dyed, and fine twisted linen with embroidered work.

37. And thou shalt overlay with gold five pillars of setim-wood, before which the hanging shall be drawn: their heads shall be of gold, and the sockets of brass.

<sup>6</sup> *Supra* 25 : 40.

<sup>7</sup> St. Paul teaches that this veil indicated, that the way to the holy place was not yet manifested, whilst the tabernacle was standing. Heb. 9 : 8.

<sup>8</sup> H. P. "With cherubims shall be made." Figures weaved in are understood.

<sup>9</sup> P. "Hooks." Calmet contends that capitals on the pillars are meant. Adam Clarke assents.

## CHAPTER XXVII.

THE ALTAR; AND THE COURT OF THE TABERNACLE WITH ITS HANGINGS AND PILLARS.  
PROVISION OF OIL FOR LAMPS.

1. THOU shalt make also an altar of setim-wood,<sup>1</sup> which shall be five cubits long, and as many broad, that is, four-square, and three cubits high.

2. And there shall be horns<sup>2</sup> at the four corners of the same: and thou shalt cover it with brass.

3. And thou shalt make for the uses thereof pans to receive the ashes, and tongs, and flesh-hooks, and fire-pans:<sup>3</sup> all its vessels thou shalt make of brass:

4. And a grate of network of brass: at the four corners of which shall be four rings of brass,

5. Which thou shalt put under the hearth of the altar: and the grate<sup>4</sup> shall be even to the midst of the altar.

6. Thou shalt make also two bars for the altar of setim-wood, which thou shalt cover with plates of brass:

7. And thou shalt draw them through rings, and they shall be on both sides of the altar to carry it.

8. Thou shalt not make it solid, but empty and hollow<sup>5</sup> in the inside, as it was shown thee in the mount.

9. Thou shalt make also the court of the tabernacle,<sup>6</sup> for the south side of which southward there shall be hangings of fine twisted linen of a hundred cubits long for one side,

10. And twenty pillars, with as many sockets of brass, the heads of which with their fillets<sup>7</sup> shall be of silver.

11. In like manner also for the north side shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with fillets of silver.

<sup>1</sup> *Infra* 38 : 1. The altar itself was of earth, inclosed in a framework of setim-wood, which was covered over with brass, as often as the framework was laid down.

<sup>2</sup> Prominent points, probably in form of horns. Chains may have been hung on them to support the grate in the middle of the altar.

<sup>3</sup> Five instruments are named in II. V. onits: "Basins." *Infra* 38 : 3; Numb. 4 : 14.

<sup>4</sup> II. P. "The net."

<sup>5</sup> *Supra* 20 : 24.

<sup>6</sup> This court was open above, the space being inclosed on the sides by hangings. It was a hundred cubits long, and fifty broad.

<sup>7</sup> חֲשֵׁקִים. V. "Coelaturis." P. "Their fillets." The term is commonly understood of rods on which the curtains were hung.

12. But in the breadth of the court, on the west side, shall be hangings of fifty cubits, and ten pillars, and as many sockets.

13. In that breadth also of the court, to the east, shall be fifty cubits:

14. In which shall be for one side hangings of fifteen cubits, and three pillars, and as many sockets.

15. And in the other side shall be hangings of fifteen cubits, with three pillars and as many sockets.

16. And in the entrance of the court shall be made a hanging of twenty cubits of blue and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work: it shall have four pillars, with as many sockets.

17. All the pillars of the court round about shall be garnished with plates of silver, silver heads, and sockets of brass.

18. In length the court shall take up a hundred cubits, in breadth fifty; the height shall be of five cubits: and it shall be made of fine twisted linen, and shall have sockets of brass.

19. All the vessels of the tabernacle for all uses and ceremonies, and the pins<sup>8</sup> both of it and of the court, thou shalt make of brass.

20. Command the children of Israel that they bring thee the purest oil of olives, beaten with a pestle: that a lamp may burn always<sup>9</sup>

21. In the tabernacle of the testimony,<sup>10</sup> without the veil which hangs before the testimony. And Aaron and his sons shall arrange it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their generations among the children of Israel.

## CHAPTER XXVIII.

### THE HOLY VESTMENTS FOR AARON AND HIS SONS.

1. TAKE to thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to Me in the priest's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.<sup>1</sup>

<sup>8</sup> These were stuck in the ground, and served to hold the chains by which the pillars were secured.

<sup>9</sup> This was a beautiful symbol of the Divine presence.

<sup>10</sup> תִּיּוֹנָה. P. "Of the congregation:" the appointed place of meeting, where the people assembled before God. Vat. τοῦ μαρτυρίου. V. "Testimonii." It is so called, Numb. 18:2, probably with reference to the tables of the law deposited in the ark, which were called the testimony.

<sup>11</sup> H. P. "Aaron's sons."

2. And thou shalt make a holy vesture for Aaron thy brother, for glory and for beauty.<sup>2</sup>

3. And thou shalt speak to all the wise of heart,<sup>3</sup> whom I have filled with the spirit of wisdom,<sup>4</sup> that they may make for Aaron vestments, in which he being consecrated may minister to Me.

4. And these shall be the vestments which they shall make: a breastplate<sup>5</sup> and an ephod,<sup>6</sup> a tunic,<sup>7</sup> and a straight linen garment,<sup>8</sup> a mitre,<sup>9</sup> and a girdle.<sup>10</sup> They shall make the holy vestments for Aaron thy brother and his sons,<sup>11</sup> that they may do the office of priesthood unto Me.

5. And they shall take gold, and blue, and purple, and scarlet twice dyed, and fine linen.

6. And they shall make the ephod of gold, and blue, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with divers colors.

7. It shall have the two edges joined in the top on both sides, that they may be closed together.

8. The very workmanship also, and all the variety of the work, shall be of gold, and blue, and purple, and scarlet twice dyed, and fine twisted linen.

9. And thou shalt take two onyx stones, and grave on them the names of the children of Israel:<sup>12</sup>

10. Six names on one stone, and the other six on the other, according to the order of their birth.

11. With the work of an engraver and the graving of a jeweller,

<sup>2</sup> Glorious and beautiful, which might inspire reverence. "Clothing, emblematical of office, is of more consequence than is generally imagined." Adam Clarke.

<sup>3</sup> Skilful workmen.

<sup>4</sup> Besides their natural and acquired skill, God gave them special aptitude for this work.

<sup>5</sup> *Infra* v. 15. Kitto describes it: "The breastplate, a gorget ten inches square, made of the same sort of cloth as the ephod, and doubled so as to form a kind of pouch, or bag, in which was to be put the Urim and Thummim." *Cyclopædia*.

<sup>6</sup> A short cloak, covering the shoulders and breast. It had a back part and a front part united by shoulder pieces, with strings from each side, which tied it to the body. *Ibidem*.

<sup>7</sup> This was a coat without sleeves, covering another which was like a closely fitting shirt.

<sup>8</sup> "Josephus states that it reached down to the feet, and sat close to the body, and had sleeves, which were tied fast to the arms; and was girded to the breast a little above the elbows by a girdle. It had a narrow aperture about the neck, and was tied with certain strings hanging down from the edge over the breast and back, and was fastened above each shoulder." *Antiq.* 3, 7, 2, *apud Kitto Cyclopædia*.

<sup>9</sup> This was probably somewhat like a turban. "In the time of Josephus it was circular, covering about the head, something like a crown, made of thick linen swathes doubled round many times, and sewed together, surrounded by a linen cover to hide the seams of the swathes." *Ibidem*.

<sup>10</sup> This was of linen and wool, and adorned with embroidery: it was about four fingers broad, and it went many times around the body. It was tied at the waist, but hung loosely down to the ankles, unless when the priest was engaged in sacred functions.

<sup>11</sup> L. "Of weaver's work." See also v. 15.

<sup>12</sup> Engraving was long before practised in Egypt.

thou shalt engrave them with the names of the children of Israel, in settings of gold thou shalt encase them.

12. And thou shalt put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.<sup>13</sup>

13. Thou shalt make also hooks of gold,

14. And two little chains of the purest gold linked<sup>14</sup> one to another, which thou shalt put into the hooks.

15. And thou shalt make the breastplate of judgment<sup>15</sup> with embroidered work of divers colors, according to the workmanship of the ephod, of gold, blue, and purple, and scarlet twice dyed, and fine twisted linen.

16. It shall be four-square and doubled;<sup>16</sup> it shall be the measure of a span both in length and in breadth.

17. And thou shalt set it in four rows of stones: in the first row shall be a sardius stone,<sup>17</sup> and a topaz, and an emerald.

18. In the second a carbuncle, a sapphire, and a jasper:

19. In the third a ligure, an agate, and an amethyst:

20. In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.

21. And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone with the name of one according to the twelve tribes.

22. And thou shalt make on the breastplate chains linked one to another, of the purest gold:

23. And two rings of gold, which thou shalt put in the two ends at the top of the breastplate.

24. And the golden chains thou shalt join to the rings, that are in their ends:

25. And the ends of the chains themselves thou shalt join together with two hooks on both sides of the ephod,<sup>18</sup> which is towards the breastplate.

26. Thou shalt make also two rings of gold which thou shalt put in the top parts of the breastplate, in the borders which are over against the ephod, inward.

27. Moreover other two rings of gold, which are to be set on each

<sup>13</sup> That he may remember them, and plead their cause before God.

<sup>14</sup> P. "Of wreathen work." H. is thought to mean distinctive, marking the different rows of jewels. V. abridges in the sequel.

<sup>15</sup> The breastplate was called of judgment, because the high priest wearing it, was believed to pronounce judgment under Divine illumination.

<sup>16</sup> So as to be as a purse, or pouch.

<sup>17</sup> Of red color.

<sup>18</sup> L. "On the outside thereof"—of the ephod. P. "On the shoulder-pieces of the ephod before it."

side of the ephod beneath, that looketh towards the nether joining, that the breastplate may be fitted with the ephod,

28. And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the breastplate and the ephod may not be loosed one from the other.

29. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his breast, when he entereth into the sanctuary, a memorial before the Lord forever.

30. And thou shalt put in the breastplate of judgment, DOCTRINE AND TRUTH,<sup>19</sup> which shall be on Aaron's breast, when he goeth in before the Lord: and he shall bear the judgment of the children of Israel on his breast,<sup>20</sup> in the sight of the Lord always.

31. And thou shalt make the robe of the ephod all of blue,

32. In the midst of which above shall be a hole for the head,<sup>21</sup> and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be rent.

33. And beneath the feet of the same robe, round about, thou shalt make as it were pomegranates, of blue, and purple, and scarlet twice dyed, with little bells set between:

34. So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.

35. And Aaron shall be vested with it in the office of his ministry, that the sound may be heard<sup>22</sup> when he goeth in and cometh out of the sanctuary, in the sight of the Lord, and that he may not die.

36. Thou shalt make also a plate of the purest gold, on which thou shalt grave with engraver's work, Holy to the Lord.<sup>23</sup>

37. And thou shalt tie it with a blue fillet, and it shall be upon the mitre,

38. Hanging over the forehead of the high priest.<sup>24</sup> And Aaron shall bear the iniquities of those things which the children of Israel have offered and sanctified, in all their gifts and offerings.<sup>25</sup> And the

<sup>19</sup> H. means light and perfection. It is in the plural, as water, life, heavens, and many other nouns are plural. The force of the words was, that the priest declared the correct judgment under the light of God.

<sup>20</sup> Under the ephod.

<sup>21</sup> H. P. "As it were the hole of an habergeon."

<sup>22</sup> It served to admonish the people of his entrance into the sanctuary, that they might unite with him in prayer. Eccl. 45 : 11.

<sup>23</sup> The inscription acknowledged holiness to be the essential attribute of the Deity.

<sup>24</sup> As a diadem on the front of kings.

<sup>25</sup> As their high priest he shall plead for them, to obtain pardon of their offences, and by gifts and offerings appease God. H. P. "The holy things, which the children of Israel shall hallow in all their holy gifts." V. gives two terms.



plate shall be always on his forehead, that the Lord may be well pleased with them.

39. And thou shalt gird the tunic with fine linen, and thou shalt make a fine linen mitre,<sup>26</sup> and a girdle of embroidered work.

40. Moreover for the sons of Aaron thou shalt prepare linen tunics, and girdles and mitres for glory and beauty :

41. And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands<sup>27</sup> of them all, and shalt sanctify them, that they may do the office of priesthood to Me.

42. Thou shalt make also linen breeches, to cover their nakedness from the reins to the thighs :<sup>28</sup>

43. And Aaron and his sons shall use them when they go in to the tabernacle of the testimony,<sup>29</sup> or when they approach to the altar to minister in the sanctuary, lest being guilty of iniquity they die. It shall be a law forever to Aaron, and to his seed after him.

## CHAPTER XXIX.

THE MANNER OF CONSECRATING AARON AND OTHER PRIESTS ; THE INSTITUTION OF THE DAILY SACRIFICE OF TWO LAMBS, ONE IN THE MORNING, THE OTHER AT EVENING.

1. AND this also thou shalt do to consecrate<sup>1</sup> them priests to Me. Take a young bullock from the herd, and two rams without blemish,

2. And unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened, anointed with oil : of wheaten flour shalt thou make them all.

3. And thou shalt put them in a basket, and offer *them* ; and the bullock, and the two rams.

4. And Aaron and his sons shalt thou bring to the door of the

<sup>26</sup> H. for the mitre of the high priest differs from the term which denotes the mitres of the other priests ; but it is not known wherein the mitres themselves differed.

<sup>27</sup> P. "Anoint them and consecrate them." Lit. "Fill their hands : " placing in them some offering.

<sup>28</sup> These were tight about the loins, and reached down to the knees, according to St. Jerom.

<sup>29</sup> P. "Congregation."

<sup>1</sup> To sanctify. Lev. 9 : 2. P. "To hallow them, to minister unto me in the priest's office."

tabernacle of the testimony. And when thou hast washed the father and his sons with water,<sup>2</sup>

5. Thou shalt clothe Aaron with his vestments, with the linen garment and the tunic, and the ephod and the breastplate, which thou shalt bind with the girdle.

6. And thou shalt put the mitre upon his head, and the holy plate upon the mitre:<sup>3</sup>

7. And thou shalt pour the oil of unction upon his head: and by this rite shall he be consecrated.<sup>4</sup>

8. His sons also thou shalt bring, and shalt put on them the linen tunics, and bind them with a girdle,

9. Aaron and his sons; and thou shalt put mitres upon them: and they shall be priests to Me by a perpetual ordinance.<sup>5</sup> After thou shalt have consecrated their hands,

10. Thou shalt present also the bullock before the tabernacle of the testimony. And Aaron and his sons shall lay their hands upon his head:<sup>6</sup>

11. And thou shalt kill him in the sight of the Lord, beside the door of the tabernacle of the testimony.

12. And taking some of the blood of the bullock, thou shalt put it upon the horns of the altar with thy finger: and the rest of the blood thou shalt pour at the bottom.<sup>7</sup>

13. Thou shalt take also all the fat which covereth the entrails, and the caul above the liver, and the two kidneys, and the fat which is upon them, and shalt offer a burnt-offering upon the altar:<sup>8</sup>

14. But the flesh of the bullock, and the hide, and the dung, thou shalt burn abroad, without the camp, because it is for sin.<sup>9</sup>

15. One ram also thou shalt take, upon the head of which Aaron and his sons shall lay their hands.<sup>10</sup>

16. And when thou hast killed him, thou shalt take of the blood, and pour round about the altar.

17. And thou shalt cut the ram in pieces:<sup>11</sup> and having washed his

<sup>2</sup> The washing of the body was expressive of the purity which becomes the priests of God.

<sup>3</sup> The ephod, pectoral, and plate on the mitre, were peculiar to the high priest.

<sup>4</sup> This unction was also peculiar to him. Instead of the last clause H. P. have "and anoint him."

<sup>5</sup> This rite was to make them priests for their whole life. It was to be observed perpetually, during the continuance of the Aaronic priesthood.

<sup>6</sup> This act denoted that it was devoted to God.

<sup>7</sup> The sprinkling of the blood, and the pouring of it out, marked its expiatory character.

<sup>8</sup> Lev. 3:3.

<sup>9</sup> A sin offering.

<sup>10</sup> Lev. 1:3. An offering for the sins of the high priest.

<sup>11</sup> The washing of them showed that pure victims alone are acceptable.

entrails and feet, thou shalt put them upon the flesh that is cut in pieces, and upon his head.

18. And thou shalt offer the whole ram for a burnt-offering<sup>12</sup> upon the altar: it is an oblation to the Lord, a most sweet savor of the victim<sup>13</sup> of the Lord.

19. Thou shalt take also the other ram, and Aaron and his sons shall lay their hands on his head.

20. And when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot:<sup>14</sup> and thou shalt pour the blood upon the altar round about.

21. And when thou hast taken of the blood which is upon the altar, and of the anointing oil, thou shalt sprinkle Aaron and his vesture, his sons and their vestments.<sup>15</sup> And after they and their vestments are consecrated,

22. Thou shalt take the fat of the ram, and the tail,<sup>16</sup> and the fat that covereth the lungs, and the caul above the liver, and the two kidneys, and the fat which is upon them, and the right shoulder, because it is a ram of consecration;

23. And one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread, which is set in the sight of the Lord:

24. And thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them, waving it before the Lord.

25. And thou shalt take all from their hands; and shalt burn them upon the altar for a holocaust, a most sweet savor in the sight of the Lord, because it is His oblation.<sup>17</sup>

26. Thou shalt take also the breast of the ram, with which Aaron was consecrated: and elevating it, thou shalt sanctify it before the Lord; and it shall fall to thy share.

27. And thou shalt sanctify both the consecrated breast, and the shoulder which thou didst separate of the ram,<sup>18</sup>

<sup>12</sup> To acknowledge the Divine dominion עלה. It means to ascend, and seems to denote that the whole offering went up to God, being entirely consumed.

<sup>13</sup> H. P. "An offering made by fire."

<sup>14</sup> To expiate the sins of hearing, action, and motion.

<sup>15</sup> Expiation of sin and consecration to the Divine service are aptly expressed by this rite.

<sup>16</sup> The tail of Syrian sheep is very broad and heavy, varying in weight from ten or twelve to forty pounds.

<sup>17</sup> The material offering was pleasing, because made in conformity with the Divine will.

<sup>18</sup> H. P. "Thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering." This was raised aloft and lowered successively.

28. With which Aaron was consecrated and his sons: and they shall fall to the share of Aaron and his sons by a perpetual ordinance,<sup>19</sup> from the children of Israel: because they are the offering<sup>20</sup> and the portion of their peace-victims which they offer to the Lord.

29. And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it.

30. Such one of his sons as shall be appointed high priest in his stead, when he entereth into the tabernacle of the testimony to minister in the sanctuary, shall wear it seven days.

31. And thou shalt take the ram of the consecration, and shalt boil its flesh in the holy place:

32. And Aaron and his sons shall eat it.<sup>21</sup> The loaves also, which are in the basket, they shall eat in the entry of the tabernacle of the testimony,

33. That it may be an atoning sacrifice,<sup>22</sup> and the hands of those who offer it may be sanctified. A stranger<sup>23</sup> shall not eat of them, because they are holy.

34. And if there remain of the consecrated flesh or of the bread till the morning, thou shalt burn the remainder with fire: they shall not be eaten, because they are sanctified.

35. Thou shalt do to Aaron and his sons all that I have commanded thee. Seven days shalt thou consecrate their hands:

36. And a bullock thou shalt offer every day for a sin offering in atonement. And thou shalt cleanse the altar by offering the victim of expiation, and thou shalt anoint it to sanctify it.

37. Seven days shalt thou expiate the altar and sanctify it, and it shall be most holy: every one who shall touch it, shall be holy.<sup>24</sup>

38. This is what thou shalt sacrifice upon<sup>25</sup> the altar: Two lambs of a year old every day continually,

<sup>19</sup> P. "Statute." It was divinely ordained as one of the means of their support.

<sup>20</sup> H. P. "For it is an heave offering; and it shall be an heave offering from the children of Israel of the sacrifice of their peace-offerings." V. is free: "Primitiva et initia de victimis eorum." This is understood of the portions set apart and reserved for the priests.

<sup>21</sup> Lev. 8:31; 24:9; Matt. 12:4.

<sup>22</sup> H. P. "They shall eat those things wherewith the atonement was made."

<sup>23</sup> One not of the priestly race.

<sup>24</sup> Legal sanctity—namely, exemption from any legal defilement—was necessary, in order to touch the altar without sin.

<sup>25</sup> Numb. 28:3. Lit. "Do." It denotes sacrificial action. The daily offering of a lamb at morn and eve may well be considered as the figure of "the Lamb which was slain from the commencement of the world." Apoc. 13:8. Although He was offered but once with the shedding of His blood, He is offered constantly in mystery.

39. One lamb in the morning, and another in the evening,  
 40. With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin; for a drink offering, wine of the same measure.

41. And the other lamb thou shalt offer in the evening, according to the oblation of the morning, and according to what we have said,<sup>26</sup> for a savor of sweetness:

42. It is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the testimony before the Lord, where I will appoint to speak unto thee.

43. And there will I command<sup>27</sup> the children of Israel, and the altar shall be sanctified by My glory.<sup>28</sup>

44. I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons, to do the office of priesthood to Me.

45. And I will dwell in the midst of the children of Israel, and will be their God:

46. And they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God.

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## CHAPTER XXX.

THE ALTAR OF INCENSE: MONEY TO BE GATHERED FOR THE USE OF THE TABERNACLE: THE BRAZEN LAVER: THE HOLY OIL OF UNCTION, AND THE COMPOSITION OF THE PERFUME.

1. THOU shalt make also an altar to burn incense, of setim-wood.

2. It shall be a cubit in length, and another in breadth, four square, and two in height. Horns shall go out of the same.

3. And thou shalt overlay it with the purest gold, as well the grate as the walls round about, and the horns. And thou shalt make to it a crown of gold round about,

4. And two golden rings under the crown on either side, that the bars may be put into them, and the altar be carried.

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<sup>26</sup> H. P. "According to the drink offering thereof." V. abridges: "Juxta ea quæ diximus."

<sup>27</sup> P. "Meet with." R. approves the rendering of Sept., V.

<sup>28</sup> Extraordinary manifestations of the Divine Presence are promised.

5. And thou shalt make the bars also of setim-wood, and shalt overlay them with gold.

6. And thou shalt set the altar over against the veil, which hangeth before the ark of the testimony before the mercy-seat with which the testimony is covered,<sup>1</sup> where I will speak to thee.

7. And Aaron shall burn upon it sweet-smelling incense, in the morning.<sup>2</sup> When he dresseth the lamps, he shall burn it:

8. And when he placeth them in the evening, he shall burn an everlasting incense before the Lord throughout your generations.

9. Ye shall not offer upon it incense of another composition,<sup>3</sup> nor oblation, nor victim:<sup>4</sup> neither shall ye offer libations.

10. And Aaron shall make atonement<sup>5</sup> upon the horns thereof once a year,<sup>6</sup> with the blood of a sin-offering, and shall make atonement upon it in your generations: it shall be most holy to the Lord.

11. And the Lord spake to Moses, saying:

12. When thou shalt take the sum of the children of Israel according to their number, every one of them shall give a ransom<sup>7</sup> for his soul to the Lord: and no scourge shall be among them, when they shall be reckoned.<sup>8</sup>

13. And this shall every one give who passeth at the naming, half a shekel according to the standard of the temple.<sup>9</sup> A shekel hath twenty gerahs. Half a shekel shall be offered to the Lord.

14. He who is counted in the number from twenty years and upwards, shall give the ransom.<sup>10</sup>

15. The rich man shall not add to half a shekel, and the poor man shall diminish nothing.

16. And the money received which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, that He may be merciful to their souls.<sup>11</sup>

<sup>1</sup> Five words in II. are a repetition of some which precede, with a transposition of letters in one word: הכפות הפרכת. As they are wanting in 26 MSS. K., R., and in Sam., they are thought to be an interpolation. The altar of incense was before the veil, not before the mercy-seat.

<sup>2</sup> The incense, which was burnt morning and evening, was a symbol of prayer.

<sup>3</sup> Different from that specially prescribed. The altar was to serve for this ceremony only, not for sacrifice.

<sup>4</sup> V. "Nec oblationem et victimam." The burnt-offering and flour-offering are meant by II.

<sup>5</sup> כפר. V. "Deprecabitur." It expresses the sacerdotal action in behalf of the offerer. V. uses for it, "placabit," in this same verse, and "ut propitiatur," v. 16.

<sup>6</sup> On occasion of the annual expiation.

<sup>7</sup> A capitation tax. Numb. 1: 2.

<sup>8</sup> The census should not be taken during the prevalence of pestilence, or other epidemic.

<sup>9</sup> II. P. "Of the sanctuary." The temple was not yet erected; but V. uses the common designation, by which the shekel paid for religious objects was distinguished from ordinary currency. Lev. 27: 25; Numb. 3: 47; Ezek. 45: 12.

<sup>10</sup> P. "An offering." L. "The tribute." V. "Pretium." The capitation tax is plainly meant.

<sup>11</sup> V. "Ut propitiatur animabus eorum." P. "To make an atonement for their souls." *Supra*, v. 10.

17. And the Lord spake to Moses, saying :

18. Thou shalt make also a brazen laver with its foot, to wash in : and thou shalt set it between the tabernacle of the testimony and the altar, and water being put into it,

19. Aaron and his sons shall wash their hands and feet in it,

20. When they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord,

21. Lest perhaps they die.<sup>12</sup> It shall be an everlasting law to him, and to his seed throughout their generations.

22. And the Lord spake to Moses,

23. Saying: Take spices, of principal and chosen myrrh<sup>13</sup> five hundred shekels, and of cinnamon half so much, two hundred and fifty shekels, of calamus in like manner two hundred and fifty,

24. And of cassia five hundred shekels by the weight of the sanctuary, of oil of olives the measure hin :

25. And thou shalt make an holy anointing oil,<sup>14</sup> an ointment compounded after the art of the perfumer :

26. And with it thou shalt anoint the tabernacle of the testimony, and the ark of the testament,

27. And the table with the vessels thereof, the candlestick and its furniture, the altars of incense,

28. And of holocaust, and all the furniture that belongeth to the service of them.

29. And thou shalt sanctify all : and they shall be most holy : he that toucheth them shall be sanctified.

30. Aaron and his sons thou shalt anoint, and shalt sanctify them, that they may do the office of priesthood to Me.

31. And thou shalt say to the children of Israel : This anointing oil shall be holy to Me throughout your generations.

32. The flesh of man shall not be anointed with it : and ye shall make none other of the same composition ; because it is sanctified, and shall be holy to you.

33. Whatever man shall compound such, and shall give of it to a stranger, he shall be cut off from his people.<sup>15</sup>

34. And the Lord said to Moses : Take to thee spices, stacte, and

<sup>12</sup> They were threatened with death if they neglected this laver. How much more is Divine vengeance to be dreaded by those who with defiled hearts minister in the sanctuary !

<sup>13</sup> Of pure myrrh—spontaneously distilled from the shrub.

<sup>14</sup> V. "Uctionis oleum sanctum."

<sup>15</sup> The prohibition was most severe, and under the heaviest penalty, in order to keep the rite sacred and exclusive.

onycha, galbanum of sweet savor, and pure frankincense, all shall be of equal weight.

35. And thou shalt make incense compounded by the work of the perfumer, well tempered together, and pure, and holy.<sup>16</sup>

36. And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be to you.

37. Such a composition ye shall not make for your own uses; because it is holy to the Lord.

38. Whatever man shall make the like, to enjoy the smell thereof, he shall perish out of his people.

## CHAPTER XXXI.

BESELEEL AND OOLIAB ARE APPOINTED BY THE LORD TO MAKE THE TABERNACLE, AND THE THINGS BELONGING THERETO. THE OBSERVATION OF THE SABBATH DAY IS AGAIN COMMANDED. AND THE LORD DELIVERETH TO MOSES TWO TABLES WRITTEN WITH THE FINGER OF GOD.

1. AND the Lord spake to Moses, saying:

2. Behold, I have called by name Beseleel<sup>1</sup> the son of Uri the son of Hur of the tribe of Juda:

3. And I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work,<sup>2</sup>

4. To devise whatever may be artificially made of gold, and silver, and brass,

5. Of marble, and precious stones, and variety of wood.

6. And I have given him for his companion Ooliab the son of Achisamech of the tribe of Dan. And in the heart of every skilful man<sup>3</sup> I have put wisdom, that they may make all things which I have commanded thee,

7. The tabernacle of the covenant,<sup>4</sup> and the ark of the testimony,

<sup>16</sup> V. "Sanctificatione dignissimum." H. is simpler.

<sup>1</sup> God was pleased to designate the chief individual who should undertake the erection of the tabernacle.

<sup>2</sup> He received special light, the work being of an extraordinary nature.

<sup>3</sup> P. "In the hearts of all that are wise hearted." The mind and its qualities are understood by these phrases.

<sup>4</sup> MS. 84 K. has קהִלָּת. Ed. P. "Congregation."



and the mercy-seat, which is over it, and all the vessels of the tabernacle,

8. And the table and its vessels, the pure<sup>5</sup> candlestick with its vessels, and the altars of incense,

9. And of holocaust, and all their vessels, the laver with its foot,

10. The holy vestments of the ministry for Aaron the priest, and for his sons, that they may execute their office, about the sacred things:<sup>6</sup>

11. The anointing oil, and the incense of spices in the sanctuary, all things which I have commanded thee, shall they do.

12. And the Lord spake to Moses, saying:

13. Speak to the children of Israel, and say to them: See that ye keep My sabbath;<sup>7</sup> because it is a sign between Me and you in your generations; that ye may know that I am the Lord, who sanctify you.

14. Keep ye My sabbath; for it is holy to you: he who shall profane it, shall surely be put to death: he who doeth any work on it, his soul shall perish out of the midst of his people.

15. Six days shall ye do work: on the seventh day is the sabbath, the rest holy to the Lord. Every one who doeth any work on this day, shall die.

16. Let the children of Israel keep the sabbath, and celebrate it throughout their generations. It is an everlasting covenant

17. Between Me and the children of Israel, and a perpetual sign: for in six days the Lord made heaven and earth:<sup>8</sup> and on the seventh He ceased from work.<sup>9</sup>

18. And the Lord, when He had ended these words on Mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God.<sup>10</sup>

<sup>5</sup> So called on account of its pure material, gold.

<sup>6</sup> *Supra* 30 : 30.

<sup>7</sup> *Supra* 20 : 8; Ezek. 20 : 12. H. P. "Sabbaths."

<sup>8</sup> The rigor of the sabbatical law was directed to keep alive the faith of the creation of all things by Divine power. Gen. 2 : 2.

<sup>9</sup> P. "He rested, and was refreshed."

<sup>10</sup> By the will and power of God, without human intervention. Deut. 9 : 10.

## CHAPTER XXXII.

THE PEOPLE FALL INTO IDOLATRY. MOSES PRAYETH FOR THEM. HE BREAKETH THE TABLES; DESTROYETH THE IDOL; BLAMETH AARON; AND CAUSETH MANY OF THE IDOLATERS TO BE SLAIN.

1. AND the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods that may go before us:<sup>1</sup> for as to this Moses, the man who brought us out of the land of Egypt, we know not what hath befallen him.

2. And Aaron said to them: Take the golden ear-rings from the ears of your wives, and your sons and daughters, and bring them to me.<sup>2</sup>

3. And the people did what he commanded, bringing the ear-rings to Aaron.

4. And when he had received them, he fashioned them by founders' work,<sup>3</sup> and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt:<sup>4</sup>

5. And when Aaron saw this, he built an altar before it, and made proclamation by a crier's voice, saying: To-morrow is the solemnity of the Lord.<sup>5</sup>

6. And rising<sup>6</sup> in the morning, they offered holocausts, and peace-victims: and the people sat down to eat and drink, and they rose up to play.<sup>7</sup>

7. And the Lord spake to Moses, saying: Go, get thee down: thy people, whom thou hast brought out of the land of Egypt, hath sinned.

8. They have quickly strayed from the way which thou<sup>8</sup> didst show them: and they have made to themselves a molten calf, and have

<sup>1</sup> Acts 7: 40. This shows incredible blindness and superstitious dependence on external objects.

<sup>2</sup> Aaron probably hoped that they would have shrunk from sacrificing these objects.

<sup>3</sup> Ps. 105: 19. P. "With a graving tool." L. "In a mould." The ear-rings, and such like objects, were melted into a mass. A chisel may have been used to give form to the head.

<sup>4</sup> It does not seem possible that they should have confounded their Divine Deliverer with this figure: yet such was the general blindness of idol-worshippers, that they conceived the material object before them to be a deity.

<sup>5</sup> The name of God—the Supreme Essential Being—is here employed.

<sup>6</sup> Their zeal in a false worship is extraordinary.

<sup>7</sup> Licentious indulgence followed their feasting and idolatry. 1 Cor. 10: 7.

<sup>8</sup> H. P. "I." A MS. K. has the second person.

adored it, and sacrificing victims to it, have said:<sup>9</sup> These are thy gods, O Israel, that have brought thee out of the land of Egypt.

9. And again the Lord said to Moses: I see that this people is stiff-necked:<sup>10</sup>

10. Let Me alone, that My wrath may be kindled against them, and that I may destroy them;<sup>11</sup> and I will make of thee a great nation.

11. But Moses besought the Lord his God, saying:<sup>12</sup> Why, O Lord, is Thy indignation enkindled against Thy people, whom Thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12. Let not, I beseech Thee, the Egyptians say: He craftily brought them out, that He might kill them in the mountains, and destroy them from the earth: let Thy anger cease, and be appeased for the wickedness of Thy people.<sup>13</sup>

13. Remember Abraham, Isaac, and Israel Thy servants,<sup>14</sup> to whom Thou swarest by Thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land of which I have spoken, I will give to your seed, and ye shall possess<sup>15</sup> it forever.

14. And the Lord was appeased, and did not the evil which He had spoken against His people.

15. And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides,

16. And made by the work of God: the writing also of God was graven on the tables.

17. And Josue hearing the noise of the people shouting, said to Moses: The noise of battle is heard in the camp.

18. But he answered: It is not the cry of men encouraging to fight,<sup>16</sup> nor the shout of men compelling to flee:<sup>17</sup> but I hear the voice of singers.

19. And when he came nigh to the camp, he saw the calf, and the dancing: and being very angry, he threw the tables out of his hand, and brake them at the foot of the mount:<sup>18</sup>

<sup>9</sup> 3 Kings 12 : 28.

<sup>10</sup> *Infra* 33 : 3; Deut. 9 : 13.

<sup>11</sup> The regard which God has to the intercession of His servants is strikingly manifested. He was not restrained by it, since He is supreme, but He speaks of it as if it interfered with the free exercise of His just vengeance.

<sup>12</sup> Numb. 14 : 13; Ps. 105 : 23.

<sup>13</sup> H. P. "Repent of this evil against Thy people"—abstain from inflicting the punishment decreed. *Infra*, v. 14.

<sup>14</sup> Their merits, and the promises made to them. Gen. 12 : 7; 15 : 7; 48 : 16.

<sup>15</sup> H. P. "They."

<sup>16</sup> H. P. "Shout for mastery."

<sup>17</sup> H. P. "Cry for being overcome."

<sup>18</sup> This was an apt expression of indignation, proceeding from zeal for the Divine honor.

20. And laying hold of the calf which they had made, he burnt it, and beat it to powder,<sup>19</sup> which he strewed into water, and gave of it to the children of Israel to drink.

21. And he said to Aaron: What hath this people done to thee, that thou shouldst bring upon them a most heinous sin?<sup>20</sup>

22. And he answered him: Let not my lord be offended: for thou knowest this people, that they are prone to evil.<sup>21</sup>

23. They said to me: Make us gods, that may go before us: for as for this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him.

24. And I said to them: Which of you hath any gold? And they took and brought it to me: and I cast it into the fire, and this calf came out.

25. And when Moses saw that the people were naked (for Aaron had stripped them unto their shame among their enemies),<sup>22</sup>

26. Then standing in the gate of the camp, he said: If any man is on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him:

27. And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbor.<sup>23</sup>

28. And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men.<sup>24</sup>

29. And Moses said: Ye have consecrated<sup>25</sup> your hands this day to the Lord, every man on his son and on his brother, that a blessing may be given to you.

<sup>19</sup> Moses, trained in all the science of the Egyptians, was acquainted with means of reducing the gold to powder, and dissolving it, so as to render it potable. The Israelites were far advanced in the arts and mechanical operations. The object which Moses proposed to himself was to show the vanity of worshiping, what in a pulverized state might be swallowed. The mass of the powder was cast into the brook. Deut. 9: 21.

<sup>20</sup> The concurrence of Aaron was forced, and probably extenuated by the hope of defeating the object, by making them sensible of the folly of their desires.

<sup>21</sup> L. "Unruly." R. "Dissolute." 1 John 5: 19.

<sup>22</sup> P. "For Aaron had made them naked unto *their* shame." L. "Aaron had made it unruly for a disgrace." In letting them follow their own inclinations, Aaron left them without Divine protection, easy victims of the wrath which they had provoked by their excesses. Schultens approves the version of St. Jerome: "Propter ignominiam sordis." V. gives a double version of the verb.

<sup>23</sup> Moses exercised supreme authority in this act of summary justice. In a theocratic state idolatry was treason. The personal character of Moses was very meek, but he acted under a deep sense of duty in inflicting this awful punishment.

<sup>24</sup> The text has only three thousand. Many versions support this reading. D.

<sup>25</sup> H. P. "Consecrate yourselves." It appears to have been part of the address made by Moses to excite them to unite with him in the execution. The act done in obedience to lawful authority, to avenge the Divine honor, was acceptable to God.

30. And when the next day was come, Moses spake to the people: Ye have committed a great sin: I will go up to the Lord, perhaps I may be able to appease<sup>26</sup> Him for your sin.

31. And returning to the Lord, he said: I beseech Thee; this people hath committed a heinous sin; and they have made to themselves gods of gold: either forgive them this trespass,

32. Or if Thou do not, strike me out of the book which Thou hast written.<sup>27</sup>

33. And the Lord answered him: Whoever hath sinned against Me, him will I strike out of My book:<sup>28</sup>

34. But go thou, and lead this people whither I have told thee:<sup>29</sup> My Angel shall go before thee.<sup>30</sup> And I, in the day of My visitation, I will visit on them this sin.<sup>31</sup>

35. The Lord therefore struck the people because they made<sup>32</sup> the calf which Aaron made.

## CHAPTER XXXIII.

THE PEOPLE MOURN FOR THEIR SIN. MOSES PITCHETH THE TABERNACLE WITHOUT THE CAMP. HE CONVERSETH FAMILIARLY WITH GOD: DESIRETH TO SEE HIS GLORY.

1. AND the Lord spake to Moses, saying: Go, get thee up from this place,<sup>1</sup> thou and thy people whom thou hast brought out of the

<sup>26</sup> H. P. "Make an atonement"—propitiate. Moses meant to plead with God. *Supra* 30: 10.

<sup>27</sup> He wishes to be struck dead, if the people are to continue objects of Divine wrath. The severity of the punishment which he had inflicted on them was inspired by eagerness to disarm the justice of God. The Divine knowledge is likened to a book in which all things are recorded. To cancel a name is to take out of life. The affection of Moses for the people is manifest from this passage: which does not, however, imply any inordinate self-will, or repugnance to the Divine counsels.

<sup>28</sup> God is not always pleased to transfer punishments, or to accept the offering which His servants sometimes make, to suffer instead of others. It is not in the power of any one, however acceptable he may personally be, to insure pardon to delinquents, although he may obtain it through earnest supplication.

<sup>29</sup> Moses partially succeeded in his petition, since he continued at the head of the people, who, nevertheless, were threatened with chastisements still reserved.

<sup>30</sup> God avails Himself of angels to direct His people, by inspiring their rulers, and to ward off calamities from them.

<sup>31</sup> V. "Ultionis." He uses the same verb twice.

<sup>32</sup> V. "Pro reatu vituli." H. is simpler.

<sup>1</sup> Lest the people should despond on account of their late sin, God orders Moses to advance towards the promised land.

land of Egypt, into the land concerning which I sware to Abraham, Isaac, and Jacob, saying: To thy seed I will give it:<sup>2</sup>

2. And I will send before thee<sup>3</sup> an angel, that I may cast out the Canaanite,<sup>4</sup> and the Amorite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite,

3. That thou mayst enter into the land which floweth with milk and honey. For I will not go up with thee,<sup>5</sup> because thou art a stiff-necked people:<sup>6</sup> lest I destroy thee in the way.

4. And the people hearing these bad tidings, mourned: and no man put on his ornaments.<sup>7</sup>

5. And the Lord said to Moses: Say to the children of Israel: Thou art a stiff-necked people: at once<sup>8</sup> I shall come up in the midst of thee, and destroy thee. Lay aside thy ornaments presently, that I may know what to do to thee.

6. So the children of Israel laid aside their ornaments by Mount Horeb.

7. Moses also taking the tabernacle, pitched it without the camp afar off, and called its name, The tabernacle of the covenant.<sup>9</sup> And all the people, who had any question, went forth to the tabernacle of the covenant, without the camp.

8. And when Moses went forth to the tabernacle, all the people rose up, and every one stood in the door of his tent, and they looked after Moses, till he went into the tabernacle.

9. And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door: and He spake with Moses.

10. And all saw that the pillar of cloud stood at the door of the tabernacle. And they stood, and worshipped at the doors of their tents.

11. And the Lord spake to Moses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his servant Josue the son of Nun, a young man, departed not from the tabernacle.

12. And Moses said to the Lord: Thou commandest me to lead forth this people: and Thou hast not let me know whom Thou wilt

<sup>2</sup> Gen. 12: 7.

<sup>3</sup> *Supra* 32: 34.

<sup>4</sup> Deut. 7: 22; Josue 24: 11.

<sup>5</sup> God withdraws the more special manifestation of His presence and favor.

<sup>6</sup> *Supra* 32: 9; Deut. 9: 13.

<sup>7</sup> V. "Semel." P. "In a moment."

<sup>8</sup> V. "Ex more."

<sup>9</sup> The tabernacle was not yet erected; but it appears that a place appointed was used in its stead.

send with me; yet Thou hast said: I know thee by name,<sup>10</sup> and thou hast found favor in My sight.

13. If therefore I have found favor in Thy sight, show me Thy face, that I may know Thee, and may find grace before Thy eyes: look upon Thy people, this nation.

14. And the Lord said: My face<sup>11</sup> shall go before thee, and I will give thee rest.

15. And Moses said: If Thou Thyself go not before,<sup>12</sup> bring us not out of this place.

16. For how shall we be able to know, I and Thy people, that we have found grace in Thy sight, unless Thou walk with us, that we may be glorified above all peoples who dwell upon the earth?

17. And the Lord said to Moses: This also, which thou hast spoken, will I do: for thou hast found grace before Me, and thee I know by name.<sup>13</sup>

18. And he said: Show me Thy glory.<sup>14</sup>

19. He answered: I will show thee all good, and I will proclaim the name of the Lord before thee:<sup>15</sup> and I will have mercy on whom I will, and I will be merciful to whom it shall please Me.<sup>16</sup>

20. And again He said: Thou canst not see My face: for man shall not see Me, and live.

21. And again He said: Behold, there is a place by Me, and thou shalt stand upon the rock.

22. And when My glory shall pass, I will set thee in a clift of the rock, and protect thee with My right hand, till I pass:

23. And I will take away My hand, and thou shalt see my back: but My face thou canst not see.<sup>17</sup>

<sup>10</sup> Specially and approvingly.

<sup>11</sup> This implies the manifestation of the Divine Presence.

<sup>12</sup> Moses presses Him to do what He has graciously intimated.

<sup>13</sup> Specially.

<sup>14</sup> To proclaim the Divine Name is here to manifest the Deity.

<sup>15</sup> Great excellence.

<sup>16</sup> Rom. 9: 15. The sovereign and independent exercise of the Divine attribute of mercy is not wholly without cause, although God may not manifest it.

<sup>17</sup> A partial manifestation is meant.

## CHAPTER XXXIV.

THE TABLES ARE RENEWED: ALL SOCIETY WITH THE CANAANITES IS FORBIDDEN: SOME PRECEPTS CONCERNING THE FIRST-BORN, THE SABBATH, AND OTHER FEASTS. AFTER FORTY DAYS' FAST, MOSES RETURNETH TO THE PEOPLE WITH THE COMMANDMENTS: AND HIS FACE APPEARING HORNED WITH RAYS OF LIGHT, HE COVERETH IT, WHENEVER HE SPEAKETH TO THE PEOPLE.

1. AND after this He said: Hew thee two tables of stone, like the former: and I will write upon them<sup>1</sup> the words which were on the<sup>2</sup> tables which thou brakest.

2. Be ready in the morning, that thou mayest forthwith go up into Mount Sinai, and thou shalt stand with Me upon the top of the mount.

3. Let no man go up with thee; and let not any man be seen throughout all the mount; neither let the oxen nor the sheep feed over against it.

4. Then he cut out two tables of stone, such as had been before: and rising very early, he went up into Mount Sinai, as the Lord had commanded him, carrying with him the tables.

5. And when the Lord was come down in a cloud, Moses<sup>3</sup> stood with Him, calling upon<sup>4</sup> the name of the Lord.

6. And when He passed before him, He said:<sup>5</sup> The Lord, the Lord God, merciful and gracious, patient, and of much compassion, and true:

7. Keeping mercy unto thousands: taking away iniquity, and wickedness, and sin, for no man of himself is innocent.<sup>6</sup> Rendering the iniquity of the fathers to the children, and to the grandchildren, unto the third and fourth generation.

8. And Moses making haste, bowed down prostrate unto the earth, and adoring,

9. Said: If I have found grace in Thy sight, O Lord, I beseech

<sup>1</sup> Deut. 10: 1. It was unspeakable condescension on the part of the Almighty to order two other tables to be prepared.

<sup>2</sup> H. P. "First."

<sup>3</sup> The text implies that God, in vision, stood by Moses.

<sup>4</sup> Proclaiming. *Supra* 33: 19.

<sup>5</sup> P. "Proclaimed." It appears, from the text, that God proclaimed His own attributes. V. refers it to Moses, who invoked God. Deut. 5: 10; Jer. 32: 18. The text repeats יהוה, which V. renders: "Dominator Domine Deus."

<sup>6</sup> P. "That will by no means clear the guilty." God essentially hates and condemns guilt, but He pardons the penitent. V. gives a different meaning, which, however, presents a true sense. I omit translating "apud te," and use the participle throughout, that the whole passage may be susceptible of the meaning of the text.



Thee that Thou go with us (for it is a stiff-necked people)<sup>7</sup> and take away our iniquities and sin, and take us for Thy possession.

10. The Lord answered: I will make a covenant in the sight of all:<sup>8</sup> I will do signs such as were never seen upon the earth, nor in any nations: that this people, in the midst of whom thou art, may see the terrible work of the Lord which I will do.

11. Observe all things which I command thee this day: I Myself will drive out before thy face the Amorite, and the Canaanite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite.

12. Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin:

13. But destroy their altars, break their statues,<sup>9</sup> and cut down their groves:<sup>10</sup>

14. Adore not any strange god. The Lord His name is Jealous; He is a jealous God.

15. Make no covenant with the men of those countries,<sup>11</sup> lest when they have sinned with their gods,<sup>12</sup> and have adored their idols, some one call thee to eat of the things sacrificed.<sup>13</sup>

16. Neither shalt thou take of their daughters a wife for thy son; lest after they themselves have sinned, they make thy sons also to sin with their gods.

17. Molten gods thou shalt not make to thyself.

18. The feast of unleavened bread thou shalt keep. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of the new corn:<sup>14</sup> for in the month of the springtime thou camest out from Egypt.

19. All of the male kind,<sup>15</sup> that openeth the womb, is Mine.<sup>16</sup> Of all beasts, both of oxen and of sheep, it is Mine.

20. The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a ransom for it, it shall be slain. The first-born

<sup>7</sup> Deut. 5:2; Jer. 32:40.

<sup>8</sup> V. "Videntibus cunctis." This is free. P. refers this clause to what follows, namely, the wonders to be performed.

<sup>9</sup> P. "Images." It should be as above. L.

<sup>10</sup> The destruction of the objects and occasions of idolatry was justly ordered by God, the sovereign Lord.

<sup>11</sup> *Supra* 23:32; Deut. 7:2.

<sup>12</sup> 3 Kings 11:2; Deut. 7:3. Idolatry is represented under the image of fornication, or adultery. To God our affections are due, which are prostituted to idols.

<sup>13</sup> This was a participation in the worship.

<sup>14</sup> Abib was the name of the month.

<sup>15</sup> The text does not here express "the male kind:" which is supplied from other places, being necessarily understood.

<sup>16</sup> Consecrated to the Divine honor. *Supra* 13. 2, 12; 22:19.

of thy sons thou shalt redeem : neither shalt thou appear before Me empty.

21. Six days shalt thou work : on the seventh day thou shalt cease to plough, and to reap.<sup>17</sup>

22. The feast of weeks<sup>18</sup> thou shalt keep with the first-fruits of the corn of thy wheat-harvest, and the feast when the time of the year returneth that all things are laid in.<sup>19</sup>

23. Three times in the year<sup>20</sup> all thy males shall appear in the sight of the Almighty Lord the God of Israel.

24. For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no man shall lie in wait against thy land when thou shalt go up, and appear in the sight of the Lord thy God thrice in the year.<sup>21</sup>

25. Thou shalt not offer the blood of My sacrifice upon leaven :<sup>22</sup> neither shall anything of the victim of the solemnity of the Passover remain in the morning.

26. The first of the first-fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

27. And the Lord said to Moses : Write thee these words by which I have made a covenant both with thee and with Israel.

28. And he was there with the Lord forty days and forty nights : he neither ate bread nor drank water : and He wrote<sup>23</sup> upon the tables the ten words of the covenant.

29. And when Moses came down from the Mount Sinai, he held the two tables of the testimony : and he knew not that his face was radiant from the conversation of the Lord.<sup>24</sup>

30. And Aaron and the children of Israel, seeing the face of Moses radiant, were afraid to come near.

31. And being called by him, they returned, both Aaron and the rulers of the congregation. And after he spake to them :

32. And all the children of Israel came to him : and he gave

<sup>17</sup> H. P. "In earing time and in harvest time thou shalt rest."

<sup>18</sup> Pentecost, seven weeks after the Passover.

<sup>19</sup> The feast of tabernacles in September. *Supra* 23 : 15.

<sup>20</sup> *Supra* 23 : 17 ; Deut. 16 : 16.

<sup>21</sup> After the expulsion of the Canaanites, security is promised to the Israelites whilst actually engaged in performing the prescribed visits. This promise may not be absolute.

<sup>22</sup> *Supra* 23 : 18, 19.

<sup>23</sup> *Supra* 24 : 18 ; Deut. 9 : 9, 18. God wrote. Deut. 4 : 13.

<sup>24</sup> P. "And till Moses had done speaking." L. renders it: "After." It appears that his face was veiled whilst he spoke with them. v. 34.

them in commandment all that he had heard of the Lord in Mount Sinai.

33. And having done speaking, he put a veil upon his face.<sup>25</sup>

34. But when he went in to the Lord, and spake with Him, he took it away until he came forth: and then he spake to the children of Israel all things which had been commanded him.

35. And they saw that the face of Moses when he came out was radiant; but he covered his face again, if at any time he spake to them.

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## CHAPTER XXXV.

THE SABBATH. OFFERINGS FOR MAKING THE TABERNACLE. BESELEEL AND OOLIAH ARE CALLED TO THE WORK.

1. AND all the multitude of the children of Israel being gathered together, he said to them: These are the things which the Lord hath commanded to be done.

2. Six days shall ye do work: the seventh day shall be holy to you, the sabbath and the rest of the Lord: he who shall do any work on it shall be put to death.<sup>1</sup>

3. Ye shall kindle no fire in any of your habitations on the sabbath day.<sup>2</sup>

4. And Moses said to all the assembly of the children of Israel: This is the word which the Lord hath commanded, saying:

5. Set aside with you an offering<sup>3</sup> to the Lord. Let every one

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<sup>25</sup> H. P. "Moses put the veil upon his face again, until he went in to speak with Him." The symbolical meaning attached to this fact is apparent from St. Paul: "For until this present day, the self-same veil, in the reading of the Old Testament, remaineth not taken away (because in Christ it is made void). But even until this day, when Moses is read, the veil is upon their heart." 2 Cor. 3:13.

<sup>1</sup> This severe penalty was added to enforce the observance of the sabbatical law, which was connected with the dogma of the Creation, and with the worship of God.

<sup>2</sup> Fire was not to be kindled on the sabbath, lest it should be used for cooking. The sabbath began from sunset of Friday, and continued until the same hour of the following day. About three hours before sunset was the preparation, called in Greek *Purascene*. The supper being the principal meal, the Jews were not put to much inconvenience by the rules of the sabbath, since the meal dressed on Friday afternoon was taken after sunset, and the meal of the following day was prepared after the close of the sabbath.

<sup>3</sup> *Supra* 25:2. II. denotes a heave offering. V. uses "primitias" with great latitude. See also v. 21 and *passim*.

that is of a willing heart,<sup>4</sup> offer them to the Lord: gold, and silver, and brass,

6. Blue and purple, and scarlet twice dyed, and fine linen, goats' hair,

7. And rams' skins dyed red, and blue-colored skins, setim-wood,

8. And oil to maintain lights, and to make ointment, and most sweet incense,

9. Onyx stones, and precious stones, for the adorning of the ephod and the breastplate.

10. Whichever of you is wise, let him come, and make that which the Lord hath commanded:

11. To wit, the tabernacle, and the roof<sup>5</sup> thereof, and the cover, the rings, and the boardwork with the bars, the pillars, and the sockets:

12. The ark and the staves, the mercy-seat, and the veil which is drawn before it:

13. The table with the bars, and the vessels, and the loaves of the presence:

14. The candlestick to bear up the lights, its vessels and the lamps, and the oil for the light.<sup>6</sup>

15. The altar of incense, and the bars, and the anointing oil, and the incense of spices: the hanging for the door of the tabernacle:

16. The altar of holocaust, and its grate of brass, with the bars and vessels: the laver and its foot:

17. The curtains of the court with the pillars and the sockets, the hanging in the doors of the entry,

18. The pins of the tabernacle and of the court with their cords:

19. The vestments which are to be used in the ministry of the sanctuary, the vesture of Aaron the high priest, and of his sons, to do the office of priesthood to Me.

20. And all the multitude of the children of Israel, going out from the presence of Moses,

21. Offered first-fruits to the Lord with a most ready and devout mind,<sup>7</sup> to make the work of the tabernacle of the testimony. Whatever was necessary to the service and to the holy vestments,

<sup>4</sup> V. "Omnis voluntarius et prono animo." The two phrases express one idea.

<sup>5</sup> The curtains of goat skins.

<sup>6</sup> V. "Ad nutrimentum ignium." This signifies to supply the lamps.

<sup>7</sup> This rendered the offerings most acceptable. H. P. "And they came, every one whose heart stirred him up, and every one whom his spirit made willing." See also v. 22, 26, 29.

22. Both men and women gave bracelets<sup>8</sup> and ear-rings, rings and tablets: every vessel of gold was set aside to be offered to the Lord.

23. If any man had blue, and purple, and scarlet twice dyed, fine linen, and goats' hair, ram skins dyed red, and blue-colored skins,

24. Metal of silver and brass, they offered it to the Lord, and setim-wood for divers uses.

25. The skilful women also gave such things as they had spun, blue, purple, and scarlet, and fine linen,

26. And<sup>9</sup> goats' hair, giving all of their own accord.

27. But the princes offered onyx stones, and precious stones, for the ephod and the breastplate,

28. And spices and oil for the lights, and for the anointing oil, and for sweet incense.<sup>10</sup>

29. All both men and women with devout mind offered gifts, that the works might be done which the Lord had commanded by Moses. All the children of Israel dedicated voluntary offerings to the Lord.

30. And Moses said to the children of Israel:<sup>11</sup> Behold, the Lord hath called by name Beseleel the son of Uri the son of Hur of the tribe of Juda.

31. And He hath filled him with the spirit of God, with wisdom, and understanding, and knowledge, and all learning,

32. To devise and to work in gold, and silver, and brass,

33. And in engraving stones, and in carpenter's work. Whatever can be skilfully devised,

34. He hath given in his heart: Ooliab also, the son of Achisamech of the tribe of Dan:

35. Both of them hath He filled with wisdom, to do carpenter's work, tapestry, embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.

<sup>8</sup> H. is understood by some of pendants from the nose, which the Arabians and other Asiatic nations are wont to pierce.

<sup>9</sup> H. P. "Whose heart stirred them up in wisdom." V. omits this as sufficiently expressed in v. 25.

<sup>10</sup> V. "Thymiana odoris suavissimi componendum." H. is simpler.

<sup>11</sup> *Supra* 31: 2.

## CHAPTER XXXVI.

THE OFFERINGS ARE DELIVERED TO THE WORKMEN: THE CURTAINS, COVERINGS, BOARDS, BARS, VEIL, PILLARS, AND HANGINGS ARE MADE.

1. BESELEEL therefore, and Ooliab, and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made the things which are necessary for the uses of the sanctuary, and which the Lord commanded.<sup>1</sup>

2. And when Moses had called them, and every skilful man,<sup>2</sup> to whom the Lord had given wisdom, and such as of their own accord had offered themselves to do the work,

3. He delivered all the offerings of the children of Israel to them. And while they were earnest about the work, the people brought their free offerings every morning.

4. Whereupon the workmen being constrained to come,<sup>3</sup>

5. Said to Moses: The people offer more than is necessary.

6. Moses therefore commanded proclamation to be made by the crier's voice:<sup>4</sup> Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts:

7. Because the things which were offered did suffice, and were too much.

8. And all the men who were wise of heart, to accomplish the work of the tabernacle, made ten curtains of twisted fine linen, and blue, and purple, and scarlet twice dyed, with varied work, and the art of embroidering:<sup>5</sup>

9. The length of one curtain was twenty-eight cubits, and the breadth four: all the curtains were of the same size.

10. And he joined five curtains, one to another; and the other five he coupled one to another.

11. He made also loops of blue in the edge of one curtain on both sides, and in the edge of the other curtain in like manner,<sup>6</sup>

<sup>1</sup> *Supra* 28: 1.

<sup>2</sup> 1 Par. 21: 29.

<sup>3</sup> H. P. "And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made." V. abridges.

<sup>4</sup> H. P. "Throughout the camp."

<sup>5</sup> H. P. "With cherubims of cunning work made he them." Woven figures are meant. L. "Of weaver's work."

<sup>6</sup> The text is fuller.

12. That the loops might meet one against another, and might be joined each with the other.

13. On these also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one tabernacle.

14. He made also eleven curtains of goats' hair to cover the roof of the tabernacle:

15. One curtain was thirty cubits long and four cubits broad: all the curtains were of one measure.

16. Five of them he joined apart, and the other six apart.

17. And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another:

18. And fifty buckles of brass, with which the roof might be knit together, that of all the curtains there might be made one covering.<sup>7</sup>

19. He made also a covering for the tabernacle, of rams' skins dyed red; and another cover over that of blue skins.

20. He made also the boards of the tabernacle of setim-wood standing up,

21. The length of one board was ten cubits: and the breadth was one cubit and a half.

22. There were two mortises through every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

23. Of which twenty were at the south side southward,

24. With forty sockets of silver. Two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

25. At that side also of the tabernacle that looketh towards the north, he made twenty boards,

26. With forty sockets of silver, two sockets for every board.

27. But against the west, at that side of the tabernacle which looketh to the sea,<sup>8</sup> he made six boards,

28. And two others at each corner of the tabernacle behind:

29. Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners:

30. So there were in all eight boards: and they had sixteen sockets of silver, to wit, two sockets under every board.

<sup>7</sup> The text simply has: "That it might be one."

<sup>8</sup> The explanation is added by V. II. P. "For the sides of the tabernacle westward." The Mediterranean lay to the west.

31. He made also bars of setim-wood, five to hold together the boards of one side of the tabernacle :

32. And five others to join together the boards of the other side : and besides these, five other bars at the west side of the tabernacle, towards the sea.<sup>9</sup>

33. He made also another bar, which might come by the midst of the boards from corner to corner.

34. And the boardwork itself he overlaid with gold.<sup>10</sup> And their rings he made of gold, through which the bars might be drawn : and he covered the *bars* themselves with plates of gold.

35. He made also a veil of blue, and purple, scarlet, and fine twisted linen, varied and distinguished with embroidery ;

36. And four pillars of setim-wood, which with their heads he overlaid with gold, casting for them sockets of silver.

37. He made also a hanging in the entry of the tabernacle, of blue, purple, scarlet, and fine twisted linen, with the work of an embroiderer.<sup>11</sup>

38. And five pillars with their capitals, which he covered with gold, and their sockets he cast of brass.

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## CHAPTER XXXVII.

BESELEEL MAKETH THE ARK, THE MERCY-SEAT, AND CHERUBIM, THE TABLE, THE CANDLESTICK, THE LAMPS, AND THE ALTAR OF INCENSE; AND COMPOUNDETH THE INCENSE.

1. AND Beseleel made also the ark of setim-wood : it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half : and he overlaid it with the purest gold within and without.

2. And he made to it a crown of gold round about,

3. Casting four rings of gold at the four corners of it : two rings in one side and two in the other.

4. And he made bars of setim-wood, which he overlaid with gold :

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H. P. "Westward."

V. adds: "Fusis basibus earum argenteis." H. P. D. have not this clause, which occurs in v. 36.

H. P. "Needle-work"



5. And he put them into the rings that were at the sides of the ark to carry it.

6. He made also the mercy-seat<sup>1</sup> of the purest gold, two cubits and a half in length, and a cubit and a half in breadth.

7. Two cherubim also of beaten gold, which he set on the two sides of the mercy-seat:

8. One cherub in the top of one side, and the other cherub in the top of the other side: two cherubim at the two ends of the mercy-seat,

9. Spreading their wings, and covering the mercy-seat, and looking one towards the other, and towards it.

10. He made also the table of setim-wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

11. And he overlaid it with the finest gold; and he made to it a golden ledge round about.

12. And to the ledge itself he made a polished crown of gold of four fingers' breadth, and upon the same another golden crown.

13. And he cast four rings of gold, which he put in the four corners at each foot of the table

14. Over against the crown: and he put the bars into them, that the table might be carried.

15. And the bars also themselves he made of setim-wood, and overlaid them with gold.<sup>2</sup>

16. And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold,<sup>3</sup> in which the libations are to be offered.

17. He made also the candlestick of beaten work of the finest gold. From its shaft branches, cups, and bowls, and lilies came out:

18. Six on the two sides: three branches on one side, and three on the other.

19. Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches which went out from the shaft of the candlestick, was equal.

20. And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies:

<sup>1</sup> V. adds: "Id est oraculum." This is explanatory.

<sup>2</sup> H. P. "To bear the table."

<sup>3</sup> P. "Covers to cover withal." L. "Its purifying tubes, wherewith (the bread) was covered." Simonis prefers "phiala" for the last term, since libations were to be offered in them.

21. And bowls under two branches in three places, which together make six branches going out from one shaft.<sup>4</sup>

22. So both the bowls and the branches were of the same, all beaten work of the purest gold.

23. He made also the seven lamps with their snuffers, and the snuff dishes, of the purest gold.

24. The candlestick with all its vessels weighed a talent of gold.

25. He made also the altar of incense of setim-wood, being a cubit on every side, four-square, and in height two *cubits*: from the corners of which went out horns.

26. And he overlaid it with the purest gold, with *its* grate and the sides and the horns.

27. And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar be carried.

28. And the bars themselves he made also of setim-wood, and overlaid them with plates of gold.

29. He compounded also the oil for the holy anointing, and incense of the purest spices according to the work of a perfumer.

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## CHAPTER XXXVIII.

HE MAKETH THE ALTAR OF HOLOCAUST, THE BRAZEN LAVER, THE COURT WITH ITS  
PILLARS AND HANGINGS. THE SUM OF WHAT THE PEOPLE OFFERED.

1. HE made also the altar of holocaust of setim-wood, five cubits square, and three in height:

2. Its horns went out from the corners: and he overlaid it with plates of brass.

3. And for the uses thereof he prepared divers vessels of brass, cauldrons, tongs, flesh-hooks, pot-hooks, and fire-pans.

4. And he made the grate of brass of network, and under it in the midst of the altar a hearth,

5. Casting four rings at the four ends of the net at the top, to put in bars to carry it:

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<sup>4</sup> The text is much fuller.

<sup>1</sup> 2 Par. 1:5.

6. And he made the bars of setim-wood, and overlaid them with plates of brass:

7. And he drew them through the rings which stood out in the sides of the altar. And the altar itself was not solid, but hollow, of boards, and empty within.<sup>2</sup>

8. He made also the laver of brass, with its foot of the mirrors<sup>3</sup> of the women who watched at the door of the tabernacle.<sup>4</sup>

9. He made also the court, in the south side of which were hangings of fine twisted linen of a hundred cubits,

10. Twenty pillars with their sockets of brass,<sup>5</sup> the heads of the pillars and the fillets of silver.

11. In like manner at the north side the hangings, the pillars, and the sockets, and heads of the pillars, were of the same measure, and work, and metal.

12. But on the side that looketh to the west, were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and the fillets of silver.

13. Moreover towards the east he prepared hangings of fifty cubits:

14. Fifteen cubits of which were on one side with three pillars, and their sockets:

15. And on the other side (for between the two he made the entry of the tabernacle) were hangings equally of fifteen cubits, and three pillars, and as many sockets.

16. All the hangings of the court were woven with twisted linen.

17. The sockets of the pillars were of brass, and their heads with their fillets of silver: and he overlaid the pillars of the court also with silver.

18. And in the entry he made an embroidered hanging of blue, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high, according to the measure of all the hangings of the court.

19. And the pillars in the entry were four, with sockets of brass, and their heads and fillets of silver.

20. The pins also of the tabernacle and of the court round about he made of brass.

<sup>2</sup> *Supra* 27: 8.

<sup>3</sup> Mirrors were formerly made of highly polished brass. See Pliny, l. 33, c. 9, l. 34, c. 17. P. "Looking-glasses:" "Which," says Adam Clarke, "in the above verse is perfectly absurd, because from those *mirrors* the brazen laver was made."

<sup>4</sup> Frequenting it for prayer, or to aid in the work. Some take them to be doorkeepers.

<sup>5</sup> The bases were of brass. *Supra* 27: 10 17. The pillars themselves were of wood: the capitals of silver.

21. These are the instruments<sup>6</sup> of the tabernacle of the testimony, which were counted according to the commandment of Moses, in the ceremonies of the Levites, by the hand of Ithamar son of Aaron the priest:

22. Which Beseleel the son of Uri the son of Hur, of the tribe of Juda, had made, as the Lord commanded by<sup>7</sup> Moses,

23. Having for his companion Ooliab the son of Achisamech of the tribe of Dan: who also was an excellent artificer in wood,<sup>8</sup> and worker in tapestry,<sup>9</sup> and embroidery in blue, purple, scarlet, and fine linen.

24. All the gold which was spent in the work of the sanctuary, and which was offered in gifts, was nine and twenty talents, and seven hundred and thirty shekels according to the standard of the sanctuary.

25. And it was offered by those who went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty men able to bear arms.<sup>10</sup>

26. There were moreover a hundred talents of silver, of which were cast the sockets of the sanctuary, and of the entry where the veil hangeth.

27. A hundred sockets were made of a hundred talents, one talent being reckoned for every socket.

28. And of the thousand seven hundred and seventy-five shekels he made the heads of the pillars, which also he overlaid with silver.

29. And there were offered of brass also seventy-two thousand talents, and four hundred shekels besides:

30. Of which were cast the sockets in the entry of the tabernacle of the testimony, and the altar of brass with its grate, and all its vessels,

31. And the sockets of the court as well round about as in its entry, and the pins of the tabernacle and of the court round about.

<sup>6</sup> The details. P. "The sum." L. "The accounts (of the articles furnished)."

<sup>7</sup> The preposition is not in the text.

<sup>8</sup> P. "Engraver."

<sup>9</sup> L. "Weaver."

<sup>10</sup> The vast number of contributors accounts for the immense amount of money collected. In v. 25, 26, V., there is some omission and inversion. II. P. "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. A bekah for every man, that is, half a shekel."

## CHAPTER XXXIX.

ALL THE ORNAMENTS OF AARON AND HIS SONS ARE MADE: AND THE WHOLE WORK OF THE TABERNACLE IS FINISHED.

1. AND of blue and purple, scarlet and fine linen, he made the vestments for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses.

2. So he made<sup>1</sup> an ephod of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen,

3. With embroidered work:<sup>2</sup> and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of those colors,

4. And two borders coupled one to the other in the top on either side,

5. And a girdle of the same colors,<sup>3</sup> as the Lord commanded Moses.

6. He prepared also two onyx stones, fast set and closed in gold, and graven, by the art of a lapidary, with the names of the children of Israel:

7. And he set them in the sides of the ephod for a memorial of the children of Israel, as the Lord commanded Moses.

8. He made also a breastplate with embroidered work, according to the work of the ephod, of gold, blue, purple, and scarlet twice dyed, and fine twisted linen:

9. Four-square, double, of the measure of a span.

10. And he set four rows of precious stones in it. In the first row was a sardius, a topaz, an emerald;

11. In the second, a carbuncle, a sapphire, and a jasper;

12. In the third, a ligure, an agate, and an amethyst;

13. In the fourth a chrysolite, an onyx, and a beryl, set and inclosed in gold in their rows.

<sup>1</sup> *Supra* 28: 6. II. P. "They made." Both numbers are used in the narrative, the former probably to designate the workmen generally, the latter in regard of Bezaleel, the chief workman, or of the special workman employed in a particular department. The distinction of numbers is otherwise occasionally neglected.

<sup>2</sup> "Embroidered work" is not in the text. The letters of the verb translated in P., "beat into thin plates," resemble that which signifies to embroider.

<sup>3</sup> The text is much fuller.

14. And the twelve stones were engraved with the names of the twelve tribes of Israel, each one with its several name.

15. They made also in the breastplate chains, linked one to another, of the purest gold,

16. And two hooks, and as many rings of gold. And they set the rings on either side of the breastplate.

17. On which rings the two golden chains should hang, which they put into the hooks that stood out in the corners of the ephod.

18. These, both before and behind, so answered one another, that the ephod and the breastplate were bound together,<sup>4</sup>

19. Being fastened to the girdle and strongly coupled with rings, which a blue fillet joined, lest they should flag loose, and be moved one from the other, as the Lord commanded Moses.

20. They made also the tunic of the ephod all of blue,

21. And a hole for the head in the upper part at the middle, and a woven border round about the hole :

22. And beneath at the feet pomegranates of blue, purple, scarlet, and fine twisted linen :

23. And little bells of the purest gold, which they put between the pomegranates at the bottom of the tunic round about :

24. A bell of gold, and a pomegranate, with which the high-priest went adorned, when he discharged his ministry, as the Lord commanded Moses.

25. They made also fine linen tunics with woven work for Aaron and his sons,

26. And mitres with their bonnets of fine linen,

27. And linen breeches of fine linen,

28. And a girdle of fine twisted linen, blue, purple, and scarlet twice dyed, of embroidery-work, as the Lord commanded Moses.

29. They made also the plate of the holy crown<sup>5</sup> of the purest gold : and they wrote on it with the engraving of a lapidary : Holy to the Lord :<sup>6</sup>

30. And they fastened it to the mitre with a blue fillet, as the Lord commanded Moses.

31. So all the work of the tabernacle, and covering<sup>7</sup> of the testi-

<sup>4</sup> V. has abridged the text, which numbers two more verses, although the substance is presented in the translation.

<sup>5</sup> V. "Sacrae venerationis." The golden plate on the forehead of the high priest is meant.

<sup>6</sup> This marked the consecration of the priestly ministry to God.

<sup>7</sup> כִּשְׂאוֹ אֹהֶל P. "Tabernacle of the tent." The first term denotes the tabernacle, which was covered with ten curtains of a fine quality, supported by ten posts : the other is understood of an outward covering, consisting of twelve curtains of a coarser kind. Either term is used often absolutely for the tabernacles.

mony was finished: and the children of Israel did all things which the Lord commanded Moses.

32. And they offered the tabernacle, and the covering, and the whole furniture, the rings, the boards, the bars, the pillars, and their sockets;

33. The cover of rams' skins dyed red, and the other cover of blue skins;

34. The veil, the ark, the bars, the mercy-seat;

35. The table with its vessels, and the loaves of the presence.

36. The candlestick, the lamps, and the furniture of them with the oil;

37. The altar of gold, and the anointing oil, and the incense of spices;

38. And the hanging in the entry of the tabernacle;

39. The altar of brass, the grate, the bars, and all its vessels; the laver with its foot; the hangings of the court, and the pillars with their sockets;

40. The hanging in the entry of the court, and its cords and pins. Nothing was wanting of the vessels, which were commanded to be made for the ministry of the tabernacle, and for the roof of the covenant.

41. The vestments also, which the priests, Aaron and his sons, use in the sanctuary,

42. The children of Israel offered, as the Lord commanded.

43. And when Moses saw all things finished, he blessed them.<sup>8</sup>

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## CHAPTER XL.

THE TABERNACLE IS COMMANDED TO BE SET UP AND ANOINTED. GOD FILLETH IT WITH HIS MAJESTY.

1. AND the Lord spake to Moses, saying:

2. The first month, the first day of the month, thou shalt set up the tabernacle of the testimony;<sup>1</sup>

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<sup>8</sup> The last three verses are in an abridged form, of which the last verse may serve as an example: "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 blessed them."

<sup>1</sup> H. P. "Tabernacle of the tent." Two words express the same idea.

3. And shalt put the ark in it, and shalt let down the veil before it:

4. And thou shalt bring in the table, and set upon it the things which are commanded according to the rite. The candlestick shall stand with its lamps,

5. And the altar of gold on which the incense is burned before the ark of the testimony. Thou shalt put the hanging in the entry of the tabernacle,

6. And before it the altar of holocaust:

7. The laver between the altar and the tabernacle: and thou shalt fill it with water.

8. And thou shalt encompass the court and its entry with hangings.

9. And thou shalt take the anointing oil, and anoint the tabernacle with its vessels, that they may be sanctified:

10. The altar of holocaust and all its vessels:

11. The laver with its foot: thou shalt consecrate all with the anointing oil, that they may be most holy.

12. And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water,

13. Thou shalt put on them the holy vestments, that they may minister to Me, and that their anointing may prosper to an everlasting priesthood.<sup>2</sup>

14. And Moses did all that the Lord commanded.

15. So in the first month of the second year,<sup>3</sup> the first day of the month, the tabernacle was set up.

16. And Moses erected<sup>4</sup> it, and placed the boards, and the sockets, and the bars, and set up the pillars,

17. And spread the roof<sup>5</sup> over the tabernacle, putting over it a cover, as the Lord commanded.

18. And he put the testimony<sup>6</sup> in the ark, thrusting bars underneath, and the oracle above.

19. And when he had brought the ark into the tabernacle, he drew the veil before it, to fulfil the commandment of the Lord.

20. And he set the table in the tabernacle of the testimony, at the north side without the veil,

21. Setting there in order the loaves of the presence, as the Lord commanded Moses.

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<sup>2</sup> There is a considerable abridgment in the translation, which omits frequent repetitions. The unction of the first priests was deemed sufficient to entitle their descendants to officiate. 2 Mac. 1:10. The high priest, however, was specially anointed, as also the priest who accompanied the camp.

<sup>3</sup> From their departure out of Egypt.

<sup>4</sup> Numb. 7:1.

<sup>5</sup> H. P. "The tent"—the outward curtains.

<sup>6</sup> The tables of the law.



22. He set the candlestick also in the tabernacle of the testimony, over against the table on the south side,

23. Placing the lamps in order, according to the precept of the Lord.

24. He set also the altar of gold under the roof<sup>7</sup> of the testimony, over against the veil,

25. And burnt upon it the incense of spices, as the Lord commanded Moses.

26. And he put also the hanging in the entry of the tabernacle of the testimony,

27. And the altar of holocaust of the entry of the testimony, offering the holocaust, and the sacrifices upon it, as the Lord commanded.

28. And he set the laver between the tabernacle of the testimony and the altar, filling it with water.

29. And Moses, and Aaron, and his sons, washed their hands and feet,

30. When they went into the tabernacle of the covenant, and went to the altar, as the Lord commanded Moses.

31. He set up also the court round about the tabernacle and the altar, drawing the hanging in the entry. After all things were perfected,

32. The cloud<sup>8</sup> covered the tabernacle of the testimony: and the glory of the Lord filled it.

33. Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining; for the cloud had covered all.

34. If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops:

35. If it hung over, they remained in the same place.

36. For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.<sup>9</sup>

<sup>7</sup> II. P. V. "Sub tecto."

<sup>8</sup> Numb. 9: 15; 3 Kings 8: 10.

<sup>9</sup> II. P. "In all their journeys." Also v. 38.

# FEELING

# LEVITICUS.

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## INTRODUCTION

### TO THE BOOK OF LEVITICUS.

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THE third book of Moses is called LEVITICUS, because it especially treats of the rites to be observed by the tribe of Levi, who were devoted to the priestly and other sacred offices. The Hebrews call it VEIKRA, from the word with which it commences. From the concluding words of this book, it appears to have been composed by Moses whilst the people lay encamped at Mount Sinai. Although the rites which are prescribed in it were never obligatory on any nation but the Israelites, much advantage may be derived from an acquaintance with them, inasmuch as they are types of the Christian sacrifice and sacraments, as may be gathered from the Epistle to the Hebrews.

From the beginning God was honored by sacrifice, which was offered to Him in attestation of His supreme dominion, in acknowledgment of His gifts, and with a view to obtain new favors, or to deprecate His vengeance, provoked by the sins of men. The immolation of animals for these ends was, no doubt, prescribed by God Himself, since it is not likely that men of themselves should have conceived it to be acceptable to Him. The general usage of the nations, even of those estranged from His knowledge, may be fairly traced to primitive tradition, which they followed, without knowing its Divine source. They offered sacrifices to imaginary deities, to which they transferred the honors due to the true and living God. The act of sacrifice was originally performed by any individual, but especially by the head of a family, who appeared as their representative in the most solemn offices of religion. At a very early period the priesthood was confined to a distinct class of men, specially devoted to the worship of the Deity. The tribe of Levi was set apart by Divine command for the general duties of worship, and the family

of Aaron, belonging to that tribe, was chosen for the priestly functions.

The frequency and variety of sacrifices were directed to keep the Israelites in constant dependence on God, whose majesty they recognized by whole burnt-offerings, whilst they sought to appease His anger by sin-offerings, and to obtain favors, or to return thanks for them, by peace-offerings. In the morning and evening of each day, at the commencement of each month, and on the three great festivals of the year, stated victims were immolated, besides those which were presented by individuals in conformity with the requisitions of the law, or from the impulse of spontaneous devotion. These acts, however, proved acceptable, not by reason of the victims, which bore no proportion to the majesty of God, or the enormity of sin, but as manifestations of religious sentiment and feeling, and as types of the Great Victim which, in the fulness of time, was to be offered on the Cross.

The many rites prescribed in the law were intended to occupy the minds of the worshippers, and fill them with a deep sense of the greatness of Him to whom they offered homage. The sprinkling of the blood of the victims on the altar, or at its base, the elevation and moving to and fro of the chief parts, the incensing of the altar and sanctuary, all served to inspire reverence. The many aspersions and washings were intended to inculcate moral purity, as a necessary qualification for acceptance with God.

The distinction of clean and unclean animals, which, in great detail, is given in this book, may have been, in part, grounded on sanitary considerations, although it may also have been directed to keep the Israelites always mindful of their subjection to God, and to exercise their obedience. Nothing, however trivial and minute, can be deemed unimportant, which served to keep the people of God apart from the heathen, whose example might easily lead them to the most frightful excesses of idolatry and corruption. We are in many respects ignorant of the motives of the legal prescriptions of the Mosaic code; but we know enough of their nature and objects to recognize them as calculated to promote the worship of the true God, and a pure system of morality. The details were burdensome, but the circumstances in which the law was given, rendered it necessary to multiply restrictions, in order to guard the people against dangers by which they were surrounded. The simplicity of the Christian law should not cause us to undervalue the complicated legislation of a preparatory state, when men were required to occupy themselves with a ceremonial and discipline of a local and temporary character.

# THE BOOK OF LEVITICUS.

## CHAPTER I.

### OF HOLOCAUSTS, OR BURNT-OFFERINGS.

1. AND the Lord called Moses, and spake to him from the tabernacle of the testimony,<sup>1</sup> saying:

2. Speak to the children of Israel, and say to them: The man among you that shall offer to the Lord a sacrifice<sup>2</sup> of the cattle, offering victims of oxen and sheep,

3. If his offering be a holocaust,<sup>3</sup> and of the herd, he shall offer a male without blemish,<sup>4</sup> at the door of the tabernacle of the testimony,<sup>5</sup> to make the Lord favorable to him:<sup>6</sup>

4. And he shall put his hand upon the head<sup>7</sup> of the victim: and it shall be acceptable as atonement for him.<sup>8</sup>

5. And he<sup>9</sup> shall immolate the calf before the Lord: and the

<sup>1</sup> H. P. "Congregation."

קרב, a voluntary offering.

<sup>2</sup> Exod. 29: 10. Ὁλοκαυστος. עֹרֶה.

<sup>4</sup> Whole, sound. It was unbecoming to offer to God anything defective. Men should present to Him His own best gifts.

<sup>5</sup> In the open air, in front of the tabernacle.

<sup>6</sup> לרצונו. L. "That it may be favorably received for him." P. "Of his own voluntary will." Grotius favors this interpretation. R., V.

<sup>7</sup> To mark it as devoted by him to God.

<sup>8</sup> Although it was principally offered to attest the Divine dominion, it served also to expiate sin. V. "Et in ejus expiationem proficiens." This expiation was legal, namely, serving to obtain the pardon of the transgression of the law, and the remission of the penalty attached to it. Repentance of heart with prayer disposed the soul for forgiveness, through the atonement to be offered for sin by Him, of whom the ancient victims were types. כפר, here translated "expiatio," is most frequently rendered by V. "orabit," which, however, means the intercessory act of offering the victim, rather than formal prayer.

<sup>9</sup> The person who made the offering is said by the Thalmudists to have performed the act of immolation. Others ascribe it to the Levites. See 2 Par. 30: 17; 35: 10, 11.

priests, the sons of Aaron, shall offer the blood thereof, pouring it<sup>10</sup> round about the altar, which is before the door of the tabernacle,

6. And when they<sup>11</sup> have flayed the victim, they shall cut the joints in pieces,

7. And shall put fire on the altar, having before laid in order a pile of wood :

8. And they shall lay the parts that are cut out in order thereupon, the head, and all that cleaveth to the liver,<sup>12</sup>

9. The entrails and feet being washed with water : and the priest shall burn them upon the altar for a holocaust, and a sweet savor to the Lord.

10. And if the offering be of the flocks, a holocaust of sheep, or of goats, he shall offer a male without blemish :

11. And he shall immolate it at the side of the altar northward before the Lord : but the sons of Aaron shall pour the blood thereof upon the altar round about :

12. And they shall divide the joints, the head, and all that cleaveth to the liver : and shall lay them upon the wood, under which the fire is to be put :

13. But the entrails and the feet they shall wash with water. And the priest shall offer it all, and burn it all upon the altar for a holocaust, and most sweet savor to the Lord.

14. But if the oblation of a holocaust to the Lord be of birds, of turtle-doves, or of young pigeons,

15. The priest shall offer it at the altar : and twist back the neck,<sup>13</sup> and breaking the wound, he shall make the blood run down upon the brim of the altar.

16. But the crop and the feathers he shall cast at the side east of the altar, in the place where the ashes are poured out :

17. And he shall break the wings<sup>14</sup> thereof, and shall not cut, nor divide it asunder, and he shall burn it upon the altar, putting fire under the wood. It is a holocaust and oblation<sup>15</sup> of most sweet savor to the Lord.

<sup>10</sup> Sprinkling it.

H. P. "He."

<sup>11</sup> V. "Cuncta quæ adhærent jecori." P. L. "Fat." פֶּרֶר. Grotius understands it of the trunk of the body. Also v. 12.

<sup>12</sup> H. P. "Wring off his head." כֹּלֵק. This is understood of breaking with the nail, or squeezing between the fingers. The head was not wholly severed. *Infra* 5 : 8. V. does not express the burning of the victim. H. P. "And burn it on the altar."

<sup>14</sup> V. "Ferro dividet." The smaller animals were not divided.

<sup>15</sup> H. P. "An offering made by fire."



## CHAPTER II.

## OF OFFERINGS OF FLOUR, AND FIRST-FRUIT.

1. WHEN any one will offer a sacrificial oblation<sup>1</sup> to the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense thereon;

2. And he shall bring it to the sons of Aaron the priests: and one of them shall take a handful of the flour and oil, and all the frankincense; and shall put it for a memorial<sup>2</sup> upon the altar for a most sweet savor to the Lord.

3. And the remnant of the oblation<sup>3</sup> shall belong to Aaron and his sons, a most holy thing<sup>4</sup> of the offerings of the Lord.

4. But when thou offerest an oblation baked in the oven, of flour, loaves without leaven, tempered with oil, or<sup>5</sup> unleavened wafers anointed with oil:

5. If thy oblation be from the frying-pan, of flour tempered with oil, and without leaven,

6. Thou shalt divide it in pieces, and shalt pour oil upon it.

7. And if the oblation be from the gridiron,<sup>6</sup> in like manner the flour shall be tempered with oil:

8. And when thou offerest it to the Lord, thou shalt deliver it into the hands of the priest.

9. And when he hath offered it, he shall take a memorial of it from the oblation, and burn it upon the altar<sup>7</sup> for a sweet savor to the Lord.

10. And whatsoever is left, shall belong to Aaron and his sons, a most holy thing of the offerings of the Lord.

11. Every oblation that is offered to the Lord shall be made with-

<sup>1</sup> קרבן מנחה. ὁλοκαυτωσία. V. "Oblationem sacrificii." Two terms are here united, each of which signifies gift, or oblation. This offering is so called because it was an accompaniment of sacrifice: for which reason likewise V. styles it "sacrificium." P. calls it a meat-offering, to distinguish it from the sacrifice of animals. I call it oblation, the accompaniment of sacrifice.

<sup>2</sup> A testimony of recognition of the Divine Majesty.

<sup>3</sup> V. "Sacrificii:" all that remains after the handful. Eccl. 7:34.

<sup>4</sup> A most holy thing, to be eaten only by the priests.

<sup>5</sup> ἢ has here a disjunctive force.

<sup>6</sup> H. P. "If thy oblation be a meat-offering, *baken* in the frying-pan."

<sup>7</sup> H. P. "It is an offering made by fire." אֵשׁ. V. omits it: also v. 16.

out leaven;<sup>8</sup> neither shall any leaven or honey<sup>9</sup> be burnt in the oblation to the Lord.

12. Ye shall offer only the first-fruits as gifts: but they shall not be put upon the altar, for a savor of sweetness.

13. Whatsoever oblation thou offerest,<sup>10</sup> thou shalt season it with salt:<sup>11</sup> neither shalt thou take away the salt of the covenant<sup>12</sup> of thy God from thy oblation. In all thy oblations thou shalt offer salt.

14. But if thou offer a gift of the first-fruits of thy corn to the Lord, of the ears yet green, thou shalt dry it at the fire, and pound it fine:<sup>13</sup> and so shalt thou offer thy first-fruits to the Lord,

15. Pouring oil upon it, and putting on frankincense, because it is the oblation of the Lord:

16. Whereof the priest shall burn for a memorial of the gift, part of the pounded corn, and of the oil, and all the frankincense.<sup>14</sup>

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## CHAPTER III.

### OF PEACE-OFFERINGS.

1. AND if his oblation be a sacrifice of peace-offerings,<sup>1</sup> and he will offer of the herd, whether male or female, he shall offer them without blemish before the Lord.

2. And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron the priests shall pour the blood upon the altar round about.

3. And they shall offer of the sacrifice of peace-offerings, for an

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<sup>8</sup> Leaven indicated corruption.

<sup>9</sup> Honey was used in their offerings by the heathen, and was forbidden to the Israelites, probably to establish a distinction in this regard.

<sup>10</sup> H. P. "Every oblation of thy meat-offering."

<sup>11</sup> Mark 9: 48. See Grotius.

<sup>12</sup> As salt gives relish to food, it was required in oblations, to express the desire of him who offered them, that they might be pleasing and acceptable. It was also a symbol of perpetuity, since it served to preserve meat. A covenant of salt denotes a lasting covenant: the salt of the covenant marks what renders it acceptable.

<sup>13</sup> H. P. "Corn beaten out of full ears."

<sup>14</sup> H. P. "It is an offering made by fire unto the Lord."

<sup>1</sup> These victims were partly eucharistic, in thanksgiving for favors, and partly impetratory, directed to obtain blessings. Female animals might be offered up for either end, but males only could be holocausts.

oblation to the Lord, the fat that covereth the entrails, and all the fat that is within.<sup>2</sup>

4. The two kidneys, with the fat<sup>3</sup> wherewith the flanks are covered, and the caul above the liver with the two kidneys.

5. And they shall burn them upon the altar, for a holocaust, putting fire under the wood; for an oblation of most sweet savor to the Lord.

6. But if his oblation for a sacrifice of peace-offering be of the flock, whether he offer male or female, they shall be without blemish.

7. If he offer a lamb before the Lord,

8. He shall put his hand upon the head of his victim: and it shall be slain in the entry of the tabernacle of testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar.

9. And they shall offer of the victim of peace-offerings an oblation to the Lord; the fat and the whole tail,<sup>4</sup>

10. With the kidneys, and the fat that covereth the belly, and all the vitals and both the kidneys, with the fat that is about the flanks, and the caul above the liver with the kidneys.<sup>5</sup>

11. And the priest shall burn them upon the altar, as food for the fire, and an oblation to the Lord.

12. If his offering be a goat, and he offer it to the Lord,

13. He shall put his hand upon its head, and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour its blood round about upon the altar.

14. And they shall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

15. The two little kidneys with the caul that is upon them which is by the flanks, and the fat of the liver with the kidneys:

16. And the priest shall burn them upon the altar, as food for the fire, and a most sweet savor. All the fat shall be the Lord's,

17. By a perpetual law for your generations, and in all your dwellings: neither blood nor fat shall ye eat at all.<sup>6</sup>

<sup>2</sup> Exod. 29: 13. The fat which covered the intestines was burnt, but not the whole victim.

<sup>3</sup> H. P. "Which is on them." This is wanting in 152 K.

<sup>4</sup> V. "Cauda." This is the force of H.

<sup>5</sup> V. is free. The fat, covering the entrails and kidneys, with adjoining parts, was to be separated from the victim and burned. V. "Renes:" "renunculos." H. does not distinguish them.

<sup>6</sup> This prohibition was enforced in order to increase the horror of blood-shedding. It here specially regards the fat and blood of victims; but there was a general prohibition, reckoned among those given to Noe, not to eat blood. The fat which was in parts specially marked for offering was also forbidden; but it was allowed to eat the fat of other parts. V. inverts. H. P. "All fat, all blood ye shall not eat."

## CHAPTER IV.

## OF OFFERINGS FOR SINS OF IGNORANCE.

1. AND the Lord spake to Moses, saying :
2. Say to the children of Israel : The soul which sinneth through ignorance,<sup>1</sup> against any of the commandments of the Lord, and doeth anything which He commanded not to be done :
3. If the priest who is anointed<sup>2</sup> shall sin, making the people offend,<sup>3</sup> he shall offer to the Lord for his sin a calf without blemish.
4. And he shall bring it to the door of the tabernacle of the testimony before the Lord, and shall put his hand upon its head, and shall sacrifice it to the Lord.
5. He shall take also of the blood of the calf, and carry it into the tabernacle of the testimony :
6. And having dipped his finger in the blood, he shall sprinkle seven times before the Lord, before the veil of the sanctuary.<sup>4</sup>
7. And he shall put some of the same blood upon the horns of the altar of sweet incense before<sup>5</sup> the Lord, which is in the tabernacle of the testimony. And he shall pour all the rest of the blood at the foot of the altar of holocaust in the entry of the tabernacle.
8. And he shall take off the fat of the calf for the sin-offering, as well that which covereth the entrails as all the inwards :
9. The two little kidneys, and the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys,
10. As it is taken off from the calf of the sacrifice of peace-offerings, and he shall burn them upon the altar of holocaust.
11. But the skin and all the flesh, with the head and the feet and the bowels and the dung,
12. And the rest of the body, he shall carry forth without the camp<sup>6</sup>

<sup>1</sup> Any act not entirely wilful may be thus designated. When ignorance is absolute, no atonement is necessary, since there is no moral guilt; but God might require an offering to repair the omission, and render the party more vigilant. Wilful transgressions were punishable with death. Numb. 15 : 30.

<sup>2</sup> The high priest. This is repeated, v. 5.

<sup>3</sup> R., V. "The sin spoken of is caused by the priest." L. "To bring guiltiness on the people." P. "According to the sin of the people."

<sup>4</sup> The Holy of Holies, before which the veil hung.

<sup>5</sup> H. L. "Of spices." V. "Gratissimi Domino."

<sup>6</sup> St. Paul refers to this circumstance as typical of the place where the great victim of sin should be immolated. Heb. 13 : 12.

to a clean place, where the ashes are poured out: and he shall burn them upon a pile of wood: they shall be burnt in the place where the ashes are poured out.

13. And if all the multitude of Israel, through ignorance<sup>7</sup> shall do that which is against the commandment of the Lord,

14. And afterwards shall understand their sin, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle,

15. And the ancients of the people shall put their hands upon the head thereof before the Lord.<sup>8</sup> And the calf being immolated in the sight of the Lord,

16. The priest who is anointed, shall carry of the blood into the tabernacle of the testimony,

17. And shall dip his finger in it, and sprinkle it seven times before the veil.

18. And he shall put of the same blood on the horns of the altar that is before the Lord, in the tabernacle of the testimony: and the rest of the blood he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of the testimony.

19. And all its fat he shall take off, and shall burn it upon the altar:

20. Doing so with this calf, as he did also with the other: and the priest interceding<sup>9</sup> for them, the Lord will be merciful to them.

21. But the calf itself he shall carry forth without the camp, and shall burn it as he did the former calf: because it is for the sin of the multitude.

22. If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbiddeth,

23. And afterwards shall come to know his sin; he shall offer a buck-goat without blemish, a sacrifice to the Lord.<sup>10</sup>

24. And he shall put his hand upon its head: and when he hath immolated it in the place where the holocaust is wont to be slain before the Lord, because it is for sin,

25. The priest shall dip his finger in the blood of the victim for sin, touching with it the horns of the altar of holocaust, and pouring out the rest at the foot thereof.

<sup>7</sup> V. "Ignoraverit." This implies, according to H., a sinful action proceeding from error, or inadvertence. H. P. add: "And the thing be hid from the eyes of the assembly."

<sup>8</sup> In the name of the entire people they devoted the bullock to be sacrificed.

<sup>9</sup> This refers to the expiatory character of the whole rite. V. "Rogante." So in v. 26, 31, 35. I use intercede in this special sense to express the sacerdotal act, which V. variously represents. P. "Make an atonement."

<sup>10</sup> קרבנו. "To the Lord" is an addition

26. But the fat he shall burn upon it, as is wont to be done with the victims of peace-offerings : and the priest shall intercede for him and for his sin : and it shall be forgiven him.

27. And if any one of the people of the land shall sin through ignorance, doing any of those things that are forbidden by the law of the Lord, and offending,

28. And shall come to know his sin, he shall offer a she-goat without blemish.

29. And he shall put his hand upon the head of the victim that is for sin, and shall immolate it in the place of the holocaust.

30. And the priest shall take of the blood with his finger, and shall touch the horns of the altar of holocaust, and shall pour out the rest at the foot thereof.

31. But taking away all the fat, as is wont to be taken away from the victims of peace-offerings, he shall burn it upon the altar, for a sweet savor to the Lord : and he shall intercede for him ; and it shall be forgiven him.

32. But if he offer of the flock a victim for his sin, an ewe without blemish ;

33. He shall put his hand upon the head thereof, and shall immolate it in the place where the victims for holocaust are wont to be slain.

34. And the priest shall take of its blood with his finger, and shall touch the horns of the altar of holocaust, and the rest he shall pour out at the foot thereof.

35. All the fat also he shall take away, as the fat of the ram that is offered for peace-offerings is wont to be taken away ; and shall burn it upon the altar, for a burnt-sacrifice of the Lord : and he shall intercede for him and for his sin ; and it shall be forgiven him.

## CHAPTER V.

### OF OTHER SACRIFICES FOR SINS.

1. If any one sin, and is adjured<sup>1</sup> as a witness, either because he

<sup>1</sup> If adjured—called on to testify. The conjunctions are used to introduce the case.

himself hath seen, or is privy to it: if he do not tell<sup>2</sup> it, he shall bear his iniquity.

2. Whosoever toucheth any unclean thing, either that which hath been killed by a beast, or died of itself, or any other creeping thing; and forgetteth his uncleanness,<sup>3</sup> he is guilty, and hath offended:

3. And if he touch anything of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled, and having forgotten it, come afterwards to know it, he shall be guilty of an offence.

4. The person who sweareth, and uttereth with his lips, that he would do either evil or good,<sup>4</sup> and pledgeth the same with an oath, and his word, and having forgotten it, afterwards understandeth his offence,

5. Let him confess his sin,<sup>5</sup>

6. And offer of the flocks an ewe-lamb, or a she-goat, and the priest shall intercede for him, and for his sin:

7. But if he be not able to offer a lamb,<sup>6</sup> let him offer two turtle-doves, or two young pigeons<sup>7</sup> to the Lord, one for sin, and the other for a holocaust,

8. And he shall give them to the priest; who shall offer the first for sin, and twist back the head of it, so that it be not altogether broken off.

9. And of its blood he shall sprinkle the side of the altar: and whatsoever is left, he shall let it drop at the bottom; because it is for sin.

10. And the other he shall burn for a holocaust, as is wont to be done: and the priest shall intercede for him, and for his sin: and it shall be forgiven him.

11. And if his hand be not able to offer two turtle-doves, or two young pigeons, he shall offer for his sin the tenth part of an ephah of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin:<sup>8</sup>

<sup>2</sup> If he refuse to testify, he shall be regarded as guilty, and require expiation. The meaning is suspended until v. 5, 6.

<sup>3</sup> P. "If it be hidden from him"—if he does not advert to it, he is for the time excused, but becomes bound when he is made conscious of the omission.

<sup>4</sup> Rash swearing, binding oneself without examining the subject-matter, is punishable.

<sup>5</sup> H. P. "He shall confess that he hath sinned in that thing." Sept. *ἐξαγορεύσει*. V. takes it in the ecclesiastical acceptation: "Agat poenitentiam." R. admits that the sin was confessed to the priest officially, although not sacramentally.

<sup>6</sup> שֵׁן. V. "Pecus." *Infra* 12: 8; Luke 2: 24.

<sup>7</sup> Regard for the poor characterizes the Mosaic legislation.

<sup>8</sup> These are pointed out as unnecessary, rather than as forbidden, that the facility of compliance may appear.

12. And he shall deliver it to the priest; who shall take of it a handful, and shall burn it upon the altar for a memorial,<sup>9</sup>

13. Interceding in atonement for him:<sup>10</sup> but the part that is left he shall have as a gift.

14. And the Lord spake to Moses, saying:

15. If any one shall sin through ignorance, in the holy things of the Lord,<sup>11</sup> he shall offer for his offence a ram without blemish out of the flocks, that may be bought for two shekels,<sup>12</sup> according to the weight of the sanctuary:

16. And he shall make good the damage itself which he hath done, and shall add a fifth part besides, delivering it to the priest, who shall intercede for him, offering the ram, and it shall be forgiven him.

17. If any one sin through ignorance, and do any of those things which are forbidden by the law of the Lord, and being guilty of sin, understand his iniquity,

18. He shall offer of the flocks a ram without blemish to the priest, according to the measure and estimation of the sin: and *the priest* shall intercede for him, because he did it ignorantly; and it shall be forgiven him;

19. Because by mistake he trespassed against the Lord.

## CHAPTER VI.

OBLATION FOR SINS OF INJUSTICE: ORDINANCES CONCERNING THE HOLOCAUSTS AND THE PERPETUAL FIRE, THE SACRIFICES OF THE PRIESTS, AND THE SIN-OFFERINGS.

1. THE Lord spake to Moses, saying:

2. Whosoever shall sin, and despising the Lord,<sup>1</sup> shall deny to his

<sup>9</sup> V. "Ejus qui obtulerit." The handful of flour burnt on the altar was to serve as a memorial of him who presented the oblation as a tacit appeal for pardon, and was to remind him of the necessity of guarding against like faults. H. P. add: "And burn it on the altar, according to the offerings made by fire unto the Lord."

<sup>10</sup> V. "Rogans pro illo et explans." Two terms are employed to express one, the intercessory act of sacrifice, by way of atonement.

<sup>11</sup> By inadvertent omission of legal ceremonies. V. "In his quæ Domino sunt sanctificata."

<sup>12</sup> H. P. "With thy estimation by shekels of silver." Two MSS. have *according to*. The estimation regards the value of the victim, namely, two shekels. *Supra* v. 15. The plural number is equivalent to two, when a precise number is not expressed. None of the ancient versions render the pronoun. Rabbi Solomon thinks that *it* is a mere reduplication.

<sup>1</sup> H. P. V. "Contempto Domino." It does not imply contempt of Divine authority, since it is said of one who sinned through ignorance. *Supra* v. 15.



neighbor the thing delivered to his keeping, in trust;<sup>2</sup> or shall extort anything, or commit oppression;

3. Or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things wherein men are wont to sin,

4. Being convicted of the offence,<sup>3</sup> he shall restore

5. All that he hath gotten<sup>4</sup> by fraud, in the principal, and the fifth part besides to the owner, whom he wronged.<sup>5</sup>

6. Moreover, for his sin he shall offer a ram without blemish out of the flock, and shall give it to the priest, according to the estimation of the offence:<sup>6</sup>

7. And he shall intercede for him before the Lord: and he shall have forgiveness for everything in the doing of which he hath sinned.

8. And the Lord spake to Moses, saying:

9. Command Aaron and his sons: This is the law of a holocaust: It shall be burnt upon the altar all night until morning:<sup>7</sup> the fire shall be of the same altar.

10. The priest shall be vested with the tunic and linen breeches: and he shall take up the ashes of that which the devouring fire hath burnt, and putting them beside the altar,

11. Shall put off his former vestments, and being clothed with others, shall carry them forth without the camp,<sup>8</sup> to a very clean place.

12. And the fire on the altar shall be always burning: and the priest shall feed it, putting wood on it every day in the morning, and laying on the holocaust, shall burn thereupon the fat of the peace-offerings.

13. This is the perpetual fire which shall never go out on the altar.

14. This is the law of oblations,<sup>9</sup> which the children of Aaron shall offer before the Lord, before the altar.

<sup>2</sup> H. P. "In that which was delivered to him to keep, or in fellowship."

<sup>3</sup> The text does not express judicial conviction, which would subject him to a penalty of double the wrong. Exod. 20:9. P. "Because he hath sinned, and is guilty."

<sup>4</sup> The text does not regard his intention, but the act, which it marks in great detail. H. P. "He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found, or all that about which he hath sworn falsely." V. abridges.

<sup>5</sup> H. P. "In the day of his trespass-offering." *εν ημερα ελεγχθη*, the day in which he reproves himself, being made conscious of his fault.

<sup>6</sup> H. P. "With thy estimation." The value of the victim was fixed at two shekels, with provision for cases in which poverty prevented its being offered. *Supra* 5:15. V. adds: "Mensuramque." The first seven verses are attached to the preceding chapter in ed. P., V., S.

<sup>7</sup> It was perpetually burning, in token of the perpetual worship of the Deity. *Infra* 12:13.

<sup>8</sup> V. "Usque ad favillam consumi faciet." This is a periphrase.

<sup>9</sup> V. "Sacrificii et libamentorum." These terms are put for *Misca*, the flour-offering. *Libamenta* is used as *libamina* by Silius Italicus, l. v. *Libum* is taken for a cake, made of honey, meal, and oil.

15. The priest shall take a handful of flour tempered with oil, and all the frankincense that is put upon the flour: and he shall burn it on the altar for a memorial of most sweet odor to the Lord:

16. And the remainder of the flour Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle.<sup>10</sup>

17. And therefore it shall not be leavened, because part thereof is offered for the burnt-sacrifice of the Lord. It shall be most holy, as is that which is offered for sin and for trespass.

18. The males only of the race of Aaron shall eat it. It shall be an everlasting ordinance in your generations, concerning the sacrifices<sup>11</sup> of the Lord: Every one that toucheth them shall be holy.<sup>12</sup>

19. And the Lord spake to Moses, saying:

20. This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day when they are anointed. They shall offer the tenth part of an ephah of flour, for a perpetual sacrifice, half of it in the morning, and half of it in the evening:

21. It shall be tempered with oil, and shall be fried in a pan.<sup>13</sup>

22. And the priest who rightfully succeedeth his father, shall offer it hot, for a most sweet odor to the Lord: and it shall be wholly burnt on the altar.<sup>14</sup>

23. For every oblation of the priest shall be consumed with fire; neither shall any man eat thereof.

24. And the Lord spake to Moses, saying:

25. Say to Aaron and his sons: This is the law of the victim for sin: In the place where the holocaust is offered, it shall be immolated before the Lord. It is most holy.

26. The priest who offereth it, shall eat it in a holy place, in the court of the tabernacle.<sup>15</sup>

27. Whatsoever shall touch the flesh thereof, shall be holy. If a garment be sprinkled with its blood, it shall be washed in a holy place.

28. And the earthen vessel wherein it was boiled, shall be broken:

<sup>10</sup> This was deemed a participation in the sacrifice, and therefore limited to a holy place.

<sup>11</sup> V. "De sacrificiis." It is used with great latitude for various oblations.

<sup>12</sup> It was necessary to be free from legal defilement, in order to partake of them.

<sup>13</sup> The text is fuller. II. P. "In a pan it shall be made with oil: and *when it is baken*, thou shalt bring it in: and the baken pieces of the meat-offering thou shalt offer."

<sup>14</sup> These rites are not without meaning. The fervor with which priests should minister is intimated.

<sup>15</sup> H. P. "Of the congregation." This regards ordinary sin-offerings. The victim which was offered on occasion of the priest's entering into the tabernacle to sprinkle the veil with its blood, was wholly consumed. *Supra* 4:5; *infra* 30; Heb. 13:11.

but if the vessel be of brass, it shall be scoured, and washed with water.

29. Every male of the priestly race shall eat of the flesh thereof, because it is most holy.

30. For the victim that is slain for sin, the blood of which is carried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.

## CHAPTER VII.

OF SACRIFICES FOR TRESPASSES AND THANKS-OFFERINGS. NO FAT NOR BLOOD IS TO BE EATEN.

1. THIS also is the law of the sacrifice for a trespass: It is most holy:

2. And where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar.

3. They shall offer thereof the tail and the fat that covereth the entrails:

4. The two kidneys, and the fat which is by the flanks, and the caul above the liver with the kidneys.

5. And the priest shall burn them upon the altar: it is the burnt-sacrifice of the Lord for a trespass.

6. Every male of the priestly race,<sup>1</sup> shall eat this flesh in a holy place, because it is most holy.

7. As the sacrifice for sin is offered, so is also that for a trespass: the same shall be the law of both these sacrifices: it shall belong to the priest who offereth it.<sup>2</sup>

8. The priest who offereth the victim of holocaust, shall have its skin.<sup>3</sup>

9. And every oblation of flour that is baked in the oven, and

<sup>1</sup> It was his privilege, which, however, he could exercise only in a holy place.

<sup>2</sup> H. P. "That maketh atonement therewith."

<sup>3</sup> The rest was burned. The text is fuller.

whatsoever is dressed on the gridiron, or in the frying-pan, shall belong to the priest that offereth it:<sup>4</sup>

10. Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another.

11. This is the law of the sacrifice<sup>5</sup> of peace-offerings that is offered to the Lord.

12. If the oblation be for thanksgiving, they shall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil:

13. Moreover loaves of leavened bread with the sacrifice of thanksgiving which is offered for peace-offerings:

14. Of which one shall be offered to the Lord for first-fruits,<sup>6</sup> and shall belong to the priest who shall pour out the blood of the victim.

15. And the flesh of it shall be eaten the same day, neither shall any of it remain until the morning.

16. If any man by vow, or of his own accord, offer a sacrifice, it shall in like manner be eaten the same day: and if any of it remain until the morrow, it is lawful to eat it:

17. But whatsoever shall be found on the third day shall be consumed with fire.

18. If any man eat of the flesh of the victim of peace-offerings on the third day, the oblation shall be of no effect, neither shall it profit the offerer: yea, rather whatsoever soul shall defile herself with such meat, shall be guilty of transgression.

19. The flesh that toucheth any unclean thing, shall not be eaten, but shall be burnt with fire: he who is clean shall eat of it.

20. If any one that is defiled shall eat of the flesh of the sacrifice of peace-offerings, which is offered to the Lord, he shall be cut off from his people.<sup>7</sup>

21. And he that hath touched the uncleanness of man, or of beast, or of anything that can defile, and shall eat of such kind of flesh,<sup>8</sup> shall be cut off from his people.

<sup>4</sup> The baked offerings belonged to the priest who offered them; the unbaked flour was divided among the sons of Aaron.

<sup>5</sup> This law regards the accompanying flour-offering.

<sup>6</sup> H. P. "A heave-offering." This offering was so styled, because it was lifted up by the priest. V. uses "primitiæ" with great latitude for any offering.

<sup>7</sup> This is understood by many of the forfeiture of religious privileges.

<sup>8</sup> P. "Any abominable unclean thing." Houbigant suggests that, instead of שְׂקִי, we should read שָׂרִי, as *supra* 5:2; "reptile," as in Sam. and 6 MSS.

22. And the Lord spake to Moses, saying :

23. Say to the children of Israel : The fat of a sheep, and of an ox, and of a goat, ye shall not eat.

24. The fat of a beast that hath died of itself, and of a beast that was torn by another beast, ye shall have for divers uses.<sup>9</sup>

25. If any man eat the fat that should be offered for the burnt-sacrifice of the Lord, he shall perish from his people.

26. Moreover ye shall not eat the blood of any creature whatsoever, whether of birds or beasts.<sup>10</sup>

27. Every one that eateth blood shall perish from the people.

28. And the Lord spake to Moses, saying :

29. Speak to the children of Israel, saying : He that offereth a victim of peace-offerings to the Lord, let him offer therewith the oblation also.<sup>11</sup>

30. He shall hold in his hands the fat of the victim, and the breast : and when he hath offered and consecrated both to the Lord, he shall deliver *them* to the priest,<sup>12</sup>

31. Who shall burn the fat upon the altar : but the breast shall belong to Aaron and his sons.

32. The right shoulder also of the victims of peace-offerings shall fall to the priest for first-fruits.

33. He among the sons of Aaron, that offereth the blood, and the fat, shall have the right shoulder also for his portion.

34. For the breast that is elevated and the shoulder that is separated<sup>13</sup> I have taken of the children of Israel, from off their victims of peace-offerings, and have given them to Aaron the priest, and to his sons, by a law forever, from all the people of Israel.

35. This is the anointing of Aaron and his sons,<sup>14</sup> in the ceremonies of the Lord, in the day when Moses presented them,<sup>15</sup> that they might do the office of priesthood,

<sup>9</sup> It was unwholesome to eat such fat, which, however, might be put to some other use. H. P. "But ye shall in nowise eat of it."

<sup>10</sup> H. P. "In any of your dwellings." The blood of fishes, which is not equally inflammatory, was not forbidden.

<sup>11</sup> The oblation CORBAN may be understood of the portion to be given to the priest. V. refers it to the flour-offering, which it describes as often elsewhere : "Id est, libamenta ejus." Minca is the term by which it is generally expressed.

<sup>12</sup> "That the breast may be waved for a wave-offering."

<sup>13</sup> H. P. "The wave-breast and the heave-shoulder." The manner of presenting them is indicated in the text. V. "Pectusculum enim elevationis, et humerum separationis."

<sup>14</sup> Their unction and consecration as priests gave them these privileges and rights. R. takes it to mean "the measure"—the standard of their rights.

<sup>15</sup> H. P. "In the day that he anointed them."

36. And the things that the Lord commanded to be given them by the children of Israel,<sup>16</sup> by a perpetual observance in their generations.

37. This is the law of holocaust,<sup>17</sup> and of the sacrifice for sin, and for trespass, and for consecration,<sup>18</sup> and the victims of peace-offerings:

38. Which the Lord appointed to Moses in Mount Sinai,<sup>19</sup> when He commanded the children of Israel to offer their oblations to the Lord in the desert of Sinai.

## CHAPTER VIII.

### MOSES CONSECRATETH AARON AND HIS SONS.

1. AND the Lord spake to Moses, saying:

2. Take Aaron with his sons, their vestments, and the anointing oil, a calf for sin, two rams, a basket with unleavened bread:

3. And thou shalt gather together all the congregation to the door of the tabernacle.

4. And Moses did as the Lord commanded. And all the multitude being gathered together before the door of the tabernacle,

5. He said: This is the thing that the Lord commanded to be done.

6. And immediately he presented Aaron and his sons: and when he had washed them,

7. He vested the high priest with the straight linen garment, girding him with the girdle, and putting on him the violet tunic,<sup>2</sup> and over it he put the ephod,

8. And binding it with the girdle, he fitted it to the breastplate, on which was DOCTRINE AND TRUTH.<sup>3</sup>

9. He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold, the holy crown,<sup>4</sup> as the Lord commanded him.

<sup>16</sup> H. P. "Out of the offerings of the Lord made by fire." L. "From the fire-offerings."

<sup>17</sup> H. P. "Of the meat-offering." This is independent of what follows: "The sin-offering."

<sup>18</sup> H. P. "Of the consecrations." L. "Of the consecration-offering." The rites employed in consecrating priests are referred to.

<sup>19</sup> The details of the law were given, in a great measure, after the erection of the tabernacle; but it began to be delivered at Mount Sinai.

<sup>1</sup> Exod. 29: 35; 40: 13.

<sup>2</sup> V. "Hyacinthina." H. P. have not the color.

<sup>3</sup> H. P. "THE URIM AND THUMMIM." Light and Perfection. V. abridges.

<sup>4</sup> V. "Consecratam in sanctificatione." The crown with the plate inscribed: Holy to the Lord, is understood.

10. He took also the anointing oil, with which he anointed the tabernacle, with all its furniture.

11. And when he had sanctified and sprinkled the altar seven times, he anointed it, and all its vessels, and the laver with the foot he sanctified with the oil.

12. And he poured it upon Aaron's head:<sup>5</sup> and he anointed and consecrated him:

13. And after he had brought his sons, he vested them with linen tunics, and girded them with girdles, and put mitres on them, as the Lord commanded.

14. He offered also the bullock for sin: and when Aaron and his sons had put their hands upon its head,

15. He immolated it; and took the blood, and dipping his finger in it, he touched the horns of the altar round about: which being expiated, and sanctified, he poured the rest of the blood at the bottom.

16. But the fat that was upon the entrails, and the caul above the liver, and the two little kidneys, with their fat, he burnt upon the altar:

17. And the bullock, with the skin, and the flesh, and the dung, he burnt without the camp, as the Lord had commanded.

18. He offered also a ram for a holocaust; and when Aaron and his sons had put their hands upon its head,

19. He immolated it; and<sup>6</sup> poured the blood round about upon the altar.

20. And cutting the ram into pieces, the head, and the joints, and the fat, he burnt in the fire,

21. Having first washed the entrails, and the feet: and the whole ram he burnt upon the altar; because it was a holocaust of most sweet odor to the Lord, as He commanded him.

22. He offered also the second ram, in the consecration of priests: and Aaron and his sons put their hands upon its head:

23. And when Moses had immolated it, he took of its blood, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot.

24. He presented also the sons of Aaron: and when with the blood of the ram that was immolated,<sup>7</sup> he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and

<sup>5</sup> Eccl. 45:18. The unction of the head was peculiar to the high priest.

H. P. "Moses."

<sup>7</sup> V. "De sanguine arietis immolati." This is added.

the great toes of their right feet,<sup>8</sup> the rest he poured on the altar round about :

25. But the fat, and the tail, and all the fat that covereth the entrails, and the caul above the liver, and the two kidneys with their fat, and with the right shoulder, he separated.

26. And taking out of the basket of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil, and a wafer, he put *them* upon the fat, and the right shoulder,

27. Delivering all to Aaron, and to his sons : who having lifted them up before the Lord,

28. He took them again from their hands, and burnt them upon the altar of holocaust, because it was the oblation of consecration, for a sweet odor of sacrifice to the Lord.

29. And he took of the ram of consecration, the breast for his portion, elevating it before the Lord, as the Lord commanded him.

30. And taking the anointing oil, and the blood that was upon the altar, he sprinkled Aaron, and his vestments, and his sons, and their vestments with it.<sup>9</sup>

31. And when he had sanctified them in their vestments, he commanded them, saying : Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me, saying : Aaron and his sons shall eat them :<sup>10</sup>

32. And whatsoever shall be left of the flesh and the loaves, shall be consumed with fire.

33. And ye shall not go out of the door of the tabernacle for seven days, until the day on which the time of your consecration shall be expired : for in seven days the consecration is finished :

34. As at this present it hath been done, that the rite of the sacrifice might be accomplished.<sup>11</sup>

35. Day and night shall ye remain in the tabernacle, observing the watches of the Lord, lest ye die : for so it hath been commanded me.

36. And Aaron and his sons did all things which the Lord spake by Moses.

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<sup>8</sup> The entire consecration of the individual was fully expressed by these solemn rites.

The text is fuller.

<sup>10</sup> Exod. 29 : 32. *Infra* 24 : 9.

P. "To make an atonement for you."



## CHAPTER IX.

AARON OFFERETH SACRIFICE FOR HIMSELF AND THE PEOPLE. FIRE COMETH FROM  
THE LORD UPON THE ALTAR.

1. AND when the eighth day was come, Moses called Aaron and his sons, and the ancients of Israel;<sup>1</sup> and said to Aaron:

2. Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord.

3. And to the children of Israel thou shalt say: Take ye a he-goat for sin, and a calf, and a lamb, both of a year old, and without blemish, for a holocaust,

4. Also a bullock and a ram for peace-offerings: and immolate them before the Lord, offering for the oblation of every one of them flour tempered with oil: for to-day the Lord will appear to you.

5. They brought therefore all things that Moses commanded before the door of the tabernacle: where when all the multitude stood,

6. Moses said: This is the thing<sup>2</sup> which the Lord hath commanded: do it, and His glory will appear to you.<sup>3</sup>

7. And he said to Aaron: Approach to the altar, and offer sacrifice for thy sin: offer the<sup>4</sup> holocaust, and intercede<sup>5</sup> for thyself and for the people: and when thou hast slain the people's victim, intercede for them as the Lord hath commanded.

8. And forthwith Aaron approaching the altar, immolated the calf for his sin:

9. And his sons brought him the blood of it: and he dipped his finger in it, and touched the horns of the altar, and poured the rest at the foot thereof.

10. And the fat, and the little kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar, as the Lord commanded: Moses:

11. But the flesh and hide he burnt with fire without the camp.

<sup>1</sup> The chief men. These were men whose age and merits gave them influence.

Exod. 29:1.

Moses confidently promised a Divine manifestation by the miraculous descent of fire to consume the victims.

<sup>4</sup> H. P. "Thy."

<sup>5</sup> V. "Deprecare"—supplicate. P. "Make an atonement."

12. He immolated also the victim of holocaust : and his sons brought him its blood, which he poured round about on the altar.

13. And the victim being cut in pieces, they brought to him the head and all the pieces ; all which he burnt upon the altar,

14. Having first washed the entrails and the feet with water.

15. Then offering for the sin of the people, he slew the he-goat : and expiating the altar,

16. He offered the holocaust :

17. Adding the oblation,<sup>6</sup> which is offered withal, and burning it upon the altar, besides the morning holocaust.

18. He immolated also the bullock and the ram, the peace-offerings of the people : and his sons brought him the blood, which he poured upon the altar round about.

19. The fat also of the bullock, and the tail of the ram, and the two little kidneys, with their fat, and the caul above the liver,

20. They put upon the breasts. And after the fat was burnt upon the altar,

21. Aaron separated their breasts, and the right shoulders, waving them before the Lord,<sup>7</sup> as Moses had commanded.

22. And stretching forth his hands to the people, he blessed them :<sup>8</sup> and so having offered the victims for sin, and the holocausts, and the peace-offerings, he came down.

23. And Moses and Aaron went into the tabernacle of the testimony, and afterwards came forth and blessed the people. And the glory of the Lord appeared to all the multitude :

24. And behold, a fire coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar :<sup>9</sup> which, when the multitude saw, they praised the Lord,<sup>10</sup> falling on their faces.<sup>11</sup>

<sup>6</sup> V. "Addens in sacrificio libamenta quæ pariter offeruntur." This is merely intended to express the flour-offering, MINCA, which usually accompanied the sacrifice.

<sup>7</sup> P. "Waved, for a wave-offering."

<sup>8</sup> The extension of the hands towards the people expressed the desire of Moses, that God would vouchsafe to impart His blessings to them. The act was probably simple, without any other gesture, as hands were placed over victims.

<sup>9</sup> 2 Mac. 2:10. The fire was previously announced by Moses as the glory of the Lord. *Supra* v. 6.

<sup>10</sup> P. "They shouted."

<sup>11</sup> Through profound reverence for the Divine Majesty.

## CHAPTER X.

NADAB AND ABIU, FOR OFFERING STRANGE FIRE, ARE BURNED UP. PRIESTS ARE FORBIDDEN TO DRINK WINE, WHEN THEY ENTER INTO THE TABERNACLE. THE LAW OF EATING THE HOLY THINGS.

1. AND Nadab and Abiu, the sons of Aaron, taking *their* censers, put fire therein, and incense on it, offering before the Lord strange fire;<sup>1</sup> which was not commanded them.

2. And fire coming out from the Lord destroyed<sup>2</sup> them: and they died before the Lord.

3. And Moses said to Aaron: This is what the Lord hath spoken: I will be honored in those who approach to Me; and I will be glorified in the sight of all the people. And Aaron held his peace.

4. And Moses called Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, and said to them: Go, and take away your brethren from before the sanctuary, and carry them without the camp.

5. And they went forthwith, and took them as they lay, vested with linen tunics, and cast them forth, as they had been commanded.

6. And Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments,<sup>4</sup> lest perhaps ye die, and indignation come upon all the congregation. Let your brethren, and<sup>5</sup> all the house of Israel, bewail the burning which the Lord hath kindled:

7. But ye shall not go out of the door of the tabernacle; otherwise ye shall perish: for the anointing oil is on you. And they did all things according to the word of Moses.<sup>6</sup>

8. The Lord also said to Aaron:

9. Ye shall not drink wine nor anything that may make drunk, thou nor thy sons, when ye enter into the tabernacle of the testimony,

<sup>1</sup> Fire different from that which was used in the sanctuary. Numb. 3:4; 26:61; 1 Par. 24:2.

<sup>2</sup> H. P. "Devoured them." It appears only to have struck them dead, without consuming even their clothes. They were struck as with a flash of lightning.

<sup>3</sup> The words are nowhere recorded; but they may be taken as then uttered, as illustrated by the awful event: "This is what the Lord speaketh." So striking a visitation was calculated to fill with terror the ministers of the sanctuary.

<sup>4</sup> They were forbidden to give signs of mourning, lest they should seem to complain of the Divine decree.

<sup>5</sup> The conjunction is in 5 MSS. K.

<sup>6</sup> 2 Mac. :11.

lest ye die :<sup>7</sup> because<sup>8</sup> it is an everlasting statute through your generations :

10. And that ye may have knowledge to discern between holy and unholy, between unclean and clean :

11. And may teach the children of Israel all My ordinances which the Lord hath spoken to them by Moses.

12. And Moses spake to Aaron, and to Eleazar and Ithamar, his sons, who were left : Take the oblation that remaineth of the offerings of the Lord, and eat it without leaven beside the altar ; because it is most holy.

13. And ye shall eat it in a holy place : because it is given to thee and thy sons of the offerings<sup>9</sup> of the Lord, as it hath been commanded me.

14. The breast also that is offered, and the shoulder that is separated, ye shall eat in a most clean place, thou, and thy sons, and thy daughters with thee : for they are set aside for thee and thy children, of the victims of peace-offerings of the children of Israel ;

15. Because they have elevated before the Lord the shoulder and the breast, and the fat that is burnt on the altar : and they belong to thee and to thy sons by a perpetual law, as the Lord hath commanded.

16. When Moses<sup>10</sup> sought for the buck-goat, that had been offered for sin, he found that it was burnt : and being angry with Eleazar and Ithamar, the sons of Aaron who were left, he said :

17. Why did ye not eat in the holy place the sacrifice for sin, which is most holy, and given to you, that ye may bear the iniquity of the people, and may intercede for them in the sight of the Lord ?

18. Behold none of its blood hath been carried within the holy place, and ye ought to have eaten it in the sanctuary, as was commanded.<sup>11</sup>

19. Aaron answered : This day the victim for sin and the holocaust have been offered before the Lord : and what thou seest hath happened to me : how could I eat it, or please the Lord in the ceremonies, having a sorrowful heart ?<sup>12</sup>

20. Which when Moses heard he was satisfied.

<sup>7</sup> This strict prohibition was given, to take away all danger of excess.

<sup>8</sup> It is added.

<sup>9</sup> V. "Oblationibus." H. P. "Made by fire." Also v. 13.

<sup>10</sup> V. "Inter hæc." It is by way of transition.

<sup>11</sup> H. P. "As I commanded."

<sup>12</sup> The sadness with which he was overwhelmed on the death of his sons disqualified him from that duty. "In the ceremonies" is a free version.

## CHAPTER XI.

## THE DISTINCTION OF CLEAN AND UNCLEAN ANIMALS.

1. AND the Lord spake to Moses and Aaron, saying :
2. Say to the children of Israel : These are the animals which ye are to eat of all the beasts of the earth.<sup>1</sup>
3. Whatever hath the hoof divided, and cheweth the cud among the beasts, ye shall eat.
4. But whatsoever cheweth the cud, and hath a hoof, but divideth it not, as the camel,<sup>2</sup> ye shall not eat ; but ye shall reckon it among the unclean.<sup>3</sup>
5. The coney<sup>4</sup> which cheweth the cud, but divideth not the hoof, is unclean :
6. The hare<sup>5</sup> also : for it too cheweth the cud, but divideth not the hoof.
7. And the swine,<sup>6</sup> which, though it divideth the hoof, cheweth not the cud :
8. Of their flesh ye shall not eat ; nor shall ye touch their carcasses : because they are unclean to you.
9. These are the things which breed in the waters, and which it is lawful to eat.<sup>7</sup> Whatever hath fins and scales, as well in the sea, as in the rivers, and the pools, ye shall eat.
10. But whatsoever hath not fins and scales, of those things that move and live in the waters, shall be an abomination to you,
11. And detestable : their flesh ye shall not eat, and their carcasses ye shall avoid.
12. All that have not fins and scales, in the waters, shall be unclean.

<sup>1</sup> Deut. 14 : 4. The Israelites were allowed to eat of certain animals, whilst they were forbidden to eat of others. The will of God is the simple and sufficient motive of the distinction, although physical reasons connected with health may have concurred.

<sup>2</sup> V. "And others." This is not in the text.

<sup>3</sup> "Every creature of God is good," 1 Tim. 4 : 4 ; but some animals were marked as legally unclean, because their use as food was forbidden.

<sup>4</sup> It is difficult to ascertain what animals are designated by several of the Hebrew terms, with the meaning of which we are but imperfectly acquainted, as we also know not sufficiently the animals then common in Palestine. The first name in Sept. designates the mountain mouse. P. has "Coney."

<sup>5</sup> Some naturalists maintain that the hare chews the cud. Moses marks it as it was generally considered.

<sup>6</sup> 2 Mac. 6 : 16. Swineflesh is thought to have been unwholesome in that warm climate, and to have a tendency to produce leprosy.

<sup>7</sup> They were to be regarded as forbidden, not as otherwise evil.

13. Of birds, these are they which ye must not eat, and which are to be avoided by you: the eagle, and the griffon,<sup>8</sup> and the osprey,

14. And the kite, and the vulture, according to their kind,

15. And all that is of the raven kind:

16. The ostrich, and the owl, and the larus, and the hawk according to its kind;

17. The screech-owl, and the cormorant, and the ibis,

18. And the swan, and the bittern, and the gier-eagle,<sup>9</sup>

19. The heron, and the stork<sup>10</sup> according to its kind, the houp also, and the bat.

20. Of things that fly, whatever goeth upon four feet, shall be abominable to you.

21. But whatever walketh upon four feet, but hath the legs behind longer, with which it hoppeth upon the earth,

22. That ye shall eat: as the bruchus in its kind, the bald locust, and the serpent-eater, and the locust,<sup>11</sup> every one according to its kind.

23. But of flying things, only<sup>12</sup> whatever hath four feet<sup>13</sup> shall be an abomination to you.

24. And whoever toucheth their carcasses shall be defiled,<sup>14</sup> and shall be unclean until the evening:

25. And whoever carrieth any of these things when they are dead, shall wash his clothes, and shall be unclean until sunset.

26. Every beast that hath a hoof, but divideth it not, nor cheweth the cud, shall be unclean: and he that toucheth it shall be defiled.

27. That which goeth upon paws,<sup>15</sup> of all animals which go on all four, shall be unclean: he that toucheth their carcasses, shall be defiled until evening.

28. And he that carrieth<sup>16</sup> such carcasses, shall wash his clothes, and shall be unclean until evening: because all these things are unclean.

29. These also shall be reckoned among unclean things, of all that move upon the earth: the weasel, and the mouse, and the crocodile, every one according to its kind:

<sup>8</sup> Some hold the griffon to be fabulous. P. "Ossifrage." This answers to הפרס. The Greek γρυψ was used probably for a hawk of a most voracious kind.

<sup>9</sup> P. "The gier-eagle." The gallinule is called fulica porphyrio.

<sup>10</sup> P. "The stork and the heron." The plover is also called charadrius pluvialis.

<sup>11</sup> These were various species of locusts. St. John lived on locusts and wild honey.

<sup>12</sup> This adverb is not in the text.

<sup>13</sup> The bat, which has four feet hidden beneath its wings, comes under this prohibition.

<sup>14</sup> To touch any dead animal involved legal defilement. V. uses a periphrase.

<sup>15</sup> Bears, monkeys, and all animals whose fore feet resemble hands, were deemed unclean.

<sup>16</sup> Apicius states that the Romans ate lizards dressed in various ways. *De gutæ irritamentis*.

30. The ferret, and the chameleon, and the newt, and the lizard, and the mole :

31. All these are unclean. He that toucheth their carcasses shall be unclean until the evening.

32. And everything upon which any of their carcasses falleth shall be defiled, whether it be a vessel of wood, or a garment, or skins, or haircloths ; or anything in which work is done :<sup>17</sup> they shall be dipped in water, and shall be unclean until evening, and afterwards they shall be clean.

33. But an earthen vessel, into which any of these falleth, shall be defiled, and therefore is to be broken.

34. Any meat which ye eat, if water<sup>18</sup> *from such a vessel* be poured upon it, shall be unclean ; and every liquor that is drunk out of any *such* vessel, shall be unclean.

35. And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean : whether it be oven or pots with feet, they shall be destroyed and shall be unclean.<sup>19</sup>

36. But fountains and cisterns, and all bodies of water shall be clean.<sup>20</sup> He that toucheth their<sup>21</sup> carcasses shall be defiled.

37. If it fall upon seed-corn, it shall not defile it.

38. But if any man pour water upon the seed, and afterwards it be touched by the carcasses, it shall be forthwith defiled.<sup>22</sup>

39. If any beast die, of which it is lawful for you to eat, he that toucheth its carcass shall be unclean until the evening.<sup>23</sup>

40. And he that eateth or carrieth anything thereof, shall wash his clothes, and shall be unclean until the evening.

41. All that creepeth upon the earth shall be abominable, neither shall it be taken for meat.

42. Whatsoever goeth upon the breast on four feet, or hath many feet, or traileth on the earth, ye shall not eat, because it is abominable.

43. Do not defile your souls, nor touch aught thereof, lest ye be unclean.<sup>24</sup>

<sup>17</sup> This may have been designed to guard against contagion.

<sup>18</sup> P. "Such water."

<sup>19</sup> It is repeated in the text.

<sup>20</sup> By extending the legal defilement to collections of water, great inconvenience might have ensued. The danger of infecting running water was not great.

<sup>21</sup> Of beasts.

<sup>22</sup> The seed, moistened with water, was more likely to catch infection from the contact of dead animals.

<sup>23</sup> Danger to health might arise from the touch of a dead animal belonging to the class which was deemed clean.

<sup>24</sup> Disobedience to the law was the cause of the defilement, since "not that which goeth into the mouth defileth a man." Matt. 15: 11.

44. For I am the Lord your God: be holy, because I am holy.<sup>25</sup> Defile not your souls by any creeping thing, that moveth upon the earth.

45. For I am the Lord who brought you out of the land of Egypt, that I might be your God.

46. Ye shall be holy, because I am holy. This is the law regarding beasts and fowls, and every living creature that moveth in the waters, and creepeth on the earth,

47. That ye may know the difference of the clean and unclean, and know what ye may eat, and what ye may not eat.

## CHAPTER XII.

### THE PURIFICATION OF WOMEN AFTER CHILDBIRTH.

1. AND the Lord spake to Moses, saying:

2. Speak to the children of Israel, and say to them: If a woman having received seed<sup>1</sup> shall bear a man-child, she shall be unclean seven days, according to the days of the separation of her infirmity.<sup>2</sup>

3. And on the eighth day the infant shall be circumcised:<sup>3</sup>

4. But she shall remain three and thirty days in the blood of her purification.<sup>4</sup> She shall touch no holy thing, neither shall she enter into the sanctuary until the days of her purification be ended.

5. But if she bear a female child, she shall be unclean two weeks, according to the custom of her monthly courses: and she shall remain in the blood of her purification sixty-six days.<sup>5</sup>

6. And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon or a turtle-dove for sin; and shall deliver them to the priest:

7. Who shall offer them before the Lord, and intercede for her:<sup>6</sup>

<sup>25</sup> 1 Pet. 1:16. Holiness implies obedience to the Divine commands. God requires men to respect the distinctions which He is pleased to establish, and to walk in entire submission to His will.

<sup>1</sup> The law regards natural conception and parturition. P. "Have conceived seed."

<sup>2</sup> Luke 2:22. The monthly sickness is meant. Parturition was attended with legal defilement, and with the privation of certain rights.

<sup>3</sup> Luke 2:21; John 7:22.

<sup>4</sup> During those days she was not allowed to approach the sacred court around the tabernacle, or to touch holy things.

<sup>5</sup> The purification was longer in the case of the female, but the reason is not obvious.

<sup>6</sup> H. P. "Make an atonement." Also v. 8. V. "Orabit."



and so she shall be cleansed from the issue of her blood. This is the law for her who beareth a child, male or female.

8. And if her hand find not sufficiency,<sup>7</sup> and she be not able to offer a lamb, she shall take two turtle-doves, or two young pigeons, one for a holocaust, and another for sin: and the priest shall intercede for her: and so she shall be cleansed.

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## CHAPTER XIII.

### THE LAW CONCERNING LEPROSY IN MEN, AND IN GARMENTS.

1. AND the Lord spake to Moses and Aaron, saying:

2. The man, in whose skin or flesh shall arise a different color,<sup>1</sup> or a blister, or a bright spot, like the plague of leprosy, shall be brought to Aaron the priest, or any one of his sons.

3. And if he see the leprosy in his skin, and the hair turned white, and the place be deeper than the skin and the rest of the flesh: it is the plague of leprosy; and upon his judgment he shall be set apart.<sup>2</sup>

4. But if the bright spot in the skin be not deeper than the other flesh, and the hair be not turned white, the priest shall shut him up seven days,<sup>3</sup>

5. And the seventh day he shall look on him: and if the leprosy be grown no farther, and spread not in the skin, he shall shut him up again seven days.

6. And on the seventh day he shall look on him: if the leprosy be somewhat dark, and spread not in the skin, he shall declare him clean, because it is *but* a scab: and the man shall wash his clothes, and shall be clean.<sup>4</sup>

7. But if the leprosy grow again, after he was seen by the priest, and restored to cleanness, he shall be brought to him,

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<sup>7</sup> *Supra* 5:7; Luke 2:24. In case of poverty the smaller offering was prescribed. An explanation of this clause is given in that which follows.

<sup>1</sup> Leprosy is a cutaneous disease, which appears to have prevailed widely in Palestine. It was marked by a multitude of worms, which, burying themselves in the skin, produced a depression of the part below the general surface. *נש* denotes a swelling. V. "Diversus color."

<sup>2</sup> H. P. "The priest shall look on him, and pronounce him unclean."

<sup>3</sup> Within that time doubtful cases were likely to assume a definite character.

<sup>4</sup> The precaution of washing his clothes was adopted, to guard against whatever might favor the spread of any incipient affection of the skin.

8. And shall be condemned of uncleanness.<sup>5</sup>

9. If the plague of the leprosy be in a man, he shall be brought to the priest,

10. And he shall view him. And when there is a white color in the skin, and it shall have changed the look of the hair, and the living flesh itself appeareth :

11. It shall be judged an inveterate leprosy, and grown into the skin. The priest therefore shall declare him unclean, and shall not shut him up, because he is evidently unclean.

12. But if the leprosy spring out, running about in the skin, and cover all the skin from the head to the feet, whatever falleth under the sight of the eyes,

13. The priest shall view him, and shall judge that the leprosy which he hath is clean : because it is all turned into whiteness, and therefore the man shall be clean.

14. But when the live flesh shall appear in him,

15. Then by the judgment of the priest he shall be defiled, and shall be reckoned among the unclean : for living flesh, if it be spotted with leprosy, is unclean.

16. And if again it be turned into whiteness, and cover all the man,

17. The priest shall view him, and shall judge him to be clean.<sup>6</sup>

18. When also an ulcer hath been in the flesh and the skin, and it hath been healed,

19. And in the place of the ulcer, appeareth a white or reddish scar, the man shall be brought to the priest :

20. And when he shall see the place of the leprosy deeper than the skin, and the hair turned white, he shall declare him unclean : for the plague of leprosy is broken out in the ulcer.

21. But if the hair be not white, and the scar is somewhat dark, and be not lower than the skin that is near it, he shall shut him up seven days.

22. And if the ulcer spread, he shall judge him to have the leprosy :

23. But if it spread not, it is *but* the scar of an ulcer, and the man shall be clean.

24. The flesh also in the skin whereof there hath been a burning which after it is healed hath a white or red scar,

25. The priest shall view : and if he see it turned white, and its

<sup>5</sup> V. avoids repetition.

V. is free, and abridges.

place deeper than the other skin: he shall declare him unclean, because leprosy is broken out in the scar.

26. But if the color of the hair be not changed, nor the blemish lower than the other skin, and the appearance of the leprosy be somewhat dark, he shall shut him up seven days:

27. And on the seventh day he shall view him: if the leprosy be grown farther in the skin, he shall declare him unclean.

28. But if the whiteness spread not, and be pale, it is the sore of a burning: and therefore he shall be cleansed, because it is *only* the scar of a burning.

29. If the leprosy break out in the head or the beard of a man or a woman, the priest shall see it;

30. And if the place be lower than the other skin, and the hair yellow, and thinner than usual; he shall declare them unclean, because it is the leprosy of the head or the beard.

31. But if he perceive the place of the spot is even with the skin that is near it, and the hair black; he shall shut him up seven days:

32. And on the seventh day he shall look upon it. If the spot be not grown, and the hair keep its color, and the place of the blemish be even with the other skin:

33. The man shall be shaven all but the place of the spot: and he shall be shut up other seven days.

34. If on the seventh day the scall seem to have staid in its place, and be not deeper than the other flesh, he shall cleanse him; and his clothes being washed, he shall be clean.

35. But if after his cleansing, the spot spread again in the skin,

36. He shall seek no more for the yellow hair, because he is evidently unclean.<sup>7</sup>

37. But if the spot be stationary, and the hair be black, let him know that the man is healed, and let him<sup>8</sup> pronounce him clean.

38. If a whiteness appear in the skin of a man or a woman,

39. The priest shall view it. If he find that a darkish whiteness shineth in the skin, it is not the leprosy, but a white blemish, and the man is clean.

40. The man whose hair falleth off from his head, is bald and clean:

<sup>7</sup> The tardy development of the disorder did not authorize its neglect. All the prescriptions here given were of great importance at that time, but have no interest for us, farther than to call attention to the leprosy of sin, the examination of which is committed to the priests of the New Law.

<sup>8</sup> V. "Confidenter."

41. And if the hair fall from his forehead, he is foreheadbald and clean.

42. But if in the bald head, or in the bald forehead, a white or reddish color rise,

43. And the priest perceive this, he shall condemn him of leprosy, which is risen in the bald part.

44. Now whoever shall be defiled with leprosy, and is separated by the judgment of the priest,

45. Shall have his clothes hanging loose, his head bare, his mouth covered, and he shall cry out that he is defiled and unclean.

46. All the time that he is a leper and unclean, he shall dwell alone without the camp.<sup>9</sup>

47. A woollen or linen garment on which shall be the plague of leprosy

48. In the warp or the woof, or in a skin, or anything made of skin,

49. If the spot be white or red, it shall be accounted leprosy, and shall be shown to the priest ;

50. And he shall look upon it, and shall shut it up seven days :

51. And on the seventh day, when he looketh on it again, if he find that it is spread, it is a fretting leprosy : he shall judge the garment unclean, and everything wherein it shall be found :

52. And therefore it shall be burnt with fire.

53. But if he see that it is not spread,

54. He shall give orders, and they shall wash that part wherein the leprosy is, and he shall shut it up other seven days.

55. And when he shall see that the former color is not returned, and yet that the leprosy is not spread, he shall judge it unclean, and shall burn it with fire ; for the leprosy hath taken hold of the outside of the garment, or is spread through the whole.

56. But if the plague be somewhat dark, after the garment is washed, he shall tear it off, and separate it from that which is sound.

57. And if after this there appear in those places that before were without spot, a growing leprosy ; it must be burnt with fire.

58. If it cease, he shall wash with water the parts which are pure, the second time, and they shall be clean.

59. This is the law touching the leprosy of any woollen or linen garment, either in the warp or woof, or in any skins, how it ought to be cleansed, or pronounced unclean.

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After the entrance into the promised land, the lepers were banished from the cities.

## CHAPTER XIV.

THE RITES OR SACRIFICES IN CLEANSING THE LEPROSY. LEPROSY IN HOUSES.

1. AND the Lord spake to Moses, saying :
2. This is the rite of a leper, when he is to be cleansed : He shall be brought to the priest :<sup>1</sup>
3. Who going out of the camp, when he shall find that the leprosy is cleansed,
4. Shall command him, who is to be purified,<sup>2</sup> to offer for himself two live sparrows,<sup>3</sup> which it is lawful to eat, and cedar-wood, and scarlet, and hyssop.
5. And he shall order one of the sparrows to be immolated in an earthen vessel over running water :<sup>4</sup>
6. But the other that is alive he shall dip, with the cedar-wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated :
7. With which he shall sprinkle seven times him that is to be cleansed, that he may be rightly purified : and he shall let go the live sparrow, that it may fly into the field.
8. And when the man hath washed his clothes, he shall shave all the hair of his body, and shall be washed with water : and being purified he shall enter into the camp, but he shall remain without his own tent seven days :
9. And on the seventh day he shall shave the hair of his head, and his beard, and his eyebrows, and the hair of all his body. And having washed again his clothes, and his body,<sup>5</sup>
10. On the eighth day he shall take two he-lambs without blemish, and an ewe of a year old without blemish,<sup>6</sup> and three-tenths of flour tempered with oil for an oblation,<sup>7</sup> and a log of oil apart.
11. And when the priest who purifieth the man, hath presented him and all these things before the Lord, at the door of the tabernacle of the testimony,

<sup>1</sup> Matt. 8 : 4.<sup>2</sup> Mark 1 : 44 ; Luke 5 : 14.<sup>3</sup> Gen. 15 : 10. V. uses *passeres* for birds generally.<sup>4</sup> This was an expiatory sacrifice : the other, set at liberty, denoted the liberation of the leper from the legal restraints. The rite of purification was symbolical of redemption through the blood of Christ.<sup>5</sup> Great precautions were wisely prescribed, lest the leprosy might continue and spread.

These were victims of expiation.

An offering.

12. He shall take a lamb, and offer it for a trespass-offering with the log of oil: and having offered all before the Lord,<sup>8</sup>

13. He shall immolate the lamb, where the victim for sin is wont to be immolated, and the holocaust, in the holy place: for as that which is for sin, so also the victim for a trespass-offering, pertaineth to the priest: it is most holy.

14. And the priest taking of the blood of the victim that was immolated for trespass, shall put it upon the tip of the right ear of him who is cleansed, and upon the thumb of his right hand and the great toe of his right foot:

15. And he shall pour of the log of oil into his own left hand,

16. And shall dip his right finger in it, and sprinkle it before the Lord seven times.

17. And the rest of the oil in his left hand, he shall pour upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and the great toe of his right foot, and upon the blood that was shed for trespass,

18. And upon his head.

19. And he shall intercede for him before the Lord, and shall offer the sacrifice for sin:<sup>9</sup> then shall he immolate the holocaust,

20. And put it on the altar, with the oblation<sup>10</sup> thereof, and the man shall be rightly cleansed.

21. But if he be poor,<sup>11</sup> and cannot find these things, he shall take a lamb for a trespass-offering, that the priest may intercede for him, and a tenth part of flour tempered with oil for an oblation, and a log of oil,

22. And two turtle-doves or two young pigeons, of which one may be for a sin-offering, and the other a holocaust:<sup>12</sup>

23. And he shall offer them on the eighth day of his purification to the priest, at the door of the tabernacle of the testimony before the Lord.

24. And *the priest*<sup>13</sup> taking the lamb for trespass, and the log of oil, shall elevate them together.

25. And the lamb being immolated, he shall put of its blood upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and the great toe of his right foot:

26. But he shall pour part of the oil into his own left hand,

<sup>8</sup> The text is fuller.

<sup>9</sup> H. P. "Make an atonement." See also v. 21, 29, 53.

<sup>10</sup> V. "Cum libamentis suis." *Supra* 6:14.

<sup>11</sup> The poor are never forgotten by the Divine Legislator.

<sup>12</sup> *Supra* 5:7, 11; 12:8; Luke 2:24.

<sup>13</sup> H. P.

27. And dipping the finger of his right hand in it, he shall sprinkle it seven times before the Lord :

28. And he shall touch the tip of the right ear of him who is to be cleansed, and the thumb of his right hand, and the great toe of his right foot, in the place of the blood that was shed for trespass :

29. And the other part of the oil that is in his left hand, he shall pour upon the head of him who is to be cleansed, that he may appease the Lord for him.

30. And he shall offer a turtle-dove or young pigeon,

31. One for a trespass-offering, and the other for a holocaust, with their oblations.

32. This is the sacrifice<sup>14</sup> of a leper, who is not able to have all things that appertain to his cleansing.

33. And the Lord spake to Moses and Aaron, saying :

34. When ye come into the land of Canaan, which I give you for a possession, if the plague of leprosy be in a house,<sup>15</sup>

35. He whose house it is, shall go and tell the priest, saying : It seemeth to me, that the plague of leprosy is in my house.

36. And the priest shall command, that they carry forth all things out of the house before he go into it, and see whether it have the leprosy, lest all things become unclean that are in the house. And afterwards he shall go in to view the leprosy of the house.

37. And if he see in its walls depressions greenish or reddish, and deeper than the wall,

38. He shall go out of the door of the house, and forthwith shut it up seven days.

39. And returning on the seventh day, he shall look upon it. If he find that the leprosy is spread,

40. He shall command, that the stones wherein the leprosy is, be taken out, and cast without the city into an unclean place :

41. And that the house be scraped on the inside round about, and the dust of the scraping be scattered without the city into an unclean place :

42. And that other stones be laid in the place of those which were taken away, and the house be plastered with other mortar.

43. But if, after the stones are taken out, and the dust scraped off, and it be plastered anew,

<sup>14</sup> H. P. "Law." V. is free.

<sup>15</sup> H. P. "And I put the plague of leprosy in a house of the land of your possession." Houses and clothes were infected with leprosy by the multiplication of insects. God speaks as if He Himself were author of the plague, since it happens under the direction of His Providence.

44. The priest going in perceive that the leprosy is returned, and the walls full of spots, it is a real<sup>16</sup> leprosy, and the house is unclean :

45. And they shall destroy it forthwith, and shall cast the stones and timber thereof and all the dust without the town, into an unclean place.

46. He that entereth into the house when it is shut, shall be unclean until evening :

47. And he that sleepeth in it, and eateth anything, shall wash his clothes.

48. But if the priest going in perceive that the leprosy is not spread in the house, after it was plastered again, he shall cleanse it, it being cured :

49. And for its purification he shall take two sparrows, and cedar-wood, and scarlet and hyssop :

50. And having immolated one sparrow in an earthen vessel over running water,

51. He shall take the cedar-wood, and the hyssop, and the scarlet, and the living sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the running water, and he shall sprinkle the house seven times :

52. And shall cleanse it as well with the blood of the sparrow as with the running water, and with the living sparrow, and with the cedar-wood, and the hyssop, and the scarlet.

53. And when he hath let go the sparrow to fly freely away into the field, he shall intercede for the house ; and it shall be rightly cleansed.

54. This is the law of every kind of leprosy and plague,

55. Of the leprosy of garments and houses ;

56. Of a scar and of blisters breaking out ; of a bright spot, and when the colors are diversely changed :

57. That it may be known when a thing is clean, or unclean.

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<sup>16</sup> V. "Perseverans." P. "Fretting." L. "Corrosive."



## CHAPTER XV.

## OTHER LEGAL UNCLEANNESSES.

1. AND the Lord spake to Moses and Aaron, saying :
2. Speak to the children of Israel, and say to them : The man who hath an issue<sup>1</sup> shall be unclean.
3. And then shall he be judged subject to this evil, when it runneth constantly, or gathereth.<sup>2</sup>
4. Every bed on which he sleepeth shall be unclean, and every place on which he sitteth.
5. If any man touch his bed, he shall wash his clothes : and being washed with water, he shall be unclean until the evening.
6. If a man sit where that man sat, he also shall wash his clothes ; and<sup>3</sup> being washed with water, it shall be unclean until the evening.
7. He that toucheth his flesh,<sup>4</sup> shall wash his clothes : and being himself washed with water, he shall be unclean until the evening.
8. If such a man cast his spittle upon him who is clean, he shall wash his clothes : and being washed with water, he shall be unclean until the evening.
9. The saddle on which he sitteth shall be unclean :
10. And whatsoever hath been under him who hath the issue of seed, shall be unclean until the evening. He who carrieth any of these things, shall wash his clothes : and being washed with water, he shall be unclean until the evening.
11. Every person whom such a one shall touch, not having washed his hands before, shall wash his clothes : and being washed with water, shall be unclean until the evening.
12. If he touch a vessel of earth, it shall be broken ; but if a vessel of wood, it shall be washed with water.
13. If he who suffereth this disease be healed, he shall number seven days after his cleansing, and having washed his clothes and all his body in running water, he shall be clean.
14. And on the eighth day he shall take two turtle-doves, or two young pigeons ; and he shall come before the Lord, to the door of the tabernacle of the testimony, and shall give them to the priest :

<sup>1</sup> The text has : "From his flesh." R., V. Gonorrhoea is meant.<sup>2</sup> V. is free.<sup>3</sup> His body.<sup>4</sup> The physician, or other person.

15. Who shall offer one for sin, and the other for a holocaust: and he shall intercede for him before the Lord, that he may be cleansed of the issue of his seed.<sup>5</sup>

16. The man from whom the seed of copulation goeth out,<sup>6</sup> shall wash all his body with water: and he shall be unclean until the evening.

17. The garment or skin which he weareth, he shall wash with water; and it shall be unclean until the evening.

18. The woman, with whom he lieth, shall be washed with water, and shall be unclean until the evening.

19. The woman, who at the return of the month hath her issue of blood,<sup>7</sup> shall be separated seven days.

20. Every one who toucheth her, shall be unclean until the evening.

21. And everything on which she sleepeth or sitteth, in the days of her separation, shall be defiled.

22. He that toucheth her bed shall wash his clothes; and being himself washed with water, shall be unclean until the evening.

23. Whosoever toucheth anything on which she sitteth, shall wash his clothes: and himself being washed with water, he shall be defiled until the evening.<sup>8</sup>

24. If a man lie with her in the time of her flowers, he shall be unclean seven days: and every bed, on which he sleepeth, shall be defiled.<sup>9</sup>

25. The woman who hath an issue of blood many days out of her ordinary time, or which ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be unclean, in the same manner as if she were in her flowers.

26. Every bed on which she sleepeth, and every vessel on which she sitteth, shall be defiled.

27. Whoever toucheth them shall wash his clothes: and himself being washed with water, shall be unclean until the evening.

28. If the blood stop and cease to run, she shall count seven days of her purification:

29. And on the eighth day she shall offer for herself to the priest two turtle-doves, or two young pigeons, at the door of the tabernacle of the testimony:

<sup>5</sup> V. "Ut emundetur a fluxu seminis sui." This is a free translation. II. P. "For his issue."

<sup>6</sup> This is understood of intercourse, or of gonorrhœa.

<sup>7</sup> This was not the ordinary sickness.

<sup>8</sup> V. abridges.

<sup>9</sup> Legal defilement implied no immorality. It was enjoined to inspire greater care of purity, and to guard health.

30. And he shall offer one for sin, and the other for a holocaust: and he shall intercede before the Lord for her, and for the issue of her uncleanness.

31. Ye shall teach therefore the children of Israel, to take heed of uncleanness, that they may not die in their filth, when they defile My tabernacle that is among them.

32. This is the law of him who hath the issue of seed, and is defiled by copulation;

33. And of the woman that is separated in her monthly times, or that hath a continual issue of blood, and of the man who sleepeth with her.

## CHAPTER XVI.

WHEN AND HOW THE HIGH PRIEST MUST ENTER INTO THE SANCTUARY. THE FEAST OF EXPIATION.

1. AND the Lord spake to Moses, after the death of the two sons of Aaron, when they offered strange fire:<sup>1</sup>

2. And He commanded him, saying: Speak to Aaron thy brother, that he enter not at all times into the sanctuary, which is within the veil before the mercy-seat, with which the ark is covered, lest he die (for I will appear in a cloud over the mercy-seat),<sup>2</sup>

3. Unless he first do these things: He shall offer a calf for sin, and a ram for a holocaust.

4. He shall be vested with a linen tunic; he shall cover his nakedness with linen breeches; he shall be girded with a linen girdle; and he shall put a linen mitre upon his head: for these are holy vestments; all which he shall put on after he is washed.

5. And he shall receive from the whole multitude of the children of Israel two buck-goats for sin, and one ram for a holocaust.

6. And when he hath offered the calf, and interceded for himself, and for his own house,

7. He shall make the two buck-goats stand before the Lord in the door of the tabernacle of the testimony:

<sup>1</sup> *Supra* 10:1, 2. H. P. "When they offered." The text does not mention fire. This Divine visitation gave occasion to special enactments.

<sup>2</sup> V. "Oraculum." The same term is rendered "propitiatorium," v. 13, 15.

8. And casting lots upon them both, one to be offered to the Lord, and the other to be the scapegoat :<sup>3</sup>

9. That upon which the lot fell to be offered to the Lord, he shall offer for sin :

10. But that on which the lot fell to be the scapegoat, he shall present alive before the Lord, that he may pour out prayers upon him,<sup>4</sup> and let him go into the wilderness.

11. Afterwards<sup>5</sup> he shall offer the calf; and interceding for himself and for his own house, he shall immolate it :

12. And taking the censer, which he hath filled with the burning coals of the altar, and taking up with his hand the compounded perfume for incense, he shall go within the veil into the holy place :

13. That when the perfumes are put upon the fire, the cloud<sup>6</sup> may cover the mercy-seat, which is over the testimony, and he may not die.

14. He shall take also of the blood of the calf, and sprinkle<sup>7</sup> with his finger seven times towards the mercy-seat to the east.

15. And when he hath killed the buck-goat for the sin of the people, he shall carry in the blood within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over-against the mercy-seat,<sup>8</sup>

16. And may cleanse the sanctuary from the uncleanness of the children of Israel, and from their transgressions, and all their sins. According to this rite shall he do to the tabernacle of the testimony, which is fixed among them in the midst of the uncleanness of their habitation.<sup>9</sup>

17. Let no man be in the tabernacle when the high priest goeth into the sanctuary, to intercede for himself and his house, and for the whole congregation of Israel, until he come out.

18. And when he is come out to the altar that is before the Lord,

<sup>3</sup> L. "Azazel." R. inclines to take it for a demon, but thinks that S., V., can be maintained.

<sup>4</sup> P. "To make an atonement with him." The priest laid on the scapegoat the sins of the people, imploring Divine mercy for the delinquents. He prayed that their punishment might fall on the goat, and that the people might be relieved from it.

<sup>5</sup> V. "His rite celebratis." This is a mere transition.

<sup>6</sup> The cloud shadowed forth the Divine Majesty. Death was the penalty of rashly approaching. "Vapor" is added in V.

<sup>7</sup> The sprinkling is repeated in II.

<sup>8</sup> The blood was carried within the veil, but the bodies were burnt outside the camp, in type of Christ, who was to suffer outside Jerusalem. Heb. 13: 11.

<sup>9</sup> V. "Sordium habitationis sue." This is free. The feast of expiation took place in the seventh month of the sacred year; corresponding with the close of September, or the commencement of October.

let him plead<sup>10</sup> for himself; taking the blood of the calf, and of the buck-goat, and pouring it upon the horns thereof round about:

19. And sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel.

20. After he hath cleansed the sanctuary, and the tabernacle, and the altar, then let him offer the live goat:

21. And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences:<sup>11</sup> and putting them on his head, he shall turn him out by a man ready for it, into the desert.

22. And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desert,

23. Aaron shall return into the tabernacle of the testimony, and putting off the vestments, which he had on him before when he entered into the sanctuary, and leaving them there,

24. He shall wash his flesh in the holy place, and shall put on his own garments. And after he is come out, and hath offered his own holocaust, and that of the people, he shall plead both for himself, and for the people:

25. And the fat of the sin-offering, he shall burn upon the altar.

26. But he that hath let go the scapegoat, shall wash his clothes, and his body with water, and so shall enter into the camp.

27. But the calf and the buck-goat, which were sacrificed for sin, and whose blood was carried into the sanctuary, to make the atonement, they shall carry forth without the camp, and shall burn their skins and their flesh, and their dung:

28. And whosoever burneth them shall wash his clothes and flesh with water, and so shall enter into the camp.

29. And this shall be to you an everlasting ordinance.<sup>12</sup> The seventh month, the tenth day of the month, ye shall afflict your souls, and shall do no work, whether it be one of your own country, or a stranger that sojourneth among you.

30. On this day shall be the expiation for you, and the cleansing from all your sins: ye shall be cleansed before the Lord.

31. For it is a sabbath<sup>13</sup> of rest; and ye shall afflict your souls by a perpetual rite.<sup>14</sup>

<sup>10</sup> The usual term is employed. P. "Make atonement."

<sup>11</sup> P. "Putting." V. paraphrases: "Imprecans capiti ejus."

<sup>12</sup> To last during the dispensation then established.

<sup>13</sup> A solemn festival, like the sabbath.

<sup>14</sup> V. "Religione." P. "Statute."

32. And the priest who is anointed, and whose hands are consecrated to do the office of the priesthood in his father's stead, shall make atonement: and he shall be vested with the linen robe and the holy vestments:

33. And he shall expiate the sanctuary, and the tabernacle of the testimony, and the altar, the priests also, and all the people.<sup>15</sup>

34. And this shall be an ordinance forever, that ye atone for the children of Israel, and for all their sins once in a year. He did therefore as the Lord commanded Moses.

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## CHAPTER XVII.

NO SACRIFICES TO BE OFFERED BUT AT THE DOOR OF THE TABERNACLE: A  
PROHIBITION OF BLOOD.

1. AND the Lord spake to Moses, saying:

2. Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word, which the Lord hath commanded, saying:

3. Any man of the house of Israel, who killeth an ox, or a sheep, or a goat, in the camp or without the camp,

4. And offereth it not at the door of the tabernacle<sup>1</sup> an oblation to the Lord, shall be guilty of blood:<sup>2</sup> as if he had shed blood, so shall he perish from the midst of his people.

5. Therefore the children of Israel shall bring to the priest their victims, which they kill in the field, that they may be sanctified to the Lord before the door of the tabernacle of the testimony, and that they may sacrifice them for peace-offerings to the Lord.

6. And the priest shall pour the blood upon the altar of the Lord, at the door of the tabernacle of the testimony, and burn the fat for a sweet odor to the Lord.

7. And they shall no more sacrifice their victims to devils,<sup>3</sup> with

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<sup>15</sup> The text is fuller.

<sup>1</sup> No animal was to be offered in sacrifice, unless at the door of the tabernacle. Some think that, in the desert, no animal was allowed to be killed, unless it had been thus offered; but it seems certain that afterwards animals, which had not been sacrificed, served for nourishment. Deut. 12: 15.

<sup>2</sup> The neglect to offer the animal in sacrifice was punishable as the crime of murder. II. P. "He hath shed blood."

<sup>3</sup> II. means goats. Pan and the satyrs were worshipped under this form. Many Israelites had been addicted to this superstition. It is spoken of here, as elsewhere, under the figure of adultery.

whom they have sinned. It shall be an ordinance forever to them and to their posterity.

8. And thou shalt say to them: The man of the house of Israel, and of the strangers who sojourn among you, who offereth a holocaust, or a victim,

9. And bringeth it not to the door of the tabernacle of the testimony, that it may be offered to the Lord, shall perish from among his people.

10. If any man of the house of Israel, or of the strangers who sojourn among them, eat blood,<sup>4</sup> I will set My face against him,<sup>5</sup> and will cut him off from among his people:

11. For the life of the flesh is in the blood:<sup>6</sup> and I have given it to you, that ye may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul.<sup>7</sup>

12. Therefore I have said to the children of Israel: No one<sup>8</sup> of you, nor of the strangers who sojourn among you, shall eat blood.

13. Any man of the children of Israel, or of the strangers who sojourn among you, if by hunting or fowling, he take a wild beast or a bird, which it is lawful to eat, let him pour out its blood, and cover it with earth.<sup>9</sup>

14. For the life of all flesh is in the blood: therefore I said to the children of Israel: Ye shall not eat the blood of any flesh; because the life of the flesh is in the blood, and whosoever eateth it shall be cut off.

15. He who eateth that which died of itself, or was torn by a beast, whether he be one of your own country or a stranger, shall wash his clothes and himself with water, and shall be defiled until the evening: and in this manner he shall be made clean.

16. But if he wash not his clothes, and his body, he shall bear his iniquity.

<sup>4</sup> This practice was reprobated, in order to inspire the Israelites with a horror of bloodshed.

<sup>5</sup> V. "Animam illius." H. P. "The soul that eateth blood." L. "That person."

<sup>6</sup> The life is dependent on the blood. Gen. 9: 4. *Supra* 7: 26.

<sup>7</sup> A special use was to be made of blood by offering it as an atonement for sin, to cleanse the soul.

<sup>8</sup> H. P. "No soul."

<sup>9</sup> As a thing sacred, not to be tasted even by beasts.

## CHAPTER XVIII.

MARRIAGE IS PROHIBITED IN CERTAIN DEGREES OF KINDRED: AND ALL UNNATURAL LUSTS.

1. AND the Lord spake to Moses, saying:

2. Speak to the children of Israel, and say to them: I am the Lord your God.<sup>1</sup>

3. Ye shall not do according to the custom of the land of Egypt, in which ye dwelt: neither shall ye act according to the manner of the country of Canaan, into which I will bring you, nor shall ye walk in their ordinances.<sup>2</sup>

4. Ye shall do My judgments, and ye shall observe My precepts, and ye shall walk in them. I am the Lord your God.

5. Keep My laws and My judgments, which, if a man do, he shall live in them.<sup>3</sup> I am the Lord.

6. No man shall approach to her that is near of kin to him, to uncover her nakedness.<sup>4</sup> I am the Lord.

7. Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother, thou shalt not uncover her nakedness.

8. Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

9. Thou shalt not uncover the nakedness of thy sister by father or by mother, whether born at home or abroad.

10. Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

11. Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bare to thy father, and who is thy sister.

12. Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

13. Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

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<sup>1</sup> Exod. 20:2; Rom. 10:5; Gal. 3:12.

<sup>2</sup> The heathens followed their passions without restraint.

<sup>3</sup> The observer of the law escaped the death penalty awarded to transgressors. By faith and obedience he pleased God, and became acceptable through the promised Redeemer.

<sup>4</sup> The specifications are revolting to our sense of delicacy; but purity of morals required that excesses should be distinctly forbidden, that they might be shunned.



14. Thou shalt not uncover the nakedness of thy father's brother:<sup>5</sup> neither shalt thou approach to his wife: she is thy aunt.<sup>6</sup>

15. Thou shalt not uncover the nakedness of thy daughter-in-law: because she is thy son's wife; neither shalt thou uncover her shame.

16. Thou shalt not uncover the nakedness of thy brother's wife:<sup>7</sup> because it is the nakedness of thy brother.

17. Thou shalt not uncover the nakedness of thy wife,<sup>8</sup> and her daughter. Thou shalt not take her son's daughter or her daughter's daughter, to discover her shame: because they are her flesh; it is incest.

18. Thou shalt not take thy wife's sister<sup>9</sup> to rival her; neither shalt thou uncover her nakedness, while she<sup>10</sup> is yet living.

19. Thou shalt not approach to a woman in her infirmity,<sup>11</sup> neither shalt thou uncover her nakedness.

20. Thou shalt not lie with thy neighbor's wife, nor be defiled with mingling of seed.

21. Thou shalt not give any of thy seed to be consecrated to the idol Moloch,<sup>12</sup> nor defile the name of thy God: I am the Lord.

22. Thou shalt not lie with mankind<sup>13</sup> as with womankind, because it is an abomination.

23. Thou shalt not lie with any beast, to be defiled with it. A woman shall not lie down to a beast, nor copulate with it: because it is a crime.<sup>14</sup>

24. Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you,

25. And with which the land is defiled: the abominations of which I visit upon it, that it may vomit out its inhabitants.

26. Keep ye My ordinances and My judgments, and do not any of these abominations: neither any of your own nation, nor any stranger who sojourneth among you.

<sup>5</sup> All positive prohibitions, not contained in the natural law, are to be referred to the Divine ordinance directed to the government of the Israelites. The Church has imitated or adopted several of them.

<sup>6</sup> H. P. "Quæ tibi affinitate conjungitur." V.

<sup>7</sup> If he died childless, the law required the survivor to marry her.

<sup>8</sup> V. "Uxoris tuæ." H. has not the pronoun.

<sup>9</sup> V. "In pellicatum." H. forbids to marry her, as likely to give pain.

<sup>10</sup> Thy wife.

<sup>11</sup> Conjugal intercourse is forbidden in those circumstances. It is not, however, considered as included in the prohibitions of the natural law.

<sup>12</sup> *Infra* 20: 2. This cruel superstition is worthy of all horror. Moloch, which means king, is taken as a generic name for idols.

<sup>13</sup> *Infra* 20: 16. Unnatural excesses widely prevailed.

<sup>14</sup> P. "Confusion." Simonis: "Concubitus (permistio) inhonestus."

27. For all these detestable things the inhabitants of the land have done that were before you, and have defiled it.

28. Beware then lest in like manner it vomit you also out, if ye do the like things, as it vomited out the nation<sup>15</sup> that was before you.

29. Every one who shall commit any of these abominations, shall perish from the midst of his people.<sup>16</sup>

30. Keep My commandments. Do not the things which they have done, who have been before you, and be not defiled therein. I am the Lord your God.

## CHAPTER XIX.

VARIOUS ORDINANCES, PARTLY MORAL, PARTLY CEREMONIAL OR JUDICIAL.

1. THE Lord spake to Moses, saying :

2. Speak to all the congregation of the children of Israel, and say to them : Be ye holy, because I the Lord your God am holy.<sup>1</sup>

3. Let every one fear his father, and his mother.<sup>2</sup> Keep My sabbaths. I am the Lord your God.

4. Turn ye not to idols ; nor make to yourselves molten gods. I am the Lord your God.

5. If ye offer in sacrifice a peace-offering to the Lord, that He may be favorable,<sup>3</sup>

6. Ye shall eat it on the same day it was offered, and the next day : and whatever shall be left until the third day, ye shall burn with fire.

7. If after two days any man eat it, he shall be profane and guilty of impiety :<sup>4</sup>

8. And shall bear his iniquity, because he hath defiled the holy thing of the Lord : he shall perish from among his people.

9. When thou reapest the corn of thy land, thou shalt not cut down *all that is on* the face of the earth to the very ground :<sup>5</sup> or gather the ears that remain.

<sup>15</sup> H. V. "Nations." P.

<sup>16</sup> This solemn sanction was necessary to secure obedience. It plainly means capital punishment.

<sup>1</sup> *Supra* 11 : 44 ; 1 Peter 1 : 16.

<sup>2</sup> H. P. Invert.

<sup>3</sup> H., V., L. "So that it may be favorably received from you." P. "At your own will."

<sup>4</sup> Because violating the Divine prohibition. H. P. "It is abominable : it shall not be accepted."

<sup>5</sup> H. P. "Thou shalt not wholly reap the corners of thy field." This enactment was directed to the advantage of the poor, who might glean what remained. *Infra* 23 : 22. The text here, as often elsewhere, mixes singular with plural : "When ye reap—thou shalt not." H. P.

10. Neither shalt thou gather the fallen bunches and grapes<sup>6</sup> in thy vineyard, but thou shalt leave them to the poor and the stranger to take. I am the Lord your God.

11. Ye shall not steal. Ye shall not lie: neither shall any man deceive his neighbor.

12. Thou shalt not swear falsely by My name,<sup>7</sup> or profane the name of thy God. I am the Lord.

13. Thou shalt not defraud thy neighbor, nor oppress him by violence.<sup>8</sup> The wages of him who hath been hired by thee shall not remain with thee until the morning.<sup>9</sup>

14. Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind: but thou shalt fear the Lord thy God, because I am the Lord.

15. Thou shalt not do that which is unjust, nor judge unjustly.<sup>10</sup> Respect not the person of the poor, nor honor the person of the mighty.<sup>11</sup> Judge thy neighbor according to justice.

16. Thou shalt not be a detractor or a whisperer<sup>12</sup> among the<sup>13</sup> people. Thou shalt not stand against the blood of thy neighbor.<sup>14</sup> I am the Lord.

17. Thou shalt not hate thy brother in thy heart,<sup>15</sup> but reprove him openly,<sup>16</sup> lest thou incur sin in his regard.<sup>17</sup>

18. Seek not revenge, nor be mindful of injury done by thy citizens.<sup>18</sup> Thou shalt love thy friend as thyself.<sup>19</sup> I am the Lord.

19. Keep My laws. Thou shalt not make thy cattle to gender with beasts of any other kind.<sup>20</sup> Thou shalt not sow thy field with

<sup>6</sup> V. "Racemos et grana decidentia."

<sup>7</sup> Exod. 20:7.

<sup>8</sup> Eccl. 10:6. V. uses often *calumnior* for oppressing, which is the ordinary force of H. Here it means to "defraud." P. The other term means to rob.

<sup>9</sup> Laborers, for the most part, need their wages daily, not having reserved anything for their support. To withhold it is cruel. Deut. 24:14; Tobias 4:15; James 5:4.

<sup>10</sup> Sam., V. Two phrases are used by V. for one.

<sup>11</sup> Neither pity for the poor, nor deference for the great, should warp judgment. The merits of the case should alone be regarded. Deut. 1:17; 16:19; Prov. 24:23; Eccl. 42:1; James 2:2.

<sup>12</sup> Two terms are employed to express one, רכיל. The malicious slanderer, who seeks to destroy character, even with danger to the life of the calumniated individual, is specially meant. The verb connected with the noun implies the going up and down to spread calumny, as peddlers spread abroad their wares. Prov. 11:13; 20:19; Jer. 6:28; 9:4; Ezek. 22:9.

<sup>13</sup> H. P. "Thy."

<sup>14</sup> By false testimony, or malignant devices.

<sup>15</sup> 1 John 2:11; 3:14; Eccl. 19:13; Matt. 18:15; Luke 17:3.

<sup>16</sup> This happily expresses the meaning. R. open reproof leads to a correct understanding.

<sup>17</sup> By judging him unjustly, and cherishing secret hatred.

<sup>18</sup> P. "Nor bear any grudge." H. signifies to watch an opportunity to take vengeance for a wrong endured.

<sup>19</sup> This regards every one. Matt. 5:43; 22:39; Luke 6:27; Rom. 13:9.

<sup>20</sup> This respect for the order of nature served to guard against moral disorders.

different seeds. Thou shalt not wear a garment that is woven of two sorts.<sup>21</sup>

20. If a man carnally lie with a woman who is a bond-servant and betrothed, and yet not redeemed with a price, nor made free, they both<sup>22</sup> shall be scourged: and they shall not be put to death, because she was not a free woman.<sup>23</sup>

21. And for his trespass he shall offer<sup>24</sup> a ram to the Lord, at the door of the tabernacle of the testimony:

22. And the priest shall intercede for him and for his sin before the Lord; and He will have mercy on him,<sup>25</sup> and the sin shall be forgiven.

23. When ye shall come into the land, and shall have planted in it fruit-trees, ye shall take away the first-fruits<sup>26</sup> of them: the fruit that comes forth shall be unclean to you; ye shall not eat of them.

24. But in the fourth year, all their fruit shall be holy, to the praise of the Lord.<sup>27</sup>

25. And in the fifth year ye shall eat the fruits thereof, gathering the increase. I am the Lord your God.

26. Ye shall not eat with blood. Ye shall not divine, or observe dreams.<sup>28</sup>

27. Nor shall ye cut *your* hair roundwise, or shave *your* beard.<sup>29</sup>

28. Ye shall not make any cuttings in your flesh for the dead; neither shall ye make in yourselves any figures or marks:<sup>30</sup> I am the Lord.

29. Make not thy daughter a common strumpet, lest the land be defiled, and filled with wickedness.

30. Keep ye My sabbaths, and reverence My sanctuary. I am the Lord.

<sup>21</sup> P. "Of linen and woollen." There may have been some superstition connected with this usage.

<sup>22</sup> P. "She." L. "A scourging shall be decreed." As a slave she was whipped. The man being free, was pardoned on offering sacrifice.

<sup>23</sup> Although the moral turpitude of impure intercourse with a slave is the same as with a free woman, the wrong done to society is not so highly estimated.

<sup>24</sup> H. P. "He shall bring his trespass-offering."

<sup>25</sup> This clause is not in the text. V. uses two clauses to express one.

<sup>26</sup> V. "Præputia." P. "Ye shall count the fruit thereof as uncircumcised." A figure is borrowed from the rite of circumcision. They were to cut off and cast away the fruits during the first three years, as they were commanded to cut off the foreskin. Sanitary motives may have supported this law, since the early fruits were not deemed healthy.

<sup>27</sup> Devoted to the support of the ministers of religion.

<sup>28</sup> H. is understood by R., after Aben-Ezra, to mean, "observe the clouds." Superstitious conjectures as to future events are meant. P. "Observe times."

<sup>29</sup> Peculiar modes of hair-cutting and shaving, connected with superstitions then prevalent, are aimed at.

<sup>30</sup> Incisions of various kinds were made by the heathen on occasions of funerals. Brands also were made on themselves on other occasions, in honor of Adonis, and other false divinities.

31. Go not aside after wizards, neither ask anything of sooth-sayers,<sup>31</sup> to be defiled by them: I am the Lord your God.

32. Rise up before the hoary head; and honor the person of the aged man:<sup>32</sup> and fear the Lord<sup>33</sup> thy God. I am the Lord.

33. If a stranger dwell in your land, and abide among you, do not vex him:<sup>34</sup>

34. But let him be with you as one born among you; and ye shall love him as yourselves: for ye were strangers in the land of Egypt:<sup>35</sup> I am the Lord your God.

35. Do not any unjust thing in judgment, in rule, in weight, or in measure.

36. Let the balance be just, and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt.

37. Keep all My precepts, and all My judgments, and do them. I am the Lord.

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## CHAPTER XX.

### DIVERS CRIMES TO BE PUNISHED WITH DEATH.

1. AND the Lord spake to Moses, saying:

2. Thus shalt thou say to the children of Israel: If any man of the children of Israel, or of the strangers who dwell in Israel, give of his seed to Moloch, let him surely die: the people of the land shall stone him.

3. And I will set My face against him: and I will cut him off from the midst of his people; because he hath given of his seed<sup>1</sup> to Moloch, and hath defiled My sanctuary, and profaned My holy name.

4. And if the people of the land let alone the man<sup>2</sup> who giveth of his seed to Moloch, and will not kill him:

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<sup>31</sup> All attempts to hold communication with spirits are vain and superstitious.

<sup>32</sup> Respect for age is necessary for the good training of youth.

<sup>33</sup> "The Lord" is not in the text.

<sup>34</sup> Harass, oppress. V. "Exprobrebis." Scornful words and unkind actions are forbidden.

<sup>35</sup> These sentiments mark their Divine source.

<sup>1</sup> V. "Idolo" is added. To give of his seed is to offer his children—to pass them through the fire in honor of Moloch. *Supra* 18: 21.

<sup>2</sup> V. paraphrases: "Quod si negligens fuerit populus terræ, et quasi parvipendens imperium meum, dimiserit hominem."

5. I will set My face against that man and his kindred, and will cut off both him, and all who consented with him, to sin with Moloch,<sup>3</sup> out of the midst of their people.

6. The soul that goeth aside after magicians and soothsayers, and sinneth with them, I will set My face against that soul, and destroy it out of the midst of its people.

7. Sanctify yourselves and be ye holy,<sup>4</sup> because I am the Lord your God.

8. Keep My precepts, and do them. I am the Lord who sanctify you.

9. He who curseth<sup>5</sup> his father, or mother, shall surely die: he hath cursed his father and mother, let his blood be upon him.

10. If any man commit adultery with the wife of another, and defile his neighbor's wife, let them be put to death, both the adulterer and the adulteress.<sup>6</sup>

11. If a man lie with his stepmother, and uncover the nakedness of his father, let them both be put to death: their blood be upon them.

12. If any man lie with his daughter-in-law, let both die, because they have done a heinous crime:<sup>7</sup> their blood be upon them.

13. If any one lie with a man as with a woman, both have committed an abomination; let them be put to death: their blood be upon them.

14. If any man, after marrying the daughter, marry her mother, he hath done a heinous crime: he shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

15. He that shall lie with any beast,<sup>8</sup> shall surely die: the beast also ye shall kill.<sup>9</sup>

16. The woman who shall lie under any beast, shall be killed together with the same:<sup>10</sup> their blood be upon them.

<sup>3</sup> By idolatrous practices. The text does not speak of their consent, but of their act, which it brands as fornication.

<sup>4</sup> 1 Pet. 1: 16.

<sup>5</sup> This implies contumely and outrage. Exod. 21: 17; Prov. 20: 20; Matt. 15: 4; Mark 7: 10.

<sup>6</sup> Capital punishment was awarded for a crime which regards what man holds dearest in his domestic relations, and the most sacred bond of society. Deut. 22: 22; John 8: 5.

<sup>7</sup> P. "They have wrought confusion." L. "They have committed an unnatural deed."

<sup>8</sup> V. "Jumento et pecore." II. has only one term.

<sup>9</sup> The beast was put to death to express horror for the act, although it was necessarily destitute of moral character on the part of the animal. The moral agent, by degrading his nature to a beastly level, deserved death.

<sup>10</sup> *Supra* 18: 23.

17. If any man take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold his brother's shame, they have committed a crime: they shall be slain in the sight of their people, because they<sup>11</sup> have uncovered one another's nakedness; and they shall bear their iniquity.

18. If any man lie with a woman in her flowers, and uncover her nakedness, and<sup>12</sup> she open the fountain of her blood, both shall be destroyed out of the midst of their people.

19. Thou shalt not uncover the nakedness of thy aunt by thy mother, or of thy aunt by thy father: he who doeth this, hath uncovered the shame of his own flesh; both shall bear their iniquity.

20. If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin: they shall die childless.<sup>13</sup>

21. He who marrieth his brother's wife doeth an unlawful thing; he hath uncovered his brother's nakedness: they shall be without children.

22. Keep My laws and My judgments, and do them; lest the land into which ye are to enter to dwell in it, vomit you also out.<sup>14</sup>

23. Walk not after the laws of the nations which I cast out before you. For they have done all these things; and therefore I abhor them.

24. But to you I say: Possess their land, which I will give you for an inheritance, a land flowing with milk and honey. I am the Lord your God, who have separated you from other peoples:

25. Therefore do ye also separate the clean beast from the unclean, and the clean fowl from the unclean:<sup>15</sup> defile not your souls with beasts, or birds, or any things that move on the earth, and which I have shown you to be unclean.

26. Ye shall be holy to Me, because I the Lord am holy,<sup>16</sup> and I have separated you from other peoples, that ye should be Mine.

27. A man, or a woman, in whom there is a familiar or divining

<sup>11</sup> H. P. "He"—"his sister's."

<sup>12</sup> H. P. "He hath discovered her fountain, and she hath uncovered the fountain." The offence was against a mere positive enactment, having no foundation in the nature of things, and regarding a mere physical condition of body; but the right of God to be obeyed is unquestionable.

<sup>13</sup> Sterility was threatened as a penalty of the intercourse of near relatives. It is still among the consequences of such connection, which, however, is often fruitful in issue, weak in mind, or physically defective.

<sup>14</sup> This bold figure points to the exercise of Divine justice.

<sup>15</sup> The legal distinction of meats is referred to.

<sup>16</sup> 1 Pet. 1:16.

spirit,<sup>17</sup> shall surely die: they shall stone them: their blood be upon them.<sup>18</sup>

## CHAPTER XXI.

### ORDINANCES RELATING TO THE PRIESTS.

1. THE Lord said also to Moses: Speak to the priests, the sons of Aaron, and say to them: Let not a priest incur uncleanness<sup>1</sup> at the death of his citizens,

2. But only for his kin, such as are near in blood, for his father and for his mother, and for his son, and for his daughter, for his brother also,

3. And for a maiden sister, who hath had no husband:

4. But not even for the prince of his people<sup>2</sup> shall he do anything that may make him unclean.

5. Neither shall they shave their head, nor their beard,<sup>3</sup> nor make incisions in their flesh.

6. They shall be holy to their God, and they shall not profane His name: for they offer the fire-offering of the Lord, and the bread of their God, and therefore they shall be holy.

7. They shall not take to wife a harlot or a vile prostitute,<sup>4</sup> nor one who hath been put away from her husband: because they are holy to their God,

8. And they offer the loaves of thy God.<sup>5</sup> Let them therefore be holy, because I also am holy, the Lord, who sanctify them.

9. If the daughter of a priest be taken in whoredom, and dishonor the name of her father, she shall be burnt.<sup>6</sup>

<sup>17</sup> H. P. "A familiar spirit, or that is a wizard." Spiritualism, which recently spread widely, is but a renewal of these ancient superstitions, or a new form in which they are dressed. To seek to communicate with spirits by arbitrary signs is to tempt God, by departing from the order of His Providence.

<sup>18</sup> Deut. 18:11; 1 Kings 28:7. The punishment of death was justly awarded for a crime, which undermined the Divine government of a people whom God chose as His own.

<sup>1</sup> This is a warning to guard against incurring legal uncleanness, by doing anything to which it is attached. It was not proper that, on occasion of the death of citizens generally, it should be incurred by the priests, who ought to be habitually employed in holy functions.

<sup>2</sup> Syr., V., Dathe. R. understands it of a husband, who, being a priest, should not contract uncleanness on account of his wife. At her death he should avoid any act by which it is contracted. Rashbam explains it in like manner. L. limits it to the high priest: "The chief man among his people."

<sup>3</sup> *Supra* 19:27; Ezek. 44:20.

<sup>4</sup> The first term is understood of any loose woman: the second of those who are specially defiled, or whose state of life exposes them to sin. *Supra* 19:29.

<sup>5</sup> V. "Panes propositionis." H. P. "The bread of thy God."

<sup>6</sup> This extraordinary punishment was directed to repair the grievous scandal.



10. The high priest among his brethren, upon whose head the anointing oil hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments,<sup>7</sup> shall not uncover his head, he shall not rend his garments:<sup>8</sup>

11. Nor shall he go in to any dead body: not even for his father or his mother shall he be defiled.

12. Neither shall he go out of the holy places, lest he defile the sanctuary of the Lord, because the anointing oil of his God is upon him. I am the Lord.

13. He shall take a virgin to wife:<sup>9</sup>

14. But a widow, or one that is divorced, or defiled, or a harlot, he shall not take; but a maid of his own people:

15. He shall not mingle the stock of his kindred with the common people of his nation: for I am the Lord who sanctify him.

16. And the Lord spake to Moses, saying:

17. Say to Aaron: Whosoever of thy seed, throughout their families,<sup>10</sup> hath a blemish, shall not offer bread to his God:

18. Neither shall he approach to minister to Him: If he be blind, if he be lame, if he have a deformed nose,

19. If his foot, or if his hand be broken,

20. If he be crook-backed, or blear-eyed,<sup>11</sup> or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture:<sup>12</sup>

21. Any man of the seed of Aaron, the priest, who hath a blemish, shall not approach to offer sacrifices to the Lord, or bread to his God.

22. He shall eat nevertheless of the loaves that are offered in the sanctuary.<sup>13</sup>

23. But he shall not enter within the veil, or approach to the altar, because he hath a blemish, and he must not defile My sanctuary. I am the Lord who sanctify them.<sup>14</sup>

<sup>7</sup> V. is free.

<sup>8</sup> Special restrictions were placed on him, that he might not be at all diverted from holy offices.

<sup>9</sup> Ezek. 44: 22.

<sup>10</sup> H. P. "In their generations." The law regards all priests in each succeeding age.

<sup>11</sup> P. P. "A dwarf."

<sup>12</sup> For the decorum of worship it was necessary to exclude from the ministry all who had any notable defect. The canon law is framed on the same principle.

<sup>13</sup> This was a humane and necessary provision for those who were disqualified. H. P. "He shall eat the bread of his God, both of the most holy and of the holy." Sin-offerings, and public peace-offerings, with flour-offerings, were deemed most holy; other peace-offerings, with the firstlings and the paschal lamb, were styled holy. All these are here understood by the term "bread."

<sup>14</sup> The last clause is added.

24. Moses therefore spake to Aaron, and to his sons, and to all Israel, all the things which had been commanded him.

## CHAPTER XXII.

WHO MAY EAT THE HOLY THINGS; AND WHAT THINGS MAY BE OFFERED.

1. AND the Lord spake to Moses, saying :

2. Speak to Aaron and to his sons, that they keep from<sup>1</sup> the holy things of the children of Israel, and defile not My name in the things sanctified to Me,<sup>2</sup> which they offer. I am the Lord.

3. Say to them, for their posterity likewise :<sup>3</sup> Every man of your race who approacheth to holy things which the children of Israel have offered to the Lord, having his uncleanness on him, shall perish before the Lord.<sup>4</sup> I am the Lord.

4. The man of the seed of Aaron, who is a leper, or who suffereth a running issue, shall not eat of the holy things, until he be healed. He who toucheth anything unclean by the dead, and he whose seed goeth from him as in generation,

5. And he who toucheth a creeping thing, or any unclean thing, the touching of which is defiling,

6. Shall be unclean until the evening, and shall not eat the holy things : but when he hath washed his flesh with water,

7. And the sun is down, then, being clean, he shall eat of the holy things, because it is his food.

8. That which dieth of itself,<sup>5</sup> and that which is torn by a beast, they shall not eat, nor be defiled therewith. I am the Lord.

9. Let them keep My precepts, that they may not fall into sin, and die in the sanctuary,<sup>6</sup> when they defile it. I am the Lord who sanctify them.

<sup>1</sup> H. P. "Separate themselves from." L. "Keep themselves away from." They were cautioned not to approach holy things, when they themselves were under legal defilement.

<sup>2</sup> V. is free. P. "My holy name in those things which they hallow unto Me." By rash approach and improper handling of holy things, they profaned the Divine Name.

<sup>3</sup> V. "Et ad posterios eorum." P. "Among your generations." A MS. has: "Their." The law was to embrace those who should come after.

<sup>4</sup> This was calculated to inspire a salutary terror.

<sup>5</sup> Exod. 22 : 31; *Supra* 17 : 15; Deut. 14 : 21; Ezek. 44 : 31.

<sup>6</sup> Lit. "My watch." L. "My charge;" the duty assigned them. The penalty of a sudden death like that of Nadab and Abiu is held forth to inspire them with salutary fear.

10. No stranger shall eat of the holy things: a sojourner with a priest, or a hired servant, shall not eat of them.

11. But he whom the priest hath bought, and he who is his servant, born in his house,<sup>7</sup> these shall eat of them.

12. If the daughter of a priest be married to any of the people, she shall not eat of the holy things, or of the offerings.<sup>8</sup>

13. But if she be a widow, or divorced, and having no children return to her father's house, she shall eat of her father's meats, as she was wont to do when she was a maid: no stranger hath leave to eat of them.

14. He who eateth of the holy things unwittingly shall add the fifth part with that which he ate, and shall give it to the priest into the sanctuary.

15. And they shall not profane the holy things of the children of Israel, which they offer to the Lord:

16. Lest perhaps they bear the iniquity<sup>9</sup> of their trespass, when they shall have eaten the holy things. I am the Lord who sanctify them.

17. And the Lord spake to Moses, saying:

18. Speak to Aaron, and to his sons, and to all the children of Israel, and say to them: The man of the house of Israel, and of the strangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever it be which he presenteth to the Lord for a holocaust,

19. To be offered by you,<sup>10</sup> it shall be a male without blemish of the beeves, or of the sheep, or of the goats.

20. If it have a blemish, ye shall not offer it, neither shall it be acceptable.

21. The man who offereth a victim of peace-offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of sheep, shall offer it without blemish, that it may be acceptable: there shall be no blemish in it.<sup>11</sup>

22. If it be blind, or broken, or have a scar, or blister, or a scab,

<sup>7</sup> The slave belonging to the family was allowed to partake of the offerings. The sojourner, namely the servant who chose to remain permanently, and had his ear bored in token of his determination, and the hireling who remained in service until the end of the sixth year, did not enjoy this privilege.

<sup>8</sup> L. V. "De his quæ sanctificata sunt, et de primitiis." V. uses *primitiis* for portions reserved to the priests.

<sup>9</sup> Punishment.

<sup>10</sup> L. "That it may be favorably received for you." *Supra* 1: 3; *infra* 20: 21. P. "At your own will."

<sup>11</sup> Deut. 15: 21; Eccl. 35: 14.

or a dry scurf; ye shall not offer them to the Lord, or burn anything of them upon the Lord's altar.

23. An ox or a sheep, that hath the ear and the tail cut off, thou mayest offer voluntarily: but a vow may not be paid with them.<sup>12</sup>

24. Ye shall not offer to the Lord any beast that hath the testicles bruised, or crushed, or cut and taken away: ye shall do no such thing in your land.<sup>13</sup>

25. Ye shall not offer bread<sup>14</sup> to your God, from the hand of a stranger, nor any other thing that he would give: because they are all corrupted and defiled: ye shall not receive them,

26. And the Lord spake to Moses, saying:

27. When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under their dam: but the eighth day, and thenceforth, they may be offered to the Lord.

28. Whether it be a cow, or ewe, they shall not be sacrificed<sup>15</sup> the same day with their young ones.

29. If ye immolate a victim for thanksgiving to the Lord, that He may be favorable,<sup>16</sup>

30. Ye shall eat it the same day: none of it shall remain until the morning. I am the Lord.

31. Keep My commandments, and do them. I am the Lord.

32. Profane not My holy name, that I may be honored in the midst of the children of Israel. I am the Lord who sanctify you,

33. And who brought you out of the land of Egypt, that I might be your God: I am the Lord.

## CHAPTER XXIII.

### HOLY-DAYS TO BE KEPT.

1. AND the Lord spake to Moses, saying:

2. Speak to the children of Israel, and say to them: These are the feasts of the Lord, which ye shall call holy.<sup>1</sup>

<sup>12</sup> An obligation could not be discharged with such a victim.

<sup>13</sup> These prohibitions served to diminish the dangers of moral excesses.

<sup>14</sup> Loaves of the presence are meant. The gifts of aliens from the true God and His worship were declined. Strangers dwelling with the Israelites, and true worshippers, were not repelled.

<sup>15</sup> H. P. "Ye shall not kill it." Through regard for natural affection.

<sup>16</sup> P. "At your own will." *Supra* 1: 3.

<sup>1</sup> כִּוְּנֵי מִקְרָא קֹדֶשׁ. These mean appointed meetings and holy convocations. V. renders them variously, v. 4, 7, 8, 21, 27, 35, 37.

3. Six days shall ye work; the seventh day, because it is the rest of the sabbath, shall be called holy. Ye shall do no work on it: it is the sabbath of the Lord in all your dwellings.<sup>2</sup>

4. These also are the feasts of the Lord, which ye must celebrate in their seasons.<sup>3</sup>

5. The first month, the fourteenth day of the month at evening, is the passover of the Lord:

6. And the fifteenth day of the same month is the solemnity of the unleavened bread of the Lord. Seven days shall ye eat unleavened bread.

7. The first day shall be most solemn<sup>4</sup> to you, and holy: ye shall do no servile work therein:

8. But ye shall offer a fire-offering to the Lord seven days. And the seventh day shall be more solemn, and more holy: and ye shall do no servile work therein.

9. And the Lord spake to Moses, saying:

10. Speak to the children of Israel, and say to them: When ye enter into the land which I will give you, and shall reap your corn, ye shall bring sheaves of ears, the first-fruits of your harvest, to the priest:

11. Who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be made acceptable for you, and shall sanctify it.<sup>5</sup>

12. And on the same day on which the sheaf is consecrated, a lamb without blemish of the first year, shall be killed for a holocaust of the Lord.

13. And the oblation<sup>6</sup> shall be offered with it, two-tenths of flour tempered with oil, for a fire-offering to the Lord, and a most sweet odor: libations also of wine, the fourth part of a hin.

14. Ye shall not eat either bread, or parched corn, or green ears, until the day when ye shall offer thereof to your God.<sup>7</sup> It is a precept forever throughout your generations, and all your dwellings.

15. Ye shall count therefore from the morrow after the sabbath, wherein ye offered the sheaf of the first-fruits, seven full weeks,<sup>8</sup>

<sup>2</sup> In the public assemblies at the tabernacle, and afterwards at the temple, the priests and Levites labored without sin on the sabbath, in the exercise of the ministry. Matt. 12:5.

<sup>3</sup> Exod. 12:18; Numb. 28:16.

<sup>4</sup> H. P. "Ye shall have a holy convocation."

<sup>5</sup> The barley ripens in Judea about Paschal time. Instead of V. "sanctificabit," H. P. "wave it."

<sup>6</sup> V. "Libamenta." *Supra* 6:14.

<sup>7</sup> Dependence on God was thus maintained.

<sup>8</sup> The feast of Pentecost. Deut. 16:9.

16. Even unto the end of the morrow after the seventh week, that is to say fifty days, and so ye shall offer a new oblation to the Lord.

17. Out of all your dwellings, two loaves of the first-fruits, of two-tenths of flour leavened, which ye shall bake for the first-fruits of the Lord.

18. And ye shall offer with the loaves seven lambs without blemish of the first year, and one calf from the herd, and two rams: and they shall be for a holocaust with their libations,<sup>9</sup> for a most sweet odor to the Lord.

19. Ye shall offer also a buck-goat for sin, and two lambs of the first year for sacrifices of peace-offerings.

20. And when the priest hath lifted them up with the loaves of the first-fruits<sup>10</sup> before the Lord, they shall be for his use.<sup>11</sup>

21. And ye shall call this day most solemn, and most holy: ye shall do no servile work thereon. It shall be an everlasting ordinance in all your dwellings and generations.

22. And when ye reap the corn of your land, ye shall not cut it to the very ground:<sup>12</sup> neither shall ye gather the ears that remain: but ye shall leave them for the poor and for the strangers. I am the Lord your God.

23. And the Lord spake to Moses, saying:

24. Say to the children of Israel: The seventh month, on the first day of the month, ye shall keep a sabbath, a memorial,<sup>13</sup> with the sound of trumpets, and it shall be called holy.

25. Ye shall do no servile work therein, and ye shall offer a fire-offering to the Lord.

26. And the Lord spake to Moses, saying:

27. Upon the tenth day of this seventh month shall be the day of atonement: it shall be most solemn, and shall be called holy: and ye shall afflict your souls<sup>14</sup> on that day, and shall offer a fire-offering to the Lord.

28. Ye shall do no servile work on this day: because it is a day of propitiation, that the Lord your God may be merciful to you.<sup>15</sup>

<sup>9</sup> P. "Their meat offering, and their drink-offerings."

<sup>10</sup> H. P. "A wave-offering."

<sup>11</sup> *Supra* 19: 9, 12. H. P. "They shall be holy to the Lord for his use."

<sup>12</sup> H. P. "Thou shalt not make clean riddance of the corners of thy field when thou reapest."

<sup>13</sup> The precise object commemorated is not known. The Divine benefits in general may have been celebrated. The feast fell in the month of Tisri, corresponding to September. Numb. 29: 1. The end to which it was directed was to appease God offended by sin.

<sup>14</sup> Penitential humiliation is implied.

<sup>15</sup> H. P. "To make an atonement for you before the Lord your God."

29. Every one who is not afflicted on this day, shall perish from among his people :

30. And every one who shall do any work, the same will I destroy from among his people.

31. Ye shall do no work therefore on that day : it shall be an everlasting ordinance to you in all your generations, and dwellings.<sup>16</sup>

32. It is a sabbath of rest, and ye shall afflict your souls, *beginning* on the ninth day of the month : from evening until evening, ye shall celebrate your sabbaths.<sup>17</sup>

33. And the Lord spake to Moses, saying :

34. Say to the children of Israel : From the fifteenth day of this same seventh month, shall be kept the feast of tabernacles<sup>18</sup> seven days to the Lord.

35. The first day shall be called most solemn and most holy : ye shall do no servile work therein.

36. And seven days ye shall offer holocausts to the Lord : the eighth day also shall be most solemn and most holy,<sup>19</sup> and ye shall offer fire-offerings to the Lord : for it is the day of assembly :<sup>20</sup> ye shall do no servile work therein.

37. These are the feasts of the Lord, which ye shall call most solemn and most holy, and ye shall offer on them fire-offerings to the Lord, holocausts<sup>21</sup> and oblations, according to the rite of every day.

38. Besides the sabbaths of the Lord, and your gifts, and those things that ye shall offer by vow, or which ye shall give to the Lord voluntarily.

39. So from the fifteenth day of the seventh month, when ye have gathered in all the fruits of your land, ye shall celebrate the feast of the Lord seven days : on the first day and the eighth shall be a sabbath.<sup>22</sup>

40. And ye shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook ;<sup>23</sup> and ye shall rejoice before the Lord your God.

41. And ye shall keep the solemnity thereof seven days in the

<sup>16</sup> *Supra* 16 : 29 ; Numb. 29 : 7.

<sup>17</sup> II. P. "Sabbath." The Jewish festivals began at sunset, and continued till sunset of the following day. The Church imitates the custom in her office.

<sup>18</sup> This feast was intended to commemorate the dwelling of the Israelites in tents, in the desert.

<sup>19</sup> John 7 : 37.

<sup>20</sup> "Coetus atque collectae." V. uses two terms to express one.

<sup>21</sup> H. P. "Meat offerings, a sacrifice."

<sup>22</sup> V. "Id est requies." This is an addition.

<sup>23</sup> These were used in the construction of the tents for the festival.

year. It shall be an everlasting ordinance in your generations. In the seventh month shall ye celebrate *this* feast:

42. And ye shall dwell in bowers seven days: every one that is of the race of Israel shall dwell in tents:

43. That your posterity may know that I made the children of Israel dwell in tents, when I brought them out of the land of Egypt. I am the Lord your God.

44. And Moses spake concerning the feasts of the Lord to the children of Israel.

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## CHAPTER XXIV.

THE OIL FOR THE LAMPS. THE LOAVES OF THE PRESENCE. THE PUNISHMENT OF  
BLASPHEMY.

1. AND the Lord spake to Moses, saying:

2. Command the children of Israel, that they bring unto thee the finest and clearest oil of olives,<sup>1</sup> to furnish the lamps continually,

3. Without the veil of the testimony in the tabernacle of the covenant.<sup>2</sup> And Aaron shall set them from evening until morning before the Lord, by a perpetual rite throughout your generations.<sup>3</sup>

4. They shall be set upon the pure<sup>4</sup> candlestick before the Lord continually.

5. Thou shalt take also fine flour, and bake twelve loaves thereof; two-tenths shall be in every loaf.

6. And thou shalt set them six and six one against another upon the clean table before the Lord:

7. And thou shalt put upon them the pure frankincense, that the bread may be for a memorial, an oblation<sup>5</sup> to the Lord.

8. Every sabbath they shall be changed before the Lord, being received of the children of Israel by an everlasting covenant;

9. And they shall belong to Aaron and his sons, that they may eat them in the holy place: because it is most holy of the sacrifices of the Lord by a perpetual ordinance.

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<sup>1</sup> H. P. "Pure olive oil beaten for the light."

<sup>2</sup> P. "Of the congregation." The veil hung in the tabernacle before the ark. The Israelites were bound to supply oil for the lamps.

<sup>3</sup> V. "Cultu rituque." Two terms are employed to express one. P. "Statute."

<sup>4</sup> Formed of purest gold.

<sup>5</sup> V. "In monumentum oblationis."



10. And behold, the son of a woman of Israel, whom she had of an Egyptian, went out among the children of Israel, and fell at words in the camp with a man of Israel.

11. And when he had blasphemed the Name,<sup>6</sup> and had cursed it, he was brought to Moses: (now his mother was called Salumith, the daughter of Dabri, of the tribe of Dan:)

12. And they put him in prison, till they might know what the Lord would command.<sup>7</sup>

13. And the Lord spake to Moses,

14. Saying: Bring forth the blasphemer without the camp; and let those who heard him, put their hands upon his head:<sup>8</sup> and let all the people stone him.

15. And thou shalt speak to the children of Israel: The man who curseth his God shall bear his sin:

16. And he who blasphemeth the name of the Lord,<sup>9</sup> shall surely die: all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, shall surely die.

17. He that killeth<sup>10</sup> a man, shall surely die.

18. He that killeth a beast, shall make it good, beast for beast.

19. He that causeth a hurt<sup>11</sup> to any of his neighbors; as he hath done, so shall it be done to him:

20. Breach for breach, eye for eye, tooth for tooth.<sup>12</sup> What hurt he caused, the like shall he be compelled to suffer.

21. He that killeth a beast, shall render another. He that killeth a man, shall be put to death.<sup>13</sup>

22. Let equal judgment be among you, whether he be a stranger or a native that offendeth:<sup>14</sup> because I am the Lord your God.

23. And Moses spake to the children of Israel: and they brought

<sup>6</sup> Of God. It is called absolutely THE NAME, through high reverence. The man profaned it wantonly. His being the son of an Egyptian accounts for his impiety. He did not merely utter the Name rashly and irreverently, but with outrage.

<sup>7</sup> P. "That the mind of the Lord might be shewed them." L. "Until the decision of the Lord could be explained to them."

<sup>8</sup> This solemn attestation of his guilt prepared the way for his punishment. He was regarded as a victim immolated to atone for sin.

<sup>9</sup> "Of the Lord." This is added. Blasphemy here implies language directly derogatory to the Divine Majesty. In a theocracy its punishment was death.

<sup>10</sup> V. "Percusserit et occiderit." H. has only one term.

<sup>11</sup> Exod. 21: 12.

<sup>12</sup> Any bodily injury, which disfigures or disables. L. "Bodily defect."

<sup>13</sup> Exod. 21: 24; Deut. 19: 21; Matt. 5: 38.

<sup>14</sup> V. "Puniatur."

<sup>15</sup> The same law—the same process; even handed justice.

forth him who had blasphemed, without the camp, and they stoned him. And the children of Israel did as the Lord commanded Moses.

## CHAPTER XXV.

### THE LAW OF THE SEVENTH AND OF THE FIFTIETH YEAR OF JUBILEE.

1. AND the Lord spake to Moses on Mount Sinai, saying:

2. Speak to the children of Israel, and say to them: When ye shall have entered into the land which I give you, keep a sabbath to the Lord.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather the fruits thereof:

4. But in the seventh year shall be a sabbath to the land, of the resting of the Lord:<sup>1</sup> thou shalt not sow thy field, nor prune thy vineyard.

5. What the ground bringeth forth of itself, thou shalt not reap: neither shalt thou gather the grapes of the first-fruits as a vintage:<sup>2</sup> for it is a year of rest to the land:

6. But they shall be unto you for food,<sup>3</sup> to thee and to thy manservant, to thy maid-servant and thy hireling, and to the strangers that sojourn with thee:

7. All things that grow shall be feed to thy beasts and to thy cattle.

8. Thou shalt also number to thee seven weeks of years, seven times seven, forty-nine years:

9. And thou shalt sound the trumpet in the seventh month, the tenth day of the month,<sup>4</sup> in the time of the expiation in all your land.

10. And thou shalt sanctify the fiftieth year, and shalt proclaim

<sup>1</sup> Exod. 23 : 10. H. P. "Then shall the land keep a sabbath to the Lord." The land was to rest from cultivation for a year.

<sup>2</sup> The regular harvest and vintage were omitted in the sabbatical year: but spontaneous fruits were used. Grapes often come forth abundantly without cultivation.

<sup>3</sup> H. P. "The sabbath of the land shall be meat for thee." The spontaneous product served for support.

<sup>4</sup> The fiftieth year—that of *Jubilee*—was announced with sound of trumpet. The appellation יובל is thought to have reference to the return of the original owners to their possessions.

release<sup>5</sup> to all the inhabitants of thy land: for it is the year of jubilee. Every man shall return to his possession,<sup>6</sup> and every one shall go back to his former family:<sup>7</sup>

11. Because it is the jubilee and the fiftieth year. Ye shall not sow, nor reap the things that grow in the field of their own accord, neither shall ye gather the first-fruits of the vines,

12. Because it is the jubilee holy to you: but as they grow ye shall presently eat them.

13. In the year of the jubilee all shall return to their possessions.

14. When thou sellest anything to thy neighbor, or buyest of him, distress not thy brother:<sup>8</sup> but thou shalt buy of him according to the number of years from the jubilee.<sup>9</sup>

15. And he shall sell to thee according to the computation of the fruits.

16. The more years remain after the jubilee, the more shall the price increase: and the less time is counted, so much the less shall the purchase cost: for he selleth to thee the time of the fruits.

17. Do not distress your countrymen, but let every one fear his God: because I am the Lord your God.

18. Do My precepts, and keep My judgments, and fulfil them: that ye may dwell in the land in safety,<sup>10</sup>

19. And that the earth may yield you its fruits, of which ye may eat your fill, dwelling in safety.

20. But if ye say: What shall we eat the seventh year, if we sow not, nor gather our fruits?

21. I will give you My blessing the sixth year, and it shall yield the fruits of three years.<sup>11</sup>

22. And in the eighth year ye shall sow, and shall eat of the old fruits, until the ninth year: till new grow up, ye shall eat the old store.

23. The land also shall not be sold forever: because it is Mine,<sup>12</sup> and ye are strangers and sojourners with Me.

<sup>5</sup> P. "Liberty." This name was given it because in this year servants were set free.

<sup>6</sup> Landed property returned to its owners, in the year of Jubilee, so that its permanent accumulation in the hands of individuals was prevented.

<sup>7</sup> Servants returned to their relations.

<sup>8</sup> Do not harass, wrong, or treat unjustly. See also v. 17.

<sup>9</sup> Every sale of lands being limited to the year of Jubilee, the price varied according to the time which was to run.

<sup>10</sup> V. "Nullius impetum formidantes." This is a free version.

<sup>11</sup> This was an extraordinary mark of a special Providence.

<sup>12</sup> God claimed high dominion over their lands, and put limits to their transfer.

24. For which cause all the country of your possession<sup>13</sup> shall be under the condition of redemption.

25. If thy brother, being impoverished, sell his possession, and his kinsman will, he may redeem what he had sold.<sup>14</sup>

26. But if he have no kinsman, and he himself can find the price to redeem it,

27. The value of the fruits shall be counted from the time when he sold it: and the overplus he shall restore to the buyer, and so shall receive his possession again.

28. But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in this year all that is sold shall return to the owner, and to the ancient possessor.<sup>15</sup>

29. He that selleth a house within the walls of a city, shall have the liberty to redeem it, until one year be expired.

30. If he redeem it not, and the whole year be fully out, the buyer shall possess it, and his posterity forever; and it cannot be redeemed, not even in the jubilee.<sup>16</sup>

31. But if the house be in a village that hath no walls, it shall be sold according to the same law as the fields: if it be not redeemed before, in the jubilee it shall return to the owner.

32. The houses of Levites, which are in cities, may always be redeemed:<sup>17</sup>

33. If they be not redeemed, in the jubilee they shall all return to the owners; because the houses of the cities of the Levites are for their possessions among the children of Israel.<sup>18</sup>

34. But let not their suburbs be sold, because it is a perpetual possession.<sup>19</sup>

35. If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee,

<sup>13</sup> The sale of land was with an implied condition of redemption on equitable terms, so that it was like a mortgage.

<sup>14</sup> The kinsman could redeem the property in his own right, and become its owner. Public policy was favorable to the retaining of it in the same family.

<sup>15</sup> This is a free version. The text says that the owner of the land in question shall return to its possession.

<sup>16</sup> V. uses a double phrase. The inconveniences likely to arise from temporary and conditional transfers of property in cities, caused the right of redemption to be limited to one year.

<sup>17</sup> V. abridges.

<sup>18</sup> This exemption and privilege were necessary to prevent the impoverishment of the Levites, who had but little property.

<sup>19</sup> They were regarded as tenants for life, and could not consequently alienate their rural possessions.

36. Take not usury of him, nor more than thou gavest:<sup>20</sup> fear thy God, that thy brother may live with thee.<sup>21</sup>

37. Thou shalt not give him thy money upon usury, nor exact of him any increase of provision.<sup>22</sup>

38. I am the Lord your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

39. If thy brother, constrained by poverty, sell himself to thee, thou shalt not oppress him with the service of bond-servants:

40. But as a hireling and a sojourner shall he be: he shall work with thee until the year of the jubilee.<sup>23</sup>

41. And afterwards he shall go out with his children, and shall return to his kindred and to the possession of his fathers.

42. For they are My servants, and I brought them out of the land of Egypt; let them not be sold as bond-men:

43. Fret him not with rigor, but fear thy God.

44. Let your bond-men, and your bond-women, be of the nations that are round about you.<sup>24</sup>

45. And of the strangers that sojourn among you, or that were born of them in your land, these ye shall have for servants:

46. And by right of inheritance ye shall leave them to your posterity, and shall possess them forever. But oppress not your brethren, the children of Israel, by rigor.

47. If a<sup>25</sup> stranger or a sojourner grow strong among you, and thy brother, being impoverished, sell himself to him, or to any of his race;

48. After the sale he may be redeemed. He that will of his brethren may redeem him;

49. Either his uncle, or his uncle's son, or his kinsman, by blood or affinity.<sup>26</sup> But if he himself be able also, he may redeem himself,

<sup>20</sup> This determines in what usury consists.

<sup>21</sup> The fear of God would dispose him to afford him a home and refuge in his distress. V. "*Frugum superabundantiam non exiges.*" This version is free.

<sup>22</sup> All advance on provisions lent for support is here plainly forbidden with regard to an Israelite in distress.

<sup>23</sup> Perpetual bondage was forbidden in regard of Israelites. Even if sold to their countrymen as slaves, their condition was like that of domestics.

<sup>24</sup> It was permitted to have slaves of the surrounding nations. God left them subject to the law of nations, which allowed slavery. His legislation in this regard was not unjust, although it specially favored the Israelites.

<sup>25</sup> II. "The hand of."

<sup>26</sup> To prevent Israelites becoming slaves permanently to strangers who might settle in the land, the right of purchasing freedom was given to the individual in question, or to any near relative.

50. Counting only the years from the time of his being sold unto the year of the jubilee: and counting the money for which he was sold, according to the number of the years and the reckoning of a hired servant.

51. If many years remain until the jubilee, according to them shall he also repay the price.

52. If few, he shall make the reckoning with him according to the number of the years, and shall repay to the buyer what remaineth of the years,

53. His wages being allowed for which he served before: he shall not afflict him violently in thy sight.<sup>27</sup>

54. And if by these means he cannot be redeemed, in the year of the jubilee he shall go out with his children.

55. For the children of Israel are My servants, whom I brought forth out of the land of Egypt.

## CHAPTER XXVI.

GOD'S PROMISES TO THEM THAT KEEP HIS COMMANDMENTS. AND THE MANY PUNISHMENTS WITH WHICH HE THREATENS TRANSGRESSORS.

1. I AM the Lord your God: ye shall not make to yourselves any idol<sup>1</sup> or graven thing,<sup>2</sup> neither shall ye erect pillars,<sup>3</sup> nor set up a remarkable stone<sup>4</sup> in your land, to adore it: for I am the Lord your God.

2. Keep My sabbaths, and reverence My sanctuary: I *am* the Lord.

3. If ye walk in My precepts, and keep My commandments, and do them, I will give you rain in due season:<sup>5</sup>

<sup>27</sup> The Israelites were charged to prevent the oppression of their brethren by any master under whose power they might have fallen.

<sup>1</sup> P. "Idols." עֲלֵלִים expresses false divinities in general. Ps. 96: 7.

<sup>2</sup> P. "Graven image." The term does not express image. Exod. 20: 4; Deut. 5: 8.

<sup>3</sup> P. "A standing image." The term is applicable to anything raised up, whether it be a rude pillar, or it be wrought into a representation of some kind. It is used of the simple stone which Jacob raised in memory of his dream. Gen. 28: 18. The term image in P. seems to have been employed under doctrinal bias against the use of sacred images.

<sup>4</sup> P. "Any image of stone." L. "Any carved stone." The text may be translated: "any sightly stone." It is understood of stones placed in an elevated situation consecrated to local deities, in quality of inspectors and guardians. Pindar styles Apollo *εἰσέτης* of Delos Olympion. Od. vi.

<sup>5</sup> Seasonable rain was a special favor.

4. And the land shall bring forth its increase,<sup>6</sup> and the trees shall be filled with fruit.

5. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land without fear.<sup>7</sup>

6. I will give peace in your borders: ye shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your land.

7. Ye shall pursue your enemies, and they shall fall before you.<sup>8</sup>

8. Five of you shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword.

9. I will look towards you, and make you increase: ye shall be multiplied, and I will establish<sup>9</sup> My covenant with you.

10. Ye shall eat the oldest of the old store, and, new coming on, ye shall cast away the old.<sup>10</sup>

11. I will set My tabernacle in the midst of you; and My soul shall not loathe you.

12. I will walk among you, and will be your God; and ye shall be My people.

13. I *am* the Lord your God who have brought you out of the land of the Egyptians, that ye should not serve them, and who have broken the chains of your necks, that ye might go upright.<sup>11</sup>

14. But if ye will not hear Me, nor do all My<sup>12</sup> commandments,

15. If ye despise My laws, and contemn My judgments, so as not to do those things which are commanded by Me, and to make void My covenant:<sup>13</sup>

16. I also will do these things to you: I will quickly visit you with poverty, and burning heat,<sup>14</sup> which shall waste your eyes, and consume your lives. Ye shall sow your seed in vain, which shall be devoured by your enemies.

17. I will set My face against you; and ye shall fall down before your enemies, and shall be made subject to those who hate you: ye shall flee when no man pursueth you.

<sup>6</sup> Great and continued abundance is promised on condition of faithful obedience. The special providence of God in regard to the Israelites was manifestly displayed.

<sup>7</sup> Internal security is promised.

<sup>8</sup> H. P. "By the sword," as in v. 8.

<sup>9</sup> Fulfil.

<sup>10</sup> Great abundance is to be enjoyed. Having no need of the remains of former harvests, they shall cast them away.

<sup>11</sup> The Divine protection is thus expressed. 2 Cor. 6: 16.

<sup>12</sup> H. P. "These."

<sup>13</sup> Deut. 28: 15; Thren. 2: 17.

<sup>14</sup> P. "Terror, consumption, and the burning ague."

18. But if ye will not yet, for all this, obey Me, I will chastise you seven times<sup>15</sup> more for your sins :

19. And I will break the pride of your stubbornness ; and I will make to you the heaven above as iron, and the earth as brass.<sup>16</sup>

20. Your labor shall be spent in vain : the ground shall not bring forth her increase, nor the trees yield their fruit.

21. If ye walk contrary to Me, and will not hearken to Me, I will bring seven times more plagues upon you for your sins :

22. And I will send in upon you the beasts of the field, to destroy you and your cattle, and make you few in number,<sup>17</sup> and that your highways may be desolate.

23. And if even so ye will not amend, but will walk contrary to Me :

24. I also will walk contrary to you, and will strike you seven times for your sins,

25. And I will bring in upon you the sword that shall avenge My covenant.<sup>18</sup> And when ye shall flee into the cities, I will send the pestilence in the midst of you, and ye shall be delivered into the hands of your enemies,

26. After I have broken the staff of your bread : so that ten women shall bake your bread in one oven, and give it out by weight ;<sup>19</sup> and ye shall eat, and shall not be filled.

27. But if ye will not for all this hearken to Me, but will walk against Me :

28. I will also go against you with<sup>20</sup> fury ; and I will chastise you with seven plagues for your sins,

29. So that ye shall eat the flesh of your sons and of your daughters.<sup>21</sup>

30. I will destroy your high places,<sup>22</sup> and break your idols.<sup>23</sup> Ye shall fall among the ruins of your idols ;<sup>24</sup> and my soul shall abhor you,

<sup>15</sup> Many times. *Infra* v. 21, 28.

<sup>16</sup> Want of rain and barrenness of soil are thus signified. Mal. 2 : 2.

<sup>17</sup> P. "Rob you of your children." H. implies, "to make childless."

<sup>18</sup> P. "The quarrel of My covenant." H. has not the pronoun. The phrase means that the sword will punish transgressors.

<sup>19</sup> On account of scarcity.

<sup>20</sup> V. "Contrario." The adjective is superfluous, since the preposition expresses its force.

<sup>21</sup> This was literally fulfilled. When Benadad, king of Syria, besieged Samaria, mothers were known to eat their own children. 4 Kings 6 : 28. See also Thren. 4 : 10. Like horrors occurred during the siege of Jerusalem under Titus. Joseph. *de Bello*, l. 7 : 8.

<sup>22</sup> These were favorite places of resort for superstitious purposes.

<sup>23</sup> P. "Images." L. "Sun images." חַמְנִים. The term is thought to be Persian, and its precise force is disputed. Spencer takes it to mean statues, or pillars like obelisks. Grotius thinks that it designates places in which fires were lighted in honor of false deities. Is. 17 : 8 ; Ezek. 6 : 4.

<sup>24</sup> P. "I will cast your carcasses upon the carcasses of your idols." R. commends the interpretation of



31. Insomuch that I will bring your cities to be a wilderness, and make your sanctuaries desolate,<sup>25</sup> and will receive no more your sweet odors.<sup>26</sup>

32. And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof.<sup>27</sup>

33. And I will scatter you among the gentiles; and I will draw out the sword after you; and your land shall be desolate, and your cities destroyed.

34. Then shall the land enjoy her sabbaths all the days of her desolation:<sup>28</sup> when ye shall be

35. In the enemies' land, she shall keep a sabbath, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when ye dwelt therein.

36. And as to those who shall remain of you, I will send fear in their hearts in the countries of their enemies: the sound of a flying leaf shall terrify them; and they shall flee as if from the sword: they shall fall, when no man pursueth them:

37. And they shall fall one upon another, as if fleeing before the sword: none of you shall dare resist your enemies.

38. Ye shall perish among the gentiles, and an enemy's land shall consume you.

39. And if some of them also yet remain, they shall pine away in their iniquities, in the land of their enemies, and they shall be afflicted for the sins of their fathers, and their own:<sup>29</sup>

40. Until they confess their iniquities and the iniquities of their ancestors, whereby they have transgressed against Me, and walked contrary to Me.

41. Therefore I also will walk against them, and bring them into their enemies' land, until their uncircumcised mind be subdued: then shall they ask pardon for their sins.<sup>30</sup>

St. Jerome, who took the term in the second place figuratively for the fragments of the idols, broken in pieces. God threatens to cast their carcasses amidst the fragments of the objects of their superstition.

<sup>25</sup> The desolation of the temple under Nabuchodonosor and under Titus was in fulfilment of this prediction.

<sup>26</sup> The rejection of the Mosaic sacrifices and rites is here predicted.

<sup>27</sup> Titus, the Roman general, expressed astonishment at the calamities which the Jews brought on themselves, and which, he appealed to heaven, were to be ascribed to their obstinacy, rather than to his arms.

<sup>28</sup> The desolation of the land left without cultivators was in punishment of their neglect to keep a religious sabbath, and otherwise observe the Divine law.

<sup>29</sup> H. P. "With them." V. "Et sua."

<sup>30</sup> רָצוּן. P. "They then accept of the punishment of their iniquity." L. "Then shall they satisfy their iniquity." Simonis understands the verb of paying a debt, or performing a duty. The phrase occurs again, v. 43.

42. And I will remember My covenant that I made with Jacob, and Isaac, and Abraham.<sup>31</sup> I will remember also the land,

43. Which, when she shall be left by them, shall enjoy her sabbaths, being desolate on account of them. But they shall ask pardon for their sins, because they rejected My judgments, and despised My laws.

44. And yet for all that, when they were in the land of their enemies, I did not cast them off altogether; neither did I despise them so as to consume them wholly, and to make void My covenant with them. For I am the Lord their God.

45. And I will remember My former covenant,<sup>32</sup> when I brought them out of the land of Egypt, in the sight of the gentiles, to be their God. I *am* the Lord. These are the judgments, and precepts, and laws, which the Lord gave between Him and the children of Israel in Mount Sinai by Moses.

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## CHAPTER XXVII.

### OF VOWS AND TITHES.

1. AND the Lord spake to Moses, saying:

2. Speak to the children of Israel, and say to them: The man who shall have made a vow,<sup>1</sup> and pledged his soul to God, shall give the ransom by<sup>2</sup> estimation.

3. If it be a man from twenty years old unto sixty years old, he shall give fifty shekels of silver, by the weight of the sanctuary:

4. If a woman, thirty.

5. But from the fifth year until the twentieth, a man shall give twenty shekels; a woman, ten.

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<sup>31</sup> The text expresses the covenant with each distinctly, beginning with the latest of the three named.

<sup>32</sup> H. P. "The covenant of their ancestors."

<sup>1</sup> P. "When a man shall make a singular vow." L. "A particular vow." A personal vow, by which an individual promised to devote himself to religious service, could be released on payment of an offering for like purposes.

<sup>2</sup> H. P. "Thy." The individual who made the vow was at liberty to commute it for the sum fixed by law. P. "The persons *shall be* for the Lord by thy estimation."

6. From one month until the fifth year,<sup>3</sup> for a male shall be given five shekels; for a female, three.

7. A man that is sixty years old or upwards, shall give fifteen shekels; a woman, ten.

8. If he be poor, and not able to pay the estimation,<sup>4</sup> he shall stand before the priest: and as much as he shall value him at, and see him able to pay, so much shall he give.

9. But a beast, that may be sacrificed to the Lord, if any one shall vow, shall be holy;

10. And it cannot be changed,<sup>5</sup> neither a better for a worse, nor a worse for a better. And if he shall change it, both that which was changed, and that for which it was changed, shall be consecrated to the Lord.

11. An unclean beast, which cannot be sacrificed to the Lord, if any man shall vow, shall be brought before the priest:

12. Who judging whether it be good or bad, shall set the price:

13. Which if he that offereth it will give, he shall add above the estimation the fifth part.<sup>6</sup>

14. If a man shall vow his house, and sanctify it to the Lord, the priest shall consider it, whether it be good or bad, and it shall be sold according to the price, which he shall appoint.<sup>7</sup>

15. But if he that vowed, will redeem it, he shall give the fifth part of the estimation over and above, and shall have the house.<sup>8</sup>

16. And if he vow the field of his possession, and consecrate it to the Lord, the price shall be rated according to the measure of the seed. If the ground be sowed with thirty bushels of barley, let it be sold for fifty shekels of silver.

17. If he vow his field from after the year of jubilee,<sup>9</sup> as much as it may be worth, at so much it shall be rated.

18. But if some time after, the priest shall reckon the money according to the number of years that remain until the jubilee, and the price shall be abated,

19. And if he that had vowed, will redeem his field, he shall add the fifth part of the money of the estimation, and shall possess it.

<sup>3</sup> A child of five years, or younger, might be the object of a vow made by a parent.

<sup>4</sup> Regard for poverty constantly appears in all the Divine provisions.

<sup>5</sup> Change was justly forbidden, as it was apparently without reasonable motive. The attempt to change was rendered penal, since both animals were claimed.

<sup>6</sup> This addition was an acknowledgment of the moderation of the estimate and a token of generosity on the part of the giver.

<sup>7</sup> II. P. "As the priest shall estimate it, so shall it stand." See v. 16.

<sup>8</sup> Exod. 30: 13; Numb. 3: 47; Ezek. 45: 12.

<sup>9</sup> V. "Si statim ab anno incipientis jubilæi." II. is simple.

20. And if he will not redeem it, but it be sold to any other man, he that vowed it, may not redeem it any more :

21. For when the day of jubilee cometh, it shall be sanctified to the Lord, and as a possession consecrated it pertaineth to the right of the priests.

22. If a field that was bought, and not of a man's ancestors' possession, be sanctified to the Lord,

23. The priest shall reckon the price according to the number of years unto the jubilee : and he that had vowed, shall give that to the Lord.

24. But in the jubilee, it shall return to the former owner, who had sold it, and had it in the lot of his possession.

25. All estimation shall be made according to the shekel of the sanctuary. A shekel hath twenty obols.

26. The firstlings, which belong to the Lord, no man may sanctify and vow ; whether it be bullock, or sheep, they are the Lord's.

27. And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another, according to thy estimation.

28. Anything that is devoted to the Lord, whether it be man, or beast, or field, shall not be sold or redeemed.<sup>10</sup> Whatsoever is once consecrated is most holy to the Lord :<sup>11</sup>

29. And any consecration that is offered by man shall not be redeemed, but shall surely die.<sup>12</sup>

30. All tithes of the land, whether of corn or of the fruits of trees, are the Lord's, and are holy to Him.

31. And if any man will redeem his tithes, he shall add thereto the fifth part of them.

32. Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be holy to the Lord.

33. It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it, both that which was changed and that for which it was changed, shall be holy to the Lord, and shall not be redeemed.

34. These are the precepts which the Lord commanded Moses for the children of Israel on Mount Sinai.

<sup>10</sup> Because it already belongs to religion. Vows generally regard objects that are free.

<sup>11</sup> Personal services were already declared redeemable : but when an individual specifically bound himself to duty, he was obliged to perform his vow.

<sup>12</sup> This regards animals.

# NUMBERS.

# INTERPOL

TO THE

The fourth book of the series is a volume of 128 pages, written by a group of experts in the field of international law. It is a comprehensive and authoritative work, covering a wide range of subjects, including the law of the sea, the law of treaties, and the law of international organizations. The book is written in a clear and concise style, and is accessible to both scholars and students. It is a valuable addition to the series, and is highly recommended for those interested in international law.

# INTRODUCTION

## TO THE BOOK OF NUMBERS.

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THE fourth book of Moses is called *Numbers*, apparently because it commences with the census of the Israelites. The Septuagint styled it by a corresponding term; but the Jews call it by the first word: VEIDDABER. It contains the chief facts which marked the progress of the people, from the first day of the second month after their coming forth from Egypt to the first day of the eleventh month of the fortieth year. The length of time employed in this journey, which was made circuitously and at great intervals, marks it as directed by special counsels of God, who chose to keep the Israelites in an unsettled and transient state, and to prepare them by severe trials and conflicts for the conquest and possession of the promised land. They were numerous when they issued forth from Egypt, being probably not less than two millions. They brought with them considerable wealth, most of it furnished by the Egyptians, but which they felt authorized to appropriate to their own use, in compensation of the labors undergone by them in Egypt, and to indemnify themselves for wrongs suffered. Although brave, they were unaccustomed to the use of arms during their bondage, and consequently ill-prepared for conflict with the various nations then occupying the land of Canaan. God was pleased to delay them on the way, and suffer them to be opposed by princes and nations, through whose territories they had to pass. The battles in which they were forced to engage served to prepare them for severer conflicts; the reports of their victories spread alarm among nations not yet subdued; and they were enabled to advance, and finally to win, by the fortune of war, the territory promised them by the free gift of the Almighty. The long delay in the desert served also as a punishment for many who

were rebellious. In consequence of their murmurs, God decreed, that of the vast number bearing arms, that had left Egypt, only two faithful men should enter the promised land. Thus the wanderings, continued during forty years, gave occasion to the fulfilment of this decree, and made the Israelites more deeply sensible of the favor bestowed on them by their heavenly Guide and Protector. In this book are recorded many most instructive facts, which show forth the Providence of God, His mercy and power, and challenge our admiration.



# THE BOOK OF NUMBERS.

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## CHAPTER I.

THE CHILDREN OF ISRAEL ARE NUMBERED ; THE LEVITES ARE DESIGNED TO SERVE  
THE TABERNACLE.

1. AND the Lord spake to Moses in the desert of Sinai, in the tabernacle of the covenant,<sup>1</sup> the first day of the second month, the second year of their going out of Egypt, saying :

2. Take the sum<sup>2</sup> of all the congregation of the children of Israel by their families, and houses,<sup>3</sup> and the names of every one, as many as are of the male sex,

3. From twenty years old and upwards, of all the men of Israel fit for war, and ye shall number them by their troops, thou and Aaron.

4. And with you<sup>4</sup> shall be the princes of the tribes, and of the families,

5. Whose names are these : Of Ruben, Elisur the son of Sedeur.

6. Of Simeon, Salamiel the son of Surisaddai.

7. Of Juda, Nahasson the son of Aminadab.

8. Of Issachar, Nathanael the son of Suar.

9. Of Zabulon, Eliab the son of Helon.

10. And of the sons of Joseph : of Ephraim, Elisama the son of Ammiud : of Manasses, Gamaliel the son of Phadassur.

11. Of Benjamin, Abidan the son of Gedeon.

12. Of Dan, Ahiezer the son of Ammisaddai.

13. Of Aser, Phegiel the son of Ochran.

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<sup>1</sup> P. "Congregation."

<sup>2</sup> Exod. 30: 12.

<sup>3</sup> H. P. "By the house of their fathers."

<sup>4</sup> V. "In cognationibus suis." The leaders in each tribe and family were to aid in taking the census.

14. Of Gad, Eliasaph the son of Duel.

15. Of Nephtali, Ahira the son of Enan.

16. These *are* the most noble princes of the multitude by their tribes and families, and the chiefs of the army of Israel :

17. Whom Moses and Aaron took with all the multitude of the people ;

18. And assembled them on the first day of the second month, reckoning them up by their families, and houses of their fathers,<sup>5</sup> and names of every one from twenty years old and upward,

19. As the Lord commanded Moses. And they were numbered in the desert of Sinai.

20. Of Ruben the eldest son of Israel, by their generations, and families, and houses, and names by their poll, all who were of the male sex, from twenty years old and upward, who were able to go forth to war,

21. Were forty-six thousand five hundred.<sup>6</sup>

22. Of the sons of Simeon by their generations and families, and houses of their fathers, were reckoned up by the names and heads of every one, all who were of the male sex, from twenty years old and upward, who were able to go forth to war,

23. Fifty-nine thousand three hundred.

24. Of the sons of Gad, by their generations and families, and houses of their fathers, were reckoned up by the names of every one from twenty years old and upward, all who were able to go forth to war,

25. Forty-five thousand six hundred and fifty.

26. Of the sons of Juda, by their generations and families, and houses of their fathers, by the names of every one from twenty years old and upward, all who were able to go forth to war,

27. Were reckoned up seventy-four thousand six hundred.

28. Of the sons of Issachar, by their generations and families, and houses of their fathers, by the names of every one from twenty years old and upward, all who could go forth to war,

29. Were reckoned up fifty-four thousand four hundred.

30. Of the sons of Zabulon, by their generations and families, and houses of their fathers, were reckoned up by the names of every one from twenty years old and upward, all who were able to go forth to war,

<sup>5</sup> V. " Per cognationes, et domos, et familias, et capita, et nomina." This is free.

<sup>6</sup> The text repeats in each verse the name of the tribe numbered.

31. Fifty-seven thousand four hundred.

32. Of the sons of Joseph, namely, of the sons of Ephraim, by the generations and families, and houses of their fathers, were reckoned up by the names of every one, from twenty years old and upward, all who were able to go forth to war,

33. Forty thousand five hundred.

34. Moreover of the sons of Manasses, by the generations and families and houses of their fathers, were reckoned up by the names of every one from twenty years old and upward, all who could go forth to war,

35. Thirty-two thousand two hundred.

36. Of the sons of Benjamin, by their generations and families and houses of their fathers, were reckoned up by the names of every one from twenty years old and upward, all who were able to go forth to war,

37. Thirty-five thousand four hundred.

38. Of the sons of Dan, by their generations and families and houses of their fathers, were reckoned up by the names of every one from twenty years old and upward, all who were able to go forth to war,

39. Sixty-two thousand seven hundred.

40. Of the sons of Aser, by their generations and families and houses of their fathers, were reckoned up by the names of every one from twenty years old and upward, all who were able to go forth to war,

41. Forty-one thousand five hundred.

42. Of the sons of Nephtali, by their generations and families and houses of their fathers, were reckoned up by the names of every one from twenty years old and upward, all who were able to go forth to war,

43. Fifty-three thousand four hundred.

44. These are they who were numbered by Moses and Aaron, and the twelve princes of Israel, every one by the houses of their fathers.

45. And the whole number of the children of Israel by their houses and families, from twenty years old and upward, who were able to go to war,

46. Were six hundred and three thousand five hundred and fifty men.<sup>7</sup>

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<sup>7</sup> This gives a gross population of two millions, by a probable estimate.

47. But the Levites in the tribes of their families were not numbered with them.

48. And the Lord spake to Moses, saying:

49. Number not the tribe of Levi:<sup>8</sup> neither shalt thou put down the sum of them with the children of Israel:

50. But appoint them over the tabernacle of the testimony and all its vessels, and whatever pertaineth to the ceremonies. They shall carry the tabernacle and all its furniture: and they shall minister, and shall encamp round about the tabernacle.

51. When ye are to go forward, the Levites shall take down the tabernacle: when ye are to camp, they shall set it up. Whatever stranger cometh to it shall be slain.

52. And the children of Israel shall camp every man by his troops and bands and army.

53. But the Levites shall pitch their tents round about the tabernacle, lest wrath come upon the multitude of the children of Israel: and they shall keep watch, and guard the tabernacle of the testimony.

54. And the children of Israel did according to all things which the Lord commanded Moses.

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## CHAPTER II.

### THE ORDER OF THE TRIBES IN THEIR CAMP.

1. AND the Lord spake to Moses and Aaron, saying:

2. All the children of Israel shall camp by their troops, ensigns, and standards,<sup>1</sup> and the houses of their kindred, round about the tabernacle of the covenant.

3. On the east<sup>2</sup> Juda shall pitch his tents by the bands of his army: and the prince of his sons shall be Nahasson the son of Aminadab.

4. And the whole sum of the fighting men of his stock were seventy-four thousand six hundred.

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<sup>8</sup> As their ministry exempted them from bearing arms, they were not numbered. They, however, bore arms of their own accord in the time of the Maccabees.

<sup>1</sup> It is clear from this passage that the Israelites had distinctive standards and ensigns.

<sup>2</sup> II. P. "Towards the rising of the sun."

5. Next to him encamped those of the tribe of Issachar, whose prince was Nathanael, the son of Suar.

6. And the whole number of his fighting men were fifty-four thousand four hundred.

7. In the tribe of Zabulon the prince was Eliab the son of Helon.

8. And all the army of fighting men of his stock were fifty-seven thousand four hundred.

9. All who were numbered in the camp of Juda were a hundred and eighty-six thousand four hundred: and they by their troops shall march first.

10. In the camp of the sons of Ruben,<sup>3</sup> on the south side, the prince shall be Elisur the son of Sedeur:

11. And the whole army of his fighting men, who were numbered, were forty-six thousand five hundred.

12. Beside him camped they of the tribe of Simeon: whose prince was Salamiel the son of Surisaddai.

13. And the whole army of his fighting men, who were numbered, were fifty-nine thousand three hundred.

14. In the tribe of Gad the prince was Eliasaph the son of Duel:<sup>4</sup>

15. And the whole army of his fighting men, who were numbered, were forty-five thousand six hundred and fifty.

16. All who were reckoned up in the camp of Ruben were a hundred and fifty-one thousand four hundred and fifty, by their troops: they shall march in the second place.

17. And the tabernacle of the testimony shall be carried by the officers of the Levites and their troops: as it shall be set up so shall it be taken down. Every one shall march according to their places and ranks.<sup>5</sup>

18. On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama the son of Ammiud.

19. The whole army of his fighting men, who were numbered, were forty thousand five hundred.

20. And with them<sup>6</sup> the tribe of the sons of Manasses, whose prince was Gamaliel the son of Phadassur.

21. And the whole army of his fighting men, who were numbered, were thirty-two thousand two hundred.

22. In the tribe of the sons of Benjamin the prince was Abidan the son of Gedeon.

<sup>3</sup> Ruben, who by his crime had forfeited his privileges as first-born, was only in a secondary position.

<sup>4</sup> H. P. "Reuel." Sam. and several MSS. support V.

<sup>5</sup> H. P. "By their standards."

<sup>6</sup> H. P. "By him."

23. And the whole army of his fighting men who were reckoned up, were thirty-five thousand four hundred.

24. All who were numbered in the camp of Ephraim, were a hundred and eight thousand one hundred by their troops: they shall march in the third place.

25. On the north side camped the sons of Dan: whose prince was Ahiezar, the son of Ammisaddai.

26. The whole army of his fighting men, who were numbered, were sixty-two thousand seven hundred.

27. Beside him they of the tribe of Aser pitched their tents: whose prince was Phegiel the son of Oehran.

28. The whole army of his fighting men, who were numbered, were forty-one thousand five hundred.

29. Of the tribe of the sons of Nephtali the prince was Ahira the son of Enan.

30. The whole army of his fighting men were fifty-three thousand four hundred.

31. All who were numbered in the camp of Dan, were a hundred and fifty-seven thousand six hundred: and they shall march last.

32. This is the number of the children of Israel, of *their* army, divided according to the houses of their kindred and their troops, six hundred and three thousand five hundred and fifty.

33. And the Levites were not numbered among the children of Israel: for so the Lord commanded Moses.

34. And the children of Israel did according to all things which the Lord had commanded. They camped by their troops, and marched by the families and houses of their fathers.

### CHAPTER III.

THE LEVITES ARE NUMBERED, AND THEIR OFFICES DISTINGUISHED. THEY ARE TAKEN IN THE PLACE OF THE FIRST-BORN OF THE CHILDREN OF ISRAEL.

1. THESE are the generations<sup>1</sup> of Aaron<sup>2</sup> and Moses, in the day on which the Lord spake to Moses on Mount Sinai.

<sup>1</sup> This is taken for events. The facts about to be related are meant.

<sup>2</sup> Aaron is mentioned before Moses, probably on account of his age and priestly dignity.

2. And these the names<sup>3</sup> of the sons of Aaron: his first-born Nadab, then Abiu, and Eleazar, and Ithamar.

3. These the names of the sons of Aaron, the priests who were anointed, and whose hands were filled and consecrated, to do the functions of priesthood.

4. Now Nadab and Abiu died, without children, when they offered strange fire before the Lord,<sup>4</sup> in the desert of Sinai; and Eleazar and Ithamar performed the priestly office in the presence of Aaron their father.

5. And the Lord spake to Moses, saying:

6. Bring the tribe of Levi, and make them stand in the sight of Aaron the priest to minister to him, and let them watch,

7. And observe whatever appertaineth to the service of the multitude, before the tabernacle of the testimony:<sup>5</sup>

8. And let them keep the vessels of the tabernacle, serving in the ministry.

9. And thou shalt give the Levites<sup>6</sup>

10. To Aaron and to his sons, to whom they are delivered by<sup>7</sup> the children of Israel. But thou shalt appoint Aaron and his sons to the service of priesthood. The stranger who approacheth<sup>8</sup> shall be put to death.

11. And the Lord spake to Moses, saying:

12. I have taken the Levites from the children of Israel, for every first-born who openeth the womb among the children of Israel: and the Levites shall be Mine;

13. For every first-born is Mine,<sup>9</sup> since I struck the first-born in the land of Egypt: I have sanctified to Myself whatever is first-born in Israel, both of man and beast; they are Mine: I *am* the Lord.

14. And the Lord spake to Moses in the desert of Sinai, saying:

15. Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.<sup>10</sup>

16. Moses numbered them as the Lord had commanded.

17. And sons of Levi<sup>11</sup> were found by their names, Gerson and Caath and Merari.

<sup>3</sup> Exod. 6: 23.

<sup>4</sup> Lev. 10: 1, 2; 1 Par. 24: 2.

<sup>5</sup> To perform the duties peculiarly enjoined on themselves, and to aid the people in sacrificing.

<sup>6</sup> To Aaron to aid him in the sacred functions.

<sup>7</sup> H. P. "Out of." They were chosen by Almighty God.

<sup>8</sup> Any one not of that family. V. "Ad ministrandum." It is inserted to give the sense more fully.

<sup>9</sup> Exod. 13: 2; *infra* 8: 16.

<sup>10</sup> The infant children of the Levites were numbered, in order to estimate them as substitutes for the first-born of all the Israelites, who were to be ransomed when a month old.

<sup>11</sup> Exod. 6: 16. V. "Populus." This need not be rendered.

18. The sons of Gerson : Lebni and Semei.
19. The sons of Caath : Amram and Jesaar, Hebron and Oziel :
20. The sons of Merari : Moholi and Musi.
21. Of Gerson were two families, the Lebrites, and the Semeites :
22. Of which were numbered,<sup>12</sup> of the male sex, from one month and upward, seven thousand five hundred.
23. These shall pitch behind the tabernacle on the west.
24. Under their prince, Eliasaph the son of Lael.
25. And their charge shall be in the tabernacle of the covenant :
26. The tabernacle itself and its covering, the hanging which is drawn before the doors of the tabernacle<sup>13</sup> of the covenant, and the curtains of the court : the hangings also in the entry of the court of the tabernacle, and whatever belongeth to the rite of the altar, the cords of the tabernacle, and all its furniture.
27. Of the kindred of Caath come the families of the Amramites, and Jesaarites, and Hebronites, and Ozielites. These are the families of the Caathites reckoned up by their names :<sup>14</sup>
28. All of the male sex, from one month and upwards, eight thousand six<sup>15</sup> hundred : they shall have the guard of the sanctuary,
29. And shall camp on the south side.
30. And their prince shall be Elisaphan the son of Oziel :
31. And they shall keep the ark, and the table and the candlestick, the altars, and the vessels of the sanctuary, with which they minister, and the veil, and all the furniture.
32. And the chief of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over those who watch for the guard of the sanctuary.
33. And of Merari are the families of the Moholites and Musites, reckoned up by their names :
34. All of the male kind from one month and upward, six thousand two hundred.
35. Their prince Suriel the son of Abihaiel : they shall camp on the north side.<sup>16</sup>
36. Under their custody shall be the boards of the tabernacle, and the bars, and the pillars, and their sockets, and all things which pertain to this kind of service :

<sup>12</sup> V. abridges.

<sup>13</sup> V. "Tecti." אהל. The tabernacle or its covering.

<sup>14</sup> V. "Recensitæ per nomina sua." This is referred in II. P. to what follows.

<sup>15</sup> Probably "three." The sum total otherwise does not agree with the details. The two words differ but in a letter : שלש שש.

<sup>16</sup> V. abridges.



37. And the pillars of the court round about with their sockets, and the pins with their cords.

38. Before the tabernacle of the covenant, on the east side, shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. Whatever stranger cometh unto it, shall be put to death.

39. All the Levites, whom Moses and Aaron numbered according to the precept of the Lord, by their families, of the male kind from one month and upward, were twenty-two thousand.

40. And the Lord said to Moses: Number the first-born of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them.

41. And thou shalt take the Levites to Me for all the first-born of the children of Israel: I am the Lord: and their cattle for all the firstlings of the cattle of the children of Israel.

42. Moses reckoned up, as the Lord had commanded, the first-born of the children of Israel:

43. And the males by their names, from one month and upward, were twenty-two thousand two hundred and seventy-three.

44. And the Lord spake to Moses, saying:

45. Take the Levites for the first-born of the children of Israel, and the cattle of the Levites for their cattle; and the Levites shall be Mine. I am the Lord.

46. But for the price of the two hundred and seventy-three, of the first-born of the children of Israel, who exceed the number of the Levites,

47. Thou shalt take five shekels for every head, according to the weight of the sanctuary.<sup>17</sup> A shekel hath twenty gerahs.

48. And thou shalt give the money to Aaron and his sons, the price of those who are above.<sup>18</sup>

49. Moses therefore took the money of those who were above, and whom they had redeemed from the Levites,

50. For the first-born of the children of Israel, one thousand three hundred and sixty-five shekels, according to the weight of the sanctuary,

51. And gave it to Aaron and his sons, according to the word which the Lord commanded him.

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<sup>17</sup> Exod. 30 : 13.

<sup>18</sup> Above the number of Levites.

## CHAPTER IV.

THE AGE AND TIME OF THE LEVITES' SERVICE: THEIR OFFICES AND BURDENS.

1. AND the Lord spake to Moses and Aaron, saying :
2. Take the sum of the sons of Caath from the midst of the Levites, by their houses and families,
3. From thirty years old<sup>1</sup> and upward, to fifty years old, of all who go in<sup>2</sup> to stand and to minister in the tabernacle of the covenant.
4. This is the service of the sons of Caath :<sup>3</sup>
5. When the camp is to set forward, Aaron and his sons shall go into the tabernacle of the covenant, and the holy of holies ; and shall take down the veil which hangeth before the door, and shall wrap up the ark of the testimony in it ;
6. And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.<sup>4</sup>
7. They shall wrap up also the table of the presence in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations :<sup>5</sup> the loaves shall be always on it :<sup>6</sup>
8. And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.
9. They shall take also a cloth of violet, with which they shall cover the candlestick with its lamps and tongs, and the snuffers, and all the oil-vessels, which are necessary for the dressing of the lamps :
10. And over all they shall put a cover of violet skins, and put in the bars.<sup>7</sup>
11. And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

<sup>1</sup> This was the regular age for the performance of all duties of their ministry. At the age of twenty-five certain duties might be performed. *Infra* 8 : 24. Even at the age of twenty. 1 Par. 23 : 24, 27.

<sup>2</sup> H. P. "Into the host"—the service. The term signifies army, but is here employed for the band of Levites in service.

<sup>3</sup> V. omits the repetition : "in the tabernacle of the congregation *about* the most holy things."

<sup>4</sup> They were never taken out, but they were to be adjusted for use. Exod. 25 : 15.

<sup>5</sup> V. "Ad liba pendenda." P. "Covers to cover withal." L. "The staves of the covering." R. favors V.

<sup>6</sup> H. P. "The continual bread shall be thereon." It is so called, because on withdrawing each week the loaves previously placed, others were substituted.

<sup>7</sup> P. "Put it upon a bar." כֹּבֶט. A board on which something is carried. L. "A barrow."

12. All the vessels with which they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

13. They shall take away the ashes from the altar, and shall wrap it up in a purple cloth,

14. And shall put it with all the vessels which they use in the ministry thereof, namely fire-pans, flesh-hooks and forks, pot-hooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.<sup>8</sup>

15. And when Aaron and his sons have wrapped up the sanctuary and its vessels at the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die.<sup>9</sup> These are the burdens of the sons of Caath: in the tabernacle of the covenant:

16. And over them shall be Eleazar the son of Aaron the priest, to whose charge pertaineth the oil, to dress the lamps, and the sweet incense, and the oblation which is daily offered,<sup>10</sup> and the anointing oil, and whatever pertaineth to the service of the tabernacle, and of all the vessels which are in the sanctuary.

17. And the Lord spake to Moses and Aaron, saying:

18. Destroy not the people of Caath from the midst of the Levites:

19. But do this to them, that they may live, and not die, by touching the most holy things. Aaron and his sons shall go in, and appoint for every man his work and burden.<sup>11</sup>

20. Let not others<sup>12</sup> through curiosity<sup>13</sup> see the things which are in the sanctuary before they be wrapped up; otherwise they shall die.

21. And the Lord spake to Moses, saying:

22. Take the sum of the sons of Gerson also by their houses, and families, and kindred,

23. From thirty years old and upward, unto fifty-years old. Number all those who go in and minister in the tabernacle of the covenant.

24. This is the office of the family of the Gersonites:

<sup>8</sup> Grotius thinks that a passage found in some editions of Sept. has been lost from the text. Sam. has it. Origen likewise hom. 4 Numb.

<sup>9</sup> 1 Par. 15: 15. The penalty of death was added in order to maintain reverence in the inferior ministers, for all things connected with the worship.

<sup>10</sup> R. *Infra* 28: 3.

<sup>11</sup> V. is free: "Ipsique disponent opera singulorum, et dividunt quid portare quis debeat."

<sup>12</sup> The text has not "others:" yet it can scarcely be understood of Aaron and his sons. These were not restrained from seeing the sacred objects, which they had to assign to various individuals. They went in expressly to prevent the necessity of the inspection of these things by those who came in afterwards to carry them.

<sup>13</sup> II. means to swallow up, and is understood by some of viewing with intense interest.

25. To carry the curtains of the tabernacle, and the tabernacle of the covenant, the other covering, and the violet covering over all, and the hanging which hangeth in the entry of the tabernacle of the covenant,

26. The curtains of the court, and the veil in the entry which is before the tabernacle. All things which pertain to the altar, the cords, and the vessels of the ministry,

27. The sons of Gerson shall carry, by the commandment of Aaron and his sons: and each man shall know what burden is assigned him.

28. This is the service of the family of the Gersonites in the tabernacle of the covenant: and they shall be under the hand of Ithamar, the son of Aaron the priest.

29. Thou shalt reckon up the sons of Merari also by the families and houses of their fathers,

30. From thirty years old and upward, unto fifty years old, all who go in to the office of their ministry, and to the service of the tabernacle of the testimony.<sup>14</sup>

31. These are their burdens: they shall carry the boards of the tabernacle, and its bars, the pillars and their sockets,

32. The pillars also of the court round about, with their sockets, and pins, and cords. They shall receive by name all the vessels and furniture, and so shall carry them.

33. This is the office of the family<sup>15</sup> of the Merarites, and their ministry in the tabernacle of the covenant: and they shall be under the hand of Ithamar, the son of Aaron the priest.

34. So Moses and Aaron and the princes of the congregation<sup>16</sup> reckoned up the sons of Caath by their kindred and the houses of their fathers,

35. From thirty years old and upward, unto fifty years old, all that go in to the ministry of the tabernacle of the covenant:

36. And they were found two thousand seven hundred and fifty.

37. This is the number of the people of Caath that go in to the tabernacle of the covenant: these did Moses and Aaron number according to the word of the Lord by Moses.

38. The sons of Gerson also were numbered by the kindred and houses of their fathers,

<sup>14</sup> H. P. "The tabernacle of the congregation."

<sup>15</sup> H. P. "Families." MS. 17 R. has the singular.

<sup>16</sup> V. "Synagogæ." This in later times means a Jewish house of meeting for worship. העירה here is equivalent to congregation, or people.

39. From thirty years old and upward, unto fifty years old, all that go in to minister in the tabernacle of the covenant :

40. And they were found two thousand six hundred and thirty.

41. This is the people of the Gersonites, whom Moses and Aaron numbered according to the word of the Lord.

42. The sons of Merari also were numbered by the kindred and houses of their fathers,

43. From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant :

44. And they were found three thousand two hundred.

45. This is the number of the sons of Merari, whom Moses and Aaron reckoned up according to the commandment of the Lord by Moses.

46. All who were reckoned up of the Levites, and whom Moses and Aaron and the princes of Israel took by name, by the kindred and houses of their fathers,

47. From thirty years old and upward, unto fifty years old, who go in to the ministry of the tabernacle, and to carry the burdens,

48. Were in all eight thousand five hundred and eighty.<sup>17</sup>

49. According to the word of the Lord Moses reckoned them up, every one according to their office and burdens, as the Lord commanded him.

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## CHAPTER V.

THE UNCLEAN ARE REMOVED OUT OF THE CAMP: CONFESSION OF SINS, AND SATISFACTION: FIRST-FRUITS AND OBLATIONS BELONG TO THE PRIESTS: TRIAL OF JEALOUSY.

1. AND the Lord spake to Moses, saying :

2. Command the children of Israel, that they cast out of the camp every leper, and whoever hath an issue of seed, or is defiled by the dead :

3. Whether it be man or woman, cast ye them out of the camp, lest they defile it, when I shall dwell with you.

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<sup>17</sup> This appears to be a great number: but it is just that very many should be employed in Divine worship. Great benefits flow to society from religious influence and example.

4. And the children of Israel did so: and they cast them forth without the camp, as the Lord spake to Moses.

5. And the Lord spake to Moses, saying:

6. Say to the children of Israel: When a man or a woman shall have committed any of all the sins that men are wont to commit, and shall have transgressed the commandment of the Lord, and offended,

7. They shall confess their sin,<sup>2</sup> and restore the principal itself, and the fifth part over and above, to him against whom they have sinned.<sup>3</sup>

8. But if there be no one to receive it,<sup>4</sup> they shall give it to the Lord: and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice.

9. All the offerings<sup>5</sup> also, which the children of Israel offer, belong to the priest:

10. And whatever is hallowed<sup>6</sup> by every one, and is delivered into the hands of the priest, it shall be his.

11. And the Lord spake to Moses, saying:

12. Speak to the children of Israel, and say to them: The man whose wife shall have gone astray, and contemning her husband,

13. Shall have slept with another man, and her husband cannot discover it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adultery:

14. If the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion,

15. He shall bring her to the priest, and shall offer an oblation for her, the tenth part of a measure of barley meal: he shall not pour oil or put frankincense upon it: because it is an offering of jealousy, and an oblation searching out adultery.<sup>7</sup>

<sup>1</sup> V. "Per negligentiam." This is added by way of qualifying the act.

<sup>2</sup> Lev. 5: 5. This confession regarded only the special offence against the law. It was, however, a type of sacramental confession.

<sup>3</sup> Restitution to the full amount of the wrong done and caused is due by natural justice to the person injured. The fifth was added by way of penalty, and to secure the complete indemnification of the party.

<sup>4</sup> P. "If the man have no kinsman to recompense the trespass unto." This contingency was provided for by devoting the amount to the support of the priests. In the Christian dispensation, when reparation cannot be made to the owner, or his heirs, it is considered to be due to the poor, the presumed objects of his sympathy. It may also be applied to any religious object in harmony with the known sentiments of the injured party. The priest has no right to appropriate to himself any sum placed in his hands for the purpose of restitution.

<sup>5</sup> תְּרוּמָה. V. "Primitiæ." This is here taken for portions reserved from the sacrifices and for gifts and offerings generally.

<sup>6</sup> II. P. "Every man's hallowed things"—devoted to God. It does not imply that they were placed in the sanctuary.

<sup>7</sup> Oil and incense, as things grateful to the senses, were withheld from this offering. II. P. "An offering of memorial, bringing iniquity to remembrance."

16. The priest therefore shall bring her near, and set her before the Lord.

17. And he shall take holy<sup>8</sup> water in an earthen vessel; and he shall cast a little dust<sup>9</sup> of the floor of the tabernacle into it.

18. And when the woman shall stand before the Lord, he shall uncover her head, and shall put on her hands the oblation of remembrance, which is the oblation of jealousy:<sup>10</sup> and he himself shall hold the bitter water, whereon he hath heaped curses with execration.<sup>11</sup>

19. And he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

20. But if thou hast gone aside from thy husband, and art defiled, and hast lain with another man,

21. These curses shall light upon thee:<sup>12</sup> The Lord make thee a curse, and an example for all among His people: may He make thy thigh to rot, and may thy belly swell and burst asunder.

22. Let the cursed water enter into thy belly; and may thy womb swell, and thy thigh rot. And the woman shall answer, Amen, amen.

23. And the priest shall write these curses in a book, and shall wash them out with the bitter water, upon which he hath heaped the curses,

24. And he shall give them her to drink. And when she hath drunk them up,

25. The priest shall take from her hand the jealousy oblation, and shall elevate it before the Lord, and shall put it upon the altar: yet so as first,

26. To take a handful of the oblation, and burn it upon the altar; and so give the bitter water to the woman to drink.

27. And when she hath drunk it, if she be defiled, and having despised her husband, be guilty of adultery, the curse shall go through her, and *her* belly swelling, *her* thigh shall rot: and the woman shall be a curse among<sup>13</sup> all the people.

<sup>8</sup> The water was taken from the brazen laver. Exod. 30:18. It was styled holy from the sacred objects to which it was applied.

<sup>9</sup> The mixture of the dust of the floor of the tabernacle with the water was calculated to impress the woman with the solemnity of the rite.

<sup>10</sup> מִנְחָה is here used twice, and rendered "sacrificium," "oblatio." The oblation was called of remembrance, because it served, as it were, to recall to the Divine memory the crime, that it might be punished.

<sup>11</sup> H. P. "That causeth the curse." See also v. 19, 22.

<sup>12</sup> These were uttered through zeal, God, as author of the marriage tie, being implored to manifest the truth.

<sup>13</sup> V. "Et in exemplum."

28. But if she be not defiled, she shall not be hurt, and shall bear children.<sup>14</sup>

29. This is the law of jealousy. If a woman hath gone aside from her husband, and is defiled,

30. And the husband, stirred up by the spirit of jealousy, bring her before the Lord, and the priest do to her according to all things that are *here* written,

31. The husband shall be blameless; and she shall bear her iniquity.

## CHAPTER VI.

### THE LAW OF THE NAZARITES: THE FORM OF BLESSING THE PEOPLE.

1. AND the Lord spake to Moses, saying:

2. Speak to the children of Israel, and thou shalt say to them: When a man, or woman, shall make a vow of a Nazarite,<sup>1</sup> and will consecrate himself to the Lord:

3. He shall abstain from wine, and from everything which may make a man drunk. He shall not drink vinegar of wine, or of any strong drink, nor anything that is pressed out of the grape: nor shall he eat grapes, either fresh or dried.

4. All the days that he is consecrated to the Lord by vow,<sup>2</sup> he shall eat nothing which cometh of the vine, from the raisin even to the kernel.

5. All the time of his separation no razor shall pass over his head until the days of his consecration to the Lord be ended. He shall be holy, and shall let the hair of his head grow.<sup>3</sup>

6. All the time of his consecration<sup>4</sup> he shall not approach any dead body.

7. Neither shall he make himself unclean, even for his father, or for his mother, or for his brother, or for his sister, when they die; because the consecration of his God is upon his head.

<sup>14</sup> God vouchsafed to promise this extraordinary manifestation of guilt. Without His direction, no such means could have been resorted to with success.

<sup>1</sup> V. "Ut sanctificetur." H. P. speak of the vow of a Nazarite.

<sup>2</sup> P. "Of his separation." L. "Abstinence." It might be rendered: "Of his Nazaritism."

<sup>3</sup> This distinction was prescribed that his consecration might be known. He was styled holy, because so consecrated, not on account of his hair being suffered to grow.

<sup>4</sup> H. P. "Unto the Lord." MS. 84 K. omits it.



8. All the days of his separation he shall be holy to the Lord.

9. But if any man die suddenly before him, the head of his consecration shall be defiled: and he shall shave it forthwith on the day of his purification, and again the seventh day.<sup>5</sup>

10. And on the eighth day he shall bring two turtle-doves, or two young pigeons to the priest, to the door of the covenant of the testimony:

11. And the priest shall offer one for a sin-offering, and the other for a holocaust, and shall intercede for him, for that he sinned by the dead: and he shall sanctify his head that day:

12. And he shall consecrate to the Lord the days of his separation, offering a lamb of one year for trespass: yet so that the former days be lost, because his sanctification was profaned.

13. This is the law of consecration.<sup>6</sup> When the days which he had determined by vow shall be expired, he shall be brought<sup>7</sup> to the door of the covenant,

14. And shall offer his oblation to the Lord: one he-lamb of a year old without blemish for a holocaust, and one ewe-lamb of a year old without blemish for a sin-offering, and one ram without blemish for a peace-offering.

15. A basket also of unleavened bread,<sup>8</sup> tempered with oil, and wafers without leaven anointed with oil, and the libations of each:<sup>9</sup>

16. And the priest shall present them before the Lord, and shall offer both the sin-offering and the holocaust.

17. But the ram he shall immolate for a sacrifice of peace-offering to the Lord, offering at the same time the basket of unleavened bread, and the accustomed libations.<sup>10</sup>

18. Then shall the hair of the consecration of the Nazarite be shaved off before the door of the tabernacle of the covenant:<sup>11</sup> and he shall take his hair, and lay it upon the fire, which is under the sacrifice of the peace-offerings;

19. And<sup>12</sup> shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and he

<sup>5</sup> V. "Et iterum." It is not in II., which repeats the verb. The seventh day was the day of his purification.

<sup>6</sup> II. P. "The law of the Nazarite."

<sup>7</sup> V. "Adducet." "Quis," or "sacerdos" is understood.

<sup>8</sup> II. P. "Cakes of fine flour."

<sup>9</sup> II. P. "Their meat offerings, and their drink offerings." *Libamenta* is used by V. for both. See also v. 17.

<sup>10</sup> II. P. include both. v. 15.

<sup>11</sup> II. P. "The priest shall take."

<sup>12</sup> Acts 21 : 24.

shall deliver them into the hands of the Nazarite, after his head is shaven.

20. And receiving them again from him,<sup>13</sup> he shall elevate them in the sight of the Lord: and they being sanctified shall belong to the priest, with the wave-breast, and the heave-shoulder.<sup>14</sup> After this the Nazarite may drink wine.

21. This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his consecration, besides those things which his hand shall find: according to that which he had vowed in his mind,<sup>15</sup> so shall he do for the fulfilling of his sanctification.

22. And the Lord spake to Moses, saying:

23. Say to Aaron and his sons: Thus shall ye bless the children of Israel, and ye shall say to them:

24. The Lord bless thee and keep thee.

25. The Lord show His face to thee, and have mercy on thee.

26. The Lord turn His countenance to thee, and give thee peace.<sup>16</sup>

27. And they shall invoke My name upon the children of Israel; and I will bless them.

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## CHAPTER VII.

THE OFFERINGS OF THE PRINCES AT THE DEDICATION OF THE TABERNACLE: GOD SPEAKETH TO MOSES FROM THE MERCY-SEAT.

1. AND it came to pass in the day<sup>1</sup> on which Moses had finished the tabernacle, and set it up, and anointed and sanctified it with all its vessels, the altar likewise and all its vessels,

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<sup>13</sup> II. does not express this. It appears rather that the priest moved to and fro the hands of the Nazarite on which he had placed the offerings.

<sup>14</sup> V. "Pectusculum quod separari iussum est et femur."

<sup>15</sup> Voluntary offerings not appertaining to the state of Nazarite.

<sup>16</sup> This was a beautiful, though simple, rite. Divine favor is represented under the image of a countenance radiant with benevolence and affection. The threefold blessing may imply a reference to the Divine Persons, although the mystery of the Trinity was not yet formally revealed. Protection, mercy, peace, that is, all blessings, are implored from God the Eternal.

<sup>1</sup> Day here denotes time. The erection of the tabernacle took place on the first day of the first month of the second year after the departure from Egypt. Exod. 40: 16. The dedication of the altar occupied seven days, and the consecration of the priests an equal space of time. Aaron made his offerings on the fifteenth day. The census was begun on the first day of the second month. After its completion the offerings here specified were presented.

2. The princes of Israel and the heads of the families, in every tribe, who were over those<sup>2</sup> who had been numbered, offered

3. Their gifts before the Lord, six covered<sup>3</sup> wagons, and twelve oxen. Two princes offered one wagon, and each one an ox; and they offered them before the tabernacle.

4. And the Lord said to Moses:

5. Receive them from them to serve in the ministry of the tabernacle: and thou shalt deliver them to the Levites according to the order of their ministry.

6. Moses therefore receiving the wagons and the oxen, delivered them to the Levites.

7. Two wagons and four oxen he gave to the sons of Gerson, according to their necessity.<sup>4</sup>

8. The other four wagons and eight oxen he gave to the sons of Merari, according to their offices and service, under the hand<sup>5</sup> of Ithamar the son of Aaron the priest.

9. But to the sons of Caath he gave no wagons or oxen: because they serve in the sanctuary,<sup>6</sup> and carry their burdens upon their own shoulders.

10. And the princes offered for the dedication of the altar on the day when it was anointed, their oblation before the altar.<sup>7</sup>

11. And the Lord said to Moses: Let each of the princes, one day after another, offer their gifts for the dedication of the altar.

12. The first day Nahasson the son of Aminadab, of the tribe of Juda,<sup>8</sup> offered his offering:

13. And his offering was a silver dish weighing one hundred and thirty shekels, a silver bowl of seventy shekels, according to sanctuary weight, both full of flour tempered with oil for an oblation:<sup>9</sup>

14. A spoon<sup>10</sup> of ten shekels of gold full of incense:

15. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

16. And a buck-goat for a sin-offering:

17. And for the sacrifice of peace-offerings, two oxen, five rams,

<sup>2</sup> Who had superintended the numbering. "Soprastavano ai quelli dei quali erasi fatto registro."

<sup>3</sup> The covering was to protect the sacred vessels.

<sup>4</sup> II. P. "Their service"—the charge imposed on them to transport the sacred furniture.

<sup>5</sup> The direction. L. "Supervision."

<sup>6</sup> H. P. "The service of the sanctuary belonging unto them."

<sup>7</sup> They gave offerings worthy of their rank.

<sup>8</sup> The pre-eminence of this tribe appears here.

<sup>9</sup> V. "In sacrificium."

<sup>10</sup> P. "One spoon." V. "Mortariolum."

five he-goats, five lambs of a year old: this was the offering of Nahasson the son of Aminadab.<sup>11</sup>

18. The second day Nathanael the son of Suar, prince of the tribe of Issachar, made his offering,

19. A silver dish weighing one hundred and thirty shekels, a silver bowl of seventy shekels, according to the weight of the sanctuary, both full of flour tempered with oil for an oblation:

20. A spoon of gold weighing ten shekels full of incense:

21. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

22. And a buck-goat for a sin-offering:

23. And for a sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old: this was the offering of Nathanael the son of Suar.

24. The third day the prince of the sons of Zabulon, Eliab the son of Helon,

25. Offered a silver dish weighing one hundred and thirty shekels, a silver bowl of seventy shekels by the weight of the sanctuary, both full of flour tempered with oil for an oblation:

26. A spoon of gold weighing ten shekels, full of incense:

27. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

28. And a buck-goat for a sin-offering:

29. And for a sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old: this is the oblation of Eliab the son of Helon.

30. The fourth day the prince of the sons of Ruben, Elisur the son of Seduc,

31. Offered a silver dish weighing one hundred and thirty shekels, a silver bowl of seventy shekels according to the weight of the sanctuary, both full of flour tempered with oil for an oblation:

32. A spoon of gold weighing ten shekels full of incense:

33. An ox of the herd, and a ram, and a lamb of a year old, for a holocaust:

34. And a buck-goat for a sin-offering:

35. And for victims of peace-offerings two oxen, five rams, five buck-goats, five lambs of a year old: this was the offering of Elisur the son of Seduc.

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<sup>11</sup> The same offerings were made by each prince: but they are distinctly stated in conformity with the simplicity of ancient style. The quantity of silver and gold, which was among the Israelites, was very great.

36. The fifth day the prince of the sons of Simeon, Salamiel the son of Surisaddai,

37. Offered a silver dish weighing one hundred and thirty shekels, a silver bowl of seventy shekels after the weight of the sanctuary, both full of flour tempered with oil for an oblation :

38. A spoon of gold weighing ten shekels full of incense :

39. An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

40. And a buck-goat for a sin-offering :

41. And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old : this was the offering of Salamiel the son of Surisaddai.

42. The sixth day the prince of the sons of Gad, Eliasaph, the son of Duel,

43. Offered a silver dish weighing a hundred and thirty shekels, a silver bowl of seventy shekels by the weight of the sanctuary, both full of flour tempered with oil for an oblation :

44. A spoon of gold weighing ten shekels full of incense :

45. An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

46. And a buck-goat for a sin-offering :

47. And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old : this was the offering of Eliasaph the son of Duel.

48. The seventh day the prince of the sons of Ephraim, Elisama the son of Ammiud,

49. Offered a silver dish weighing a hundred and thirty shekels, a silver bowl of seventy shekels according to the weight of the sanctuary, both full of flour tempered with oil for an oblation :

50. A spoon of gold weighing ten shekels full of incense :

51. An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

52. And a buck-goat for a sin-offering :

53. And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old : this was the offering of Elisama the son of Ammiud.

54. The eighth day the prince of the sons of Manasses, Gamaliel the son of Phadassur,

55. Offered a silver dish weighing a hundred and thirty shekels, a silver bowl of seventy shekels according to the weight of the sanctuary, both full of flour tempered with oil for an oblation :

56. A spoon of gold weighing ten shekels full of incense :

57. An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

58. And a buck-goat for a sin-offering :

59. And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old : this was the offering of Gamaliel the son of Phadassur.

60. The ninth day, the prince of the sons of Benjamin, Abidan the son of Gedeon,

61. Offered a silver dish weighing a hundred and thirty shekels, a silver bowl of seventy shekels by the weight of the sanctuary, both full of flour tempered with oil for an oblation :

62. A spoon of gold weighing ten shekels full of incense :

63. An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

64. And a buck-goat for a sin-offering :

65. And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old : this was the offering of Abidan the son of Gedeon.

66. The tenth day, the prince of the sons of Dan, Ahiezer the son of Ammisaddai,

67. Offered a silver dish weighing a hundred and thirty shekels, a silver bowl of seventy shekels according to the weight of the sanctuary, both full of flour tempered with oil for an oblation :

68. A spoon of gold weighing ten shekels full of incense :

69. An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

70. And a buck-goat for a sin-offering :

71. And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old : this was the offering of Ahiezer the son of Ammisaddai.

72. The eleventh day the prince of the sons of Aser, Phegiel the son of Ochran,

73. Offered a silver dish weighing a hundred and thirty shekels, a silver bowl of seventy shekels according to the weight of the sanctuary, both full of flour tempered with oil for an oblation :

74. A spoon of gold weighing ten shekels full of incense :

75. An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

76. And a buck-goat for a sin-offering :

77. And for sacrifices of peace-offerings, two oxen, five rams, five

buck-goats, five lambs of a year old: this was the offering of Phegiel the son of Oehran.

78. The twelfth day, the prince of the sons of Nephtali, Ahira the son of Enan,

79. Offered a silver dish weighing a hundred and thirty shekels, a silver bowl of seventy shekels according to the weight of the sanctuary, both full of flour tempered with oil for an oblation:

80. A spoon of gold weighing ten shekels full of incense:

81. An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

82. And a buck-goat for a sin-offering:

83. And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old: this was the offering of Ahira the son of Enan.

84. These were the offerings made by the princes of Israel in the dedication of the altar, on the day on which it was consecrated. Twelve dishes of silver; twelve silver bowls; twelve spoons of gold;

85. Each dish weighing a hundred and thirty shekels of silver, and each bowl seventy shekels: putting all the vessels of silver together, two thousand four hundred shekels, by the weight of the sanctuary.

86. Twelve spoons of gold, full of incense, weighing ten shekels apiece by the weight of the sanctuary: that is, in all a hundred and twenty shekels of gold.

87. Twelve oxen out of the herd for a holocaust, twelve rams, twelve lambs of a year old, and their oblations:<sup>12</sup> twelve buck-goats for sin.

88. And for sacrifices of peace-offerings, oxen twenty-four, rams sixty, buck-goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar when it was anointed.

89. And when Moses entered into the tabernacle of the covenant to consult the oracle, he heard the voice of One speaking to him from the mercy-seat, which was over the ark between the two cherubim, and from this place He spake to him.<sup>13</sup>

<sup>12</sup> Libamenta: כִּנְחָתִים.

<sup>13</sup> This manifestation is not wonderful, when viewed in connection with the many prodigies of which Moses was the instrument, and with the office of guide and ruler, which he filled.

## CHAPTER VIII.

THE SEVEN LAMPS ARE PLACED ON THE GOLDEN CANDLESTICK, TO SHINE TOWARDS THE LOAVES OF THE PRESENCE; THE ORDINATION OF THE LEVITES: AND AT WHAT AGE THEY SHALL SERVE IN THE TABERNACLE.

1. AND the Lord spake to Moses, saying:

2. Speak to Aaron, and say to him: When thou shalt place the seven lamps, let the candlestick be set up on the south side. Give orders therefore that the lamps look over against the north, towards the table of the loaves of the presence; over against that part shall they give light, towards which the candlestick looketh.<sup>1</sup>

3. And Aaron did so, and he put the lamps upon the candlestick, as the Lord commanded Moses.

4. Now this was the work of the candlestick: it was of beaten gold, both the shaft in the middle and the flowers,<sup>2</sup> according to the pattern which the Lord had shown to Moses, so he made the candlestick.

5. And the Lord spake to Moses, saying:

6. Take the Levites out of the midst of the children of Israel, and purify them

7. According to this rite: Let them be sprinkled with the water of purification,<sup>3</sup> and let them shave all their flesh. And they shall wash their garments, and be cleansed,

8. And they shall take an ox of the herd, and for the offering fine flour, tempered with oil: and thou shalt take another ox of the herd for a sin-offering:

9. And thou shalt bring the Levites before the tabernacle of the covenant, and call together all the multitude of the children of Israel:

10. And when the Levites are before the Lord, the children of Israel shall put their hands upon them:

11. And Aaron shall present the Levites, as an offering in the sight of the Lord<sup>4</sup> from the children of Israel, that they may serve in His ministry.

<sup>1</sup> H. P. "When thou lightest the lamps, the seven lamps shall give light over against the candlestick." The rest is a paraphrase, of which the idea has been furnished apparently Exod. 26: 35.

<sup>2</sup> V. "Cuncta quæ ex utroque calamorum latere nascebantur."

<sup>3</sup> Lit. "Of sin."

<sup>4</sup> H. L. "Aaron shall make with the Levites a waving before the Lord." A movement, somewhat like the waving of an offering, is meant. *Infra* 13: 21.



12. The Levites also shall put their hands upon the heads of the oxen, of which thou shalt offer one for sin, and the other for a holocaust of the Lord, to intercede for them.<sup>5</sup>

13. And thou shalt set the Levites in the sight of Aaron and of his sons, and shalt consecrate them an offering<sup>6</sup> to the Lord;

14. And shalt separate them from the midst of the children of Israel, to be Mine.

15. And afterwards they shall enter into the tabernacle of the covenant, to serve Me. And thus shalt thou purify and consecrate them for an offering to the Lord: for as an offering they were given Me by the children of Israel.

16. I have taken them instead of the first-born who open the womb in Israel.<sup>7</sup>

17. For all the first-born of the children of Israel, both of men and of beasts, are Mine. From the day when I slew every first-born in the land of Egypt, have I sanctified them to Myself:

18. And I have taken the Levites for all the first-born of the children of Israel:

19. And I have delivered them as a gift to Aaron and his sons out of the midst of the people, to serve Me for Israel in the tabernacle of the covenant, and to intercede for them, lest a plague should come among the people, if they approach My sanctuary.<sup>8</sup>

20. And Moses and Aaron and all the multitude of the children of Israel did to the Levites all that the Lord commanded Moses:

21. And they were purified, and they washed their garments. And Aaron lifted them up in the sight of the Lord, and interceded for them,

22. That being purified they might go into the tabernacle of the covenant to perform their service before Aaron and his sons. As the Lord had commanded Moses touching the Levites, so was it done.<sup>9</sup>

23. And the Lord spake to Moses, saying:

24. This is the law of the Levites: From twenty-five years old and upwards, they shall go in to the service<sup>10</sup> in the tabernacle of the covenant.

<sup>5</sup> V. "Ut deprecetur." P. "Make an atonement." Also v. 19, 21.

<sup>6</sup> Exod. 13 : 2; *supra* 3 : 13; Luke 2 : 23.

<sup>7</sup> H. P. "The children of Israel."

<sup>8</sup> H. P. "When the children of Israel come nigh unto the sanctuary." "The children of Israel" is repeated five times in this verse. H. P. The approach of the people generally in order to worship God might draw down chastisements, for the want of suitable dispositions on their part. God, therefore, set apart Aaron and his sons for these duties. The text does not directly regard the rash assumption of Divine functions without a call. V. "Si ausi fuerint."

<sup>9</sup> *Supra* v. 11.

<sup>10</sup> H. employs military terms for religious offices: צבא צבא.

25. And when they shall have completed the fiftieth year of their age, they shall cease to serve:

26. And they shall be the ministers of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the service.<sup>11</sup> Thus shalt thou direct the Levites in their office.

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## CHAPTER IX.

THE PRECEPT OF THE PASSOVER IS RENEWED: THE UNCLEAN AND TRAVELLERS ARE TO OBSERVE IT THE SECOND MONTH: THE CAMP IS GUIDED BY THE PILLAR OF THE CLOUD.

1. THE Lord spake to Moses in the desert of Sinai, the second year after they were come out of the land of Egypt, in the first month, saying:

2. Let the children of Israel keep the passover in its due time,<sup>1</sup>

3. The fourteenth day of this month, in the evening, according to all the ceremonies and rites<sup>2</sup> thereof.

4. And Moses commanded the children of Israel that they should keep the passover.

5. And they made *it* in its proper time: the fourteenth day of the month, at evening, on Mount Sinai. The children of Israel did according to all things which the Lord commanded Moses.

6. But behold, some who were unclean by occasion of a corpse,<sup>3</sup> who could not keep the passover on that day, coming to Moses and Aaron,

7. Said to them: We are unclean by a corpse. Why are we kept back that we may not offer the offering to the Lord in its season among the children of Israel?

8. And Moses answered them: Stand here, that I may consult the Lord, what He will ordain concerning you.

9. And the Lord spake to Moses, saying:

10. Say to the children of Israel: The man of your nation<sup>4</sup> who

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<sup>11</sup> They were exempt from laborious duties.

<sup>1</sup> Exod. 12 : 3.

<sup>2</sup> The two terms may be understood of the prescribed observances. See also v. 14.

<sup>3</sup> צֶמֶת. "Anima." A corpse is meant. Its touch caused legal uncleanness.

<sup>4</sup> P. "If any man of you, or your posterity." V. "In gente vestra." The rule was to be permanent.

shall be unclean by a corpse, or shall be in a journey afar off, let him make the passover to the Lord

11. In the second month, on the fourteenth day of the month, in the evening: they shall eat it with unleavened bread and wild lettuce:

12. They shall not leave any part of it until morning, or break a bone of it;<sup>5</sup> they shall observe all the ceremonies of the passover.

13. But if any man is clean, and not on a journey, and make not the passover, that soul shall be cut off from among his people,<sup>6</sup> because he offered not sacrifice to the Lord in due season: he shall bear his sin.

14. The sojourner also, and the stranger among you, shall make the passover to the Lord according to the ceremonies and rites thereof. The same ordinance shall be for the stranger and for him who was born in the land.

15. Now on the day on which the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle as it were the appearance of fire until morning.

16. So it was always: the cloud covered it by day,<sup>7</sup> and the appearance of fire by night.

17. And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still there they encamped.

18. At the commandment of the Lord they marched,<sup>8</sup> and at His commandment they encamped. All the days that the cloud abode over the tabernacle they remained in the same place:

19. And if it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not,<sup>9</sup>

20. For as many days as the cloud remained over the tabernacle. At the commandment of the Lord they encamped, and at His commandment they journeyed.

21. If the cloud tarried from evening until morning, and at break of day left the tabernacle, they marched forward: and if it departed after a day and a night, they took down their tents.<sup>10</sup>

<sup>5</sup> Exod. 12 : 46; John 19 : 36.

<sup>6</sup> This appears to regard capital punishment. Some, however, limit it to a forfeiture of religious privileges.

<sup>7</sup> H. has not, "by day:" which, however, is in Sam., Syr., Ar., and is necessarily understood. Exod. 40 : 16, 32; *supra* 7 : 1. These extraordinary facts are stated so distinctly that they cannot be mistaken.

<sup>8</sup> 1 Cor. 10 : 1.

<sup>9</sup> H. P. "And so it was, when the cloud was a few days." Whether the time of the appearance of the cloud was long or short, they regulated their movements accordingly.

<sup>10</sup> Their entire dependence on God is to be imitated by all who wish to be the objects of His providential care; but extraordinary manifestations of His will are not to be sought.

22. But if it remained over the tabernacle for two days,<sup>11</sup> or a month, or a longer time, the children of Israel remained in the same place, and marched not: but as soon as it departed, they journeyed forward.<sup>12</sup>

23. By the word of the Lord they pitched their tents, and by His word they marched: and they kept the watches of the Lord according to His commandment by Moses.

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## CHAPTER X.

### THE SILVER TRUMPETS AND THEIR USE. THEY MARCH FROM SINAI.

1. AND the Lord spake to Moses, saying:

2. Make thee two trumpets of beaten silver, with which thou mayst call together the multitude when the camp is to be removed.<sup>1</sup>

3. And when thou shalt sound the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of the covenant.

4. If thou blow one trumpet,<sup>2</sup> the princes and the heads of the multitude of Israel shall come to thee.

5. But if they blow an alarm,<sup>3</sup> they who are on the east side shall first go forward.

6. And at the second alarm, they who lie on the south side shall take up their tents;<sup>4</sup> and after this manner shall the rest do, when the trumpets shall sound for a march.

7. But when the people are to be gathered, they shall blow, but they shall not sound an alarm.

8. And the sons of Aaron, the priests, shall sound the trumpets: and this shall be an ordinance forever in your generations.

9. If ye go forth to war out of<sup>5</sup> your land against the enemies that fight against you, ye shall sound aloud with the trumpets, and ye shall

<sup>11</sup> H. P. "They journeyed." Also v. 21.

<sup>12</sup> Smits thinks that when the cloud remained stationary for some days, the Israelites understood that it would remain a considerable time, and accordingly proceeded to pitch their tents.

<sup>1</sup> H. P. "For the calling of the assembly, and for the journeying of the camp." The trumpet was to be used in both circumstances.

<sup>2</sup> H. P. "But with one trumpet."

<sup>3</sup> V. "Si autem prolixior et concius clangor increpuerit." This is a periphrase.

<sup>4</sup> V. adds: "After this manner shall the rest do." This seems necessarily understood.

<sup>5</sup> H. P. "In."

be remembered<sup>6</sup> before the Lord your God, that ye may be delivered out of the hands of your enemies.

10. In the day of your gladness,<sup>7</sup> and on your festival days, and on the first days of your months, ye shall sound the trumpets over the holocausts, and the sacrifices of peace-offerings, that they may be to you a memorial before your God. I am the Lord your God.

11. The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant.<sup>8</sup>

12. And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan.

13. And the first went forward according to the commandment of the Lord by Moses.

14. The sons of Juda by their troops:<sup>9</sup> whose prince was Nahasson the son of Aminadab.

15. In the tribe<sup>10</sup> of the sons of Issachar, the prince was Nathanael the son of Suar.

16. In the tribe of Zabulon, the prince was Eliab the son of Helon.

17. And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.

18. And the sons of Ruben also marched, by their troops and ranks, whose prince was Elisur the son of Sedeur.

19. And in the tribe of Simeon, the prince was Salamiel the son of Surisaddai.

20. And in the tribe of Gad, the prince was Eliasaph the son of Duel.

21. Then the Caathites also marched, carrying the sanctuary.<sup>11</sup> So long was the tabernacle carried, till they came to the place of erecting it.<sup>12</sup>

22. The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama the son of Ammiud.

23. And in the tribe of the sons of Manasses, the prince was Gamaliel the son of Phadassur.

<sup>6</sup> God is said to remember those whom He succors. He was pleased to attach relief to the appeal for aid made with the sound of trumpets.

<sup>7</sup> V. is free. "Si quando habebitis epulum."

<sup>8</sup> The Israelites tarried a year, except ten days, at the foot of Sinai. The cloud being lifted up from the place which it had overshadowed, indicated the Divine will that they should migrate.

<sup>9</sup> *Supra* 1 : 7. II. P. "The standard of the camp of Judah according to their armies."

<sup>10</sup> II. P. "Over the host of the tribe." See also v. 16, 18, etc.

<sup>11</sup> The sacred utensils and vessels were carried by them on their shoulders.

<sup>12</sup> The Levites erected the tabernacle, in which the Caathites deposited the sacred vessels.

24. And in the tribe of Benjamin, the prince was Abidan the son of Gideon.

25. The last of all the camp marched the sons of Dan by their troops, in whose army the prince was Ahiezer the son of Ammi-saddai.

26. And in the tribe of the sons of Aser, the prince was Phegiel the son of Ochran.

27. And in the tribe of the sons of Nephtali, the prince was Ahira the son of Enan.

28. This was the order of the camps and marches of the children of Israel by their troops, when they set forward.

29. And Moses said to Hobab the son of Raguel<sup>13</sup> the Midianite, his kinsman: We are going towards the place which the Lord will give us. Come with us, that we may do thee good: for the Lord hath promised good things to Israel.

30. But he answered him: I will not go with thee, but I will return to my country, in which I was born.

31. And he said: Do not leave us: for thou knowest in what places we should encamp in the wilderness, and thou shalt be our guide.<sup>14</sup>

32. And if thou comest with us, according as the Lord shall deal favorably with us, we shall act towards thee.<sup>15</sup>

33. So they marched from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them,<sup>16</sup> for three days, to seek out a resting-place,

34. The cloud also of the Lord was over them by day when they marched.

35. And when the ark was lifted up, Moses said: Arise, O Lord, and let Thy enemies be scattered, and let those who hate Thee, flee before Thy face.<sup>17</sup>

36. And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.<sup>18</sup>

<sup>13</sup> He is believed to be the same as Jethro, so that Hobab was brother-in-law to Moses. The father had returned to his country. Moses urged Hobab to remain with the Israelites, knowing that his local knowledge might prove useful to them, and that he might derive spiritual advantages from their society. The guidance of the cloud did not supersede the necessity of local information.

<sup>14</sup> H. P. "Thou mayest be to us instead of eyes."

<sup>15</sup> V. "Quidquid optimum fuerit ex opibus, quas nobis traditarus est Dominus, dabimus tibi."

<sup>16</sup> The ark was in the midst of the tribes, as they lay encamped. On this occasion it was carried in front of the whole multitude.

<sup>17</sup> Ps. 67 : 2. This verse commences the psalm. See also Ps. 131 : 8; 2 Par. 6 : 4.

<sup>18</sup> The Divine presence and protection are aptly expressed.

## CHAPTER XI.

THE PEOPLE MURMUR, AND ARE PUNISHED WITH FIRE. GOD APPOINTETH SEVENTY ANCIENTS FOR ASSISTANTS TO MOSES. THEY PROPHECY. THE PEOPLE HAVE THEIR FILL OF FLESH, BUT FORTHWITH MANY DIE OF THE PLAGUE.

1. IN the mean time a murmur arose of the people against the Lord, repining at their fatigue.<sup>1</sup> And when the Lord heard it He was angry. And the fire of the Lord being kindled against them, consumed those at the uttermost part of the camp.

2. And when the people cried to Moses, Moses prayed to the Lord, and the fire was quenched.<sup>2</sup>

3. And he called the name of that place, The burning:<sup>3</sup> because the fire of the Lord had been kindled against them.

4. For a mixed multitude of people, who came up with them, burned with desire, and sat and wept, the children of Israel also joining with them,<sup>4</sup> and said: Who will give us flesh to eat?

5. We remember the fish which we ate in Egypt free-cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.<sup>5</sup>

6. Our soul is dry,<sup>6</sup> our eyes behold nothing but manna.

7. Now the manna was like coriander-seed, of the color of bdellium.<sup>7</sup>

8. And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof, of the taste of bread tempered with oil.

9. And when the dew fell in the night upon the camp, the manna also fell with it.

10. Now Moses heard the people weeping by their families, every one at the door of his tent.<sup>8</sup> And the wrath of the Lord was exceedingly enkindled: to Moses also the thing seemed insupportable.

<sup>1</sup> The text does not specify the cause of the murmur.

<sup>2</sup> God was ready to extinguish it, on their repentance.

<sup>3</sup> H. P. "Taberah."

<sup>4</sup> H. P. "And the children of Israel also wept again." V. refers the two H. verbs to the preceding member, but the other construction is preferable.

<sup>5</sup> Such vegetables in Egypt were of a superior flavor and quality.

<sup>6</sup> P. "Dried up." L. "Faint."

<sup>7</sup> Exod. 16: 14; Ps. 77: 24. White and bright like the color of a man's nail, or a pearl. See Pliny, l. 21. c. 9.

<sup>8</sup> P. "Throughout." L. "According to." The families were gathered at the doors of their tents, weeping under the Divine chastisement.

11. And he said to the Lord: Why hast Thou afflicted Thy servant? wherefore do I not find favor before Thee? and why hast Thou laid the weight of all this people upon me?

12. Have I conceived all this multitude, or begotten them, that Thou shouldst say to me: Carry them in thy bosom as the nurse<sup>9</sup> is wont to carry the infant, and bear them into the land which thou hast promised to their fathers?

13. Whence should I have flesh to give to so great a multitude? they weep around me, saying: Give us flesh that we may eat.

14. I am not able alone to bear all this people, because they are too heavy for me.

15. But if it please Thee otherwise,<sup>10</sup> I beseech Thee to kill me,<sup>11</sup> and let me find grace in Thy eyes, that I be not afflicted with such evils.

16. And the Lord said to Moses: Gather unto Me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people:<sup>12</sup> and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee,

17. That I may come down and speak with thee: and I will take of thy spirit, and will give to them,<sup>13</sup> that they may bear with thee the burden of the people, and thou mayst not be burdened alone.

18. And to the people thou shalt say: Sanctify yourselves:<sup>14</sup> tomorrow ye shall eat flesh: for I have heard you say: Who will give us flesh to eat? it was well with us in Egypt. The Lord will give you flesh to eat:

19. Not for one day, nor two, nor five, nor ten, nor for twenty.

20. But even for a whole month, till it come out at your nostrils, and become loathsome to you, because ye have cast off the Lord, who is in the midst of you, and have wept before Him,<sup>15</sup> saying: Why came we out of Egypt?

<sup>9</sup> H. is masculine. P. "A nursing father." The care of a guardian for his charge may be expressed: but the idea of a suckling favors V.

<sup>10</sup> H. P. "And if thou deal thus with me."

<sup>11</sup> It is not sinful to desire death as a relief from burdens which we feel to be unsupportable, especially if our desire proceed from a sense of our own insufficiency, and be accompanied by submission to the Divine will.

<sup>12</sup> H. P. "Elders of the people, and officers over them." Seventy men, with reference perhaps to the seventy descendants of Jacob, who came down to Egypt, were already leaders of the people. They now got judicial authority.

<sup>13</sup> This implied the communication of the gifts with which Moses was endowed for government, without any diminution of them in him. Origen compares him to a bright lamp from which others borrow light, without lessening the source.

<sup>14</sup> This is a warning to prepare for witnessing the relief. It does not appear to imply bodily purity.

<sup>15</sup> H. P. "Ye have wept in the ears of the Lord."



21. And Moses said: There are six hundred thousand footmen of this people, and sayest Thou: I will give them flesh to eat a whole month?<sup>16</sup>

22. Shall then a multitude of sheep and oxen be killed, that it may suffice for their food? or shall the fishes of the sea be gathered together to fill them?

23. And the Lord answered him: Is the hand of the Lord unable?<sup>17</sup> Thou shalt presently see whether My word shall come to pass or not.

24. Moses therefore came, and told the people the words of the Lord; and he assembled seventy men of the ancients of Israel, and made them stand about the tabernacle.

25. And the Lord came down in a cloud, and spake to him, taking away of the spirit which was in Moses, and giving to the seventy men. And when the spirit rested on them, they prophesied;<sup>18</sup> nor did they cease afterward.<sup>19</sup>

26. Now there remained two of the men in the camp, of whom one was called Eldad, and the other Medad, upon whom the spirit rested; for they also had been enrolled, but they had not gone forth to the tabernacle.<sup>20</sup>

27. And when they prophesied in the camp, there ran a young man, and told Moses, saying: Eldad and Medad prophesy in the camp.

28. Forthwith Josue the son of Nun, the chosen<sup>21</sup> minister of Moses, said: My lord Moses, forbid them.

29. But he said: Why art thou zealous for me?<sup>22</sup> O that all the people might prophesy, and that the Lord would give them His spirit!

30. And Moses returned into the camp with the ancients of Israel.

31. And a wind going out from the Lord, taking quails up from the sea, brought them, and cast them into the camp for the space of one day's journey, all round the camp: and they flew in the air two cubits high above the ground.<sup>23</sup>

<sup>16</sup> In bold language Moses states the greatness of the supply to be afforded. John 6:10.

<sup>17</sup> Isaiah 59:1. P. "Waxed short."

<sup>18</sup> The term is taken here for the inspired praises of God. These men were filled with Divine light, and moved to pray and to praise God.

<sup>19</sup> L. "They did not so any more." Different points present opposite meanings of the H. It is not likely that they continued to give extraordinary marks of a Divine influence, which they nevertheless enjoyed as far as was necessary for the proper discharge of the office assigned them.

<sup>20</sup> Their absence from the place of assembly was probably justified by some circumstance, since otherwise they would scarcely have received the gift.

<sup>21</sup> P. "One of his young men." L. "From his youth." This is conformable to Simonis.

<sup>22</sup> P. "Enviest thou for my sake?" L. "Art thou zealous for my sake?" This generosity of feeling on the part of Moses is worthy of admiration.

<sup>23</sup> Adam Clarke remarks: "The common notion is that the quails were brought round about the camp,

32. The people therefore rising up all that day and night, and the next day, gathered the quails, he that *did* least, ten omers: and they dried them round about the camp.

33. As yet the flesh was between their teeth, ere it was chewed: and behold the wrath of the Lord being provoked against the people, He struck them with an exceedingly great plague.

34. And that place was called The graves of lust: for there they buried the people that lusted. And departing from The graves of lust, they came unto Haseroth, and abode there.

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## CHAPTER XII.

MARY AND AARON MURMUR AGAINST MOSES, WHOM GOD PRAISETH ABOVE OTHER PROPHETS. MARY BEING STRUCK WITH LEPROSY, AARON CONFESSETH HIS FAULT. MOSES PRAYETH FOR HER, AND AFTER SEVEN DAYS' SEPARATION FROM THE CAMP, SHE IS RESTORED.

1. AND Mary and Aaron spake against Moses, because of his wife the Ethiopian;<sup>1</sup>

2. And they said; Hath the Lord spoken by Moses only? hath He not also spoken to<sup>2</sup> us? And when the Lord heard this,

3. (For Moses was a man exceedingly meek<sup>3</sup> above all men who dwelt upon earth,)

4. He spoke suddenly to him,<sup>4</sup> and to Aaron and Mary: Come out ye three only to the tabernacle of the covenant. And when they had come out,

5. The Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, calling to Aaron and Mary. And when they had come,

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and fell there in such multitudes as to lie two feet thick upon the ground: but the Hebrew will not bear this version. The Vulgate has expressed the sense." The quail is a migratory bird of heavy flight, which lights on land to feed and repose. It was providentially directed to the camp of the Israelites.

<sup>1</sup> חַכְשִׁית. She was of Midian, but the term Chus was applied with great latitude, and in this instance with designed contempt. His marriage had long since taken place: her manners probably proved daily more offensive. Her birth-place seems to have been used as a reproach by Mary, who had the chief share in this murmur. The character of Aaron was marked by weak condescension.

<sup>2</sup> H. P. "By."

<sup>3</sup> This statement was made by Moses himself, as is probable, not in self-praise, but from a strict regard to historical truth. It may, however, have been added to the text by Josue, or other inspired writer, after the death of the historian himself. He, nevertheless, displayed extraordinary energy and severity in various circumstances; but his personal disposition was mild and forbearing.

<sup>4</sup> The reproof was most solemnly made, and in a manner perceptible to the senses.

6. He said to them: Hear My words: If a prophet of the Lord be among you, I will appear to him in a vision, or I will speak to him in a dream.

7. But it is not so with My servant Moses, who is most faithful in all My house:<sup>5</sup>

8. For I speak to him mouth to mouth:<sup>6</sup> and manifestly, and not by riddles and figures,<sup>7</sup> doth he see the Lord. Why then were ye not afraid to speak against My servant Moses?

9. And being angry with them He went away:

10. The cloud also which was over the tabernacle departed: and behold, Mary appeared white as snow with leprosy.<sup>8</sup> And when Aaron looked on her, and saw her all covered with leprosy,

11. He said to Moses: I beseech thee, my lord, lay not upon us this sin, which we have foolishly committed:<sup>9</sup>

12. Let her not be as a dead-born child, which is cast forth from its mother's womb, one-half of its flesh consumed.<sup>10</sup>

13. And Moses cried to the Lord, saying: O God, I beseech *Thee*, heal her.<sup>11</sup>

14. And the Lord answered him: If her father had spit in her face, should she not be ashamed for seven days at least? Let her be shut out from the camp seven days; and afterward let her be called in again.<sup>12</sup>

15. Mary therefore was removed from the camp seven days: and the people moved not from that place until Mary was called in again.

<sup>5</sup> Heb. 3 : 2. Moses fulfilled with strict fidelity the duties of his high office as agent of God in the government of the people.

<sup>6</sup> L. "Evidently." By angelic manifestations under sensible forms. Exod. 33 : 2.

<sup>7</sup> P. "Dark speeches"—enigmatic intimations.

<sup>8</sup> She was specially punished as the chief offender.

<sup>9</sup> Aaron does not exempt himself from blame; but acknowledging their common fault, he appeals to the generosity of Moses. He feels confident that God will pardon it, if Moses intercede.

<sup>10</sup> The text speaks of the abortion, the flesh of which is half consumed on coming forth from the womb. V. uses two terms to express one: כֶּמֶץ, "Sicut mortua et quasi abortivum:" and applies to Mary what is said of the flesh of the abortion: "Ecce jam medium carnis ejus devoratum est a lepra."

<sup>11</sup> The forgiving disposition of Moses deserves admiration. The repetition of the particle אֵל gives earnestness and tenderness to his appeal.

<sup>12</sup> A daughter that by disobedience provokes her father to rebuke her, would naturally shrink from his presence for some days: so should Mary, who had offended God, feel abashed, and keep retired for a time. The combination of justice with mercy in the forgiveness of sin is evident in this case. God did not grant Mary an absolute unqualified pardon, but required her to bear humiliation for several days.

## CHAPTER XIII.

THE TWELVE SPIES ARE SENT TO VIEW THE LAND. THE REPORT THEY MAKE OF IT.

1. AND the people marched from Haseroth, and pitched their tents in the desert of Pharan.<sup>1</sup>

2. And there the Lord<sup>2</sup> spake to Moses, saying :

3. Send men to view the land of Canaan, which I give to the children of Israel, one of every tribe,<sup>3</sup> of the rulers.<sup>4</sup>

4. Moses did what the Lord commanded, sending from the desert of Pharan principal men, whose names are these :

5. Of the tribe of Ruben, Sammua the son of Zechur.

6. Of the tribe of Simeon, Saphat the son of Huri.

7. Of the tribe of Juda, Caleb the son of Jephone.

8. Of the tribe of Issachar, Igal the son of Joseph.

9. Of the tribe of Ephraim, Osee the son of Nun.

10. Of the tribe of Benjamin, Phalti the son of Raphu.

11. Of the tribe of Zabulon, Geddiel the son of Sodi.

12. Of the tribe of Joseph, of the tribe<sup>5</sup> of Manasses, Gaddi the son of Susi.

13. Of the tribe of Dan, Ammiel the son of Gemalli.

14. Of the tribe of Aser, Sthur the son of Michael.

15. Of the tribe of Nephtali, Nahabi the son of Vapsi.

16. Of the tribe of Gad, Guel the son of Machi.

17. These are the names of the men whom Moses sent to view the land : and he called Osee the son of Nun, Josue.<sup>6</sup>

18. And Moses sent them to view the land of Canaan, and said to them : Go ye up by the south side. And when ye shall come to the mountains,

19. View the land, of what sort it is ; and the people that are the inhabitants thereof, whether they be strong or weak ; few in number or many :

<sup>1</sup> H. P. unite this verse with the preceding chapter. Sept., V.

<sup>2</sup> The people first proposed to send men to view the land. Deut. 1 : 22. God condescended to their weakness, by sanctioning the project.

<sup>3</sup> H. P. "Of every tribe of their fathers shall ye send a man."

<sup>4</sup> H. P. "Heads." They were not princes, but were distinguished in their tribes.

<sup>5</sup> לְמִשְׁטָה V. *Sceptri*. It is the same term throughout, which is rendered tribe. Martini translates it here, "descendenti."

<sup>6</sup> This name is interpreted "May the Lord save," or "God the Savior." Josue was a type of Christ.

20. The land itself, whether it be good or bad; what manner of cities, walled or without walls;<sup>7</sup>

21. The land rich or barren, woody or without trees.<sup>8</sup> Be of good courage, and bring us of the fruits of the land. Now it was the time of the first ripe grapes.

22. And when they were gone up, they viewed the land from the desert of Sin,<sup>9</sup> unto Rohob, as ye enter into Emath.

23. And they went up at the south side, and came to Hebron, where were Achiman, and Sisai, and Tholmai, the sons of Enac. For Hebron was built seven years before Tanis<sup>10</sup> of Egypt.

24. And going forward as far as the brook of the cluster of grapes, they cut off a branch with its cluster of grapes, which two men carried upon a lever.<sup>11</sup> They took also of the pomegranates and of the figs of that place:

25. Which was called Nehelescol,<sup>12</sup> because the children of Israel had carried thence a cluster of grapes.

26. And they that went to spy out the land returned after forty days, having gone round all the country,

27. And they came to Moses and Aaron, and to all the assembly of the children of Israel, to the desert of Pharan,<sup>13</sup> which is in Cades. And speaking to them and to all the multitude, they showed them the fruits of the land:

28. And they related and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey, as may be known by these fruits:<sup>14</sup>

29. But it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac.<sup>15</sup>

30. Amalek dwelleth in the south; the Hethite, and the Jebusite, and the Amorite in the mountains: but the Canaanite abideth by the sea, and near the streams of the Jordan.

31. In the mean time Caleb, to still the murmuring of the people

<sup>7</sup> P. "Whether in tents or in strongholds."

<sup>8</sup> They were to seek information on all that might interest the Israelites, and might encourage them to occupy the lands.

<sup>9</sup> Y. It is in the south of Canaan, and different from יָד, which is between Elim and Sinai. Exod. 16:1.

<sup>10</sup> Zoan is the Hebrew name. The importance of Hebron is intimated as being an older city than Tanis, the Egyptian metropolis.

<sup>11</sup> Deut. 1:24. This mode of carrying it was adopted, not on account of its great weight, but to secure its safe conveyance.

<sup>12</sup> The explanation is given in V., "Id est, Torrens botri." It is called so by anticipation, in the preceding verse.

<sup>13</sup> A city bore the same name.

<sup>14</sup> H. P. "And this is the fruit of it."

<sup>15</sup> Gen. 36:12. Descendants of Esau, through Thamna.

that rose against Moses,<sup>16</sup> said: Let us go up and possess the land, for we shall be able to conquer it.

32. But the others, that had been with him, said: No, we are not able to go up to this people, for they are stronger than we.

33. And they spake ill of the land, which they had viewed, before the children of Israel, saying: The land, which we have viewed, devoureth its inhabitants:<sup>17</sup> the people that we beheld, are of a tall stature.

34. There we saw giants of the sons of Enac, a giant race: in comparison of whom we seemed like locusts:<sup>18</sup>

## CHAPTER XIV.

THE PEOPLE MURMUR. GOD THREATENS TO DESTROY THEM. HE IS APPEASED BY MOSES, YET SO AS TO EXCLUDE THE MURMURERS FROM ENTERING THE PROMISED LAND. THE AUTHORS OF THE SEDITION ARE STRUCK DEAD. THE REST, GOING TO FIGHT AGAINST THE WILL OF GOD, ARE BEATEN.

1. THEREFORE the whole multitude cried aloud and wept that night.

2. And all the children of Israel murmured against Moses and Aaron, saying:

3. Would to God that we had died in Egypt! and would to God we may die in this vast wilderness! and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4. And they said one to another: Let us appoint a captain, and let us return into Egypt.

5. And when Moses and Aaron heard this,<sup>1</sup> they fell on their faces<sup>2</sup> before the multitude of the children of Israel.

6. But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,<sup>3</sup>

7. And said to all the multitude of the children of Israel: The land through which we have passed is very good:

<sup>16</sup> Despite of his efforts, which were at first successful, the murmurs broke out anew.

<sup>17</sup> Is unhealthy.

<sup>18</sup> Exaggeration characterized their report.

<sup>1</sup> "Heard this." This is not in the text.

<sup>2</sup> Such prostrations were usual in circumstances of great calamity.

<sup>3</sup> Eccli. 46: 9; 1 Mac. 2: 55, 56. This was a usual mode of expressing intense grief.

8. If the Lord be favorable,<sup>4</sup> He will bring us into it, and give us a land flowing with milk and honey.

9. Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread.<sup>5</sup> All protection<sup>6</sup> is withdrawn from them: the Lord is with us; fear ye not.

10. And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel.

11. And the Lord said to Moses: How long will this people provoke<sup>7</sup> Me? how long will they not believe Me with<sup>8</sup> all the signs which I have wrought before them?

12. I will strike them therefore with pestilence, and will consume<sup>9</sup> them: but thee I will make a ruler<sup>10</sup> over a great nation, mightier than this is.

13. And Moses said to the Lord: The Egyptians, from the midst of whom Thou hast brought forth this people,

14. And<sup>11</sup> the inhabitants of this land (who have heard that Thou, O Lord, art among this people, and art seen face to face,<sup>12</sup> and Thy cloud protecteth them, and Thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night),

15. May hear that Thou hast killed so great a multitude as one man, and may say:

16. He could not bring the people into the land which He had sworn to give; therefore did He kill them in the wilderness.<sup>13</sup>

17. Let then the power of the Lord be magnified, as Thou hast sworn, saying:

18. The Lord is patient and full of mercy, taking away iniquity and wickedness, and leaving no man clear;<sup>14</sup> visiting the sins of the fathers upon the children unto the third and fourth generation.

19. Forgive, I beseech Thee, the sins of this people, according to the greatness of Thy mercy, as Thou hast been merciful to them from their going out of Egypt unto this place.

<sup>4</sup> H. P. "If the Lord delight in us"—this implies that He does.

<sup>5</sup> H. P. "They are bread for us." This is an expressive figure.

<sup>6</sup> P. "Defence." H. signifies shadow, which is an image of protection.

<sup>7</sup> V. "Detrahet." It is here used in this sense. Also v. 23.

<sup>8</sup> Notwithstanding.

<sup>9</sup> H. P. "Disinherit." L. "Root them out"—exterminate.

<sup>10</sup> "A ruler," is not expressed. P. "Make of thee a greater nation." It implies that he will be made the source of a great nation.

<sup>11</sup> H. P. "And they will tell it to." Exod. 13 : 21.

<sup>12</sup> Exod. 32 : 28.

<sup>13</sup> "Eye in eye"—seeing and seen.

<sup>14</sup> Exod. 20 : 5; 34 : 7; Ps. 102 : 8.

20. And the Lord said: I have forgiven according to Thy word.<sup>15</sup>

21. As I live,<sup>16</sup> the whole earth shall be filled with the glory of the Lord.

22. But yet all the men who have seen My majesty, and the signs which I have done in Egypt and in the wilderness, and have tempted Me now ten times,<sup>17</sup> and have not obeyed My voice,

23. Shall not see the land<sup>18</sup> which I promised to their fathers: neither shall any one of those who provoke Me, behold it.

24. My servant Caleb, who being full of another spirit,<sup>19</sup> hath followed Me, I will bring into this land through which he hath passed: and his seed shall possess it.

25. For the Amalekite and the Canaanite dwell in the valleys. To-morrow remove the camp, and return into the wilderness by the way of the Red Sea.

26. And the Lord spake to Moses and Aaron, saying:

27. How long doth this wicked multitude murmur against Me? I have heard the murmurings of the children of Israel.

28. Say therefore to them: As I live, saith the Lord: According as ye have spoken in My hearing, so will I do to you.

29. In the wilderness shall your carcasses lie.<sup>20</sup> All ye who were numbered from twenty years old and upward, and have murmured against Me,

30. Shall not enter into the land, in which I swear<sup>21</sup> that I would make you dwell, except Caleb the son of Jephone, and Josue the son of Nun.

31. But your children, of whom ye said, that they should be a prey to the enemies, will I bring in; that they may see the land which ye have despised.

32. Your carcasses shall lie in the wilderness.

33. Your children shall wander in the desert forty years, and shall bear your sin,<sup>22</sup> until the carcasses<sup>23</sup> of their fathers be consumed in the desert,

<sup>15</sup> The great force of intercessory prayer on the part of the eminent servants of God is here manifest.

<sup>16</sup> God swears by His own essential being, that He will display His power in the fulfilment of His promises. } *et* which follows, need not be translated.

<sup>17</sup> Ten instances are enumerated by R.: 1. On the shore of the Idumean Sea. Exod. 14: 11, 12. 2. In Mara. *Ibid.* 15: 23, 24. 3. In the desert of Sina. *Ibid.* 16: 4. 4 and 5. On occasion of the Manna. *Ibid.* 16: 26, 27, 28. 6. In Rephidim. Exod. 17: 1, 2, 3. 7. At Choreb, in reference to the golden calf. Exod. 32. 8. At Tabera. Numb. 11: 1. 9. Kibroththaava. *Ibid.* v. 4. 10. At Cadesbarne, in this chapter.

<sup>18</sup> Deut. 1: 35.

<sup>19</sup> Because he was differently disposed from the multitude. Jos. 14: 6.

<sup>20</sup> Ps. 105: 26; *infra* 26: 65; 32: 10.

<sup>21</sup> V. "Levavi manum meam."

<sup>22</sup> Lit. "Fornication." Idolatry was ordinarily so styled. The rebellion of the people is here meant.

<sup>23</sup> H. P. "Your carcasses." Deut. 1: 35.



34. According to the number of the forty days, in which ye viewed the land: a year shall be counted for a day. And forty years ye shall bear your iniquities, and ye shall know My revenge:<sup>24</sup>

35. For as I have spoken, so will I do<sup>25</sup> to all this wicked multitude, that hath risen up together against Me: in this wilderness shall it faint away and die.

36. Therefore all<sup>26</sup> the men whom Moses had sent to view the land, and who at their return had made the whole multitude murmur against him, by speaking ill<sup>27</sup> of the land,

37. Died, and were struck<sup>28</sup> in the sight of the Lord.

38. But Josue the son of Nun, and Caleb the son of Jephone survived, of all those who had gone to view the land.

39. And Moses spake all<sup>29</sup> these words to all the children of Israel; and the people mourned exceedingly.

40. And behold, rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place of which the Lord hath spoken;<sup>30</sup> for we have sinned.

41. And Moses said to them: Why transgress ye the word of the Lord, which<sup>31</sup> shall not succeed prosperously with you?

42. Go not up, for the Lord is not with you:<sup>32</sup> lest ye fall before your enemies.

43. The Amalekites and the Canaanites are<sup>33</sup> before you; and by their sword ye shall fall; because ye are turned away from the Lord:<sup>34</sup> neither will the Lord be with you.

44. But they being blinded,<sup>35</sup> went up to the top of the mountain. But the ark of the testament of the Lord, and Moses, departed not from the camp.

<sup>24</sup> P. "My breach of promise." Adam Clarke observes: "This is certainly a most harsh expression: and most learned men agree that the words אֶת-הַנִּקְמָה should be translated *My vengeance*, which is the rendering of the Septuagint, Vulgate, Coptic, and Anglo-Saxon." R. V. L. "My withdrawal (of protection)." Ezek. 4: 6; Ps. 91: 16.

<sup>25</sup> The text is after the manner of an imprecation.

<sup>26</sup> "All" is added.

<sup>27</sup> H. P. "By bringing up a slander." Speaking disparagingly of it. Judith 8: 24; 1 Cor. 10: 10; IIeb. 3: 17; Jude 5.

<sup>28</sup> H. P. "Died by the plague." A sudden visitation carried them away.

<sup>29</sup> "All" is in many MSS., though not in ed.

<sup>30</sup> To the promised land. They profess their readiness to proceed in military array, and encounter the enemy, in order to atone for the sin of their discouragement. Their inconstancy is wonderful.

<sup>31</sup> Their enterprise which was now discountenanced and forbidden.

<sup>32</sup> Deut. 1: 42.

<sup>33</sup> H. P. "There."

<sup>34</sup> V. is free. "Eo quod nolueritis acquiescere Domino." Their actual disposition, which did not harmonize with the Divine will, was the cause of the intimation.

<sup>35</sup> H. P. "Presumed." L. "Persisted." V. probably read אֶפְלֹן for אֶפְלֹן. Regardless of the warnings given them, they rushed forward.

45. And the Amalekites came down, and the Canaanites who dwelt in the mountain: and smiting and slaying them, pursued them as far as Horma.<sup>36</sup>

## CHAPTER XV.

CERTAIN LAWS CONCERNING SACRIFICES. SABBATH-BREAKING IS PUNISHED WITH DEATH. THE LAW CONCERNING FRINGES ON THEIR GARMENTS.

1. AND the Lord spake to Moses, saying :

2. Speak to the children of Israel,<sup>1</sup> and say to them: When ye come into the land of your habitation, which I give you,

3. And will make an offering to the Lord for a holocaust, or a victim in paying your vows, or voluntarily offering gifts, or in your solemnities burning a sweet savor to the Lord, of oxen or of sheep :

4. Whoever immolatheth the victim, shall offer an oblation<sup>2</sup> of fine flour, the tenth part of an ephah, tempered with the fourth part of a hin of oil :

5. And he shall give the same measure<sup>3</sup> of wine to pour out in libations for the holocaust or for the victim. For every lamb,<sup>4</sup>

6. And for every ram there shall be an oblation of flour of two-tenths, which shall be tempered with a third part of a hin of oil :

7. And he shall offer the third part of the same measure of wine for the libation, for a sweet savor to the Lord.

8. But when thou offerest a holocaust or sacrifice of oxen to fulfil a vow, or for victims of peace-offerings,<sup>5</sup>

9. Thou shalt give for every ox three tenths of flour tempered with half a hin of oil,

10. And wine for libations of the same measure, for a fire-offering<sup>6</sup> of most sweet savor to the Lord.

11. Thus shalt thou do:

12. For every ox and ram and lamb and kid,<sup>7</sup>

<sup>36</sup> The place was then called Sephaath. See Judges 1:17. Houbigant takes it to mean "to destruction."

<sup>1</sup> The laws here delivered interrupt the course of the history: but the sacred writer does not profess to follow any artful rules of composition.

<sup>2</sup> The nature of this offering is stated. It was an accompaniment of every sacrifice.

<sup>3</sup> V. thus avoids repeating it.

<sup>4</sup> H. connects this with what precedes.

<sup>5</sup> H. P. "Unto the Lord."

<sup>6</sup> The libation was but an accompaniment of the fire-offering.

<sup>7</sup> V. abridges here and in v. 15.

13. Both they who are born in the land and the strangers<sup>8</sup>
14. Shall offer sacrifices after the same rite.
15. There shall be one law and rule both for you and for those who are strangers in the land.
16. And the Lord spake to Moses, saying :
17. Speak to the children of Israel, and say to them :
18. When ye are come into the land which I give you,
19. And ye shall eat of the bread of that country, ye shall separate first-fruits<sup>9</sup> to the Lord,
20. Of the things ye eat. As ye separate first-fruits of your barn-floors :
21. So also shall ye give first-fruits of your dough to the Lord.
22. And if through ignorance ye omit any of these things, which the Lord hath spoken to Moses,
23. And by him hath commanded you, from the day that He began to command, and thenceforward,
24. And the multitude have forgotten to do it ; they shall offer a calf out of the herd, a holocaust for a most sweet savor to the Lord, and the oblation and libations thereof, as the ceremonies require, and a buck-goat for a sin-offering.
25. And the priest shall intercede<sup>10</sup> for all the multitude of the children of Israel : and it shall be forgiven them, because they sinned ignorantly, offering notwithstanding a fire-offering to the Lord for themselves and a sin-offering for their ignorance :
26. And it shall be forgiven all the people of the children of Israel, and the strangers who sojourn among them : because it is the fault of all the people through ignorance.
27. But if one<sup>11</sup> sin ignorantly, he shall offer a she-goat of a year old for his sin :
28. And the priest shall intercede for him, because he sinned ignorantly before the Lord : and he shall obtain his pardon, and it shall be forgiven him.
29. The same law shall be for all who sin through ignorance, whether they be natives or strangers.
30. But the soul that committeth anything through pride, whether

<sup>8</sup> Proselytes. The Canaanites were not admitted to religious privileges. Holocausts, however, without libations were accepted from them.

<sup>9</sup> V. "Primitias." II. תְּרוּמָה "heave-offerings." Also v. 21.

<sup>10</sup> Sins of ignorance imply some neglect.

<sup>11</sup> Any individual. Lit. "A soul."

he be born in the land or a stranger (because he hath been rebellious against the Lord), shall be cut off from among his people:<sup>12</sup>

31. For he hath contemned the word of the Lord, and made void His precept: therefore shall he be destroyed, and shall bear his iniquity.

32. And it came to pass, when the children of Israel were in the wilderness, they found a man gathering sticks on the sabbath day,

33. And they brought him to Moses and Aaron and the whole multitude.

34. And they put him in ward, not knowing what they should do with him.

35. And the Lord said to Moses: Let that man die: let all the multitude stone him without the camp.<sup>13</sup>

36. And when they had brought him out, they stoned him; and he died as the Lord commanded.

37. The Lord also said to Moses:

38. Speak to the children of Israel, and tell them to make to themselves fringes<sup>14</sup> in the corners of their garments, putting in them ribands of blue:

39. That when they<sup>15</sup> shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes, going astray after divers things,

40. But rather being mindful of the precepts of the Lord, may do them, and be holy to their God.

41. I am the Lord your God, who brought you out of the land of Egypt, to be your God.<sup>16</sup>

<sup>12</sup> Capital punishment awaited the proud transgressor. Heb. 10: 26, 29. It was permitted to any individual through zeal for public justice to inflict it without process. Deut. 13: 13; Jos. 22: 31, 33. St. Augustin remarks: "It is justly regarded as a great sin, when pride despises the commandment; but, on the other hand, to heal it, God does not despise the contrite and humbled heart." L. 4: 22 in Numb.

<sup>13</sup> This punishment was severe; but it was necessary to guard the sabbath against neglect, since it was a chief observance of the ancient people, and connected with the belief of the creation. The first violations of law are often punished in an exemplary manner in order to strike terror.

<sup>14</sup> Deut. 22: 12; Matt. 23: 5. These fringes were expressly designed to call to mind the Divine commandments.

<sup>15</sup> H. P. "Ye." The text has the second person in this and the following verses.

<sup>16</sup> H. P. "I am the Lord your God." This repetition has great emphasis.

## CHAPTER XVI.

## THE SCHISM OF CORE AND HIS ADHERENTS: THEIR PUNISHMENT.

1. AND behold, Core the son of Isaar, the son of Caath, the son of Levi,<sup>1</sup> and Dathan and Abiron the sons of Eliab, and Hon the son of Pheleth, of the children of Ruben,<sup>2</sup>

2. Rose up against<sup>3</sup> Moses, and *with them* two hundred and fifty others of the children of Israel, leading men of the congregation, and who in the time of assembly were called by name.<sup>4</sup>

3. And when they had stood up<sup>5</sup> against Moses and Aaron, they said: Let it be enough for you<sup>6</sup> that all the multitude is holy, and the Lord is among them:<sup>7</sup> why lift ye up yourselves above the people of the Lord?

4. When Moses heard this, he fell upon his face:

5. And speaking to Core and all the multitude,<sup>8</sup> he said: In the morning the Lord will make known who belong to Him, and the holy He will join to Himself:<sup>9</sup> and whom He shall choose, they shall approach to Him.

6. Do this therefore: Take every man of you your censers,<sup>10</sup> thou<sup>11</sup> Core, and all thy company.

7. And putting fire *in them* to-morrow, put incense upon it before the Lord: and whomsoever He shall choose, the same shall be holy: ye take too much upon you, ye sons of Levi.

8. And he said again to Core: Hear, ye sons of Levi:

<sup>1</sup> He was cousin of Moses and Aaron, and jealous that the priestly dignity was appropriated to the family of the latter. P. "Took *men*." It seems rather to mean that he took on him to rise up. Compare 2 Kings 18 : 18. It is in the singular as understood of Core especially. All are said to have risen up.

<sup>2</sup> These may have felt aggrieved at the preference given to the tribe of Juda in all public arrangements.

<sup>3</sup> H. P. "Before."

<sup>4</sup> P. "Princes of the assembly, famous in the congregation, men of renown." L. "Princes of the congregation called to the assembly." R. V. "The opposition was considerable, since the leaders were numerous and distinguished."

<sup>5</sup> H. P. "They gathered themselves together."

<sup>6</sup> לָכֵן-בְּכֵן. The same phrase occurs, Gen. 45 : 28; Deut. 1 : 6, and *infra* v. 7. P. "Ye take too much upon you."

<sup>7</sup> Eccli. 45 : 22; Jude 11.

<sup>8</sup> Moses was divinely enlightened to know that God would confound the discontented, by clear manifestations of His favor towards His chosen ones. The singular number is used in the text throughout, having reference to Aaron.

<sup>9</sup> In marking them as his ministers.

<sup>10</sup> These were like fire-pans with a handle: they were of copper.

<sup>11</sup> The pronoun is not in the text, which is in the third person. "Kore and all his company." P.

9. Is it a small thing unto you, that the God of Israel hath separated you from all the people, and joined you to Himself, that ye should serve Him in the service of the tabernacle,<sup>12</sup> and should stand before the congregation of the people, and should minister to Him?<sup>13</sup>

10. Did He therefore make thee and all thy brethren the sons of Levi approach unto Him, that ye should seek for yourselves the priesthood also,<sup>14</sup>

11. And that all thy company should stand against the Lord? for what is Aaron that ye murmur against him?<sup>15</sup>

12. Then Moses sent to call Dathan and Abiron the sons of Eliab. But they answered: We will not go.<sup>16</sup>

13. Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey,<sup>17</sup> to kill us in the desert, except thou rule also like a lord, over us?

14. Thou hast<sup>18</sup> brought us indeed into a land that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes?<sup>19</sup> We will not come.

15. Moses therefore being very angry, said to the Lord: Respect not Thou their oblations:<sup>20</sup> Thou knowest that I have not taken of them so much as a young ass<sup>21</sup> at any time, nor have I injured any of them.

16. And he said to Core: Do thou and thy company stand apart before the Lord<sup>22</sup> to-morrow, and Aaron apart.

17. Take every one of you censers, and put incense upon them, offering<sup>23</sup> to the Lord two hundred and fifty censers: Let Aaron also hold his censer.

18. When they had done this,<sup>24</sup> Moses and Aaron standing by,

19. And<sup>25</sup> had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord<sup>26</sup> appeared to them all.

20. And the Lord speaking to Moses and Aaron, said:

<sup>12</sup> H. P. "Of the Lord."

<sup>13</sup> H. P. "To them."

<sup>14</sup> Their assumption to the ministry of the tabernacle, in preference to the other tribes, rendered their ambition and jealousy more inexcusable.

<sup>15</sup> Their murmurs were directed chiefly against Aaron; in opposing whom they resisted the Divine ordinance, by which he was appointed high priest.

<sup>16</sup> H. P. "We will not go up." Their contumacious refusal to obey the summons of their leader was most unwarrantable.

<sup>17</sup> The fertility of Egypt is thus described under familiar images.

<sup>18</sup> The text has a negation. V. takes it ironically.

<sup>19</sup> To prevent our seeing things as they are.

<sup>20</sup> Moses addresses God familiarly, and appeals to Him as witness of his disinterestedness and just rule.

<sup>21</sup> חמור. MS. K. has חמור a desirable thing, which is the reading of Sam., Sept., and is preferred by Vanhove. R. V. See 1 Kings 12:3.

<sup>22</sup> In the court before the sanctuary.

<sup>23</sup> This is fuller in H.

<sup>24</sup> Some luminous display perhaps.

<sup>25</sup> H. P. "Bring ye before the Lord."

<sup>26</sup> H. P. "Korah." It is omitted in 193 K.

21. Separate yourselves from the midst of this congregation, that I may destroy them in a moment.

22. They fell upon their face, and said: O most mighty,<sup>27</sup> the God of the spirits of all flesh,<sup>28</sup> for one man's sin, shall Thy wrath be enkindled against all?<sup>29</sup>

23. And the Lord said to Moses:

24. Command the whole people to separate themselves from the tents of Core and Dathan and Abiron.

25. And Moses arose, and went to<sup>30</sup> Dathan and Abiron; and the ancients of Israel followed him,

26. And he said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest ye be involved<sup>31</sup> in their sins.

27. And when they were departed from their tents round about,<sup>32</sup> Dathan and Abiron coming out, stood in the entry of their tents with their wives and children, and all the people.

28. And Moses said: By this ye shall know that the Lord hath sent me to do all the things which ye see, and that I have not done them of my own head:<sup>33</sup>

29. If these men die the common death of men, and if they be visited as others also are wont to be visited, the Lord hath not sent me:

30. But if the Lord do a new thing, and the earth opening her mouth swallow them up, and all things which belong to them, and they go down alive into hell,<sup>34</sup> ye shall know that they have blasphemed<sup>35</sup> the Lord.

31. And immediately as he ceased to speak, the earth brake asunder under their feet:<sup>36</sup>

32. And opening her mouth, devoured them with their tents and all their substance.<sup>37</sup>

33. And they went down alive into hell, the ground closing upon them, and they perished from among the people.

<sup>27</sup> P. "Of God."

<sup>28</sup> God of all the souls of men—source of their existence and power.

<sup>29</sup> The earnestness of their supplications shows their great charity.

<sup>30</sup> Core appears to have remained with his adherents where they brought their censers.

<sup>31</sup> H. P. "Consumed." L. "Destroyed."

<sup>32</sup> H. P. "Korah." It is omitted in 75 K., as in v. 25.

<sup>33</sup> V. "Non ex proprio ea corde protulerim." P. "Not of mine own mind." God was pleased to give these extraordinary evidences of the mission of Moses.

<sup>34</sup> שְׁאֵלָה. It may be here taken for the abyss, or the depths of the earth: it is not necessarily understood of the place of the damned. Many thus snatched out of life may have escaped eternal torments.

<sup>35</sup> P. "Provoked."

<sup>36</sup> Deut. 11: 6; Ps. 105: 17, 18.

<sup>37</sup> H. P. "And the men that appertained unto Korah"—his immediate dependants.

34. But all Israel, who were standing round about, fled at the cry of them that were perishing, saying: Lest perhaps the earth swallow us up also.

35. And a fire coming out from the Lord, destroyed the two hundred and fifty men that offered incense:<sup>38</sup>

36. And the Lord spake to Moses, saying:

37. Command Eleazar, the son of Aaron the priest, to take up the censers which lie in the burning, and to throw away the fire: because they are sanctified

38. In the deaths of sinners:<sup>39</sup> and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign.<sup>40</sup>

39. Then Eleazar the priest took the brazen censers, which they had offered, who were burnt,<sup>41</sup> and beat them into plates, fastening them to the altar:

40. That the children of Israel might have for the time to come wherewith they should be admonished, that no stranger, or any one not of the seed of Aaron, should come near to offer incense to the Lord; lest he should suffer as Core suffered, and all his congregation, according as the Lord spake to Moses.

41. The following day<sup>42</sup> all the multitude of the children of Israel murmured against Moses and Aaron, saying: Ye have killed the people of the Lord.

42. And when a sedition arose, and the tumult increased,<sup>43</sup>

43. Moses and Aaron fled<sup>44</sup> to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared.

44. And the Lord said to Moses:

45. Get ye out from the midst of this multitude; this moment will I destroy them. And as they were lying on the ground,<sup>45</sup>

46. Moses said to Aaron: Take the censer, and putting fire in it

<sup>38</sup> The chapter here terminates in H. P. V.

<sup>39</sup> H. P. "The censers of these sinners against their own souls." It was proper that they should serve as testimonies against revolvers.

<sup>40</sup> V. "Et monimento." This is added by way of explanation from v. 40.

<sup>41</sup> V. "Quos incendium devoravit."

<sup>42</sup> This new sedition, after so extraordinary a display of Divine displeasure, is hard to conceive; but the Israelites were prone to murmur. The awfulness of the visitation gave occasion to them.

<sup>43</sup> This is expressed more fully in H.

<sup>44</sup> H. P. "They looked toward." Some understand it of the revolvers, who turned on Moses and Aaron, to kill them. R. V.

<sup>45</sup> H. P. "They fell on their faces."



from the altar, put incense upon it, and go quickly to the people to intercede<sup>46</sup> for them: for already wrath is gone out from the Lord, and the plague rageth.

47. When Aaron had done this, and had run to the midst of the multitude which the burning fire was now destroying, he offered the incense:

48. And standing between the dead and the living, he interceded for the people; and the plague ceased.

49. And the number of them that were slain was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core.

50. And Aaron returned to Moses to the door of the tabernacle of the covenant after the destruction was over.

## CHAPTER XVII.

THE PRIESTHOOD IS CONFIRMED TO AARON BY THE MIRACLE OF THE BLOOMING OF HIS ROD, WHICH IS KEPT FOR A MONUMENT IN THE TABERNACLE.

1. AND the Lord spake to Moses, saying:

2. Speak to the children of Israel, and take of every one of them a rod, by their kindred,<sup>1</sup> of all the princes of the tribes, twelve rods, and write the name of every man upon his rod.

3. And the name of Aaron shall be for the tribe of Levi; and one rod shall be for all their families:

4. And thou shalt lay them up in the tabernacle of the covenant before the testimony, where I will speak to thee.<sup>2</sup>

5. Whomsoever of these I shall choose, his rod shall blossom:<sup>3</sup> and I will make cease the murmurings of the children of Israel, where-with they murmur against you.

6. And Moses spake to the children of Israel: and all the princes

<sup>46</sup> H. P. "To make an atonement." No offering was made on this occasion: but the attitude of Aaron was that of an intercessor, seeking to appease Divine justice.

<sup>1</sup> L. "For a family division." V. "Per cognationes suas." H. P. "One rod shall be for the head of the house of their fathers."

<sup>2</sup> H. P. "Meet thee."

<sup>3</sup> This new miracle was vouchsafed to give a still more distinct sanction to the Aaronic priesthood.

gave him rods one for every tribe: being twelve rods<sup>4</sup> beside the rod of Aaron.<sup>5</sup>

7. And when Moses had laid them up before the Lord in the tabernacle of the testimony,

8. He returned on the following day, and found that the rod of Aaron, for the house of Levi, had budded: and brought forth buds, and bloomed blossoms, and yielded almonds.<sup>6</sup>

9. Moses therefore brought out all the rods from before the Lord to all the children of Israel: and they saw them, and every one received his rod.

10. And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellions of the children of Israel,<sup>7</sup> and that their complaints may cease before Me, lest they die.

11. And Moses did as the Lord commanded.

12. And the children of Israel said to Moses: Behold, we are consumed, we all perish.<sup>8</sup>

13. Whosoever approacheth to the tabernacle of the Lord, he dieth. Are we all to a man to be utterly destroyed?

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## CHAPTER XVIII.

### THE CHARGE OF THE PRIESTS, AND OF THE LEVITES, AND THEIR PORTION.

1. AND the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary:<sup>1</sup> and thou and thy sons with thee shall bear the sins of your priesthood.

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<sup>4</sup> Ephraim and Manasses had distinct rods. Levi had only the rod of Aaron, as the exclusive right of this family had been miraculously established.

<sup>5</sup> H. P. "And the rod of Aaron *was* among their rods."

<sup>6</sup> This manifest miracle defied contradiction. V. is free: "*Germinasse virgam Aaron in domo Levi: et turgentibus gemmis eruperant flores, qui, foliis dilatatis, in amygdalas deformati sunt.*"

<sup>7</sup> It was preserved there in memory of the miracle, and as a preventive of further ambition. Heb. 9: 4.

<sup>8</sup> The latter verb is repeated in the text. P. "Behold, we die, we perish, we all perish." The severe scourges which they had suffered, made them fear other calamities. These, however, were drawn on them by their own ambition.

<sup>1</sup> The Levites generally shared with Aaron the responsibility of the care of the sanctuary, and bore the penalties of its profanation: the family of Aaron was exclusively charged with the priestly offices. All should guard their respective charge from intruders.

2. And take with thee thy brethren also of the tribe of Levi, and the tribe<sup>2</sup> of thy father; and let them be ready to minister to thee: but thou and thy sons shall minister<sup>3</sup> in the tabernacle of the testimony.

3. And the Levites shall watch to do thy commands, and about all the offices of the tabernacle: only they shall not come nigh the vessels of the sanctuary, nor the altar, lest they die, and ye also perish with them.<sup>4</sup>

4. But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you.

5. Watch ye in the charge of the sanctuary, and in the ministry of the altar: lest wrath rise against the children of Israel.

6. I have given you your brethren the Levites from among the children of Israel; and have delivered them for a gift to the Lord, to serve in the ministry of the tabernacle.

7. But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger approach, he shall be slain.

8. And the Lord said to Aaron: Behold, I have given thee the charge of My first-fruits.<sup>5</sup> All things which are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office,<sup>6</sup> by an everlasting ordinance.

9. These therefore shalt thou take of the things which are sanctified, and offered to the Lord.<sup>7</sup> Every gift and oblation, and whatever is rendered to Me for sin and for trespass, and is most holy, shall be for thee and thy sons.

10. Thou shalt eat it in the sanctuary: the males only shall eat of it, because it is a holy thing.

11. But the offerings,<sup>8</sup> which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He who is clean in thy house shall eat them.

12. All the best of the oil, and of the wine, and of the corn, whatsoever first-fruits they offer to the Lord, I have given them to thee.

<sup>2</sup> שֵׁבַע כֹּהֵן have here the same meaning. The rod or staff was the badge of the tribe.

<sup>3</sup> H. P. "Before."

<sup>4</sup> Extraordinary visitations of Divine justice are pointed to.

<sup>5</sup> H. P. "Heave-offerings." See v. 19, 26, 27, 28.

<sup>6</sup> H. P. "By reason of the anointing."

<sup>7</sup> H. P. "Of the most holy things reserved from the fire."

<sup>8</sup> H. P. "The heave-offerings of their gift with all their wave-offerings."

13. The first ripe fruits, which the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he who is clean in thy house shall eat them.

14. Everything devoted<sup>9</sup> by the children of Israel, shall be thine.

15. Whatsoever is first-born of all flesh, which they offer to the Lord, whether it be of men or of beasts, shall belong to thee: only for the first-born of man thou shalt take a price; and every firstling of cattle which is unclean thou shalt cause to be redeemed:

16. And the redemption of it shall be after one month, for five shekels of silver, by the weight of the sanctuary.<sup>10</sup> A shekel hath twenty gerahs.

17. But the firstling of a cow, and of a sheep, and of a goat, thou shalt not cause to be redeemed, because they are sanctified<sup>11</sup> to the Lord. Their blood only thou shalt pour upon the altar: and their fat thou shalt burn as a fire-offering for a most sweet odor to the Lord.

18. But the flesh shall fall to thy use, as the consecrated breast, and the right shoulder, shall be thine.

19. All the heave-offerings of the sanctuary which the children of Israel offer to the Lord, I have given to thee, and to thy sons and daughters, by a perpetual ordinance. It is a covenant of salt<sup>12</sup> forever before the Lord, to thee and to thy sons.

20. And the Lord said to Aaron: Ye shall possess nothing in their land; neither shall ye have a portion among them: I am thy portion and inheritance in the midst of the children of Israel.

21. And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry in which they serve Me in the tabernacle of the covenant:

22. That the children of Israel may not approach any more to the tabernacle, nor commit deadly sin:<sup>13</sup>

23. But only the sons of Levi may serve Me in the tabernacle, and bear the sins of the people.<sup>14</sup> It shall be an everlasting ordinance in your generations.<sup>15</sup> They shall not possess any other thing,

<sup>9</sup> חֵרָם. It is understood of things devoted as anathema to God.

<sup>10</sup> Exod. 30 : 13 ; Lev. 27 : 25 ; *supra* 3 : 47 ; Ezek. 45 : 12.

<sup>11</sup> P. "Holy"—free from legal defilement, acceptable as victims.

<sup>12</sup> Perpetual, inviolable. Salt is the symbol of incorruption.

<sup>13</sup> II. P. "Lest they bear sin, and die." The indiscriminate approach might be sinful, for want of proper dispositions.

<sup>14</sup> II. P. "Bear their iniquity"—the punishment of their own neglect or irreverence.

<sup>15</sup> Deut. 18 : 1.

24. But be content with the oblation of tithes, which I have separated for their uses and necessities.<sup>16</sup>

25. And the Lord spake to Moses, saying :

26. Command the Levites, and declare unto them : When ye shall receive of the children of Israel the tithes, which I have given you, offer the first-fruits of them to the Lord, the tenth part of the tithe :

27. That it may be reckoned to you as a heave-offering, as well of the barn-floors as of the wine-presses :<sup>17</sup>

28. And of all the things of which ye receive tithes, offer a heave-offering to the Lord, and give them to Aaron the priest.

29. All the things that ye shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things.

30. And thou shalt say to them : If ye offer all the goodly and the better things of the tithes, it shall be reckoned to you as if ye had given the increase<sup>18</sup> of the barn-floor and the wine-press :

31. And ye shall eat them in all your places, both ye and your families : because it is your reward for the ministry, with which ye serve in the tabernacle of the testimony.

32. And ye shall not sin, by reserving the choicest and fat things to yourselves ; lest ye profane the oblations of the children of Israel, and die.

## CHAPTER XIX.

THE LAW OF THE SACRIFICE OF THE RED COW, AND THE WATER OF EXPIATION.

1. AND the Lord spake to Moses and Aaron, saying :

2. This is the observance of the victim, which the Lord hath ordained. Command the children of Israel, that they bring unto thee a red cow<sup>1</sup> of a year old,<sup>2</sup> in which there is no blemish, and which hath not carried the yoke :

<sup>16</sup> This is a free translation in an abridged form.

<sup>17</sup> II. P. "As though *it* were corn of the threshing-floor, and as the fulness of the wine-press."

<sup>18</sup> L. "Produce."

<sup>1</sup> It was generally required that victims should be male. In this instance, and in Lev. 5 : 6, a female victim was prescribed. No reason can be assigned but the Divine will. The color had reference to the expiation of sin by the shedding of blood. Our Redeemer is presented by Isaiah as coming from Edom with dyed garments. Is. 63 : 1.

<sup>2</sup> תַּיִשׁוּרָה V. "Integræ ætatis." I venture to render it "a year old," because the adjective with שָׁנָה is taken for an entire year. Lev. 25 : 30.

3. And ye shall deliver her to Eleazar the priest, who shall bring her forth without the camp, and shall immolate her in the sight of all :<sup>3</sup>

4. And dipping his finger in her blood, shall sprinkle it over against the door of the tabernacle seven times ;<sup>4</sup>

5. And shall burn her<sup>5</sup> in the sight of all,<sup>6</sup> delivering up to the fire her skin, and her flesh, and her blood, and her dung.

6. The priest shall also take cedar-wood, and hyssop, and scarlet twice dyed,<sup>7</sup> and cast it into the flame, with which the cow is consumed.

7. And then after washing his garments and body, he shall enter into the camp, and shall be unclean until the evening.

8. He also that burneth her, shall wash his garments and his body, and shall be unclean until the evening.

9. And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a clean place, that they may be reserved for the multitude of the children of Israel, and for a water of sprinkling :<sup>8</sup> because the cow was burnt for sin.

10. And when he who carrieth the ashes of the cow hath washed his garments, he shall be unclean until the evening. The children of Israel, and the strangers who dwell among them, shall observe this for a<sup>9</sup> perpetual ordinance.

11. He who toucheth the corpse of a man, and is therefore unclean seven days,

12. Shall be sprinkled with it on the third day, and on the seventh, and so shall be cleansed. If he be not sprinkled on the third day, he cannot be cleansed on the seventh.

13. Every one who toucheth the corpse of a man, and is not sprinkled,<sup>10</sup> shall profane the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of sprinkling,<sup>11</sup> he shall be unclean, and his uncleanness shall remain upon him.

14. This is the law of a man that dieth in a tent: All that go into

<sup>3</sup> II. P. "Before his face." The immolation was made by another in presence of Eleazar.

<sup>4</sup> This rite prefigured the expiation of the sins of men by the sprinkling of the blood of Christ. Heb. 13 : 11.

<sup>5</sup> The burning was performed by another under direction of the priest. v. 8.

<sup>6</sup> II. P. "In his sight," as in v. 3.

<sup>7</sup> It is not necessary to seek for mystical ends in these details.

<sup>8</sup> L. V. The sprinkling of this water served to purify those who had contracted legal impurity by touching a corpse, and for other purposes. P. "Water of separation." R. "Water of impurity"—to remove it.

<sup>9</sup> V. "Sanctum."

<sup>10</sup> V. "Hæc commistione." II. P. have it not.

<sup>11</sup> V. "Expiationis." This refers to its use. Vide v. 20, 21.

his tent, and all the vessels that are there, shall be unclean seven days.

15. The vessel that hath no cover bound over it, is unclean.

16. If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days.

17. And they shall take of the ashes of the burnt sin-offering,<sup>12</sup> and shall pour running water upon them into a vessel.

18. And a clean person shall dip hyssop in them, and shall sprinkle therewith all the tent and all the furniture, and the men who are defiled<sup>13</sup> by touching any such thing:

19. And in this manner he that is clean shall sprinkle the unclean on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until the evening.<sup>14</sup>

20. If any man be not expiated after this rite, his soul shall perish out of the midst of the congregation:<sup>15</sup> because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of sprinkling.<sup>16</sup>

21. This precept shall be an ordinance forever. He also that sprinkleth the water, shall wash his garments. Every one that shall touch the waters of sprinkling shall be unclean until the evening.

22. Whatsoever an unclean person toucheth, he shall make it unclean: and the person that toucheth any of these things, shall be unclean until the evening.

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## CHAPTER XX.

THE DEATH OF MARY THE SISTER OF MOSES. THE PEOPLE MURMUR FOR WANT OF WATER: GOD GIVETH IT THEM FROM THE ROCK. THE DEATH OF AARON.

1. AND the children of Israel and all the multitude came into the

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<sup>12</sup> V. "Combustionis atque peccati." II. P. "Of the burnt heifer of purification for sin."

<sup>13</sup> V. abridges.

<sup>14</sup> The delay developed disease, if some cause of it existed, or it removed apprehension.

<sup>15</sup> קהל. The multitude of the people: also *infra* 20: 4.

<sup>16</sup> V. "Lustrationis." A legal defilement of short duration—until evening—arose from its touch.

desert of Sin,<sup>1</sup> in the first month: and the people abode in Cades.<sup>2</sup> And Mary died there, and was buried in the same place.

2. And the people wanting water, came together against Moses and Aaron:

3. And making a sedition,<sup>3</sup> they said: Would to God we had perished among our brethren before the Lord.

4. Why have ye brought out the congregation<sup>4</sup> of the Lord into the wilderness, that both we and our cattle should die?

5. Why have ye made us come out of Egypt, and have brought us into this wretched place, which cannot be sowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

6. And Moses and Aaron, leaving the multitude, went into<sup>5</sup> the tabernacle of the covenant, and fell upon their faces, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur.<sup>6</sup> And the glory of the Lord appeared over them.

7. And the Lord spake to Moses, saying:

8. Take the rod, and assemble the people together, thou and Aaron thy brother; and speak to the rock before them, and it shall yield water.<sup>7</sup> And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink.

9. Moses therefore took the rod which was before the Lord,<sup>8</sup> as He commanded him,

10. And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?<sup>9</sup>

11. And when Moses had lifted up his hand, and struck the rock

<sup>1</sup> H. P. "Zin." This was their thirty-first station, and was held in the fortieth year of their pilgrimage, a short time before the death of Aaron.

<sup>2</sup> In its neighborhood.

<sup>3</sup> This is the third time that they murmured on account of the want of water, namely before at Mara, Exod. 15 : 24, and at Raphidim, 17 : 2, 7. The wilderness of Sin, in which the latter fact took place, is differently spelled.

<sup>4</sup> *Supra* 19 : 20; Exod. 17 : 3. Martini: "*La gente*." V. "*Ecclesiam*."

<sup>5</sup> H. P. "To the door of."

<sup>6</sup> This prayer is not in H., or ancient versions. It is not found in the version of St. Jerome, published from ancient MSS. by the Benedictines. It is wanting likewise in several ancient copies of V. It must have been lost from a very remote period, if it be not an addition.

<sup>7</sup> Command—strike authoritatively under Divine invocation.

<sup>8</sup> Exod. 17 : 5, 6; Wisdom 11 : 4.

<sup>9</sup> Ps. 77 : 15; 1 Cor. 10 : 4. He reproaches them tacitly with unbelief, by asking them, whether he can perform the miracle.



twice<sup>10</sup> with the<sup>11</sup> rod, water came forth in great abundance, so that the people and their cattle drank.

12. And the Lord said to Moses and Aaron: Because ye have not believed Me,<sup>12</sup> to sanctify<sup>13</sup> Me before the children of Israel, ye shall not bring this people into the land which I give them.

13. This is the Water of strife,<sup>14</sup> where the children of Israel strove with the Lord, and He was sanctified in them.<sup>15</sup>

14. In the mean time, Moses sent messengers from Cades to the king of Edom, to say: Thus saith thy brother Israel:<sup>16</sup> Thou knowest all the hardship which hath come upon us:

15. How our fathers went down into Egypt, and we dwelt there a long time, and the Egyptians afflicted us, and our fathers:

16. And how we cried to the Lord, and He heard us, and sent an angel, who hath brought us out of Egypt.<sup>17</sup> Lo, we are now in Cades,<sup>18</sup> a city in the uttermost of thy borders:

17. And we beseech thee that we may have leave to pass through thy country.<sup>19</sup> We will not go through the fields, nor through the vineyards; we will not drink the water of thy wells; but we will go by the common highway, neither turning aside to the right hand, nor to the left, till we have passed thy borders.

18. And Edom answered them: Thou shalt not pass by me: if thou do, I will come out armed against thee.

19. And the children of Israel said: We will go by the beaten way; and if we and our cattle drink of thy water, we will give thee what is just: there shall be no difficulty in the price, only let us pass speedily.

20. But he answered: Thou shalt not pass. And immediately he came forth to meet them with much people,<sup>20</sup> and with a strong hand:

21. Neither would he<sup>21</sup> grant them passage through his borders. Wherefore Israel turned away from him.

<sup>10</sup> The repetition of the stroke indicated hesitancy.

<sup>11</sup> H. P. "His."

<sup>12</sup> Deut. 1: 37. They did not sin by positive unbelief; but their faith was imperfect, probably because they doubted that God would execute His promise, despite of the repeated prevarications of the people.

<sup>13</sup> Glorify.

<sup>14</sup> *Meribah*.

<sup>15</sup> He glorified His own power and mercy, notwithstanding their hesitancy.

<sup>16</sup> Moses reminds the Idumean king of the fraternal bond which had subsisted between Jacob and Esau, their progenitors.

<sup>17</sup> A heavenly spirit directing them through the agency of Moses, and the intimations given them by the shifting of the cloud.

<sup>18</sup> In the city and surrounding country.

<sup>19</sup> They ask simply the liberty of passage, promising to abstain from every damage, and to compensate for the use of water.

<sup>20</sup> V. "Infinita multitudo." This is free.

<sup>21</sup> V. is free: "Nec voluit acquiescere deprecanti."

22. And when they had removed the camp from Cades, they came to Mount Hor, which is in the borders of the land of Edom :

23. Where the Lord spake to Moses<sup>2</sup> :

24. Let Aaron, saith he, go to his people: for he shall not go into the land which I have given the children of Israel, because he was incredulous<sup>22</sup> to My words, at the Waters of contradiction.

25. Take Aaron and<sup>23</sup> his son with him, and bring them up into Mount Hor :

26. And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar his son: Aaron shall be gathered *to his people*, and die there.<sup>24</sup>

27. Moses did as the Lord commanded: and they went up into Mount Hor, before all the multitude.

28. And when he had stripped Aaron of his vestments, he vested Eleazar his son with them.

29. And Aaron being dead in the top of the mountain, he came down with Eleazar :

30. And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families.<sup>25</sup>

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## CHAPTER XXI.

KING ARAD IS OVERCOME. THE PEOPLE MURMUR, AND ARE PUNISHED WITH FIERY SERPENTS; THEY ARE HEALED BY THE BRAZEN SERPENT. THEY CONQUER THE KINGS SEHON AND OG.

1. AND when the king of Arad the Canaanite, who dwelt toward the south,<sup>1</sup> had heard that Israel had come by the way of the spies,<sup>2</sup> he fought against them, and overcoming them,<sup>3</sup> carried off prisoners:<sup>4</sup>

2. But Israel binding himself by vow to the Lord, said: If Thou

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<sup>22</sup> H. P. "Ye rebelled."

<sup>23</sup> H. P. "Eleazar."

<sup>24</sup> The death of Aaron, in apparent health and vigor, was the execution of a Divine decree, rather than the result of age and infirmity.

<sup>25</sup> H. P. "All the house of Israel."

<sup>1</sup> Arad was a city in the southern part of Canaan. Jos. 12: 14. The success of the prince in the first conflict moved the Israelites to greater efforts.

<sup>2</sup> Sept. takes H. to be a proper name. Atharim.

<sup>3</sup> This is not in the text.

<sup>4</sup> H. P. "Took some of them prisoners."

will deliver this people into my hand, I will utterly destroy their cities.<sup>5</sup>

3. And the Lord heard the prayers of Israel, and delivered up the Canaanites, and they cut them off, and destroyed their cities: and they called the name of that place Horma, that is to say, Anathema.<sup>6</sup>

4. And they marched from Mount Hor, by the way that leadeth to the Red Sea, to compass the land of Edom.<sup>7</sup> And the people were impatient on account of their journey:<sup>8</sup>

5. And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any water: our soul now loatheth this very light food.

6. Wherefore the Lord sent among the people fiery serpents, which bit them, and killed many of them.<sup>9</sup>

7. Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee:<sup>10</sup> pray that He may take away these serpents from us. And Moses prayed for the people:

8. And the Lord said to him: Make a brazen serpent,<sup>11</sup> and set it up for a sign: whoever being bitten looketh on it, shall live.<sup>12</sup>

9. Moses therefore made a brazen serpent, and set it up for a sign, on which when they who were bitten looked, they were healed.

10. And the children of Israel setting forward, camped in Oboth.

11. And departing thence, they pitched their tents in Jeabarim, in the wilderness, that faceth Moab towards the east.

12. And removing thence, they came to the brook Zared:

13. Which they left and encamped over against Arnon, which is in the desert, and standeth out in the borders of the Amorites.<sup>13</sup> For

<sup>5</sup> This vow was in conformity with the known counsel and decree of God.

<sup>6</sup> The explanation is added by V. The destruction here spoken of was chiefly confined to the Aradians, with whom they had been engaged. The king seems to have escaped. Jos. 12: 14. The city Sephaath was subsequently called Horma, for a like reason, having been taken and destroyed. Judg. 1: 17.

<sup>7</sup> Being refused the liberty of passage through Idumea, they made the circuit of the country, and took the road that led to the Red Sea, thus retracing a considerable part of their journey. This disheartened the Israelites, who had been in high expectation of soon reaching the promised land.

<sup>8</sup> L. "The spirit of the people became impatient because of the way."

<sup>9</sup> Judith 8: 25; Wisdom 16: 5; 1 Cor. 10: 9. They excited a burning heat by their bite, and caused inflammation.

<sup>10</sup> God and His servant are united, the latter acting in His name.

<sup>11</sup> שָׂרָף. P. "A fiery serpent." L. "A serpent." It was hung on a high pole, so as to be visible to a great distance, that the afflicted looking towards it might conceive confidence in God. It was a type of Christ, who was to be lifted up on the cross. John 3: 14.

<sup>12</sup> His cure was granted to his faith and prayer.

<sup>13</sup> Judges 11: 18.

Arnon is the border of Moab, dividing the Moabites and the Amorites.

14. Wherefore it is said in the book of the wars of the Lord:<sup>14</sup> As He did in the Red Sea, so will He do in the streams of Arnon.<sup>15</sup>

15. The rocks of the torrents were bowed down that they might rest in Ar, and lie down in the borders of the Moabites.<sup>16</sup>

16. Thence<sup>17</sup> to where the well<sup>18</sup> appeared, of which the Lord said to Moses: Gather the people together, and I will give them water.

17. Then Israel sang this song: Let the well spring up. They sang thereto:<sup>19</sup>

18. The well, which the princes dug, and the chiefs of the people prepared by *the direction* of the lawgiver, and with their staves. *And they marched* from the wilderness to Mathana.

19. From Mathana unto Nahaliel; from Nahaliel unto Bamoth.

20. From Bamoth is a valley in the country of Moab, to the top of Phasga, which looketh towards the desert.

21. And Israel sent messengers to Schon, king of the Amorites, saying:

22. Let me pass<sup>20</sup> through thy land: we will not go aside into the fields, or the vineyards; we will not drink of the water of the wells: we will go the king's highway, till we be past thy borders.

23. And he would not suffer Israel to pass through his borders: but rather gathering an army, went forth to meet them in the desert, and came to Jasa, and fought against them.

24. And he was slain by them with the edge of the sword:<sup>21</sup> and they possessed his land from the Arnon unto the Jeboc, and to the confines of the children of Ammon: for the borders of the Ammonites were kept with a strong garrison.<sup>22</sup>

25. So Israel took all his cities, and dwelt in the cities of the Amorites, in Hesebon, and in the villages thereof.

26. Hesebon was the city of Schon, the king of the Amorites, who

<sup>14</sup> This book is unknown. The passages here quoted are obscure.

<sup>15</sup> God overthrew the Egyptians in the Red Sea. He defeated Schon, king of the Amorites, near the Arnon.

<sup>16</sup> The waters of Arnon flowed on to Ar, and reached the borders of the Moabites. P. "And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab."

<sup>17</sup> P. "From thence they went to Beer, that is the well." Coming to a place where drinkwater was scarce, they found it necessary to dig a well, and entered on the work exultingly.

<sup>18</sup> The minuteness of these local descriptions is strictly historical, although it cannot now be verified.

<sup>19</sup> H. P. "Sing ye unto it." The princes held in their hands their badges of office.

<sup>20</sup> Deut. 2: 26; Judges 11: 19. V. "Obsecro ut transire mihi liceat." H. P. Simpler.

<sup>21</sup> Ps. 134: 11; Amos 2: 9. The Israelites proceeded as executors of the Divine judgments.

<sup>22</sup> The Ammonites, alarmed at the feats of arms of the Israelites, resolved to protect their own borders.

fought against the king of Moab, and took all the land, which had been of his dominions, as far as the Arnon.

27. Therefore it is said in the proverb: Come into Hesebon; let the city of Sehon be built and established:<sup>23</sup>

28. A fire is going out of Hesebon, a flame from the city of Sehon, and it hath consumed Ar of the Moabites,<sup>24</sup> and the inhabitants of the high places of the Arnon.

29. Woe to thee, Moab: thou art undone, O people of Chamos.<sup>25</sup> He<sup>26</sup> hath given his sons to flight, and his daughters into captivity to Sehon, the king of the Amorites.

30. Their yoke<sup>27</sup> is perished from Hesebon unto Dibon: they came weary to Nophe, and unto Medaba.

31. So Israel dwelt in the land of the Amorites.

32. And Moses sent some to take a view of Jazer:<sup>28</sup> and they took its villages, and conquered the inhabitants.

33. And they turned, and went up by the way of Basan: and Og, the king of Basan, came against them with all his people, to fight in Edrai,<sup>29</sup>

34. And the Lord said to Moses: Fear him not, for I have delivered him and all his people, and his land, into thy hand: and thou shalt do to him as thou didst to Sehon, the king of the Amorites, who dwelt at Hesebon.

35. So they slew him also with his sons, and all his people, not letting any one escape:<sup>30</sup> and they possessed his land.

## CHAPTER XXII.

BALAC, KING OF MOAB, SENDETH TWICE FOR BALAAM TO CURSE ISRAEL. IN HIS WAY BALAAM IS REBUKED BY AN ANGEL.

1. AND they went forward, and encamped in the plains of Moab,<sup>1</sup> *over against* Jericho, beyond<sup>2</sup> the Jordan.

<sup>23</sup> L. "Hesebon, a city of the Moabites, had fallen under the power of Sehon, and is therefore in poetry styled his city." <sup>24</sup> The progress of his victories is likened to a spreading flame.

<sup>25</sup> Judges 11:24; 3 Kings 11:7. Chamos, adored by the Moabites, is thought to be the sun.

<sup>26</sup> The Moabites were routed, and their women taken by Sehon.

<sup>27</sup> P. "We have shot at them." L. "We have thrown them down." The dominion of the Moabites was overturned from Hesebon to Dibon. They fled before their enemies to Nophah, which is by Medeba.

<sup>28</sup> It had belonged to the Amorites.

<sup>29</sup> Deut. 3:3; 29:7; Ps. 134:11.

<sup>30</sup> This was conformable to the usages of war at that time, and to the just decree of God.

<sup>1</sup> Which had appertained to Moab, and subsequently to king Sehon.

<sup>2</sup> The term is ambiguous, and may mean on either side. They were to the east of the Jordan. Jericho was on the opposite side.

2. And Balac,<sup>3</sup> the son of Sephor, seeing all that Israel had done to the Amorites,

3. And that the Moabites were in great fear of him, and were not able to sustain his assault,<sup>4</sup>

4. Said to the elders of Midian: So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in Moab.

5. He sent therefore messengers to Balaam, the son of Beor, a soothsayer,<sup>5</sup> who dwelt by the river<sup>6</sup> of the land of the children of Ammon,<sup>7</sup> to call him, and to say: Behold, a people come out of Egypt, covereth the face of the earth, and is encamped<sup>8</sup> over against me.

6. Come therefore, and curse<sup>9</sup> this people, because it is mightier than I; if by any means I may conquer them and drive them out of my land: for I know, that he whom thou blessest is blessed; and he whom thou cursest is cursed.

7. And the ancients of Moab, and the ancients of Midian, went with the price<sup>10</sup> of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac,

8. He answered: Tarry here this night, and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came,<sup>11</sup> and said to him:

9. What mean these men that are with thee?

10. He answered: Balac the son of Sephor, king of the Moabites, hath sent to me,

11. Saying: Behold, a people that is come out of Egypt, covereth

<sup>3</sup> Jos. 24 : 9.

<sup>4</sup> H. P. "Moab was distressed because of the children of Israel." V. is free. The second clause is by way of explanation.

<sup>5</sup> P. "To Pethor." H. means to interpret, on which account it is rendered "soothsayer:" but R. thinks that it here is the name of a place. See Deut. 23 : 5. Pethor was near Aram Soba, or Saba.

<sup>6</sup> The Euphrates is generally so styled: but it is not probable that Balaam lived so far away from Moab.

<sup>7</sup> H. P. "Of his people." Kennicott says: "Twelve Hebrew MSS. (with two of De Rossi's) confirm the Samaritan text here, in reading instead of עַמּוֹן *his people* עַמּוֹן *Ammon*, with the Syriac and Vulgate versions." *Remarks upon select passages in the Old Testament*.

<sup>8</sup> Opposite to me. V. "Sedens."

<sup>9</sup> H. P. "Me." Balac had confidence, that the curses of Balaam would bring down calamities on the Israelites. God does not leave to human malice or caprice the determination of events, which are always subject to his controlling Providence.

<sup>10</sup> P. "Rewards." Midrash Rabba followed by Rashi understands it of "instruments." St. Peter speaks of this covetousness of Balaam, "who loved the wages of iniquity." 2 Pet. 2 : 15.

<sup>11</sup> The manner of this Divine manifestation can only be conjectured. In those times God occasionally revealed Himself even to unworthy men. It is uncertain whether Balaam sought to know the Divine will, or received the communication unexpectedly.

the face of the land: come and curse them, if by any means I may fight with them and drive them away.

12. And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because they are blessed.

13. And he rose in the morning, and said to the princes: Go into your country, because the Lord forbiddeth me to go with you.

14. The princes returning, said to Balac: Balaam would not come with us.

15. Then he sent many more, and of higher rank<sup>12</sup> than those whom he had sent before:

16. Who, when they were come to Balaam, said: Thus saith Balac the son of Sephor: Delay not to come to me:

17. For I am ready to honor thee, and will give thee whatever thou wilt: come and curse me this people.

18. Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word<sup>13</sup> of the Lord my God, to speak<sup>14</sup> either more or less.

19. I pray you to stay here this night also, that I may know what the Lord will answer me once more.<sup>15</sup>

20. God therefore came to Balaam in the night, and said to him: If these men have come to call thee, arise and go with them: yet so, that thou do what I shall command thee.<sup>16</sup>

21. Balaam arose in the morning; and having saddled his ass, went with them.

22. And God was angry. And an angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him.

23. The ass seeing the angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her,<sup>17</sup> to bring her again to the way,

24. The angel stood in a narrow place between two walls, where-with the vineyards were inclosed,

<sup>12</sup> Balac hoped that a more splendid embassy would prevail on Balaam.

<sup>13</sup> *Infra* 24: 13. II. P. "I cannot go beyond the word." L. "Transgress the order." This determination not to be influenced by pecuniary considerations was praiseworthy, but not carried out.

<sup>14</sup> II. P. "To do."

<sup>15</sup> In seeking a further intimation of the Divine will, which had been sufficiently declared, he desired to reconcile his interests with duty, and exposed himself to fall under the influence of his favorite passion.

<sup>16</sup> The direction to go was by way of toleration, and only in condescension to his own disposition. God often leaves the sinner to follow his inclination in punishment.

<sup>17</sup> V. "Et vellet." This is a more formal statement of his purpose.

25. And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again :

26. And nevertheless the angel going on stood in a narrow place, where there was no way to turn aside either to the right hand or to the left, stood to meet him.

27. And when the ass saw the angel standing, she fell under the feet of the rider ; who being angry, beat her sides more vehemently with a staff.

28. And the Lord opened the mouth of the ass ;<sup>18</sup> and she said : What have I done to thee ? why strikest thou me, lo, now this third time ?

29. Balaam answered : Because thou deservest it, since thou mockest<sup>19</sup> me : I would I had a sword that I might kill thee.

30. The ass said : Am not I thy beast, on which thou hast been always accustomed to ride until this present day ? tell me if I ever did the like thing to thee. But he said : Never.

31. Forthwith the Lord opened the eyes of Balaam ;<sup>20</sup> and he saw the angel standing in the way with a drawn sword ; and he worshipped him, falling on the ground.<sup>21</sup>

32. And the angel said to him : Why beatest thou thy ass these three times ? I am come to withstand thee, because thy way is perverse,<sup>22</sup> and contrary to me :

33. And unless the ass had turned out of the road, to give place to me, who stood against thee, I had slain thee, and she should have lived.

34. Balaam said : I have sinned, not knowing that thou didst stand against me : and now if it displease thee that I go, I will return.<sup>23</sup>

35. The angel said : Go with these men, and<sup>24</sup> see thou speak no

<sup>18</sup> This narrative is plainly historical, and is quoted as such by the Apostle Peter. Its extraordinary character does not render it incredible. God was pleased to cause the tongue of the animal to give utterance to sounds like those of a human being.

<sup>19</sup> V. uses two verbs to express one. V. "Commeruisti et illusisti mihi." P. "Because thou hast mocked me." The verb is understood by others of ill treatment. Balaam seems to have entered into conversation with the animal, without adverting, at the moment, to the extraordinary fact, that it spoke in human accents.

<sup>20</sup> His eyes were already open, but not able to perceive the angel. Supernatural objects presented in vision require a special light to be seen.

<sup>21</sup> P. "He bowed down his head, and fell flat on his face." The homage given by him was as to an angel.

<sup>22</sup> His dispositions were corrupt, because influenced by interest, although he does not appear to have expressly purposed to do evil.

<sup>23</sup> This implies readiness to abandon all idea of wrong.

<sup>24</sup> But.



other thing than what I shall command thee.<sup>25</sup> He went therefore with the princes.

36. And when Balac heard it, he came forth to meet him in a town of the Moabites, in the farthest borders of Arnon.<sup>26</sup>

37. And he said to Balaam: I sent messengers to call thee, why didst thou not come immediately to me? was it that I am not able to reward thy coming?

38. He answered him: Lo, here I am: shall I have power to speak any other thing but that which God shall put in my mouth?

39. So they went on together, and came into a city, that was in the uttermost borders of his kingdom.<sup>27</sup>

40. And when Balac had killed<sup>28</sup> oxen and sheep, he sent presents to Balaam, and to the princes that were with him.

41. And when morning was come, he brought him to the high places of Baal:<sup>29</sup> and he beheld the uttermost part<sup>30</sup> of the people.

## CHAPTER XXIII.

BALAM, INSTEAD OF CURSING ISRAEL, IS OBLIGED TO BLESS THEM, AND PROPHECY GOOD THINGS OF THEM.

1. AND Balaam said to Balac: Build me here seven altars, and prepare as many calves, and the same number of rams.

2. And when he had done according to the word of Balaam, they laid together a calf and a ram upon an<sup>1</sup> altar.

3. And Balaam said to Balac: Stand a while by thy burnt-offering, until I go, to see if perhaps the Lord will meet me,<sup>2</sup> and whatsoever He commandeth I will speak to thee.

4. And when he was gone with speed,<sup>3</sup> God met him. And Balaam

<sup>25</sup> God warns him not to depart from His will as manifested to him.

<sup>26</sup> This was extraordinary attention on the part of a king.

<sup>27</sup> H. P. "Kirjat-huzoth."

<sup>28</sup> The term implies sacrificing. It was usual to give of the victim to others that they might eat of it.

<sup>29</sup> Where idolatry was practised.

<sup>30</sup> L. "A portion."

<sup>1</sup> P. "Every." It appears that these altars were erected to the true God, whose name is employed in the various passages when Divine communications are sought. The high places, though used for the worship of Baal, were in this instance used for worshipping God. Sacrifices were offered up in all nations in conformity with primitive tradition, which directed them to God, the true and eternal.

<sup>2</sup> Reveal Himself.

<sup>3</sup> פָּעַץ. P. "To a high place." R. thinks it means a level part of the hill, from which there was a good view.

speaking to him, said: I have erected seven altars, and have laid on *every one* a calf and a ram.

5. And the Lord put the word in his mouth, and said: Return to Balac, and thus shalt thou speak.

6. Returning he found Balac standing by his burnt-offering, with all the princes of the Moabites:

7. And taking up his parable,<sup>4</sup> he said: Balac, king of the Moabites, hath brought me from Aram,<sup>5</sup> from the mountains of the east: Come, said he, and curse me Jacob: make haste and detest<sup>6</sup> Israel.

8. How shall I curse *him*, whom God hath not cursed? By what means should I detest *him*, whom the Lord detesteth not?

9. From the tops of the rocks<sup>7</sup> I see him, and from the hills behold him. *This* people shall dwell alone, and it shall not be reckoned among the nations.<sup>8</sup>

10. Who can count the dust of Jacob, and know the number of the stock<sup>9</sup> of Israel? Let my soul die the death of the just,<sup>10</sup> and my last end be like to theirs.

11. And Balac said to Balaam: What is it that thou doest? I sent for thee to curse my enemies: and thou on the contrary blessest them.

12. He answered him: Can I speak anything else but what the Lord commandeth?

13. Balac therefore said: Come with me to another place from whence thou mayest see part of Israel, and canst not see them all.<sup>11</sup> curse them thence.

14. And when he had brought him to a high place,<sup>12</sup> upon the top of Mount Phasga, Balaam built seven altars, and laying on *every one* a calf and a ram,

15. He said to Balac: Stand here by thy burnt-offering, while I go to meet *Him*.

<sup>4</sup> כִּשְׁלוֹ. Sententious language, partaking of prophecy, or otherwise bearing an elevated or inspired character, was understood by this term.

<sup>5</sup> Syria. Probably Aram Soba.

<sup>6</sup> V. R.

<sup>7</sup> The favorable position from which he views them, disposes him to pronounce prophecies of a glorious character. God often makes external circumstances subservient to His counsels.

<sup>8</sup> The distinct character of the Jewish nation has always been remarkable.

<sup>9</sup> P. "The number of the fourth *part* of Israel." One of the great divisions of the camp is meant.

<sup>10</sup> II. P. "His." The preceding noun is in the plural. The whole people is here regarded as an individual. The sight and contemplation of a people blessed by God awakens in Balaam the desire to die as just men die, after having been the objects of Divine favor and protection during life.

<sup>11</sup> Balac hoped for a change of the character of the predictions, if the point from which Balaam viewed the people, were less calculated to excite his enthusiasm.

<sup>12</sup> P. "To the field of Zophim." L. "To the field of the watchmen." It is supposed that there was a watch-tower on Mount Phasga.

16. And when the Lord had met him, and had put the word in his mouth, he said: Return to Balac, and say to him.

17. Returning, he found him standing by his burnt-sacrifice, and the princes of the Moabites with him. And Balac said to him: What hath the Lord spoken?

18. But he, taking up his parable, said: Stand,<sup>13</sup> O Balac, and give ear: hear, thou son of Sephor:

19. God is not a man, that He should lie, nor as the son of man, that He should be changed. Hath He said then, and will He not do? hath He spoken, and will He not fulfil?<sup>14</sup>

20. I was brought to bless;<sup>15</sup> the blessing I cannot hinder.<sup>16</sup>

21. There is no idol in Jacob,<sup>17</sup> neither is there an image-god<sup>18</sup> to be seen in Israel. The Lord his God is with him: and the shout of the king in him.<sup>19</sup>

22. God hath brought him out of Egypt, whose strength is like to that of the rhinoceros.<sup>20</sup>

23. There is no soothsaying in Jacob, nor divination in Israel.<sup>21</sup> In their times<sup>22</sup> it shall be told to Jacob and to Israel what God hath wrought.

24. Behold, the people shall rise up as a lioness,<sup>23</sup> and shall lift itself up as a lion: it shall not lie down till it devour the prey, and drink the blood of the slain.

25. And Balac said to Balaam: Neither curse, nor bless him.<sup>24</sup>

26. And he said: Did I not tell thee, that whatsoever God should command me, that I would do?

27. And Balac said to him: Come, and I will bring thee to ano-

<sup>13</sup> P. "Rise up." He demands his attention, whilst he delivers the Divine message.

<sup>14</sup> This is a beautiful expression of the unchangeable nature of the Divine counsels.

<sup>15</sup> P. "I have received the commandment to bless." L. "The word."

<sup>16</sup> P. "He hath blessed, and I cannot reverse it."

<sup>17</sup> P. "He hath not beheld iniquity in Jacob." H. is often understood of idolatry.

<sup>18</sup> P. "Perverseness." As it corresponds to the preceding term, the interpreter explained it in a similar way. Gatacker understands it as affirming, that God will not regard with indifference any attempt against Jacob.

<sup>19</sup> God is king of Israel. His favor to the people was secured by their freedom from idolatry, and they exult in His protection. V. "Clangor victoriæ regis."

<sup>20</sup> P. "He hath as it were the strength of the unicorn." This is but a feeble image of Divine power. The strength of the people may be likened to that of the *Reem*. L. "God is to them like the heights of the Reem." R. understands the image to regard the antelope, which proudly lifts up its horns, exulting in its freedom and agility. When deprived of one horn by accident or force, it is thought to have given occasion to the idea of the unicorn.

<sup>21</sup> The people was then free from idolatrous practices.

<sup>22</sup> H. P. "According to the time." In future times.

<sup>23</sup> The Divine vengeance against the enemies of the people of God is predicted. The fierceness of the lioness in protecting her young is a striking image of great slaughter.

<sup>24</sup> Despairing of inducing him to curse Israel, Balac is content that he abstain from invoking blessings on him.

ther place; if peradventure it please God that thou mayest curse them thence.<sup>25</sup>

28. And when he had brought him upon the top of Mount Phogor, which looketh towards the wilderness,

29. Balaam said to him: Build me here seven altars, and prepare as many bullocks, and the same number of rams.

30. Balac did as Balaam had said: and he laid a bullock and a ram on every altar.

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## CHAPTER XXIV.

BALAAM STILL CONTINUES TO PROPHECY GOOD THINGS IN FAVOR OF ISRAEL.

1. AND when Balaam saw that it pleased the Lord that he should bless Israel, he went not as he had gone before, to seek divination:<sup>1</sup> but setting his face towards the desert,

2. And lifting up his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God rushing upon him,

3. He took up his parable, and said: Balaam the son of Beor saith: The man whose eye is stopped up,<sup>2</sup> saith:

4. The hearer of the words of God saith, he who hath beheld the vision of the Almighty, he who in falling hath his eyes opened:<sup>3</sup>

5. How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!<sup>4</sup>

6. As woody valleys,<sup>5</sup> as watered gardens near the rivers, as tabernacles<sup>6</sup> which the Lord hath pitched, as cedars by the water-side.

7. Water shall flow out of his bucket, and his seed shall be in many

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<sup>25</sup> He still makes the character of the predictions depend on the place where they are uttered. Balaam weakly yields to his will in regard to the position, but is unwilling to depart from the line marked out by Almighty God.

<sup>1</sup> He is now so fully sensible of the Divine will, that he no longer deems it proper to treat of it as doubtful.

<sup>2</sup> P. "Whose eyes are open." Adam Clarke rejects this translation, which, however, R. defends. The term in Chaldee signifies open, which in H. means closed.

<sup>3</sup> When the animal fell under Baalam, he was divinely enlightened to see the angel.

<sup>4</sup> The sight of the Israelitic camp, arranged in exact order, was beautiful.

<sup>5</sup> Valleys, or streams.

<sup>6</sup> P. "Trees of lign aloes." The same letters admit of both meanings: but this suits the context better.

waters.<sup>7</sup> For Agag shall his king be removed, and his kingdom shall be taken away.<sup>8</sup>

8. God brought him out of Egypt; his strength is like that of the rhinoceros.<sup>9</sup> They shall devour the nations *that are* his enemies; and break their bones, and pierce them with arrows.

9. Lying down he slept as a lion, and as a lioness whom none dare rouse.<sup>10</sup> He who blesseth thee, shall also himself be blessed: he who curseth thee, shall be held accursed.<sup>11</sup>

10. And Balac being angry against Balaam, clapped his hands and said: I called thee to curse my enemies; and thou on the contrary hast blessed them three times.<sup>12</sup>

11. Return to thy place.<sup>13</sup> I had determined indeed greatly to honor thee, but the Lord hath deprived thee of the honor designed for thee.

12. Balaam made answer to Balac: Did I not say to thy messengers, whom thou sentest to me:

13. If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to utter anything of my own head, either good or evil; but whatever the Lord shall say, that I will speak?

14. But yet when going to my people, I will counsel thee what thy people shall do to this people in the latter days.<sup>14</sup>

15. Therefore taking up his parable, again he said: Balaam the son of Beor saith: The man whose eye is stopped up, saith:

16. The hearer of the words of God saith, who knoweth the doctrine<sup>15</sup> of the Highest, and seeth the visions of the Almighty, who in falling hath his eyes opened:

17. I see him,<sup>16</sup> but not now: I behold him, but not near. A STAR SHALL RISE out of Jacob,<sup>17</sup> and a sceptre shall spring up from Israel;

<sup>7</sup> These are figurative expressions, denoting a vast posterity.

<sup>8</sup> P. "His king shall be higher than Agag, and his kingdom shall be exalted." The king of the Israelites was exalted above Agag, which was the common name of the Amalekite kings. The exaltation of the Israelitic kingdom is foretold.

<sup>9</sup> *Reem. Supra* 23: 22.

<sup>10</sup> *Supra* 23: 24. The same image is employed by Jacob in regard to Juda. Gen. 49: 9.

<sup>11</sup> Gen. 27: 29.

<sup>12</sup> Repeatedly.

<sup>13</sup> H. P. "Therefore now flee thou to thy place."

<sup>14</sup> H. P. "I will advertise thee what this people shall do to thy people in the latter days." L. "I will advise thee against what," &c. This indicates the intention which V. declares. The text, however, does not imply so much, but it is gathered from other passages. 2 Pet. 2: 15; Jude 11; Apoc. 11: 14.

<sup>15</sup> V. "Doctrinam"—who hath knowledge divinely imparted.

<sup>16</sup> The present tense expresses the prophet's contemplation of a future and distant object. David, the illustrious king of Israel, conqueror of the Moabites, Idumeans, and other nations, was presented to his vision: but he was only the type of a greater king, still more distant—the Messiah.

<sup>17</sup> A star rising in the firmament is the symbol of a king, as the sceptre in the other member indicates. He is to be a descendant of Jacob, who is also called Israel.

and shall strike the chiefs<sup>18</sup> of Moab, and shall destroy all the children of Seth.<sup>19</sup>

18. And he shall possess Idumea: the inheritance of Seir shall come to his enemies: but Israel shall do manfully.

19. Out of Jacob he shall come who shall rule,<sup>20</sup> and shall destroy the remains of the city.<sup>21</sup>

20. And when he saw Amalek, he took up his parable, and said: Amalek first<sup>22</sup> of nations, whose latter end shall be destruction.<sup>23</sup>

21. He saw also the Kenites,<sup>24</sup> and took up his parable, and said: Thy habitation indeed is strong: but though thou build thy nest<sup>25</sup> in a rock,

22. And thou be chosen of the stock of Ken, how long shalt thou be able to continue? For Assur shall take thee captive.

23. And taking up his parable again, he said: Alas, who shall live when God shall do these things?<sup>26</sup>

24. They shall come in galleys from Italy;<sup>27</sup> they shall overcome the Assyrians, and shall waste the Hebrews: and at the last they themselves also shall perish.

25. And Balaam rose and returned to his place: Balac also went his way.

<sup>18</sup> Onkelos, whom L. follows, so renders II., which P. translates "corners."

<sup>19</sup> No people bearing this name is known: but some neighboring people must be understood; or it may be an epithet of the Moabites, the force of which cannot now be determined. See Jer. 48:45.

<sup>20</sup> *Supra* v. 17.

<sup>21</sup> P. "Him that remaineth." L. "Whatever escapeth." The city of the enemy shall be utterly destroyed.

<sup>22</sup> Of very high antiquity, and considerable power.

<sup>23</sup> It fell under the power of Saul.

<sup>24</sup> The Kenites were a people of Midian, dwelling among the Amalekites. Jethro, the father-in-law of Moses, was of them. His posterity settled among the Israelites. Their country was by nature fortified, but they were led captives with the Israelites by the Assyrians.

<sup>25</sup> כִּנּוּן means nest. P. "Nevertheless the Kenite shall be wasted." V. seems to have read בְּחֹר chosen: for בִּנְיָן burnt up.

<sup>26</sup> This expression strongly marks the distress of the times present to the mind of the prophet.

<sup>27</sup> Chittim denotes sometimes the inhabitants of Cyprus, sometimes the Macedonians, the Italians, and the Romans especially. Of these V. explains it. It is not easy to determine the events which are here foretold.

## CHAPTER XXV.

THE PEOPLE FALL INTO FORNICATION AND IDOLATRY; FOR WHICH TWENTY-FOUR THOUSAND ARE SLAIN. THE ZEAL OF PHINEES.

1. AND Israel at that time abode in Settim:<sup>1</sup> and the people sinned with the daughters of Moab,<sup>2</sup>

2. Who called them to their sacrifices. And they ate of *them* and adored their gods.<sup>3</sup>

3. And Israel was initiated<sup>4</sup> to Beelphegor: upon which the Lord being angry,

4. Said to Moses: Take all the princes of the people,<sup>5</sup> and hang them up on gibbets against the sun: that My fury may be turned away from Israel.

5. And Moses said to the judges of Israel: Let every man kill his neighbors,<sup>6</sup> who have been initiated to Beelphegor.

6. And behold, one of the children of Israel went in before his brethren to a harlot of Midian, in the sight of Moses, and of all the children of Israel, who were weeping before the door of the tabernacle.

7. And when Phinees the son of Eleazar the son of Aaron the priest saw it, he rose up from the midst of the multitude, and taking a dagger,

8. Went in after the Israelite into the brothel-house,<sup>7</sup> and thrust both of them, the man and the woman, through the body. And the scourge ceased from the children of Israel:

9. And there were slain four and twenty thousand men.<sup>8</sup>

10. And the Lord said to Moses:

<sup>1</sup> Abel-Shittim was the forty-second and last mansion in the desert. Names are often given in an abridged form.

<sup>2</sup> *Infra* 23: 49.

<sup>3</sup> Licentiousness prepared the way for idolatry. Female influence is generally effectual for evil, sometimes for good. Balaam had suggested this snare. Apoc. 2: 14.

<sup>4</sup> "Joined himself unto"—devoted himself. Josue 22: 17.

<sup>5</sup> The princes were foremost in the scandal, and were therefore made examples of justice. Deut. 4: 3.

<sup>6</sup> Exod. 32: 27. The judges were directed to proceed summarily in a case of itself manifest. Moses, in the name of God, authorized this departure from ordinary forms.

<sup>7</sup> קִבְּהָ. P. "Tent"—an alcove. This shameless licentiousness provoked chastisement. Ps. 105: 30; 1 Mac. 2: 26; 1 Cor. 10: 8. Phinees was moved by zeal for the Divine honor, and the act met special approval.

<sup>8</sup> The punishment was awful: but it is probable that the plague, which was Divinely sent, swept away most of them. St. Paul numbers 23,000, 1 Cor. 10: 8, probably omitting those who underwent legal punishment.

11. Phinees, the son of Eleazar the son of Aaron the priest, hath turned away My wrath from the children of Israel:<sup>9</sup> because he was moved with My zeal against them, that I Myself might not destroy the children of Israel in My zeal.

12. Therefore say to him: Behold, I give him My covenant of peace,<sup>10</sup>

13. And the covenant of the priesthood forever shall be both to him and his seed; because he hath been zealous for his God, and hath made atonement for the wickedness of the children of Israel.

14. And the name of the Israelite, who was slain with the woman of Midian, was Zambri the son of Salu, a prince of the kindred and tribe of Simeon.<sup>11</sup>

15. And the Midianite woman, who was slain with him, was called Cozbi the daughter of Sur, a most noble prince among the Midianites.

16. And the Lord spake to Moses, saying:

17. Attack the Midianites<sup>12</sup> and slay them:

18. Because they also have acted like enemies against you, and have beguiled you by the idol Phogor, and by Cozbi their sister, a daughter of a prince of Midian, who was slain in the day of the plague for the sacrilege of Phogor.

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## CHAPTER XXVI.

THE PEOPLE ARE AGAIN NUMBERED BY THEIR TRIBES AND FAMILIES.

1. AFTER the blood of the guilty was shed,<sup>1</sup> the Lord said to Moses and to Eleazar the son of Aaron, the priest:

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<sup>9</sup> But for the atonement which Phinees offered for the public disorders by his interposition, the Divine vengeance would have been far more severe.

<sup>10</sup> Eccli. 45: 30; 1 Mac. 2: 54. The grant of the permanence of the priesthood in his line was an act of favor, and a blessing, which was appropriately styled a covenant of peace, since this term implied every blessing and advantage. The high priesthood already belonged to Phinees, as the eldest son of Aaron, but it was confirmed to him on this occasion. It, however, passed afterwards to the family of Ithamar, and remained in it for a hundred years. The promise, therefore, was not absolute, but conditional. The priesthood was restored to the family of Phinees, in the time of Solomon, when Sadoc, of that family, was made priest. 3 Kings 2: 33.

<sup>11</sup> His station aggravated his crime.

<sup>12</sup> V. "Hostes vos sentiant." H. has only one verb, which means to harass. P. "Vex." *Infra* 31: 2. The word is repeated in the next verse. This order, and the fact that the woman slain was a Midianite, justify us in considering this people as deeply participating in the crime.

<sup>1</sup> H. P. "After the plague." V. expresses it freely.



2. Number the whole sum of the children of Israel from twenty years old and upward,<sup>2</sup> by their houses and kindred, all who are able to go forth to war.

3. Moses, therefore, and Eleazar the priest, *being* in the plains of Moab, upon the Jordan, over against Jericho, spake to those who were

4. From twenty years old and upward, as the Lord commanded :<sup>3</sup> and this is the number of them :

5. Ruben the first-born of Israel.<sup>4</sup> His sons *were* Henoch, of whom *is* the family of the Henochites : and Phallu, of whom *is* the family of the Phalluites :

6. And Hesron, of whom *is* the family of the Hesronites : and Charmi, of whom *is* the family of the Charmites.

7. These are the families of the stock of Ruben : whose number was found to be forty-three thousand seven hundred and thirty.

8. The son of Phallu *was* Eliab.

9. His sons *were* Namuel and Dathan and Abiron. These are Dathan and Abiron the princes of the people, who rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord :<sup>5</sup>

10. And the earth opening her mouth swallowed up Core, many *others* dying, when the fire burned two hundred and fifty men. And a great miracle was wrought,<sup>6</sup>

11. That when Core perished, his sons did not perish.<sup>7</sup>

12. The sons of Simeon by their kindred : Namuel,<sup>8</sup> of him is the family of the Namuelites : Jamin, of him is the family of the Jaminites : Jachin, of him is the family of the Jachinites :

13. Zare, of him is the family of the Zarites : Saul, of him is the family of the Saulites.

14. These are the families of the stock of Simeon, of which the whole number was twenty-two thousand two hundred.<sup>9</sup>

<sup>2</sup> *Supra* 1 : 2, 3. This was the third time that the census was taken. The special object of it was, to make manifest, that the menace of God against the murmurers had been fully executed.

<sup>3</sup> H. P. "Moses and the children of Israel, which went forth out of the land of Egypt." V. omits this, and inserts : "This is the number of them."

<sup>4</sup> Gen. 46 : 9 ; Exod. 6 : 14 ; 1 Par. 5 : 3.

<sup>5</sup> *Supra* 16 : 1.

<sup>6</sup> H. P. "They became a sign." The term means a standard, or signal raised aloft. Their punishment served to guard men against encroachment on the established order. It does not mean a miracle. The epithet "great" is an addition.

<sup>7</sup> They do not appear to have been miraculously preserved ; but not being partakers in the crime, they were not punished.

<sup>8</sup> In the writing of the names some differences occur, which, however, are slight, and evidently accidental. See Gen. 46 : 10 ; Exod. 6 : 15.

<sup>9</sup> They had been 59,300. Probably they suffered much in the recent visitation, since Zambri was of their tribe.

15. The sons of Gad by their kindred: Sephon, of him is the family of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites:

16. Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites:

17. Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

18. These are the families of Gad, of which the whole number was forty thousand five hundred.

19. The sons of Juda, Her, and Onan, who both died in the land of Canaan.<sup>10</sup>

20. And the sons of Juda by their kindred were: Sela, of whom is the family of the Selaïtes: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zarites.

21. Moreover, the sons of Phares *were*: Hesron, of whom is the family of the Hesronites: and Hamul, of whom is the family of the Hamulites.

22. These are the families of Juda, of which the whole number was seventy-six thousand five hundred.

23. The sons of Issachar, by their kindred: Thola, of whom is the family of the Tholaïtes: Phua, of whom is the family of the Phuaïtes:

24. Jasub, of whom is the family of the Jasubites: Semran, of whom is the family of the Semranites.

25. These are the kindred of Issachar, whose number was sixty-four thousand three hundred.

26. The sons of Zabulon by their kindred: Sared, of whom is the family of the Saredites: Elon, of whom is the family of the Elonites: Jalel, of whom is the family of the Jalelites.

27. These are the kindred of Zabulon, whose number was sixty thousand five hundred.

28. The sons of Joseph by their kindred, Manasses and Ephraim.

29. Of Manasses was born Machir, of whom is the family of the Machirites. Machir begot Galaad, of whom is the family of the Galaadites.<sup>11</sup>

30. Galaad had sons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites:

31. And Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites:

<sup>10</sup> Gen. 38 : 3, 4.

<sup>11</sup> Josue 17 : 1.

32. And Semida, of whom is the family of the Semidaïtes: and Hephher, of whom is the family of the Hephherites.<sup>12</sup>

33. And Hephher was the father of Salphaad, who had no sons, but only daughters, whose names are these: Maala, and Noa, and Hegla, and Melcha, and Thersa.<sup>13</sup>

34. These are the families of Manasses, and the number of them fifty-two thousand seven hundred.

35. And the sons of Ephraim by their kindred were these: Suthala, of whom is the family of the Suthalaïtes: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites.

36. Now the son of Suthala was Heran, of whom is the family of the Heranites.

37. These are the kindred of the sons of Ephraim: whose number was thirty-two thousand five hundred.

38. These are the sons of Joseph by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaïtes: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites:

39. Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites.

40. The sons of Bela: Hered, and Noeman. Of Hered, is the family of the Heredites: of Noeman, the family of the Noemanites.

41. These are the sons of Benjamin by their kindred, whose number was forty-five thousand six hundred.

42. The sons of Dan by their kindred: Suham, of whom is the family of the Suhamites: these are the kindred of Dan by their families.

43. Of all the Suhamites, the number was sixty-four thousand four hundred.

44. The sons of Aser by their kindred: Jemna, of whom is the family of the Jemnaïtes: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites.

45. The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites.

46. And the name of the daughter of Aser was Sara.

47. These are the kindred of the sons of Aser, and their number fifty-three thousand four hundred.

<sup>12</sup> *Infra* 27 : 1.

<sup>13</sup> *Ibid.*

48. The sons of Nephtali by their kindred : Jesiel, of whom is the family of the Jesielites : Guni, of whom is the family of the Gunites :

49. Jeser, of whom is the family of the Jeserites : Sellem, of whom is the family of the Sellemites.

50. These are the kindred of the sons of Nephtali by their families : whose number was forty-five thousand four hundred.

51. This is the sum of the children of Israel, that were reckoned up, six hundred and one thousand, seven hundred and thirty.

52. And the Lord spake to Moses, saying :

53. To these shall the land be divided for their possessions according to the number of names.

54. To the greater number thou shalt give a greater portion, and to the fewer a less :<sup>14</sup> to every one, as they have now been reckoned up, shall a possession be delivered :

55. Yet so that by lot the land be divided to the tribes and families.

56. Whatever shall fall by lot, that shall be taken by them, according as they are many or few.

57. This also is the number of the sons of Levi by their families :<sup>15</sup> Gerson, of whom is the family of the Gersonites : Caath, of whom is the family of the Caathites : Merari, of whom is the family of the Merarites.

58. These are the families of Levi : The family of Lobni, the family of Hebroni, the family of Moholi, the family of Musi, the family of Core. Now Caath begot Amram :

59. Who had to wife Jochabed the daughter of Levi, who was born to him in Egypt. She bare to her husband Amram sons, Aaron and Moses, and Mary their sister.

60. Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar :

61. Of whom Nadab and Abiu died,<sup>16</sup> when they had offered the strange fire before the Lord.

62. And all who were numbered, were twenty-three thousand males from one month old and upward : for they were not reckoned up among the children of Israel, neither was a possession given to them with the rest.

63. This is the number of the children of Israel, who were en-

<sup>14</sup> By comparing the texts we learn that lots were cast, and the respective situation of the tribes determined ; but the greater or less extent of their possessions depended on their numbers.

<sup>15</sup> Exod. 6 : 16.

<sup>16</sup> Lev. 10 : 1 ; *supra* 3 : 4 ; 1 Par. 24 : 2.

rolled by Moses and Eleazar the priest, in the plains of Moab, by the Jordan, over against Jericho.

64. Among whom not one was of those who were numbered before by Moses and Aaron in the desert of Sinai.

65. For the Lord had foretold that they should all die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.<sup>17</sup>

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## CHAPTER XXVII.

THE LAW OF INHERITANCE. JOSUE IS APPOINTED TO SUCCEED MOSES.

1. THEN came the daughters of Salphaad, the son of Hephher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: and their names are, Maala, and Noa, and Hegla, and Melcha, and Thersa.<sup>1</sup>

2. And they stood before Moses and Eleazar the priest, and all the princes of the people, at the door of the tabernacle of the covenant, and said:

3. Our father died in the desert, and was not in the sedition that was raised against the Lord under Core; but he died in his own sin:<sup>2</sup> and he had no sons. Why should his name be lost to his family, because he had no son? Give us a possession among the kinsmen of our father.

4. And Moses referred their cause to the judgment of the Lord.

5. And the Lord said to him:

6. The daughters of Salphaad demand a just thing: give them a possession among their father's kindred, and let them succeed him in his inheritance.<sup>3</sup>

7. And to the children of Israel thou shalt speak these things:

8. When a man dieth without a son, his inheritance shall pass to his daughter:

9. If he have no daughter, his brothers shall succeed him:

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<sup>17</sup> This was a most striking fulfilment of the Divine menace. 1 Cor. 10 : 5.

<sup>1</sup> *Supra* 26 : 32, 33; *infra* 36 : 1; Jos. 17 : 1.

<sup>2</sup> The sins are meant, to which men individually are subject, or the sin of murmuring, in which he may have participated.

<sup>3</sup> This liberal and just disposition was accompanied with the condition, that they should not marry out of their tribe.

10. And if he have no brothers, ye shall give the inheritance to the brothers of his father :

11. But if he have no uncles by the father, the inheritance shall be given to those who are the next akin. And this shall be to the children of Israel a perpetual law,<sup>4</sup> as the Lord commanded Moses.

12. The Lord also said to Moses : Go up into this mountain Abarim,<sup>5</sup> and view thence the land which I give to the children of Israel.

13. And when thou hast seen it, thou also shalt go to thy people,<sup>6</sup> as thy brother Aaron is gone :

14. Because ye offended Me in the desert of Sin in the strife of the multitude, neither would ye sanctify Me before them at the water. This is the water of strife in Cades of the desert of Sin.<sup>7</sup>

15. And Moses answered Him :

16. May the Lord, the God of the spirits of all flesh,<sup>8</sup> provide a man to be over this multitude :

17. And to go out and enter in before them, and lead them out, or bring them in : lest the people of the Lord be as sheep without a shepherd.

18. And the Lord said to him : Take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him.<sup>9</sup>

19. And he shall stand before Eleazar the priest and all the multitude :

20. And thou shalt give him precepts in the sight of all, and part of thy glory,<sup>10</sup> that all the congregation of the children of Israel may hear him.

21. If anything be to be done, Eleazar the priest shall consult the Lord for him.<sup>11</sup> He and all the children of Israel with him, and the rest of the multitude, shall go out and go in at his word.

22. Moses did as the Lord commanded. And when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people.

<sup>4</sup> A fixed principle and law. V. "Sanctum lege perpetua."

<sup>5</sup> Deut. 32 : 49. It is also called Pisgah and Nebo, which were different portions of the same range of mountains. The name Abarim, which means passages, was given them from their vicinity to the passage of the Jordan leading towards Jericho.

<sup>6</sup> The exclusion from the promised land was a severe punishment for Moses, who had led the people forward during so many years, amidst the greatest trials. Death is spoken of as a journey to the place where his ancestors await his coming.

<sup>7</sup> *Supra* 20 : 12 ; Deut. 32 : 51.

<sup>8</sup> *Supra* 16 : 22.

<sup>9</sup> Deut. 3 : 21. This mode of signifying the communication of power is very ancient.

<sup>10</sup> He was not to appear clothed with such high attributes as Moses, although he exercised the authority of a leader and ruler of the people.

<sup>11</sup> Josue ordinarily had recourse to the priest to know the Divine will, by means of the Urim. II. P. Moses addressed God directly.

23. And laying his hands on his head, he repeated all things that the Lord commanded.

## CHAPTER XXVIII.

SACRIFICES ARE APPOINTED AS WELL FOR EVERY DAY AS FOR SABBATHS, AND OTHER FESTIVALS.

1. THE Lord also said to Moses :

2. Command the children of Israel, and say to them : Offer ye My oblation and My bread,<sup>1</sup> and fire sacrifice of most sweet odor, in their due seasons.

3. These are the fire sacrifices which ye shall offer : Two lambs of a year old without blemish every day for the perpetual holocaust :<sup>2</sup>

4. One ye shall offer in the morning,<sup>3</sup> and the other in the evening :<sup>4</sup>

5. And the tenth part of an ephah of flour, which shall be tempered with the purest oil, of the measure of the fourth part of a hin.

6. It is the continual holocaust which ye offered in Mount Sinai for a most sweet odor of a sacrifice by fire to the Lord.<sup>5</sup>

7. And for a libation ye shall offer of wine the fourth part of a hin for every lamb in the sanctuary of the Lord.

8. And ye shall offer the other lamb in like manner in the evening as the oblation of the morning,<sup>6</sup> and of the libations thereof, an oblation of most sweet odor to the Lord.

9. And on the sabbath day,<sup>7</sup> ye shall offer two lambs of a year old without blemish, and two tenths of flour tempered with oil, as an oblation, and the libations

10. Which regularly are poured out every sabbath for<sup>8</sup> the perpetual holocaust.

11. And on the first day of the month ye shall offer a holocaust to the Lord, two bullocks of the herd, one ram, and seven lambs, of a year old, without blemish,

<sup>1</sup> This term is here applied to the flesh of victims, which is like the food of God, because offered to Him. Lev. 3 : 11 ; 21 : 6.

<sup>2</sup> Exod. 29 : 38.

<sup>3</sup> Before all other victims.

<sup>4</sup> After all other victims.

<sup>5</sup> It had been omitted during thirty-eight years, from the time of its being first offered in Sinai. Lev. 9 : 5.

<sup>6</sup> V. "Juxta omnem ritum sacrificii matutini."

<sup>7</sup> These two lambs were in addition to those offered daily. Matt. 12 : 5. See also v. 13, 20, 28.

<sup>8</sup> II. P. "Beside."

12. And three tenths of flour tempered with oil for an oblation for every bullock: and two tenths of flour tempered with oil for every ram:

13. And the tenth of a tenth of<sup>9</sup> flour *tempered* with oil, as an oblation for every lamb. It is a holocaust of most sweet odor and an offering by fire to the Lord.

14. And these shall be the libations of wine that are to be poured out for every victim: Half a hin for every calf, a third for a ram, and a fourth for a lamb. This shall be the holocaust for every month, as they succeed one another in the course of the year.

15. A buck-goat also shall be offered to the Lord for a sin-offering, over and above the perpetual holocaust with its libations.

16. And in the first month, on the fourteenth day of the month, shall be the passover of the Lord,<sup>10</sup>

17. And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread.

18. And the first day of them shall be venerable and holy:<sup>11</sup> ye shall not do any servile work therein.

19. And ye shall offer a sacrifice made by fire, a holocaust to the Lord, two bullocks of the herd, one ram, seven lambs of a year old, without blemish:

20. And for the oblations of every one three tenths of flour which shall be tempered with oil, to every calf, and two tenths to every ram,

21. And the tenth of a tenth to every lamb; that is to say, to all the seven lambs:

22. And one buck-goat for a sin-offering, to make atonement for you,

23. Besides the morning holocaust which ye shall always offer.

24. So shall ye do every day of the seven days for the food of the fire, and for a most sweet odor to the Lord, which shall rise from the holocaust, and from the libations of each.<sup>12</sup>

25. The seventh day also shall be most solemn and holy unto you: ye shall do no servile work therein.

26. The day also of first-fruits, when, after the weeks are accomplished, ye shall offer new fruits to the Lord, shall be venerable and holy: ye shall do no servile work therein.

27. And ye shall offer a holocaust for a most sweet odor to the

<sup>9</sup> The measure called *assaron* was the tenth part of an *ephah*, which was the tenth part of a *cor*.

<sup>10</sup> Exod. 12 : 18 ; Lev. 23 : 5.

<sup>11</sup> H. P. "An holy convocation"—a holy assembly; also v. 25, 26.

<sup>12</sup> The last clause is different. H. P. "Beside the continual whole burnt-offering, and his drink-offering."



Lord, two bullocks of the herd, one ram, and seven lambs of a year old, without blemish :

28. And for their oblations three tenths of flour tempered with oil to every calf, two to every ram,

29. The tenth of a tenth to every lamb, which in all are seven lambs : a goat also

30. Which is slain for expiation : besides the perpetual holocaust and the oblation<sup>13</sup> thereof.

31. Ye shall offer them all without blemish, with their libations.

## CHAPTER XXIX.

### SACRIFICES FOR THE FESTIVALS OF THE SEVENTH MONTH.

1. THE first day also of the seventh month shall be venerable and holy to you ; ye shall do no servile work therein, because it is the day of the sounding of trumpets.<sup>1</sup>

2. And ye shall offer a holocaust for a most sweet odor to the Lord,<sup>2</sup> one young bullock of the herd, one ram, and seven lambs of a year old, without blemish :

3. And for their oblations<sup>3</sup> three tenths of flour tempered with oil to every bullock, two tenths to a ram :

4. One tenth to each lamb of the seven lambs :

5. And a buck-goat for a sin-offering, which is offered for the expiation of the people,<sup>4</sup>

6. Besides the holocaust of the first day of the month with the oblations thereof, and the perpetual holocaust with the accustomed libations. With the same ceremonies, ye shall offer a fire-sacrifice for a most sweet odor to the Lord.

7. The tenth day also<sup>5</sup> of this seventh month shall be holy and

<sup>13</sup> V. uses *liba* frequently in this sense.

<sup>1</sup> Lev. 23 : 24. At this period of the sacred year : the civil year commenced in September. The sound of trumpets ushered it in.

<sup>2</sup> II. P. "Ye shall have a holy convocation." v. 7 : 12.

<sup>3</sup> V. "Sacrificia."

<sup>4</sup> P. "To make an atonement for you."

<sup>5</sup> It was the feast of expiation, on which the Israelites in deep affliction sought Divine mercy. Lev. 16 : 29 ; 23 : 27.

venerable to you, and ye shall afflict your souls:<sup>6</sup> ye shall do no servile work therein.

8. And ye shall offer a holocaust to the Lord for a most sweet odor, one young bullock of the herd, one ram, and seven lambs of a year old, without blemish:

9. And for their oblations, three tenths of flour tempered with oil to every bullock, two tenths to a ram,<sup>7</sup>

10. The tenth of a tenth to every lamb, which are in all seven lambs:

11. And a buck-goat for sin, besides the things that are wont to be offered for sin, for expiation, and for the perpetual holocaust, with their oblation and libations.

12. And on the fifteenth day of the seventh month,<sup>8</sup> which shall be to you holy and venerable, ye shall do no servile work, but shall celebrate a solemnity to the Lord seven days.

13. And ye shall offer a holocaust for a most sweet odor to the Lord, thirteen bullocks of the herd, two rams, *and* fourteen lambs of a year old, without blemish:<sup>9</sup>

14. And for their flour-offerings three tenths of flour tempered with oil to every bullock, being in all thirteen bullocks: and two tenths to each ram, being two rams,

15. And the tenth of a tenth to every lamb, being in all fourteen lambs:

16. And a buck-goat for sin, besides the perpetual holocaust, and the oblation and the libation thereof.

17. On the second day ye shall offer twelve bullocks of the herd, two rams, and fourteen lambs of a year old, without blemish:

18. And the oblations and the libations for every one, for the bullocks and for the rams and for the lambs ye shall duly make:<sup>10</sup>

19. And a buck-goat for a sin-offering, besides the perpetual holocaust, and the oblation and the libation thereof.

20. The third day ye shall offer eleven bullocks, two rams, and fourteen lambs of a year old, without blemish:

21. And the oblations and the libations of every one, for the

<sup>6</sup> By fasting.

<sup>7</sup> H. P. "Of it." Ed. has the plural affix to the following noun, but the singular is found in one MS. and in Sam.

<sup>8</sup> Lev. 23 : 34. The feast of tabernacles begun on it, and continued eight days, of which the first and last were holydays.

<sup>9</sup> No other reason of this precise number can be assigned than the will of the Deity.

<sup>10</sup> V. "Rite celebrabitis." This includes the number and manner prescribed, v. 21, 24. P. "According to their number, after the manner."

bullocks and for the rams and for the lambs ye shall offer according to the rite :

22. And a buck-goat for a sin-offering, besides the perpetual holocaust, and the oblation and the libation thereof.

23. The fourth day ye shall offer ten bullocks, two rams, and fourteen lambs of a year old, without blemish :

24. And the oblations and the libations of every one for the bullocks and for the rams and for the lambs ye shall celebrate in right manner :

25. And a buck-goat for sin, besides the perpetual holocaust, and the oblation and the libation thereof.

26. The fifth day ye shall offer nine bullocks, two rams, and fourteen lambs of a year old, without blemish :

27. And the oblations and the libations of every one for the bullocks and for the rams and for the lambs ye shall make according to the rite :

28. And a buck-goat for sin, besides the perpetual holocaust, and the oblation and the libation thereof.

29. The sixth day ye shall offer eight bullocks, two rams, and fourteen lambs of a year old, without blemish :

30. And the oblations and the libations of every one for the bullocks and for the rams and for the lambs ye shall make according to the rite :

31. And a buck-goat for a sin-offering, besides the perpetual holocaust, and the oblation and the libation thereof.

32. The seventh day ye shall offer seven bullocks, and two rams, and fourteen lambs of a year old, without blemish :

33. And the oblations and the libations of every one for the bullocks and for the rams and for the lambs ye shall make according to the rite :

34. And a buck-goat for sin, besides the perpetual holocaust, and the oblation and the libation thereof.

35. On the eighth day, which is most solemn, ye shall do no servile work :

36. But ye shall offer a holocaust for a sweet odor to the Lord, one bullock, one ram, and seven lambs of a year old, without blemish :

37. And the oblations and the libations of every one for the bullocks and for the rams and for the lambs ye shall make according to the rite :

38. And a buck-goat for a sin-offering, besides the perpetual holocaust, and the oblation and the libation thereof.

39. These things shall ye offer to the Lord in your solemnities : besides your vows and voluntary oblations for holocaust, for oblation, for libation, and for victims of peace-offerings.<sup>11</sup>

## CHAPTER XXX.

### OF VOWS AND OATHS; AND THEIR OBLIGATION.

1. AND Moses told the children of Israel all that the Lord commanded him :<sup>1</sup>

2. And he said to the princes of the tribes of the children of Israel : This is what the Lord hath commanded :

3. If any man make a vow to the Lord, or bind himself by an oath, he shall not break his word, but shall fulfil all that he promised.<sup>2</sup>

4. If a woman vow anything, and bind herself with an oath, being in her father's house, and but yet a girl in age ; if her father knew the vow which she hath made, and the oath with which she hath bound her soul, and held his peace, she shall be bound by the vow :

5. Whatever she promised and sware, she shall fulfil in deed.

6. But if her father, immediately on hearing it, gainsaid it, both her vows and her oaths shall be void ; neither shall she be bound to what she promised, because her father hath gainsaid it.<sup>3</sup>

7. If she have a husband, and shall vow anything, and the word once going out of her mouth, shall bind her soul by an oath :

8. The day that her husband shall hear it, and not gainsay it, she shall be bound to the vow, and shall give whatsoever she promised.

9. But if as soon as he heareth he gainsay it, and make her promises and the words wherewith she hath bound her soul of no effect ; the Lord will forgive her.<sup>4</sup>

10. The widow, and she that is divorced, shall fulfil whatsoever they VOW.

<sup>11</sup> The requisitions of the law must necessarily be complied with. Free gifts might be added.

<sup>1</sup> P. adds this verse to the preceding chapter.

<sup>2</sup> The obligation of vows appertains to the natural law.

<sup>3</sup> All vows of young girls were subject to the control of their father, who was presumed to annul them only when they were rashly made.

<sup>4</sup> God did not hold her responsible, since the opposition of the husband overruled her will, which was necessarily subordinate to his in matters in themselves free.

11. If the wife<sup>5</sup> in the house of her husband hath bound herself by vow and by oath,

12. If her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she hath promised :

13. But if forthwith he gainsay it, she shall not be bound by the promise : because her husband gainsaid it, and the Lord will forgive her.

14. If she vow and bind herself by oath, to afflict her soul,<sup>6</sup> it shall depend on the will of her husband, whether she shall do it, or not do it.<sup>7</sup>

15. But if the husband hearing it hold his peace, and defer declaring his mind till another day ; whatsoever she had vowed and promised, she shall fulfil : because immediately as he heard it, he held his peace.

16. But if he gainsay it after he knew it, he shall bear her iniquity.<sup>8</sup>

17. These are the laws, which the Lord appointed to Moses between the husband and the wife, between the father and the daughter that is as yet but a girl in age, or that abideth in her father's house.

## CHAPTER XXXI.

THE MIDIANITES ARE SLAIN FOR HAVING DRAWN THE PEOPLE OF ISRAEL INTO SIN.  
THE DIVIDING OF THE BOOTY.

1. AND the Lord spake to Moses, saying :

2. Revenge first the children of Israel on the Midianites,<sup>1</sup> and so thou shalt be gathered to thy people.<sup>2</sup>

<sup>5</sup> The text does not express "wife." The divorced woman seems to be meant. Vows taken by her after her divorce were binding, because her will was entirely free ; but vows taken previously, like those of other married women, were subject to the will of her husband.

<sup>6</sup> V. "Per jejuniū, vel cæterarum rerum abstinentiam." This is an addition, intended to explain what is meant by afflicting the soul.

<sup>7</sup> In matters of this kind his right to annul the vow was unrestricted, since they appertained to domestic life.

<sup>8</sup> The responsibility of her failure to fulfil the vow, devolved on him. It was not sinful to exercise prudently the power permitted him by the law.

<sup>1</sup> This was an exercise of Divine justice, of which the Israelites were made the executors. The provocation was great, since they had been led by the Midianite women into sin, which had drawn down Divine vengeance.

<sup>2</sup> The spirit of Moses was to unite with the spirits of the departed just. *Supra* 27 : 13.

3. And Moses forthwith said: Arm of you men to fight, who may take the revenge of the Lord on the Midianites.<sup>3</sup>

4. Let a thousand men be chosen out of every tribe in Israel, to be sent to the war.

5. And they gave a thousand of every tribe, that is to say, twelve thousand men well appointed for battle:

6. And Moses sent them with Phinees the son of Eleazar the priest: and he delivered to him the holy vessels, and the trumpets to sound.<sup>4</sup>

7. And when they had fought against the Midianites, and had overcome them, they slew all the men,<sup>5</sup>

8. And their kings<sup>6</sup> Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: Balaam also the son of Beor they killed with the sword.<sup>7</sup>

9. And they took their women and their children captives, and all their cattle, and all their goods: and all their possessions they plundered:

10. And all their cities, and their villages, and castles, they burned.

11. And they carried away the booty, and all that they had taken, both of men and of beasts.

12. And they brought them to Moses, and Eleazar the priest, and to all the multitude of the children of Israel. But the rest of the things for use<sup>8</sup> they carried to the camp on the plains of Moab, beside the Jordan, over against 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 being angry with the chief officers of the army, the captains over thousands, and the centurions who were come from the battle,

15. Said: Why have ye saved the women?<sup>9</sup>

16. Are not these they who deceived the children of Israel, by the

<sup>3</sup> *Supra* 25 : 17.

<sup>4</sup> These served to encourage the people in the combat. Phinees was a fit leader.

<sup>5</sup> The fighting men. The race of Midianites was by no means extirpated. Judges 6 : 2, 3.

<sup>6</sup> H. P. "And they slew the kings of Midian besides the rest of them that were slain." V. omits this clause. These kings were dependent on the king of Midian.

<sup>7</sup> He was among the Midianites at the time of the attack, and fell among the slain. His ordinary abode is not ascertained. Covetousness was his dominant passion. 2 Pet. 2 : 15. His wicked counsel is declared. Apoc. 2 : 14

<sup>8</sup> This clause is not in the text, which states that the Israelites brought the captives and prey to Moses and Eleazar at the camp. They advanced in that direction; but from the following verse it appears that those came forth to meet them.

<sup>9</sup> H. P. "Have ye saved all the women alive?"

counsel of Balaam, and made you transgress against the Lord by the sin of Phogor, for which also the people was punished?

17. Therefore kill all that are of the male sex, even the children, and put to death the women, that have carnally known men;<sup>10</sup>

18. But the girls, and all the women that are virgins, save for yourselves:<sup>11</sup>

19. And stay without the camp seven days. He that hath killed a man, or touched one that is killed, shall be purified the third day, and the seventh day.<sup>12</sup>

20. And of all the spoil, every garment, or vessel, or anything made for use, of the skins, or hair of goats, or of wood, shall be purified.

21. Eleazar also the priest spake to the men of the army, who had fought: This is the ordinance of the law, which the Lord hath commanded Moses:

22. Gold, and silver, and brass, and iron, and lead, and tin,

23. And all that may pass through the fire, shall be purified by fire: but whatever cannot abide the fire, shall be purified with the water of expiation:<sup>13</sup>

24. And ye shall wash your garments the seventh day; and being purified, ye shall afterwards enter into the camp.

25. And the Lord said to Moses:

26. Take the sum of the things which were taken both of man and beast, thou and Eleazar the priest, and the princes of the multitude:

27. And divide the spoil equally, between those who fought and went out to the war, and the rest of the multitude;<sup>14</sup>

28. And separate a portion to the Lord from those who fought and were in the battle, one of five hundred, as well of persons as of oxen, and asses, and sheep,

<sup>10</sup> See also Judges 21 : 11. The severity of this decree is justified, as to adults, by the crimes which provoked it. Gross licentiousness and idolatry were crimes punishable under a theocracy. Children were included in the sentence, that the race might be diminished in punishment of the crimes. Death becomes a boon for individuals, who are snatched away without personal guilt. Women were justly punished, as they had been the chief cause of the sins of the Israelites. The virgins, who were probably distinguished by their dress, as well as tender age, were mercifully excepted.

<sup>11</sup> This was to prepare a better race.

<sup>12</sup> This purification implied an acknowledgment that bloodshedding, even in obedience to the Divine decree, was abhorrent to the feelings which should be habitually cherished. Although it did not necessarily include moral stain, it needed legal expiation. II. P. "Yourselves and your captives." These were subjected to this rite.

<sup>13</sup> V. "Expiationis." It alone was used with such things as could not endure the fire. Such things as could endure it, were sprinkled with water, as well as passed through the fire. Lev. 6 : 28; 11 : 38; 15 : 11.

<sup>14</sup> This equal division served to maintain in the whole multitude, a community of interest. As the number of those who had fought was only 12,000, each one had a large share, since half of the whole spoils was divided among them, whilst the other half was divided among the entire multitude.

29. And give it to Eleazar the priest, because they are offerings to the Lord.<sup>15</sup>

30. Out of the moiety also of the children of Israel thou shalt take the fiftieth head of persons, and of oxen, and asses, and sheep, and of all beasts: and give them to the Levites that watch in the charge of the tabernacle of the Lord.

31. And Moses and Eleazar did as the Lord commanded.

32. And the spoil which the army had taken was six hundred seventy-five thousand sheep,

33. Seventy-two thousand oxen,

34. Sixty-one thousand asses:<sup>16</sup>

35. And thirty-two thousand persons of the female sex, who had not known men.

36. And one half was given to those who had been in the battle, three hundred thirty seven thousand five hundred sheep:

37. Out of which, for the portion of the Lord, were reckoned six hundred seventy-five sheep.

38. And out of the thirty-six thousand oxen, seventy-two oxen:

39. Out of the thirty thousand asses, sixty-one asses:

40. Out of the sixteen thousand persons, there fell to the portion of the Lord thirty-two souls.

41. And Moses delivered the number of the offerings to the Lord to Eleazar the priest, as had been commanded him,

42. Out of the half of the children of Israel, which he had separated for them that had been in the battle.

43. But out of the half that fell to the rest of the multitude, that is to say, out of the three hundred thirty-seven thousand five hundred sheep,

44. And out of the thirty-six thousand oxen,

45. And out of the thirty thousand five hundred asses,

46. And out of the sixteen thousand persons,

47. Moses took the fiftieth head, and gave it to the Levites that watched in the tabernacle of the Lord, as the Lord commanded.

48. And when the commanders of the army, the captains of thousands, and the centurions were come to Moses, they said:

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<sup>15</sup> The rights of God are always maintained by the Jewish lawgiver, that He may be acknowledged as the author of victory. The portion of the spoils set apart for religious purposes was small. It was not offered by way of sacrifice. H. P. "Heave-offering." It was not literally such, since asses could not be offered.

<sup>16</sup> Voltaire represents the number of the various animals as incredible, and describes the whole territory of Midian as not exceeding nine square miles; but Kitto regards the Midianites as a semi-nomade people, passing from place to place with their vast flocks in the neighborhood of Moab.



49. We thy servants have reckoned up the number of the fighting men whom we had under our hand, and not so much as one was wanting.<sup>17</sup>

50. Therefore we offer as gifts to the Lord what gold every one of us could find in the booty, in jewels<sup>18</sup> and tablets, rings, and bracelets, and chains, that thou mayst intercede with<sup>19</sup> the Lord for us.

51. And Moses and Eleazar the priest received all the gold in divers kinds,

52. In weight sixteen thousand seven hundred and fifty shekels,<sup>20</sup> from the tribunes and from the centurions.

53. For that which every one had taken in the booty was his own.

54. And that which was received<sup>21</sup> they brought into the tabernacle of the testimony, for a memorial of the children of Israel before the Lord.

## CHAPTER XXXII.

THE TRIBES OF RUBEN AND GAD, AND HALF OF THE TRIBE OF MANASSES, RECEIVE THEIR INHERITANCE ON THE EAST SIDE OF JORDAN, UPON CONDITIONS APPROVED OF BY MOSES.

1. AND the sons of Ruben and Gad had many flocks of cattle.<sup>1</sup> And when they saw the lands of Jazer and Galaad<sup>2</sup> fit for feeding cattle,

2. They came to Moses and Eleazar the priest, and the princes of the multitude, and said :

3. Ataroth,<sup>3</sup> and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Saban, and Nebo, and Beon,

4. The land, which the Lord smote in the sight of the children of Israel, is rich in pasture : and we thy servants have very much cattle :

<sup>17</sup> This was evidence of the special protection of God.

<sup>18</sup> H. is understood of bracelets ; but the precise meaning is not certain.

<sup>19</sup> L. P. "To make an atonement for our souls."

<sup>20</sup> This immense amount of gold is not beyond belief. The statements are made with simplicity and confidence.

<sup>21</sup> The text is fuller.

<sup>1</sup> P. "A very great multitude of cattle." "Et erat illis in jumentis infinita substantia." V. expresses in two forms II.

<sup>2</sup> To the east of the Jordan.

<sup>3</sup> It was different from a city of the same name in the tribe of Ephraim.

5. If we have found favor in thy sight, give it to us thy servants in possession, and make us not pass over the Jordan.<sup>4</sup>

6. And Moses answered them: What, shall your brethren go to fight, and will ye sit here?

7. Why do ye overturn the minds<sup>5</sup> of the children of Israel, that they may not dare pass into the place which the Lord hath given them?

8. Was it not thus your fathers did, when I sent from Cadesbarne to view the land?

9. And when they were come as far as the valley of the cluster, having viewed all the country, they overturned the hearts of the children of Israel,<sup>6</sup> that they should not enter into the land which the Lord gave them.

10. And He sware in his anger, saying:

11. These men, who came up out of Egypt, from twenty years old and upward, shall not see the land<sup>7</sup> which I promised with an oath to Abraham, Isaac, and Jacob: because they would not follow Me,

12. Except Caleb the son of Jephone the Cenezite, and Josue the son of Nun: these have fulfilled My will.

13. And the Lord being angry against Israel, led them about through the desert forty years, until the whole generation, that had done evil in His sight, was consumed.

14. And behold, said he, ye are risen up instead of your fathers, the offspring<sup>8</sup> of sinful men, to augment the fury of the Lord against Israel.

15. For if ye will not follow Him, He will leave the people in the wilderness, and ye shall be the cause of the destruction of all.

16. But they coming near, said: We will make sheepfolds<sup>9</sup> for our cattle, and strong cities for our children:<sup>10</sup>

17. And we ourselves will go armed and ready for battle before the children of Israel, until we bring them in unto their places. Our little ones, and all we have, shall be in walled cities, for fear of the ambushes of the inhabitants.

18. We will not return into our houses, until the children of Israel possess their inheritance:

<sup>4</sup> They were eager to enter into possession of their lots at once.

<sup>5</sup> Lit. "Withhold the heart." Why do you endeavor to prevent their going?

<sup>6</sup> *Supra* 13: 24.

<sup>7</sup> V "Et alumni." This is added by way of explanation.

<sup>8</sup> V. "Et stabula jumentorum." Only one term is in H.

<sup>10</sup> A number of men, of course, remained to protect them.

<sup>9</sup> *Supra* 24: 29.

19. Neither will we seek anything beyond the Jordan, because we have already our possession on the east side thereof.

20. And Moses said to them: If ye do what ye promise, go armed for war before the Lord:<sup>11</sup>

21. And let every fighting man pass over the Jordan, until the Lord overthrow His enemies,

22. And all the land be brought under Him: then shall ye be blameless before the Lord, and before Israel, and ye shall obtain the countries which ye desire, before the Lord.

23. But if ye do not what ye say, doubtless ye sin against God: and know ye that your sin shall overtake you.

24. Build therefore cities for your children, and folds and stalls for your sheep and beasts: and do what ye have promised.

25. And the children of Gad and Ruben said to Moses: We are thy servants: we will do what my lord commandeth.<sup>12</sup>

26. Our children, and our wives, and sheep, and cattle, we will leave in the cities of Galaad:

27. And we thy servants all well armed will march on to the war, as thou my lord speakest.

28. Moses therefore commanded Eleazar the priest, and Josue the son of Nun, and the princes of the families of all the tribes of Israel, and said to them:

29. If the children of Gad and the children of Ruben pass with you over the Jordan, all armed for war before the Lord, and the land be made subject to you, give them Galaad in possession.<sup>13</sup>

30. But if they will not pass over armed with you into the land of Canaan, let them receive places to dwell in among you.<sup>14</sup>

31. And the children of Gad and the children of Ruben answered: As the Lord hath spoken to His<sup>15</sup> servants, so will we do:

32. We will go armed before the Lord into the land of Canaan; and we confess<sup>16</sup> that we have already received our possession beyond the Jordan.

33. Moses therefore gave to the children of Gad and of Ruben, and to the half tribe of Manasses<sup>17</sup> the son of Joseph, the kingdom of Schon, king of the Amorites, and the kingdom of Og, king of Basan, and their land and the cities thereof round about.

<sup>11</sup> Josue 1 : 14.

<sup>12</sup> Josue 4 : 12.

<sup>13</sup> Deut. 3 : 12; Josue 13 : 8; 22 : 4.

<sup>14</sup> H. P. "They shall have possessions among you in the land of Canaan."

<sup>15</sup> H. P. "Thy."

<sup>16</sup> V. is free. P. "That the possession of our inheritance on this side Jordan may be ours."

<sup>17</sup> This half tribe shared in the application.

34. And the sons of Gad built Dibon, and Ataroth, and Aroer,  
 35. And Etroth, and Sophan, and Jazer, and Jegbaa,  
 36. And Bethnemra, and Betharan, fenced cities, and folds for their cattle.  
 37. But the children of Ruben built Hesebon, and Eleale, and Cariathaim,  
 38. And Nabo, and Baalmeon (their names being changed),<sup>18</sup> and Sabama; giving names to the cities which they had built.  
 39. Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it, cutting off the Amorites, the inhabitants thereof.<sup>19</sup>  
 40. And Moses gave the land of Galaad to Machir the son of Manasses; and he dwelt in it.  
 41. And Jair the son of Manasses went, and took the villages thereof: and he called them Havoth Jair [the villages of Jair<sup>20</sup>].  
 42. Nobe also went, and took Canath with the villages thereof: and he called it by his own name, Nobe.

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## CHAPTER XXXIII.

THE MANSIONS OR JOURNEYS OF THE CHILDREN OF ISRAEL TOWARDS THE LAND OF PROMISE.

1. THESE are the mansions<sup>1</sup> of the children of Israel, who went out of Egypt by their troops under the conduct of Moses and Aaron,
2. Which Moses wrote down according to the places of their encamping,<sup>2</sup> by the commandment of the Lord.
3. Now the children of Israel departed from Ramesses the first month, on the fifteenth day of the first month, the day after the pass-over, with a mighty hand,<sup>3</sup> in the sight of all the Egyptians,
4. Who were burying their first-born, whom the Lord had slain (upon their gods also He had executed vengeance).<sup>4</sup>

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<sup>18</sup> Probably on account of the reference which they had to Baal and other idols.

<sup>19</sup> Gen. 50 : 22.

<sup>20</sup> This explanation is added.

<sup>1</sup> H. P. "Journeys." This distinct enumeration of the various stations of the Israelites gives additional force to the history. V. is free.

<sup>2</sup> V. "Quæ mutabant." This is inserted to remove ambiguity. The stations were changed according as God made known His will.

<sup>3</sup> With great display of strength and power—with a mighty force. Exod. 12 : 37.

<sup>4</sup> Exod. 12 : 12. He slew the firstlings of such animals as were worshipped, as well as of others.

5. And they camped in Soccoth.

6. And from Soccoth they came into Etham,<sup>5</sup> which is in the uttermost borders of the wilderness.

7. Departing thence, they came over against Phihahiroth,<sup>6</sup> which looketh towards Beelsephon, and they camped before Magdalum.<sup>7</sup>

8. And departing from Phihahiroth, they passed through the midst of the sea into the wilderness: and having marched three days through the desert of Etham, they camped in Mara.<sup>7</sup>

9. And departing from Mara, they came into Elim, where there were twelve fountains of waters, and seventy palm-trees: and there they camped.

10. But departing thence also, they pitched their tents by the Red Sea. And departing from the Red Sea,

11. They camped in the desert of Sin.<sup>8</sup>

12. And they removed thence, and came to Daphca.

13. And departing from Daphca, they camped in Alus.

14. And departing from Alus, they pitched their tents in Raphidim,<sup>9</sup> where the people wanted water to drink.

15. And departing from Raphidim, they camped in the desert of Sinai.<sup>10</sup>

16. But departing also from the desert of Sinai, they came to The Graves of Lust.<sup>11</sup>

17. And departing from The Graves of Lust, they camped in Haseroth.<sup>12</sup>

18. And from Haseroth they came to Rethma.<sup>13</sup>

19. And departing from Rethma, they camped in Remmomphares.

20. And they departed thence, and came to Lebna.

21. Removing from Lebna, they camped in Ressa.

22. And departing from Ressa, they came to Ceelatha.

23. And they removed thence, and camped in the mountain Sepher.

24. Departing from the mountain Sepher, they came to Arada.

25. Thence they went and camped in Maceloth.

26. And departing from Maceloth, they came to Thahath.

27. Removing from Thahath, they camped in Thare.

28. And they departed thence, and pitched their tents in Methca.

29. And removing from Methca, they camped in Hesmona.

<sup>5</sup> Exod. 13 : 20.

<sup>6</sup> Ib. 14 : 2.

<sup>7</sup> Ib. 15 : 22 ; 23 ; 27.

<sup>8</sup> Ib. 16 : 1. †D. Not far from the Red Sea.

<sup>9</sup> Ib. 17 : 1.

<sup>10</sup> Ib. 19 : 2.

<sup>11</sup> H. P. "Kibrothha Haarah."

<sup>12</sup> *Supra* 11 : 34.

<sup>13</sup> *Supra* 13 : 1.

30. And departing from Hesmona, they came to Moseroth.

31. And *removing* from Moseroth, they camped in Benejaacan,

32. And departing from Benejaacan, they came to Mount Gadgad.<sup>14</sup>

33. Thence they went and camped in Jetebatha.

34. And from Jetebatha, they came to Hebrona.

35. And departing from Hebrona, they camped in Asiongaber.

36. They removed thence, and came into the desert of Sin,<sup>15</sup> which is Cades.

37. And departing from Cades, they camped in Mount Hor, in the uttermost borders of the land of Edom.

38. And Aaron the priest went up into Mount Hor at the commandment of the Lord: and there he died, in the fortieth year of the coming forth of the children of Israel out of Egypt, the fifth month, the first day of the month,<sup>16</sup>

39. When he was a hundred and twenty-three years old.

40. And king Arad the Canaanite, who dwelt towards the south, heard that the children of Israel were come to the land of Canaan.

41. And they departed from Mount Hor, and camped in Salmona.

42. Whence they removed, and came to Phunon.

43. And departing from Phunon, they camped in Oboth.

44. And from Oboth they came to Ijeabarim, which is in the borders of the Moabites.

45. And departing from Ijeabarim, they pitched their tents in Dibongab.

46. Thence they went and camped in Helmondeblathaim.

47. And departing from Helmondeblathaim, they came to the mountains of Abarim over against Nabo.

48. And departing from the mountains of Abarim, they passed to the plains of Moab, by the Jordan, over against Jericho.

49. And there they camped from Bethsimoth even to Abelsatim, in the plains of the Moabites,

50. Where the Lord said to Moses:

51. Command the children of Israel, and say to them: When ye shall have passed over the Jordan, entering into the land of Canaan,

52. Destroy<sup>17</sup> all the inhabitants of that land, beat down their

<sup>14</sup> Deut. 10 : 7.

<sup>15</sup> יִסְי. Near the promised land. *Supra* 20 : 1.

<sup>16</sup> *Supra* 20 : 25 ; Deut. 32 : 50. The specifications of date and place mark the event as historic.

<sup>17</sup> This decree rests on the right of God to punish crime. II. P. "Drive out."

pillars, and break in pieces their statues,<sup>18</sup> and waste all their high places,

53. Cleansing the land and dwelling in it. For I have given it you for an inheritance,

54. And ye shall divide it among you by lot. To the more numerous ye shall give a larger portion, and to the fewer less. To every one as the lot shall fall, the inheritance shall be given. The possession shall be divided by the tribes and the families.<sup>19</sup>

55. But if ye will not kill<sup>20</sup> the inhabitants of the land, they that remain shall be unto you as nails in *your* eyes, and spears in *your* sides:<sup>21</sup> and they shall be your adversaries in the land in which ye dwell.

56. And whatsoever I had thought to do to them, I will do to you.

## CHAPTER XXXIV.

THE LIMITS OF CANAAN; WITH THE NAMES OF THE MEN THAT SHALL MAKE THE DIVISION OF IT.

1. AND the Lord spake to Moses, saying:

2. Command the children of Israel and say to them: When ye enter into the land of Canaan, and it shall fall to you for an inheritance, it shall be bounded by these limits:<sup>1</sup>

3. The south side shall begin from the wilderness of Sin,<sup>2</sup> which is by Edom, and shall have the Salt Sea<sup>3</sup> for its furthest limits eastward:

4. Which border shall go round on the south side by the ascent of

<sup>18</sup> מַשְׁכִּיֹּת, This is thought by Simonis to be put absolutely for a stone with engravings of a superstitious character. L. renders it "statues." צִלְמֵי מַסְכּוֹתֵם means *simulacra fusa*, molten figures. P. uses "pictures" and "molten images:" apparently for doctrinal effect.

<sup>19</sup> H. P. "According to the tribes of your fathers ye shall inherit."

<sup>20</sup> H. P. "Drive out."

<sup>21</sup> The images of thorns pricking the eyes, and of spears piercing the sides are employed to signify the annoyance and sufferings which the Israelites would experience, if they spared the Canaanites.

<sup>1</sup> The Divine dominion is exercised in assigning limits to the possessions of the chosen people. The limits regard the land of Canaan strictly so called; besides which Tyre and Sidon bore the name.

<sup>2</sup> צִין.

<sup>3</sup> Lake Asphaltis. The bitumen with which the country abounds, gives it its name.

the Scorpion,<sup>4</sup> and so into Senna, and reach toward the south as far as Cadesbarne, whence the frontiers shall go out to the town called Adar, and shall reach as far as Asemona.

5. And the border shall go round from Asemona to the river of Egypt,<sup>5</sup> and shall end in the shore of the great sea:<sup>6</sup>

6. And the west side shall begin from the great sea; and the same shall be the end thereof.

7. But toward the north side the borders shall begin from the great sea, reaching to the high mountain.<sup>7</sup>

8. From which they shall come to Emath,<sup>8</sup> as far as the borders of Sedada:

9. And the border shall go as far as Zephrona, and the village of Enan. This shall be the border on the north side.

10. Thence they shall mark out the bounds towards the east side, from the village of Enan unto Sephama:

11. And from Sephama the bounds shall go down to Rebla, over against the fountain of Daphnis:<sup>9</sup> thence they shall come eastward to the sea of Cenereth.<sup>10</sup>

12. And shall reach as far as the Jordan, and at the last shall be closed in by the Salt Sea. This shall be your land, with its borders round about.

13. And Moses commanded the children of Israel, saying: This shall be the land which ye shall possess by lot, and which the Lord hath commanded to be given to the nine tribes, and to the half tribe.

14. For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindred, and half of the tribe of Manasses,

15. Two tribes and a half have received their portion beyond the Jordan, over against Jericho at the east side.

16. And the Lord said to Moses:

17. These are the names of the men, that shall divide the land unto you: Eleazar the priest, and Josue the son of Nun,

<sup>4</sup> H. P. "The ascent of Akabbim." Acrabathane is mentioned in 1 Mac. v. 3. H. means scorpions, which are said to have abounded in that mountain.

<sup>5</sup> This stream flows to the south of Palestine, from the desert into the Mediterranean. It is called of Egypt, because the desert lay towards Egypt. Some, however, take it to be the eastern branch of the Nile.

<sup>6</sup> The Mediterranean.

<sup>7</sup> Emesa, a famous city of Syria, on the Orontes near Lebanon.

<sup>8</sup> H. P. "Mount Hor."

<sup>9</sup> "Daphnis" is not mentioned in the text, which has: "on the east side of Ain"—"fountain." The fountain near Keblatha was celebrated. P. "Hazar enan." Josephus mentions Daphnes near the lake Samochonis. l. 4, B. c. 1, n. 1.

<sup>10</sup> Lake of Genesareth, sea of Galilee.



18. And one prince of every tribe,<sup>11</sup>
19. Whose names are these: Of the tribe of Juda, Caleb the son of Jephone.
20. Of the tribe of Simeon, Samuel the son of Ammiud.
21. Of the tribe of Benjamin, Elidad the son of Chaselon.
22. <sup>12</sup>Of the tribe of the children of Dan, Bocci the son of Jogli.
23. <sup>13</sup>Of the children of Joseph of the tribe of Manasses, Hanniel the son of Ephod.
24. <sup>14</sup>Of the tribe of Ephraim, Camuel the son of Septhan.
25. <sup>15</sup>Of the tribe of Zabulon, Elisaphan the son of Pharnach.
26. <sup>16</sup>Of the tribe of Issachar, Phaltiel the prince, the son of Ozan.
27. <sup>17</sup>Of the tribe of Aser, Ahiud the son of Salomi.
28. Of the tribe of Nephtali, Phedael the son of Ammiud.
29. These are they whom the Lord commanded to divide the land of Canaan to the children of Israel.

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## CHAPTER XXXV.

CITIES ARE APPOINTED FOR THE LEVITES: OF WHICH SIX ARE TO BE THE CITIES OF REFUGE.

1. AND the Lord spake these things also to Moses in the plains of Moab by the Jordan, over against Jericho:
2. Command the children of Israel that they give to the Levites out of their possessions<sup>1</sup>
3. Cities to dwell in, and their suburbs round about: that they may abide in the towns, and the suburbs may be for their cattle<sup>2</sup> and beasts:
4. Which suburbs shall reach from the walls of the cities outward, a thousand paces on every side:
5. Toward the east shall be two thousand cubits: and toward the south in like manner shall be two thousand cubits: toward the sea

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<sup>11</sup> V. avoids repetitions.

<sup>12</sup> H. P. "The prince." This is wanting in MS. 9 K.

<sup>13</sup> H. P. "The prince." It is wanting in four MSS.

<sup>14</sup> H. P. "The prince." It is wanting in 80 K.

<sup>15</sup> H. P. "The prince." It is wanting in 84, 190 K.

<sup>16</sup> H. P. "The prince." V. has it afterwards.

<sup>17</sup> H. P. "The prince." It is wanting in 136 K.

<sup>1</sup> Josue 21 : 2. This was done in consideration of their not having received a share with the other tribes.

<sup>2</sup> H. P. "And for their goods." וְלִרְכָשָׁם. Vide Gen. 14 : 11, 12.

west,<sup>3</sup> shall be the same extent: and the north side shall be bounded with the like limits: and the cities shall be in the midst, and the suburbs without.

6. And among the cities which ye shall give to the Levites, six shall be separated for refuge to fugitives, that he who hath shed blood may flee to them:<sup>4</sup> and besides these there shall be other forty-two cities,

7. In all forty-eight with their suburbs.

8. And of these cities which shall be given out of the possessions of the children of Israel, from those who have many, many will be taken; and from those who have less, fewer. Each shall give towns to the Levites according to the extent of their inheritance.

9. The Lord said to Moses:

10. Speak to the children of Israel, and say to them: When ye shall have passed over the Jordan into the land of Canaan,

11. Determine what cities shall be for the refuge of fugitives, who have shed blood against their will.

12. And when the fugitive shall be in them, the kinsman of him that is slain may not have power to kill him, until he stand before the multitude, and his cause be judged.<sup>5</sup>

13. And of those cities, that are separated for the refuge of fugitives,

14. Three shall be beyond the Jordan, and three in the land of Canaan,

15. As well for the children of Israel as for strangers and sojourners, that he who hath shed blood unintentionally may flee to them.

16. If any man strike with iron,<sup>6</sup> and he who was struck die, he is guilty of murder, and shall die.

17. If he throw a stone, and he who is struck die, he shall be punished in the same manner.

18. If he who is struck with wood die, he shall be revenged by the blood of him who struck him.

19. The kinsman of him who was slain shall kill the murderer: as soon as he meeteth him he shall kill him.<sup>7</sup>

20. If through hatred any one push a man, or fling anything at him with ill-design:<sup>8</sup>

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<sup>3</sup> V. "Quod respicit ad occidentem," is inserted by way of explanation.

<sup>4</sup> Deut. 19: 2; Josue 20: 2. In cases of unintentional death.

<sup>5</sup> The opportunity for a fair trial was secured.

<sup>6</sup> The use of a deadly weapon proved the intention of inflicting death.

<sup>7</sup> The law made him a public executor. His power to punish was wisely restricted to the time at which he first apprehended the murderer.

<sup>8</sup> Deut. 19: 11.

21. Or being his enemy, strike him with his hand, and he die, the striker shall be guilty of murder: the kinsman of him that was slain, as soon as he findeth him, shall kill him.

22. But if by chance, and without hatred,

23. And enmity, he do any of these things,

24. And this be proved in the hearing of the people, and the cause be debated between him who gave the blow, and the next of kin:

25. The innocent shall be delivered from the hand of the revenger, and shall be brought back by sentence into the city, to which he had fled: and he shall abide there until the death of the high priest,<sup>9</sup> who is anointed with the holy oil.

26. If the murderer be found without the limits of the cities which are appointed for the banished,

27. And be struck by him who is the avenger of blood, he who killeth him shall not be guilty.

28. For the fugitive ought to have stayed in the city until the death of the high priest:<sup>10</sup> and after he is dead, then shall the manslayer return to his own country.

29. These things shall be perpetual, and for an ordinance in all your dwellings.

30. The murderer shall be punished on testimony of witnesses: none shall be condemned upon the evidence of one man.<sup>11</sup>

31. Ye shall not take money of him who is guilty of blood;<sup>12</sup> he shall die forthwith.

32. <sup>13</sup>The banished and fugitives may by no means return into their own cities before the death of the high priest.

33. Defile not the land of your habitation, which is stained with the blood of the innocent: neither can it otherwise be expiated but by his blood who hath shed the blood of another.<sup>14</sup>

34. And thus shall your possession be cleansed,<sup>15</sup> Myself abiding with you. For I the Lord dwell among the children of Israel.

<sup>9</sup> In case of death from excitement of passion, without malice prepense, the slayer was to remain in exile until the death of the high priest. It was a measure of wise policy to keep him for a long time far from the place where the misfortune had occurred. The restoration of civil rights, which then ensued, was an image of the spiritual privileges which sinners obtain through the death of Christ.

<sup>10</sup> His privileges were limited to the cities of refuge.

<sup>11</sup> This was a wise restriction.

<sup>12</sup> Lest human life be trifled with, no mulct, or ransom was admissible in cases of murder.

<sup>13</sup> H. P. "Ye shall take no satisfaction from him that is fled."

<sup>14</sup> The severity of the law in requiring blood for blood was calculated to prevent deeds of violence.

<sup>15</sup> V. is free. II. intimates that the land will remain defiled if the murder be not expiated.

## CHAPTER XXXVI.

THAT THE INHERITANCES MAY NOT BE ALIENATED FROM ONE TRIBE TO ANOTHER,  
ALL ARE TO MARRY WITHIN THEIR OWN TRIBES.

1. AND the princes of the families of Galaad, the son of Machir, the son of Manasses of the stock of the children of Joseph, came, and spake to Moses before the princes of Israel, and said :

2. The Lord hath commanded thee, my lord, that thou shouldst divide the land by lot to the children of Israel, and that thou shouldst give to the daughters of Salphaad our brother the possession due to their father :

3. Now if men of another tribe take them to wife, their possession will follow them ; and being transferred to another tribe, will be a diminishing of our inheritance ;

4. And so it shall come to pass, that when the jubilee [that is, the fiftieth year of remission], is come, the distribution made by the lots shall be confounded, and the possession of the one shall pass to the others.

5. Moses answered the children of Israel, and said by the command of the Lord : The tribe of the children of Joseph hath spoken rightly.

6. And this is the law promulgated by the Lord, touching the daughters of Salphaad : Let them marry to whom they will, only so that it be to men of their own tribe :<sup>1</sup>

7. Lest the possession of the children of Israel be mingled from tribe to tribe.<sup>2</sup> For all men shall marry wives of their own tribe and kindred :

8. And all women shall take husbands of the same tribe : that the inheritance may remain in the families,<sup>3</sup>

9. And that the tribes be not mingled one with another, but remain so

10. As they were separated by the Lord. And the daughters of Salphaad did as was commanded :

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<sup>1</sup> Tob. 7 : 14.

<sup>2</sup> *Supra* 27 : 1.

<sup>3</sup> The motive limits the application of the law to cases in which property was at stake.

11. And Maala, and Thersa, and Hegla, and Melcha, and Noa, were married to the sons of their uncle by their father

12. Of the family of Manasses, who was the son of Joseph: and the possession that had been allotted to them remained in the tribe and family of their father.

13. These are the commandments and judgments which the Lord commanded by Moses to the children of Israel, in the plains of Moab upon the Jordan, over against Jericho.

DELETION

# DEUTERONOMY.

# INTRODUCTION

TO THE READER

THIS BOOK IS A RESULT OF

AN INVESTIGATION INTO THE

LIVES OF THE GREAT

MASTERS OF THE ART

OF THE PAST

AND THE PRESENT

OF THE FUTURE

OF THE WORLD

OF THE HUMAN

OF THE SPIRIT

OF THE MIND

OF THE HEART

OF THE SOUL

OF THE BODY

OF THE SENSES

OF THE PASSIONS

OF THE AFFECTIONS

OF THE FACULTIES

OF THE POWERS

OF THE VIRTUES

OF THE VICES

OF THE DEVIATIONS

OF THE ABUSES

OF THE MISUSES

OF THE PERVERSIONS



## INTRODUCTION

### TO THE BOOK OF DEUTERONOMY.

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THIS book is styled DEUTERONOMY, from the Greek, which means "second law," because it repeats and inculcates the law already delivered in the preceding books. The Rabbins sometimes call it MISHNE, which means double, and is taken in the same sense as the Greek title. The Hebrews style it: "*Elle Haddebarim*;" being the words with which it commences. It contains the history of about five or six weeks, from the beginning of the eleventh month of the fortieth year after the coming forth from Egypt, to the seventh day of the twelfth month. The blessings and maledictions solemnly pronounced by two bands of Levites assembled on opposite hills, the people shouting "Amen" to their respective invocations, are stated, with a view to encourage obedience to the law, and deter from transgression. The great precept of the love of God and of our neighbor, which comprises the whole duty of man, and which must be observed, in order to give value to external observances, is distinctly laid down in this book. Christ our Lord is pointed out as the great prophet like to Moses, whom God would raise up, that all might learn from Him the way of salvation. The Christian mysteries are foreshadowed, and under the letter is conveyed sublime instruction, which is developed and enforced in the New Testament. This book terminates the writings of the great lawgiver with the statement of his death, which has been added, probably by Josue, who succeeded him in the leadership of the people.

BOOK OF DELIVERANCE  
IN THE HOUSE OF GOD  
INTRODUCTORY

# THE BOOK OF DEUTERONOMY.

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## CHAPTER I.

A REPETITION OF WHAT PASSED AT SINAI AND CADESBARNE; AND OF THE PEOPLE'S  
MURMURING AND THEIR PUNISHMENT.

1. THESE are the words which Moses spake to all Israel beyond<sup>1</sup> the Jordan, in the wilderness, in the plain over against the Red Sea,<sup>2</sup> between Paran, and Tophel, and Laban, and Hazeroth,<sup>3</sup> where there is very much gold:<sup>4</sup>

2. <sup>5</sup>Eleven days' journey from Horeb by the way of Mount Seir<sup>6</sup> to Cadesbarne.

3. In the fortieth year, the eleventh month, the first day of the month, Moses spake to the children of Israel all that the Lord had commanded him to say to them:

4. After<sup>7</sup> he had slain Schon king of the Amorites, who dwelt in Hesebon; and Og king of Basan, who abode in Astaroth, and<sup>8</sup> in Edrai,<sup>9</sup>

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<sup>1</sup> H. is ambiguous. P. "On this side." V. "Trans." This is here taken for the eastern side, which is the more distant in reference to us.

<sup>2</sup> The text has no word for sea. SUPH, in connection with sea, denotes the Red Sea, but here being alone is thought to mark a place so called. The Red Sea was far away, although it lay in a direction here pointed to.

<sup>3</sup> This is different from a place of the same name on the way from Sinai to Cadesbarne. Numb. 33 : 17.

<sup>4</sup> H. P. "Dizahab." V. gives the meaning of the name, given to the place on account of the abundance of gold.

<sup>5</sup> The place where he spoke was distant eleven days' journey from Horeb.

<sup>6</sup> The ridge of mountains so called.

<sup>7</sup> Numb. 21 : 24.

<sup>8</sup> The conjunction is in MS. 191 K. It is wanting in ed.

<sup>9</sup> This was the place of the defeat of Og.

5. Beyond the Jordan in the land of Moab. And Moses began to expound the law, saying :

6. The Lord our God spake to us in Horeb, saying : Ye have stayed long enough in this mountain :

7. Turn ye,<sup>10</sup> and come to the mountain of the Amorites,<sup>11</sup> and to the other places that are next to it, the plains and the hills and the vales towards the south, and by the sea-shore,<sup>12</sup> the land of the Canaanites, and of Libanus,<sup>13</sup> as far as the great river Euphrates.<sup>14</sup>

8. Behold, said he, I have delivered it to you : go in and possess it, concerning which the Lord sware to your fathers Abraham, Isaac, and Jacob, that He would give it to them, and to their seed after them.

9. And I said to you at that time :

10. I alone<sup>15</sup> am not able to bear you : for the Lord your God hath multiplied you, and ye are this day as the stars of heaven, for multitude.

11. (The Lord God of your fathers add to this number many thousands, and bless you as He hath spoken.)

12. I alone am not able to bear your business, and charge, and differences,

13. Let me have from among you wise and understanding men, and approved among your tribes, that I may appoint them your rulers.<sup>16</sup>

14. Then ye answered me : The thing is good which thou proposest to do.

15. And I took out of your tribes men wise and honorable, and appointed them rulers, captains over thousands, and centurions, and officers over fifties, and over tens, who might teach you all things.<sup>17</sup>

16. And I commanded them, saying : Hear them,<sup>18</sup> and judge that which is just ; whether he be one of your country, or a stranger.

<sup>10</sup> The Israelites, some time after they had received the commandments, were directed to advance towards the promised land. H. P. "And take your journey."

<sup>11</sup> This was to be the southern frontier.

<sup>12</sup> To the west.

<sup>13</sup> To the north.

<sup>14</sup> Eastward. The utmost boundaries of the territory promised them are pointed out. They were not ordered to advance to them at that time.

<sup>15</sup> Exod. 18 : 18. He felt unable to bear the entire charge, especially after his attention had been drawn to it by his father-in-law.

<sup>16</sup> Whilst allowing the people to choose judges and magistrates, Moses reserved to himself the power of confirming their choice by confirming those presented. The government was essentially a theocracy. St. Thomas of Aquin, nevertheless, observes that all being eligible to office, and all being allowed to vote for the officers, the government in this respect was popular and excellent. 1, 2ae qu. 105, art. 1.

<sup>17</sup> H. P. "And officers among your tribes." Sept. γραμματοεισαγωγεis, officers who commenced legal process, like clerks of court. V., dropping the conjunction, presents the last clause as pointing to the action of the various classes already specified.

<sup>18</sup> John 7 : 24. The hearing of the parties is a condition for a just judgment.

17. There shall be no difference of persons:<sup>19</sup> ye shall hear the little as well as the great: neither shall ye respect any man's person, because it is the judgment of God.<sup>20</sup> And if anything seem hard to you, refer it to me, and I will hear it.<sup>21</sup>

18. And I commanded<sup>22</sup> all things that ye were to do.

19. And departing from Horeb, we passed through the terrible and vast wilderness, which ye saw, by the way of the mountain of the Amorites, as the Lord our God commanded us. And when we were come into Cadesbarne,

20. I said to you: Ye are come to the mountain of the Amorites, which the Lord our God giveth us.

21. See the land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, nor be any way discouraged.

22. And ye came<sup>23</sup> all to me, and said: Let us send men who may view the land, and bring us word what way we shall go up, and to what cities we shall go.

23. And because the saying pleased me, I sent of you twelve men, one of every tribe:

24. Who, when they had set forward, and had gone up to the mountains, came as far as the Valley of the Cluster: and having viewed the land,

25. Taking of the fruits thereof, to show its fertility, they brought them to us, and said: The land is good which the Lord our God doth give us.<sup>24</sup>

26. And ye would not go up, but being disobedient to the word<sup>25</sup> of the Lord our God,

27. Ye murmured in your tents, and said: The Lord hateth us, and therefore He hath brought us out of the land of Egypt, that He might deliver us into the hand of the Amorites, and destroy us.

28. Whither shall we go up? the messengers<sup>26</sup> have terrified our

<sup>19</sup> H. P. "In judgment." Lev. 19 : 15; *infra* 16 : 19; Prov. 24 : 23; Eccli. 42 : 1; James 2 : 1.

<sup>20</sup> Judgment is pronounced in the name, and by the authority of God, to whom the judge is responsible for the justice of his decision.

<sup>21</sup> Moses acted as a judge of appeal, whilst he also took cognizance in the first instance, of the most weighty causes.

<sup>22</sup> H. P. "You at that time." A MS. K. omits the pronoun.

<sup>23</sup> Numb. 13 : 3. This proposal originated in faintheartedness, but was accepted by Moses from considerations of prudence.

<sup>24</sup> This report, although made by Josue and Caleb only, is ascribed to the twelve, since they could not contradict it.

<sup>25</sup> H. P. "Rebelled against the command." V. uses *increduli* for disobedient. Numb. 14 : 1, 2.

<sup>26</sup> H. P. "Our brethren." V. restricts it.

hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up to the sky:<sup>27</sup> we have seen the sons of the Anakim there.

29. And I said to you: Fear not, neither be ye afraid of them:

30. The Lord God, who is your leader, Himself will fight for you,<sup>28</sup> as He did in Egypt, in the sight of all.

31. And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son,<sup>29</sup> all the way that ye have come, until ye came to this place.

32. And yet for all this ye did not believe the Lord your God,

33. Who went before you in the way, and marked out the place wherein ye should pitch your tents;<sup>30</sup> in the night showing you the way by fire, and in the day by the pillar of a cloud.

34. And when the Lord had heard the voice of your words He was angry, and sware,<sup>31</sup> and said:

35. Not one of the men of this wicked generation shall see<sup>32</sup> the good land which I promised with an oath to your fathers,

36. Except Caleb the son of Jephone: For he shall see it; and to him I will give the land upon which he hath trodden, and to his children, because he hath followed the Lord.<sup>33</sup>

37. <sup>34</sup>The Lord was angry with me also on your account,<sup>35</sup> and said: Thou also shalt not go in thither:

38. But Josue the son of Nun thy minister, he shall go in for thee: exhort<sup>36</sup> and encourage him, and he shall divide the land by lot to Israel.

39. Your children, of whom ye said that they should be led away captives, and your sons who know not this day the difference of good and evil,<sup>37</sup> they shall go in: and to them will I give the land, and they shall possess it.<sup>38</sup>

40. But return ye and go into the wilderness by the way of the Red Sea.

41. And ye answered me:<sup>39</sup> We have sinned against the Lord: we

<sup>27</sup> This is a proverbial way of expressing the great height of the walls. Their whole language is marked by exaggeration.

<sup>28</sup> God is represented as a combatant fighting for His people.

<sup>29</sup> Strength and tenderness are expressed by this image. Numb. 11: 12.

<sup>30</sup> Exod. 13: 21; Numb. 14: 14. Like a general marking the ground for encampment.

<sup>31</sup> This is said by way of accommodation to human modes of conceiving.

<sup>32</sup> Numb. 14: 23; Ps. 94: 11.

<sup>33</sup> P. "He hath wholly followed the Lord."

<sup>34</sup> V. adds: "Nec miranda indignatio in populum." This serves as an introduction to what follows.

<sup>35</sup> Their rebellion and infidelity gave occasion to the momentary hesitancy of Moses.

<sup>36</sup> V. uses two verbs for one II.

<sup>37</sup> Infants.

<sup>38</sup> Not having partaken of the guilt of the murmurers, they were exempted from their punishment.

<sup>39</sup> Numb. 14: 40.

will go up and fight, as the Lord our God commanded. And when ye went ready armed unto the mountain,

42. The Lord said to me: Say to them: Go not up,<sup>40</sup> and fight not, for I am not with you: lest ye fall before your enemies.

43. I spake, and ye hearkened not: but resisting the commandment of the Lord, and swelling with pride,<sup>41</sup> ye went up into the mountain.

44. And the Amorites who dwelt in the mountains coming out and meeting you, chased you, as bees do:<sup>42</sup> and made slaughter of you from Seir as far as Horma.

45. And when ye returned, and wept before the Lord, He heard you not: neither would He give ear to you.<sup>43</sup>

46. So ye abode in Cadesbarne a long time.

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## CHAPTER II.

THEY ARE FORBID TO FIGHT AGAINST THE EDMITES, MOABITES, AND AMMONITES.  
THEIR VICTORY OVER SEHON, KING OF HESEBON.

1. AND departing thence we came into the wilderness that leadeth to the Red Sea, as the Lord spake to me: and we travelled around Mount Seir a long time.<sup>1</sup>

2. And the Lord said to me:

3. Ye have travelled around this mountain long enough: go towards the north:<sup>2</sup>

4. And command thou the people, saying: Ye shall pass by the borders of your brethren the children of Esau, who dwell in Seir,<sup>3</sup> and they will be afraid of you.

5. Take ye then good heed that ye stir not against them, for I will not give you of their land so much as a foot breadth, because I have given Mount Seir to Esau for a possession.

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<sup>40</sup> Ib. 42.

<sup>41</sup> This was as displeasing as their pusillanimity had been.

<sup>42</sup> As bees swarm to attack those who approach their hive.

<sup>43</sup> God does not always revoke His severe decrees, even when He pardons the penitent.

<sup>1</sup> The Israelites, after their defeat, changed their course, and journeyed in the direction of the Red Sea, making the circuit of the mountains of Seir, which stretched from the confines of Canaan towards that sea, a distance of seventy-five miles. They did not go round and round a mountain, as some object.

<sup>2</sup> They were commanded to take thence a northern course, so as to advance towards the land from which they had been receding.

<sup>3</sup> They were not allowed to attack the Idumeans, who nevertheless feared them.

6. Ye shall buy meats of them for money,<sup>4</sup> and ye shall eat: ye shall draw water for money, and ye shall drink.

7. The Lord thy God hath blessed thee in every work of thy hands:<sup>5</sup> the Lord thy God dwelling with thee, knoweth thy journey, how thou hast passed through this great wilderness for forty years, and thou hast wanted nothing.

8. And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the way of the plain from Elath and from Asiongaber, we came to the way that leadeth to the desert of Moab.

9. And the Lord said to me: Fight not against the Moabites,<sup>6</sup> neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.

10. The Emim first were its inhabitants, a people great and strong, and so tall, that, like the race of the Anakim,

11. They were esteemed as giants, and were like the sons of the Anakim. But the Moabites call them Emim.

12. The Horim also dwelt in Seir: who being driven out and destroyed, the children of Esau dwelt there, as Israel did in the land of his possession, which the Lord gave him.<sup>7</sup>

13. Then rising up to pass the torrent Zared, we came to it.

14. And the time that we journeyed from Cadesbarne till we passed over the torrent Zared, was thirty-eight years: until all the generation of the men that were fit for war was consumed out of the camp,<sup>8</sup> as the Lord had sworn:

15. His hand was against them, that they should perish from the midst of the camp.

16. And after all the fighting men were dead,

17. The Lord spake to me, saying:

18. Thou shalt this day pass the borders of Moab, the city named Ar:

19. And when thou comest nigh the frontiers of the children of Ammon, take heed thou fight not against them, nor once move to battle:<sup>9</sup> for I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot for a possession.

<sup>4</sup> On condition of compensating.

<sup>5</sup> Sam. and many MSS. support V. H. P. "Thy hand."

<sup>6</sup> The Moabites were also exempted from attack.

<sup>7</sup> The Israelites at this time had possession of the lands of Sehon and Og, on the east side of the Jordan, as is related *infra* c. 3.

<sup>8</sup> Various scourges took many out of life prematurely.

<sup>9</sup> The Ammonites likewise were not included in the list of doomed nations. The Israelites, never-



20. It was accounted a land of giants: and giants formerly dwelt in it, whom the Ammonites call Zomzommim,

21. A people great and many, and of tall stature, like the Anakim, whom the Lord destroyed before their face: and He made them dwell in their stead,

22. As He had done in favor of the children of Esau, that dwelt in Seir, destroying the Horim,<sup>10</sup> and delivering their land to them,<sup>11</sup> which they possess to this day.

23. The Hevites also, who dwelt in Haserim as far as Gaza, were expelled by the Cappadocians;<sup>12</sup> who came out of Cappadocia, and destroyed them, and dwelt in their stead.

24. Arise ye, and pass the torrent Arnon: behold, I have delivered into thy hand Sehon, king of Hesebon, the Amorite, and begin thou to possess his land, and make war against him.

25. This day will I begin to send the dread and fear of thee upon the nations that dwell under the whole heaven;<sup>13</sup> that when they hear thy name, they may fear and tremble, and be in pain like women in travail.<sup>14</sup>

26. So I sent messengers from the wilderness of Cademoth to Sehon,<sup>15</sup> the king of Hesebon, with peaceable words, saying:

27. We will pass through thy land, we will go along by the highway: we will not turn aside, neither to the right hand, nor to the left.

28. Sell us meat for money, that we may eat: give us water for money, and so we will drink. We only ask that thou let us pass through.<sup>16</sup>

29. As the children of Esau have done,<sup>17</sup> who dwell in Seir, and the Moabites, who abide in Ar: until we come to the Jordan, and pass to the land which the Lord our God will give us.

30. And Sehon, the king of Hesebon, would not let us pass: because the Lord thy God had hardened<sup>18</sup> his spirit, and fixed his heart, that he might be delivered into thy hands, as now thou seest.

theless, got lands which had appertained to them, but which were actually in possession of Sehon, king of the Amorites. Jos. 13 : 25.

<sup>10</sup> H. P. "From before them."

<sup>11</sup> P. "And they succeeded them." L. "And they drove them out."

<sup>12</sup> They are styled *Capthorim*. Some take them to be Cretans, others Cypriots, others Egyptians.

<sup>13</sup> This is an expression of the general terror.

<sup>14</sup> The verb has this force.

<sup>15</sup> Numb. 21 : 21.

<sup>16</sup> These overtures were made with scarcely any hope of success.

<sup>17</sup> From this we learn that the Idumeans furnished provisions for money. They nevertheless refused a passage.

<sup>18</sup> This hardness and fixed determination are ascribed to God, whose judgments in regard to the wicked are mysterious and impenetrable, although without detriment to human liberty.

31. And the Lord said to me:<sup>19</sup> Behold, I have begun to deliver unto thee Sehon and his land: begin to possess it.

32. And Sehon came out to meet us with all his people to fight at Jasa.

33. And the Lord our God delivered him to us: and we slew him with his sons and all his people.

34. And we took all his cities at that time, killing the inhabitants of them, men and women and children: we left nothing of them,

35. Except the cattle which came to the share of them that took them: and the spoils of the cities, which we took

36. From Aroer, which is upon the bank of the torrent Arnon, a town that is in a valley, as far as Galaad. There was not a village or city that escaped our hands: the Lord our God delivered all unto us;

37. Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places which the Lord our God forbad us.

### CHAPTER III.

THE VICTORY OVER OG, KING OF BASAN. RUBEN, GAD, AND HALF THE TRIBE OF MANASSES, RECEIVE THEIR POSSESSION ON THE OTHER SIDE OF JORDAN.

1. THEN we turned and went up by the way of Basan: and Og,<sup>1</sup> the king of Basan, came out to meet us with his people to fight at Edrai.<sup>2</sup>

2. And the Lord said to me: Fear him not; because he is delivered into thy hand, with all his people and his land: and thou shalt do to him as thou hast done to Sehon, king of the Amorites, that dwelt in Hesebon.<sup>3</sup>

3. So the Lord our God delivered<sup>4</sup> into our hands Og, also the king of Basan, and all his people: and we utterly destroyed them,

4. Wasting all his cities at one time:<sup>5</sup> there was not a town that

<sup>19</sup> Amos 2 : 9.

<sup>1</sup> Numb. 21 : 33; *infra* 29 : 7.

<sup>2</sup> It was afterwards called Adara, in Arabia.

<sup>4</sup> Numb. 21 : 35.

<sup>3</sup> Numb. 21 : 34.

<sup>5</sup> P. "At that time."

escaped us; sixty cities, all the country of Argob,<sup>6</sup> the kingdom of Og in Basan.

5. All these cities were fortified with very high walls, and with gates and bars, beside very many towns which had no walls.

6. And we utterly destroyed them, as we had done to Sehon, the king of Hesebon, destroying every city, men and women and children:

7. But the cattle and the spoil of the cities we took for our prey.

8. And we took at that time the land out of the hand of the two kings of the Amorites, that were beyond the Jordan: from the torrent Arnon unto the mountain Hermon,<sup>7</sup>

9. Which the Sidonians call Sarion, and the Amorites Sanir:

10. All the cities which are<sup>8</sup> in the plain, and all the land of Galaad and Basan as far as Selcha and Edrai, cities of the kingdom of Og in Basan.

11. For only Og, king of Basan,<sup>9</sup> remained of the race of the giants. His bed of iron is shown, which is in Rabbath,<sup>10</sup> of the children of Ammon, being nine cubits long, and four broad, after the measure of the cubit of a man's hand.<sup>11</sup>

12. And we possessed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of Mount Galaad: and I gave the cities thereof to Ruben and Gad.<sup>12</sup>

13. And I delivered the other part of Galaad, and all Basan, the kingdom of Og, to the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants.

14. Jair, the son of Manasses,<sup>13</sup> possessed all the country of Argob unto the borders of Gessuri and Machati. And he called Basan by his own name, Havoth Jair,<sup>14</sup> [that is to say, the towns of Jair,] until this present day.

15. To Machir also I gave Galaad.

16. And to the tribes of Ruben and Gad I gave of the land of Galaad, as far as the torrent Arnon, half the torrent, and the confines even unto the torrent Jeboc, which is the border of the children of Ammon:<sup>15</sup>

<sup>6</sup> It was also known as the villages of Jazer.

<sup>7</sup> It was a peak of Mount Libanus.

<sup>8</sup> V. "Sitæ sunt."

<sup>9</sup> He was remarkable for his great stature.

<sup>10</sup> His bedstead was preserved among the Ammonites, who probably carried it off in some war with him, and kept it as a trophy. R. thinks that the remark was added after the time of Moses.

<sup>11</sup> The ordinary cubit from the elbow to the hand is meant.

<sup>12</sup> Numb. 32: 29.

<sup>13</sup> A remote descendant by the female line. Numb. 32: 4. He is a different person from a judge mentioned in Judges 10: 3.

<sup>14</sup> V. Explains the meaning.

<sup>15</sup> To the east of the Jordan.

17. And the plain of the wilderness, and the Jordan, and the borders of Cenereth unto the sea of the desert, which is the salt sea, to the foot of Mount Phasga<sup>16</sup> eastward.

18. And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance: go ye armed<sup>17</sup> before your brethren the children of Israel, all the strong men of you:

19. Leaving your wives, and children, and cattle: for I know ye have much cattle;<sup>18</sup> and they must remain in the cities which I have delivered to you,

20. Until the Lord give rest to your brethren, as He hath given to you; and they also possess the land, which He giveth them beyond the Jordan:<sup>19</sup> then shall every man return to his possession which I have given you.<sup>20</sup>

21. I commanded Josue also at that time, saying: Thy eyes have seen what the Lord your<sup>21</sup> God hath done to these two kings: so will He do to all the kingdoms to which thou passest.

22. Fear them not: for the Lord your God will fight for you.

23. And I besought the Lord at that time, saying:

24. Lord God, Thou hast begun to show Thy servant Thy greatness, and most mighty hand; for there is no other God, either in heaven or earth, who can do Thy works, or according to Thy strength.

25. I will pass over therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.<sup>22</sup>

26. And the Lord was angry with me on your account,<sup>23</sup> and heard me not, but said to me: It is enough: speak no more to me of this matter.<sup>24</sup>

27. Go up to the top of Phasga,<sup>25</sup> and cast thy eyes around to the west, and to the north, and to the south, and to the east, and behold it; for thou shalt not pass this Jordan.

28. Command Josue, and encourage and strengthen him: for he

<sup>16</sup> H. P. "Ashdod-pisgah." V. explains the terms.

<sup>17</sup> V. "Expediti."

<sup>18</sup> To the west.

<sup>19</sup> The numbers are, as often, used indiscriminately.

<sup>20</sup> Moses desired to pass over the Jordan, and inspect the country, which was particularly fertile on the hills, where water was more abundant, and in the direction of Libanus.

<sup>21</sup> They gave occasion to his fault.

<sup>22</sup> God proved inexorable, although not utterly displeased with His servant.

<sup>23</sup> The ascent of the mountain enabled him to take a more extensive view of the promised land, although he was denied the gratification of entering it after so many hardships in conducting the people to its possession.

<sup>18</sup> This is parenthetical.

<sup>20</sup> Numb. 27 : 18.

shall go before this people, and shall divide unto them the land which thou shalt see.

29. And we abode in the valley over against the temple of Phogor.<sup>26</sup>

## CHAPTER IV.

MOSES EXHORTETH THE PEOPLE TO KEEP GOD'S COMMANDMENTS: PARTICULARLY TO SHUN IDOLATRY. HE APPOINTETH THREE CITIES OF REFUGE, ON THAT SIDE OF THE JORDAN.

1. AND now, O Israel, hear the commandments and judgments which I teach thee,<sup>1</sup> that doing them, thou mayest live,<sup>2</sup> and entering in mayest possess the land which the Lord the God of your fathers giveth you.

2. Ye shall not add to the word which I speak to you, neither shall ye take from it:<sup>3</sup> keep the commandments of the Lord your God which I command you.

3. Your eyes have seen<sup>4</sup> all that the Lord hath done against Beelphegor: how He hath destroyed from among you all his worshippers.

4. But ye who adhere to the Lord your God are all alive until this present day.

5. Ye know that I have taught you statutes and judgments, as the Lord my God commanded me: so shall ye do them in the land which ye shall possess:

6. And ye shall observe and do them. For this is your wisdom, and understanding<sup>5</sup> in the sight of nations, that hearing all these pre-

<sup>26</sup> *Infra* 31: 2; 34: 4; Numb. 23: 28.

<sup>1</sup> H. P. "You." So throughout the verse.

<sup>2</sup> The life here promised seems to be temporal. By fulfilling the commandments the Israelites escaped death, which was the penalty attached to transgression. Eternal life likewise was the reward of obedience grounded on faith. Although it was from the beginning the object of hope, and the primary motive of worship and obedience, it was not prominently held forth under the law, which was directed to the government of the people and their social organization.

<sup>3</sup> The truths taught by Moses were to be preserved without change: the laws which he delivered were to be inviolably observed. In worshipping God the Hebrews were to follow the Divine prescription, without neglecting or changing anything that was commanded. Grotius remarks that this passage is not in opposition with those who interpret Scripture by tradition, and protect the law by special enactments. To add, he says, is to do otherwise than is prescribed: to take away, is to neglect fulfilling what is commanded.

<sup>4</sup> Numb. 25: 4. The punishments of idolaters were calculated to fill the Israelites with salutary terror.

<sup>5</sup> This is true understanding. The nations which affect to ignore God and his ordinances are foolish.

cepts, they may say: Behold, a wise and understanding people, a great nation.

7. Neither is any other nation so great as to have gods nigh them, as our God is to us in all our petitions:<sup>6</sup>

8. For what other nation is so renowned as to have ceremonies,<sup>7</sup> and just judgments, and<sup>8</sup> all the law, which I set forth this day before your eyes?

9. Keep thyself therefore, and thy soul carefully. Forget not the things which thy eyes have seen, and let them not depart from thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons,

10. From the day in which thou didst stand before the Lord thy God in Horeb,<sup>9</sup> when the Lord spake to me, saying: Call together the people unto Me, that they may hear My words, and may learn to fear Me all the time that they live on the earth, and may teach their children.

11. And ye came to the foot of the mount, which burned<sup>10</sup> even unto<sup>11</sup> heaven: and there was darkness, and a cloud, and thick darkness in it.

12. And the Lord spake to you from the midst of the fire. Ye heard the sound of His words, but ye saw not any form at all.<sup>12</sup>

13. And He showed you His covenant, which He commanded you to do, and the ten words<sup>13</sup> which He wrote in two tables of stone.

14. And He commanded me at that time that I should teach you the ceremonies and judgments, which ye shall do in the land that ye shall possess.

15. Keep therefore your souls carefully. Ye saw not any figure<sup>14</sup> in the day on which the Lord God spake to you in Horeb from the midst of the fire:

16. Lest perhaps being deceived ye might make you a graven likeness, or image<sup>15</sup> of male or female,

<sup>6</sup> V. expresses it affirmatively: "Nec est alia natio tam grandis," &c. The manifestation of the Divine Presence in the camp was calculated to comfort and support them. The readiness of God to grant the prayers of His people inspired them with confidence. H. P. "In all things that we call upon Him for!"

<sup>7</sup> It may be understood of any decrees or laws. No nation at that early period had a code of laws, or of ceremonies for worship.

<sup>8</sup> H. P. "As."

<sup>9</sup> The same mount as Sinai. The people stood at the foot of the mount in the Divine Presence.

<sup>10</sup> Exod. 19: 18.

<sup>11</sup> H. P. "Unto the midst of." Lit. "Heart."

<sup>12</sup> H. P. "Only a voice."

<sup>13</sup> H. V. P. "Commandments." Exod. 20: 2; 24: 12.

<sup>14</sup> Figure, form, representation; lest it might give occasion to error, or idolatry. Exod. 24: 10.

<sup>15</sup> פסל תמונת כל כמל תבנית. A graven thing, an image, any likeness, model. V. "Sculptam similitudinem aut imaginem."

17. The similitude of any beasts which are upon the earth, or of birds which fly under heaven,

18. Or of creeping things which move on the earth, or of fishes which abide in the waters under the earth :

19. Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived,<sup>16</sup> adore and serve them, which the Lord thy God created for the service<sup>17</sup> of all the nations which are under heaven.

20. But the Lord hath taken you, and brought you out of the iron furnace of Egypt, to make you His people of inheritance, as it is this present day.

21. And the Lord was angry with me for your words :<sup>18</sup> and He swore that I should not pass over the Jordan, nor enter into the excellent land which He giveth you.

22. Behold I die in this land : I shall not pass over the Jordan : ye shall pass, and possess the goodly land.

23. Beware lest thou forget the covenant of the Lord thy God, which He hath made with thee, and make to thyself a graven likeness of those things which the Lord hath forbidden<sup>19</sup> to be made :

24. Because the Lord thy God is a consuming fire,<sup>20</sup> a jealous God.

25. If ye shall beget sons and grandsons, and abide in the land, and being perverted<sup>21</sup> make to yourselves any likeness, committing evil before the Lord your God, to provoke Him to wrath :

26. I call this day heaven and earth to witness, that ye shall quickly perish out of the land, which, when ye have passed over the Jordan, ye shall possess. Ye shall not dwell therein long, but the Lord will destroy you,

27. And scatter you among all nations, and ye shall remain a few among the nations, to which the Lord shall lead you.<sup>22</sup>

28. And there ye will serve gods that were framed with men's hands ; wood and stone ; that neither see, nor hear, nor eat, nor smell.

<sup>16</sup> The sight of the heavenly bodies led many into idolatry. P. "Driven." H. signifies impelled, seduced, corrupted.

<sup>17</sup> חֶלֶק. P. "Divided unto." God seemed to leave the sun, moon, and stars to the Gentiles as objects of worship, suffering them to follow their superstitions (Acts 14 : 15), whilst He instructed the Israelites in His own worship. *Infra* 29 : 26. V. "Creavit in ministerium." This signifies rather that they were designed for the service of the nations.

<sup>18</sup> *Supra* 1 : 37. On your account. V. is literal.

<sup>19</sup> צִוִּיתָ. Lit. "Hath commanded thee." It here means the contrary.

<sup>20</sup> Heb. 12 : 29.

<sup>21</sup> V. "Decepti"—seduced—led astray. H. signifies corrupted.

<sup>22</sup> This was verified in the Babylonian captivity.

29. And when thou shalt there seek the Lord thy God, thou shalt find Him: if thou seek Him with all thy heart, and all the affliction<sup>23</sup> of thy soul.

30. When all these things have come upon thee, in the latter time thou wilt return to the Lord thy God, and wilt hear His voice.<sup>24</sup>

31. For the Lord thy God is a merciful God: He will not forsake thee, nor altogether destroy thee, nor forget the covenant which He swore to thy fathers.

32. Ask of the former days which have been before thee, from the day when God created man upon the earth, from one end of heaven to the other end, whether the like thing was ever done, or heard of,

33. That a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and should live:<sup>25</sup>

34. If God<sup>26</sup> *ever* did take to Himself a nation out of the midst of nations, by trials,<sup>27</sup> signs, and wonders, by war, and a strong hand, and stretched-out arm, and horrible visions, according to all the Lord your God did for you in Egypt, before thy<sup>28</sup> eyes;

35. That thou mightst know that the Lord He is God, and there is no other beside Him.

36. From heaven He made thee hear His voice, that He might teach thee, and upon earth He showed thee His great fire: and thou didst hear His words out of the midst of the fire,

37. Because He loved thy fathers, and chose their seed after them. And going before thee<sup>29</sup> with His great power, He brought thee out of Egypt,

38. To destroy at thy coming nations very great and stronger than thou *art*; and to bring thee in, and give thee their land in possession, as thou seest at this present day.

39. Know therefore this day, and think in thy heart that the Lord He is God in heaven above, and in the earth beneath, and there is no other.

40. Keep His precepts and commandments, which I command thee:

<sup>23</sup> H. P. "And with all thy soul." Affliction in the text is at the beginning of the next verse. P. "When thou art in tribulation."

<sup>24</sup> The return from captivity fulfilled this prediction, which, however, awaits a still more glorious accomplishment towards the end of time.

<sup>25</sup> The wonders of Divine power wrought in behalf of the Israelites were without example. Their surviving, notwithstanding the Divine manifestations, which were thought to be attended with certain death to the beholders, is especially referred to.

<sup>26</sup> It may be understood of the gods adored by the heathen. Moses challenges the people to inquire if fable recounted of any heathen god anything resembling the great works of God for His people.

<sup>27</sup> L. "Proofs"—extraordinary acts.

<sup>28</sup> H. V. A MS. 225 and Sam. have the plural.

<sup>29</sup> Exod. 13: 21. H. P. "In His sight."



that it may be well with thee, and thy children after thee, and that thou mayest remain a long time upon the land, which the Lord thy God giveth thee.

41. Then Moses set aside three cities beyond the Jordan at the east side,<sup>30</sup>

42. That any one might flee to them who should kill his neighbor unwillingly,<sup>31</sup> and was not his enemy a day or two before, and that he might escape to some one of these cities :

43. Bosor in the wilderness, which is situate in the plains of the tribe of Ruben ; and Ramoth in Galaad, which is in the tribe of Gad ; and Golan in Basan, which is in the tribe of Manasses.<sup>32</sup>

44. This is the law which Moses set before the children of Israel,

45. And these are the testimonies and ceremonies and judgments, which he spake to the children of Israel, when they came out of Egypt,

46. Beyond the Jordan in the valley over against the temple of Phogor,<sup>33</sup> in the land of Schon king of the Amorites, that dwelt in Hesebon, whom Moses slew. And the children of Israel<sup>34</sup> coming out of Egypt

47. Possessed his land, and the land of Og king of Basan, two kings of the Amorites, who were beyond the Jordan towards the rising of the sun :

48. From Aroer, which is situate upon the bank of the torrent Arnon, unto Mount Sion,<sup>35</sup> which is also called Hermon,

49. All the plain beyond the Jordan at the east side, unto the sea of the wilderness,<sup>36</sup> and unto the foot of Mount Phasga.

## CHAPTER V.

THE TEN COMMANDMENTS ARE REPEATED AND EXPLAINED.

1. AND Moses called all Israel, and said to them :<sup>1</sup> Hear, O Israel,

<sup>30</sup> Numb. 35 : 14. Three cities of refuge were east of the Jordan.

<sup>31</sup> Without malice prepense.

<sup>32</sup> Jos. 20 : 8.

<sup>33</sup> It was becoming that these instructions and warnings should be given within sight of this idolatrous fane.

<sup>34</sup> The text connects Moses and the children of Israel.

<sup>35</sup> מִצִּיּוֹן. It is different from the mount on which Jerusalem was built.

<sup>36</sup> The Dead Sea. The banks and surrounding country were then as a wilderness.

<sup>1</sup> The assembly was general. Means no doubt were adopted to circulate the substance of the address.

the ceremonies and judgments, which I speak in your ears this day : learn them, and fulfil them in work.<sup>2</sup>

2. The Lord our God made a covenant with us in Horeb.

3. He made not the covenant with our fathers, but with us, who are now present and living.<sup>3</sup>

4. He spake to us face to face<sup>4</sup> on the mount out of the midst of fire.

5. I stood<sup>5</sup> between the Lord and you at that time, to announce to you His words; for ye feared the fire, and went not up into the mountain: and He said:

6. I am the Lord thy God,<sup>6</sup> who brought thee out of the land of Egypt, out of the house of bondage.

7. Thou shalt not have strange gods in My sight.

8. Thou shalt not make to thyself a graven thing,<sup>7</sup> nor the likeness of any things,<sup>8</sup> which are in heaven above, or which *are* in the earth beneath, or which *are* in the waters under the earth.

9. Thou shalt not adore them, and thou shalt not serve *them*. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation<sup>9</sup> of those who hate Me,

10. And showing mercy unto many thousands of those who love Me, and keep My commandments.

11. Thou shalt not take the name of the Lord thy God in vain:<sup>10</sup> for he shall not be unpunished that taketh His name in vain.

12. Observe<sup>11</sup> the sabbath day, to sanctify it, as the Lord thy God hath commanded thee.

13. Six days shalt thou labor, and shalt do all thy works.

14. The seventh day is the sabbath<sup>12</sup> of the Lord thy God. Thou shalt not do any work therein, thou, nor thy son, nor thy daughter,

<sup>2</sup> "Not the hearers of the law are just before God: but the doers of the law shall be justified." Rom. 2: 13.

<sup>3</sup> Although all the original murmurers were already dead, many persons who had reached the age of discretion at the time of the delivery of the law, were living.

<sup>4</sup> D. In a manner to be known, although under no sensible image.

<sup>5</sup> V. gives a double version, inserting *mediator*, which it uses for an agent, or interpreter; in which sense the apostle says: "The law was ordained by angels in the hand of a mediator." Gal. 3: 19. Angels represented God, whose law Moses communicated to His people. He also interceded for them.

<sup>6</sup> Exod. 20: 2; Ps. 80: 11.

<sup>8</sup> Exod. 20: 4; Lev. 26: 1; Ps. 96: 7.

<sup>9</sup> The effects of actual sin are felt through successive generations, although the guilt is not imputed to those who do not imitate the transgressors.

<sup>10</sup> Falsely, wickedly.

<sup>11</sup> The words of the commandments do not correspond precisely with those given in Exodus, the sacred writer being chiefly intent on the substance.

<sup>12</sup> Gen. 2: 2; Exod. 20: 10; Heb. 4: 4. V. inserts, "id est, requies."

nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates; that thy man-servant and thy maid-servant may rest, even as thyself.

15. Remember that thou also didst serve in Egypt: and the Lord thy God brought thee out thence with a strong hand, and a stretched-out arm. Therefore hath He commanded thee that thou shouldst observe the sabbath day.<sup>13</sup>

16. Honor thy father and mother,<sup>14</sup> as the Lord thy God hath commanded thee, that thou mayest live a long time, and it may be well with thee in the land which the Lord thy God giveth thee.

17. Thou shalt not kill.<sup>15</sup>

18. Neither shalt thou commit adultery.

19. And thou shalt not steal.

20. Neither shalt thou bear false witness against thy neighbor.

21. Thou shalt not covet thy neighbor's wife, nor his<sup>16</sup> house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his.

22. These words the Lord spake to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice,<sup>17</sup> adding nothing more: and He wrote them in two tables of stone, which He delivered to me.

23. But ye, after ye heard the voice out of the midst of the darkness, and saw the mountain burn, came to me all the princes of the tribes and the elders, and ye said:

24. Behold, the Lord our God hath shown us His majesty and His greatness: we have heard His voice out of the midst of the fire; and have seen this day that God speaking with man, man liveth.

25. Why shall we die therefore, and why shall this great fire consume us? For if we hear the voice of the Lord our God any more, we shall die.

26. What is all flesh,<sup>18</sup> that one should hear the voice of the living

<sup>13</sup> Although the sabbath was originally instituted with a view to celebrate the creation, it served to remind the Israelites of their deliverance from Egyptian bondage and labors.

<sup>14</sup> Exod. 20 : 12; Eccl. 3 : 9; Matt. 15 : 4; Mark 7 : 10; Eph. 6 : 2. H. P. "Thy mother."

<sup>15</sup> "They did not act against this commandment who carried on war by the Divine command, or who exercising public authority, inflicted capital punishment on criminals, in conformity with the laws of God, that is by a most just use of power." St. Aug. l. 10 *de civ. Dei* c. 21.

<sup>16</sup> The text employs a distinct verb for the second prohibition, and separates the latter by a space, which, however, is not the case in most MSS. of K. The possessive pronoun is repeated throughout in the text.

<sup>17</sup> The evidences of a Divine revelation were such as placed the fact beyond doubt, although the people were not sensible of the direct objects of communication.

<sup>18</sup> Who is there of mortals?

God, who speaketh out of the midst of the fire, as we have heard, and be able to live?

27. Approach thou rather: and hear all things that the Lord our God shall say to thee: and thou shalt speak to us, and we will hear, and do them.

28. And when the Lord heard this, He said to me: I have heard the voice of the words of this people, which they have spoken to thee: they have spoken all things well.

29. Who will give them to have such a mind, to fear Me, and to keep all My commandments at all times, that it may be well with them, and with their children forever?<sup>19</sup>

30. Go and say to them: Return into your tents.

31. But stand thou here with Me: and I will speak to thee all My commandments, and ceremonies, and judgments; which thou shalt teach them, that they may do them in the land which I give them for a possession.

32. Keep therefore and do the things which the Lord God hath commanded you: ye shall not go aside neither to the right hand, nor to the left:

33. But ye shall walk in the way that the Lord your God hath commanded, that ye may live, and it may be well with you, and your days may be long in the land which ye shall possess.<sup>20</sup>

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## CHAPTER VI.

AN EXHORTATION TO THE LOVE OF GOD, AND OBEDIENCE TO HIS LAW.

1. THESE are the precepts,<sup>1</sup> and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that ye should do them in the land into which ye pass over to possess it:

2. That thou mayest fear the Lord thy God, and keep His commandments and precepts, which I command thee, and thy sons, and

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<sup>19</sup> God sincerely desires that men keep His commandments, and He is consequently ready to bestow the necessary aid of grace: but it is in the order of His Providence to dispense His gifts with great variety, and leave much dependent on the free exercise of the human will. The phrase is after a human fashion: Who will grant?

<sup>20</sup> Exhortation is added, with the prospect of long life. Better rewards are proposed to Christians.

<sup>1</sup> H. L. "The commandment."

thy grandsons, all the days of thy life, that thy days may be prolonged.<sup>2</sup>

3. Hear, O Israel, and observe to do the things which the Lord hath commanded thee,<sup>3</sup> that it may be well with thee, and thou mayest be greatly multiplied, as the Lord, the God of thy fathers, hath promised thee<sup>4</sup> a land flowing with milk and honey.

4. Hear, O Israel, the Lord our God is one Lord.<sup>5</sup>

5. Thou shalt love<sup>6</sup> the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

6. And these words which I command thee this day, shall be in thy heart :

7. And thou shalt tell them to thy children : and thou shalt meditate upon them sitting in thy house, and walking on thy journey, lying down, and rising up.<sup>7</sup>

8. And thou shalt bind them as a sign on thy hand : and they shall be as frontlets<sup>8</sup> between thy eyes.

9. And thou shalt write them in the entry, and on the doors of thy house.<sup>9</sup>

10. And when the Lord thy God shall have brought thee into the land which He promised with an oath to thy fathers Abraham, Isaac, and Jacob ; and shall have given thee great and goodly cities, which thou didst not build,

11. Houses full of riches, which thou didst not gather, cisterns which thou didst not dig, vineyards and oliveyards, which thou didst not plant,

12. And thou shalt have eaten and be full :

13. Take heed diligently lest thou forget the Lord, who brought thee out of the land of Egypt, out of the house of bondage.<sup>10</sup> Thou

<sup>2</sup> The general silence of the ancient lawgiver as to future rewards and punishments, shows that the law had the character of public polity, which needed the support of temporal sanctions. The primitive revelation regarding a future life was known from tradition, which was even spread throughout all nations, although disfigured by fables.

<sup>3</sup> "Which the Lord hath commanded thee." Add. V.

<sup>4</sup> II. "Spoken."

<sup>5</sup> The union of the singular term expressing the ever-existing God, יְהוָה, with the plural אֱלֹהֵינוּ, and the declaration of His unity, intimates the mystery of Persons in the Divine Nature, which, however, it does not declare.

<sup>6</sup> *Infra* 10 : 12 ; 11 : 13 ; Matt. 22 : 37 ; Mark 12 : 30 ; Luke 10 : 27. This precept is the most sublime that can be conceived. No philosopher ever devised it.

<sup>7</sup> Frequent meditation is necessary to fulfil this commandment. It should be often present to our mind, not only when we enjoy the tranquillity of domestic life, but in the midst of our journeys ; it should be our last thought as we retire to rest, and our first at rising.

<sup>8</sup> The Israelites literally complied with this injunction, wearing tablets and memorials on their foreheads and wrists.

<sup>9</sup> Similar memorials were on the door-posts.

<sup>10</sup> *Infra* 10 : 20 ; Matt. 4 : 10 ; Luke 4 : 8. The Israelites were prone to forget the Divine favors.

shalt fear the Lord thy God, and shalt serve Him only;<sup>11</sup> and thou shalt swear by His name.

14. Ye shall not go after the strange gods of all<sup>13</sup> the nations around you:

15. Because the Lord thy God is a jealous God in the midst of thee: lest at any time the wrath of the Lord thy God be kindled against thee, and He destroy thee from the face of the earth.

16. Thou shalt not tempt<sup>14</sup> the Lord thy God, as thou temptedst him in the place of temptation.

17. Keep the precepts of the Lord thy God, and the testimonies and ceremonies, which He hath commanded thee.

18. And do that which is pleasing and good in the sight of the Lord, that it may be well with thee; and going in thou mayest possess the goodly land, concerning which the Lord sware to thy fathers,

19. That He would destroy all thy enemies before thee, as He hath spoken.

20. And when thy son shall ask thee to-morrow, saying: What mean these testimonies, and ceremonies, and judgments, which the Lord our God hath commanded us?<sup>15</sup>

21. Thou shalt say to him: We were bondmen of Pharaoh in Egypt, and the Lord brought us out of Egypt with a strong hand.

22. And He wrought signs and wonders great and grievous in Egypt against Pharaoh and all his household in our sight:

23. And He brought us out thence, that He might bring us in and give us the land which He promised on oath to our fathers.

24. And the Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

25. And He will be merciful to us,<sup>16</sup> if we keep and do all His<sup>17</sup> precepts before the Lord our God, as He hath commanded us.

<sup>11</sup> "Only" is not in the text.

<sup>12</sup> To swear by the name of God is to invoke Him as the witness of truth. This when done for a just cause is an act of homage.

<sup>13</sup> "All" is not in the text.

<sup>14</sup> Matt. 4:7; Luke 4:12. To tempt God here means to provoke His anger by worshipping false divinities.

<sup>15</sup> The utility of ceremonies as historic memorials and means of instruction is evident.

<sup>16</sup> P. "It shall be our righteousness." צדקה justice.

<sup>17</sup> H. P. "These."

## CHAPTER VII.

NO LEAGUE OR FELLOWSHIP TO BE MADE WITH THE CANAANITES: GOD PROMISETH HIS PEOPLE HIS BLESSING AND ASSISTANCE, IF THEY KEEP HIS COMMANDMENTS.

1. WHEN the Lord thy God shall have brought thee into the land into which thou art going to possess it, and shall have destroyed many nations before thee, the Hethites, and the Gergezites, and the Amorites, and the Canaanites, and the Pherezites, and the Hevites, and the Jebusites, seven<sup>1</sup> nations much more numerous than thou art, and stronger than thou:<sup>2</sup>

2. And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them.<sup>3</sup> Thou shalt make no league with them, nor show mercy to them:<sup>4</sup>

3. Neither shalt thou make marriages with<sup>5</sup> them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son:

4. For she<sup>6</sup> will turn away thy son from following Me, that he may rather serve strange gods: and the wrath of the Lord will be kindled, and He will quickly destroy thee.

5. But thus rather shall ye deal with them: Destroy their altars,<sup>7</sup> and break their statues, and cut down their groves, and burn their graven things.

6. Because thou art a holy people<sup>8</sup> to the Lord thy God. The Lord thy God hath chosen thee to be His special people of all nations which are upon the earth.<sup>9</sup>

7. Not because ye surpass all nations in number, hath the Lord loved you and chosen you, for ye are the fewest of all peoples:

<sup>1</sup> Ten are enumerated in Gen. 15 : 19, 21: but they were reduced to seven at this time, some having been conquered by others, or otherwise lost their distinctive appellation.

<sup>2</sup> God proclaims Himself the destroyer of the Canaanite nations, which the Israelites of themselves could not overcome, since they were inferior to them in number and strength. Exod. 23 : 23; 33 : 2.

<sup>3</sup> Their crimes provoked this vengeance. Exod. 23 : 32; 34 : 15.

<sup>4</sup> No social league was allowed, nor any departure from the rigorous execution of the Divine decree. The justice of God's orders admits of no question.

<sup>5</sup> Exod. 34 : 16. Matrimonial alliances with them were pregnant with danger to the integrity of Divine worship, and incompatible with the decree for their extirpation.

<sup>6</sup> The text is in the masculine gender, but may be referred to each individual.

<sup>7</sup> Exod. 23 : 24; *infra* 12 : 3; 16 : 21. The destruction of the objects of idolatry was enjoined, that the temptation to practise it might be taken away. Man rushes into the most absurd superstitions under the influence of example, and of local associations.

<sup>8</sup> *Infra* 14 : 2. Consecrated to the worship of the true God.

<sup>9</sup> *Infra* 26 : 18.

8. But because the Lord hath loved you,<sup>10</sup> and hath kept His oath, which He swore to your fathers: and hath brought you out with a strong hand, and redeemed you from the house of bondage, out of the hand of Pharaoh, the king of Egypt.

9. And thou shalt know that the Lord thy God, He is a strong<sup>11</sup> and faithful God, who keepeth His covenant and mercy to those who love Him, and to those who keep His commandments, unto a thousand generations:

10. And who repayeth forthwith those who hate Him, so as to destroy them without delay, immediately rendering to them what they deserve.<sup>12</sup>

11. Keep therefore the precepts, and ceremonies, and judgments, which I command thee this day to do.

12. If, after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep His covenant to thee, and the mercy which He promised on oath to thy fathers:

13. And He will love thee<sup>13</sup> and multiply thee, and He will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, and the flocks of thy sheep upon the land<sup>14</sup> which He swore to thy fathers to give thee.

14. Blessed shalt thou be among all peoples. No one shall be barren among you of either sex, neither of men nor cattle.

15. The Lord will take away from thee all sickness: and the grievous infirmities of Egypt,<sup>15</sup> which thou knowest, He will not bring upon thee, but upon thy enemies.

16. Thou shalt consume all the peoples which the Lord thy God will deliver to thee. Thy eye<sup>16</sup> shall not pity them, neither shalt thou serve their gods, lest they be thy ruin.

17. If thou say in thy heart: These nations are more than I; how shall I be able to destroy them?

18. Fear not, but remember what the Lord thy God did to Pharaoh, and to all the Egyptians;

19. The great plagues, which thy eyes saw, and the signs and wonders, and the strong hand, and the stretched-out arm, with which the

<sup>10</sup> Gratuitously, of His mere goodness.

<sup>11</sup> H. P. "He is God, the faithful God."

<sup>12</sup> This expresses the Divine power as it is sometimes displayed in the punishment of sinners.

<sup>13</sup> H. P. "And bless thee." V. omits it.

<sup>14</sup> Exod. 23:26. These temporal blessings could only be secured by a special Providence, which watched over the people. Moses, by promising them, made God voucher for the fulfilment.

<sup>15</sup> Dreadful maladies prevalent among the Egyptians.

<sup>16</sup> Compassion is awakened by the sight of suffering.



Lord thy God brought thee out : so will He do to all the peoples whom thou fearest.

20. Moreover the Lord thy God will send also hornets among them, until He destroy<sup>17</sup> all who have escaped thee, and could hide themselves.

21. Thou shalt not fear them ; because the Lord thy God is in the midst of thee, a God mighty and terrible :

22. He will consume these nations in thy sight by little and little.<sup>18</sup> Thou wilt not be able to destroy them altogether : lest perhaps the beasts of the earth should increase upon thee.<sup>19</sup>

23. But the Lord thy God will deliver them in thy sight ; and will slay them until they be utterly destroyed.

24. And He will deliver their kings into thy hands : and thou shalt destroy their names from under heaven : no man shall be able to resist thee, until thou destroy them.

25. Their graven things<sup>20</sup> thou shalt burn with fire : thou shalt not covet the silver and gold of which they are made,<sup>21</sup> neither shalt thou take to thee anything thereof, lest thou be ensnared, because it is an abomination to the Lord thy God.

26. Neither shalt thou bring anything of the idol into thy house, lest thou become accursed,<sup>22</sup> like it. Thou shalt detest it, and shalt utterly abhor it,<sup>23</sup> because it is a thing accursed.

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## CHAPTER VIII.

THE PEOPLE ARE PUT IN MIND OF GOD'S DEALINGS WITH THEM, TO THE END THAT THEY MAY LOVE HIM AND SERVE HIM.

1. ALL the commandments, which I command thee this day, take care to observe : that ye may live, and be multiplied, and going in may possess the land which the Lord promised to your fathers.

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<sup>17</sup> By means apparently trivial God promises to complete the humiliation of the enemy. V. "Et disperdat." Two verbs are employed for one.

<sup>18</sup> V. contains two versions of the same phrase: "Paulatim et per partes."

<sup>19</sup> If the nations had been suddenly extirpated, the land might have been overspread by wild beasts.

<sup>20</sup> It was necessary to guard against every occasion of idolatry by destroying even the most costly objects of superstition.

<sup>21</sup> H. P. "That is on them."

<sup>22</sup> Anathema.

<sup>23</sup> V. "Quasi spurcitiam—et veluti inquinamentum et sordes." H. is sufficiently expressed above.

2. And thou shalt remember all the way through which the Lord thy God hath brought thee, for forty years through the desert, to afflict thee and to prove thee, and that the things that were in thy heart might be made known, whether thou wouldst keep His commandments or not.<sup>1</sup>

3. He afflicted thee with want, and gave thee manna for *thy* food, which neither thou nor thy fathers knew :<sup>2</sup> to show that not by bread alone doth man live ; but by every word that proceedeth from the mouth of God.<sup>3</sup>

4. Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn,<sup>4</sup> lo, this is the fortieth year.

5. That thou mayest consider in thy heart, that as a man traineth up his son, so the Lord thy God hath trained thee up,<sup>5</sup>

6. That thou shouldst keep the commandments of the Lord thy God, and walk in His ways and fear Him.

7. For the Lord thy God will bring thee into a good land, a land of brooks, of water, and of fountains ; in the valleys and hills of which deep rivers break out :<sup>6</sup>

8. A land of wheat, and barley, and vines,<sup>7</sup> wherein fig-trees, and pomegranates, and olives grow ; a land of oil and honey :

9. Where thou shalt eat thy bread without scarceness, and enjoy abundance of all things : where the stones are iron, and out of its hills are dug mines of copper :

10. That when thou hast eaten, and art full, thou mayest bless the Lord thy God for the excellent land which He giveth thee.

11. Take heed, and beware lest at any time thou forget the Lord thy God, and neglect His commandments, and judgments, and ceremonies, which I command thee this day :

12. Lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them,

<sup>1</sup> God knows from eternity all the possible counsels of the human heart in every variety of circumstances ; but He affords occasions for their manifestation, in order to exercise His goodness or justice accordingly.

<sup>2</sup> The manna which was miraculously supplied, differed greatly from that which is now called by the same name, which is still found in Palestine.

<sup>3</sup> Whatever God ordains to serve for the support of human life, becomes useful for this end. Matt. 4 : 4 ; Luke 4 : 4.

<sup>4</sup> H. P. "Neither did thy foot swell." It is not probable that they were miraculously exempt from all fatigue and infirmity consequent on travelling. A special providence, nevertheless, preserved them from whatever might interrupt their journeys.

<sup>5</sup> P. "Chasteneth." Heb. 12 : 6.

<sup>6</sup> Judea was fertile, especially in comparison with the desert in which they were then wandering.

<sup>7</sup> *Vinea* is used by V. for "vine." Gen. 49 : 11.

13. And hast herds of oxen and flocks of sheep, and plenty of gold and silver, and of all things,

14. Thy heart be lifted up,<sup>8</sup> and thou remember not the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

15. And was thy leader in the great and terrible wilderness, wherein were fiery<sup>9</sup> serpents, and scorpions, and dipsas, and no water: who brought forth streams<sup>10</sup> out of the flinty rock,

16. And fed thee in the wilderness with manna,<sup>11</sup> which thy fathers knew not. And after He had afflicted and proved thee, at the last He had mercy on thee,

17. Lest thou say in thy heart: My own might, and the strength of my own hand, have achieved all these things for me.<sup>12</sup>

18. But remember the Lord thy God, that He hath given thee strength, that He might fulfil His covenant, which He sware to thy fathers, as it is this day.

19. But if thou forget the Lord thy God, and follow strange gods, and serve and adore them; behold, now I foretell thee that thou shalt utterly perish.

20. As the nations which the Lord destroyed at thy entrance, so shall ye also perish, if ye be disobedient to the voice of the Lord your God.

## CHAPTER IX.

LEST THEY SHOULD IMPUTE THEIR VICTORIES TO THEIR OWN MERITS, THEY ARE PUT IN MIND OF THEIR MANIFOLD REBELLIONS AND OTHER SINS, FOR WHICH THEY SHOULD HAVE BEEN DESTROYED, BUT GOD SPARED THEM FOR HIS PROMISE MADE TO ABRAHAM, ISAAC, AND JACOB.

1. HEAR, O Israel: Thou shalt go over the Jordan this day,<sup>1</sup> to possess nations greater, and stronger than thyself, cities great and walled up to the sky,<sup>2</sup>

<sup>8</sup> The warnings against ingratitude and rebellion are frequent.

<sup>9</sup> Numb. 20 : 9; 21 : 6. The dipsas or thirsty serpents and other noxious animals abounded. P. "Drought."

<sup>10</sup> Exod. 17 : 6.

<sup>11</sup> Exod. 16 : 14.

<sup>12</sup> Moses frequently warned them to avoid self-reliance.

<sup>1</sup> Soon. More than a month was to elapse before the passage.

<sup>2</sup> Very high walls are so called by hyperbole.

2. A people great and tall, the sons of the Anakim, whom thou hast seen, and heard of, against whom no man is able to stand.<sup>3</sup>

3. Know therefore this day that the Lord thy God Himself will pass over before thee, as a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly,<sup>4</sup> as He hath spoken to thee.

4. Say not in thy heart, when the Lord thy God hath destroyed them in thy sight: For my justice hath the Lord brought me in to possess this land; whereas these nations are destroyed for their wickedness.

5. For it is not for thy justice<sup>5</sup> and the uprightness of thy heart that thou goest in to possess their lands: but because they have done wickedly, they are destroyed at thy coming in: and that the Lord might accomplish His word, which He promised by oath to thy fathers, Abraham, Isaac, and Jacob.

6. Know therefore, that the Lord thy God giveth thee this excellent land in possession, not for thy justice,<sup>6</sup> for thou art a very stiff-necked people.<sup>7</sup>

7. Remember, and forget not how thou didst provoke the Lord thy God to wrath in the wilderness. From the day on which thou camest out of Egypt, unto this place, thou hast always striven against the Lord.<sup>8</sup>

8. For in Horeb also thou didst provoke Him: and He was angry, and would have destroyed thee,

9. When I went up into the mount to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread nor drinking water.

10. And the Lord gave me two tables of stone<sup>9</sup> written with the finger of God, and containing all the words that He spake to you on the mount from the midst of the fire, when the people were assembled together.

11. And when forty days were passed, and as many nights, the Lord gave me the two tables of stone, the tables of the covenant,

12. And said to me: Arise,<sup>10</sup> and go down quickly: for thy people,

<sup>3</sup> Moses partially adopts the description given of their great stature and strength.

<sup>4</sup> Their rapid destruction is likened to a spreading fire. Other of the Canaanean nations were gradually destroyed.

<sup>5</sup> V. "Justitias." It is singular in the text here and in v. 6.

<sup>6</sup> All self-glorification is precluded.

<sup>7</sup> Obstinaey and rebellion characterized them.

<sup>8</sup> Exod. 17: 6.

<sup>9</sup> Exod. 31: 18; 32: 15.

<sup>10</sup> Exod. 32: 7.

whom thou hast brought out of Egypt, have quickly forsaken the way that thou hast shown them, and have made to themselves a molten *idol*.

13. And again the Lord said to me: I see that this people is stiff-necked:

14. Let me alone, that I may destroy them,<sup>11</sup> and abolish their name from under heaven, and set thee over<sup>12</sup> a nation that is greater and stronger than this.

15. And when I came down from the burning mount, and held the two tables of the covenant with both hands,

16. And saw that ye had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken His way, which He had shown you:

17. I cast the tables out of my hands, and brake them in your sight.

18. And I fell down before the Lord as before, forty days and nights, neither eating bread, nor drinking water, for all your sins which ye had committed against the Lord, and had provoked Him to wrath:

19. For I feared His indignation and anger, wherewith being moved against you, He would have destroyed you. And the Lord heard me this time also.

20. And He was exceedingly angry against Aaron also, and would have destroyed him: and I prayed for him at the same time.<sup>13</sup>

21. And your sin,<sup>14</sup> the calf which ye had made, I took, and burned it with fire, and breaking it into pieces, until it was as small as dust, I threw it into the torrent which cometh down from the mountain.

22. At "The Burning"<sup>15</sup> also, and at "The Place of Temptation," and at "The Graves of Lust," ye provoked the Lord:<sup>16</sup>

23. And when He sent you from Cadesbarne, saying: Go up, and possess the land which I give you, and ye slighted the commandment of the Lord your God, and did not believe Him, neither would ye hearken to His voice;<sup>17</sup>

24. But ye were always rebellious from the day that I first knew you,

<sup>11</sup> It is a way of expressing the force of the intercession of Moses. See also v. 19, 20, 26.

<sup>12</sup> H. P. "I will make of thee." It means that he would become the father of a great and powerful nation.

<sup>13</sup> H. P. "His descendants." V. "Similitur."

<sup>14</sup> The object of their sin.

<sup>15</sup> Numb. 11 : 3. The name was given to a place where the murmurers were visited with fire sent from God.

<sup>16</sup> Exod. 17 : 7.

<sup>17</sup> Numb. 11 : 34.

25. And I lay prostrate before the Lord forty days and nights,<sup>18</sup> in which I humbly besought Him, that He would not destroy you, as He had threatened :

26. And praying, I said : O Lord God,<sup>19</sup> destroy not Thy people, and Thy inheritance, whom Thou hast redeemed in Thy greatness, whom Thou hast brought out of Egypt with a strong hand.

27. Remember Thy servants Abraham, Isaac, and Jacob : look not on the stubbornness of this people, nor on their wickedness and sin.

28. Lest perhaps the inhabitants of the land, out of which Thou hast brought us, say : The Lord could not bring them into the land which He promised them, and He hated them : therefore He brought them out, that He might kill them in the wilderness :

29. They are Thy people and Thy inheritance, whom Thou hast brought out by Thy great strength, and in Thy stretched-out arm.

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## CHAPTER X.

GOD GIVETH THE SECOND TABLES OF THE LAW : A FURTHER EXHORTATION TO FEAR  
AND SERVE THE LORD.

1. AT that time<sup>1</sup> the Lord said to me : Hew thee two tables of stone like the former, and come up to Me into the mount : and make an ark of wood,<sup>2</sup>

2. And I will write on the tables the words which were on the first tables, which thou brakest ; and thou shalt put them in the ark.

3. And I made an ark of setim-wood. And when I had hewn two tables of stone like the former, I went up into the mount, having them in my hands.

4. And He wrote on the tables, as He had written before, the ten words, which the Lord spake to you on the mount from the midst of the fire, when the people were assembled : and He gave them to me.

5. And returning from the mount, I came down, and put the tables into the ark, that I had made : and they are there, as the Lord commanded me.

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<sup>18</sup> This was the second fast.

<sup>19</sup> Exod. 32 : 11 ; Numb. 14 : 13.

<sup>1</sup> Exod. 34 : 1.

<sup>2</sup> This order is given elsewhere in detail. Exod. 25 : 10. It is here referred to in connection with the making of the tables. V. "Hucusque."

6. And the children of Israel<sup>3</sup> removed their camp from Beroth of the children of Jacan into Mosera, where Aaron died<sup>4</sup> and was buried, and Eleazar his son succeeded him in the priestly office.

7. Thence they came to Gadgad: from which place they departed, and camped in Jetebatha, in a land of rivers of water.

8. At that time He<sup>5</sup> separated the tribe of Levi, to carry the ark of the covenant of the Lord, and to stand before Him in the ministry, and to bless in His name,<sup>6</sup> until this present day.

9. Wherefore Levi hath no part nor possession with his brethren: because the Lord Himself is his possession, as the Lord thy God promised him.

10. And I stood on the mount, as before, forty days and nights:<sup>7</sup> and the Lord heard me this time also, and would not destroy thee.

11. And He said to me: Go, and walk before the people,<sup>8</sup> that they may enter, and possess the land, which I sware to their fathers to give them.

12. And now, Israel, what doth the Lord thy God require of thee,<sup>9</sup> but that thou fear the Lord thy God, and walk in His ways, and love Him, and serve the Lord thy God with all thy heart, and with all thy soul:

13. And keep the commandments of the Lord, and His ceremonies, which I command thee this day, that it may be well with thee?

14. Behold, to the Lord thy God belong the heavens, and the heaven of heavens, and the earth and all things therein.

15. And yet the Lord hath been closely joined<sup>10</sup> to thy fathers, and hath loved them, and chosen their seed after them,<sup>11</sup> you out of all nations, as this day.

<sup>3</sup> Numb. 33: 31. The order of the stations as described in Numbers is somewhat different, owing probably to the people having encamped twice in the same place, and to the omission in some instances of intermediate stations. From Moseroth they are said in Numbers to have camped in Benejaacan, which seems to be the same as Beroth-benejaacan mentioned in this passage. It may be that these names had a greater or less extension in different passages, as a general appellation is sometimes given to a ridge of mountains, whilst each mountain has a peculiar name. The verses 6 and 7 seem to be out of place here, and may be considered as parenthetical.

<sup>4</sup> The death of Aaron took place on Mount Hor, Numb. 20: 28, 29, which seems not to have been far from Mosera. The Samaritan text here is conformable to the passage of Numbers. Some mistakes may have occurred in the text, by means of copyists.

<sup>5</sup> Numbers 8: 6. The phrase, "at that time," admits some latitude of meaning. H. P. "The Lord." The Levites were set apart for the ministry before their departure from Mount Sinai.

<sup>6</sup> To pray for blessings in behalf of others. Numb. 6: 23, 27.

<sup>7</sup> *Supra* 9: 25.

<sup>8</sup> This was said previously. The order of verses seems to be deranged.

<sup>9</sup> *Supra* 6: 5; *infra* 11: 13.

<sup>10</sup> The verb denotes attachment. *Supra* 7: 7.

<sup>11</sup> Of His mere goodness. V. inserts: "Id est." P. "Even." V. adds at the end, "comprobatur," which makes the sense fuller.

16. Circumcise therefore the foreskin of your heart,<sup>12</sup> and stiffen your neck no more.

17. Because the Lord your God He is God of gods, and Lord of lords, a great God and mighty, and terrible,<sup>13</sup> who accepteth not persons, and taketh not bribes.

18. He doeth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment.

19. And therefore love ye strangers; because you also were strangers in the land of Egypt.<sup>14</sup>

20. Thou shalt fear the Lord thy God, and serve Him only:<sup>15</sup> to Him thou shalt cleave, and thou shalt swear by His name.

21. He is thy praise, and thy God, who hath done for thee these great and terrible things, which thy eyes have seen.

22. With seventy souls<sup>16</sup> thy fathers went down into Egypt: and behold, now the Lord thy God hath multiplied thee as the stars of heaven.

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## CHAPTER XI.

THE LOVE AND SERVICE OF GOD ARE STILL INCULCATED, WITH A BLESSING TO THEM THAT SERVE HIM, AND THREATS OF PUNISHMENT IF THEY FORSAKE HIS LAW.

1. THEREFORE love the Lord thy God, and observe His precepts and ceremonies, His judgments and commandments at all times.

2. Know this day the things that your children know not,<sup>1</sup> who saw not the chastisements of the Lord your God, His great doings and strong hand, and stretched-out arm,<sup>2</sup>

3. The signs and works which He did in the midst of Egypt to king Pharaoh, and to all his land,

4. And to all the host of the Egyptians, and to their horses and chariots: how the waters of the Red Sea covered them when they

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<sup>12</sup> By this is intimated that the mere circumcision of the flesh is not sufficient.

<sup>13</sup> 2 Par. 19 : 7 ; Job 34 : 19 ; Wisdom 6 : 8 ; Eccli. 35 : 15 ; Acts 10 : 34 ; Rom. 2 : 11 ; Gal. 2 : 6. The exercise of Divine justice is terrific, because strict.

<sup>14</sup> *Supra* 6 : 13 ; Matt. 4 : 10 ; Luke 4 : 8.

<sup>15</sup> V. adds: "Soli."

<sup>16</sup> Gen. 46 : 27 ; Exod. 1 : 5.

<sup>1</sup> The text is of difficult construction. P. supplies: "*I speak* not with your children."

<sup>2</sup> Many were still alive who had witnessed the prodigies which marked the going forth out of Egypt, and those which afterwards happened in the desert.



pursued you, and how the Lord destroyed them until this present day :

5. And what He hath done to you in the wilderness, till ye came to this place :

6. And to Dathan and Abiron, the sons of Eliab, who was the son of Ruben : whom the earth, opening her mouth, swallowed up<sup>3</sup> with their households<sup>4</sup> and tents, and all their substance,<sup>5</sup> which they had in the midst of Israel.

7. Your eyes have seen all the great works of the Lord, which He hath done,

8. That ye may keep all His commandments, which I command you this day, and may go in and possess the land to which ye are entering,

9. And may live in it a long time : which the Lord promised by oath to your fathers, and to their seed, which floweth with milk and honey.

10. For the land which thou goest to possess is not like the land of Egypt, whence thou camest, where when the seed is sown, waters are brought in to water it, after the manner of gardens :<sup>6</sup>

11. But it is a land of hills and plains, which receiveth rain from heaven.

12. And the Lord thy God doth always visit it :<sup>7</sup> and His eyes are on it from the beginning of the year unto the end thereof.

13. If then ye obey<sup>8</sup> My commandments, which I command you this day, that ye love the Lord your God, and serve Him with all your heart, and with all your soul :

14. He<sup>9</sup> will give to your land the early and the latter rain, that ye may gather in your corn, and your wine, and your oil,

15. And your hay out of the fields to feed your cattle, and that ye may eat and be filled.

16. Beware lest perhaps your heart be deceived, and ye depart from the Lord, and serve strange gods, and adore them :

17. And the Lord being angry shut up heaven,<sup>10</sup> that the rain come

<sup>3</sup> Numb. 16 : 1, 32. This fact is referred to in support of the sacred order.

<sup>4</sup> Their slaves and cattle.

<sup>5</sup> Lit. "In their feet." P. "In their possession."

<sup>6</sup> H. P. "With thy foot." This is thought to refer to the mode of irrigation, the feet being particularly employed to put in motion the watering engine. See Philo *de confusione linguarum*, t. 1, p. 410, ed. Mangey. Niebuhr, *Reisebeschreib.*, p. 149.

<sup>7</sup> By seasonable rain showers.

<sup>8</sup> *Supra* 6 : 5 ; 10 : 12.

<sup>9</sup> H. P. "I." Sam. has the third person, as the context requires.

<sup>10</sup> This aptly expresses the withholding of rain, which, when the condensed vapors descend, is conceived as falling from heaven, that is from the atmosphere.

not down, nor the earth yield her fruit, and ye perish quickly from the excellent land which the Lord giveth you.

18. Lay up these My words<sup>11</sup> in your hearts and minds, and hang them for a sign on your hands, and as frontlets between your eyes.

19. Teach your children speaking of them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down, and risest up.

20. Thou shalt write them upon the posts and the doors of thy house :

21. That thy<sup>12</sup> days may be multiplied, and the days of thy children in the land which the Lord sware to thy fathers that He would give them as long as the heaven hangeth over the earth.<sup>13</sup>

22. For if ye keep the commandments which I command you, and do them, to love the Lord your God, and walk in all His ways, cleaving unto Him,

23. The Lord will destroy all these nations before your face, and ye shall possess them, which are greater and stronger than ye.

24. Every place that your foot shall tread upon shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders.<sup>14</sup>

25. None shall stand against you : the Lord your God shall lay the dread and fear of you upon all the land that ye shall tread upon, as He hath spoken to you.

26. Behold, I set before you this day a blessing and a curse :<sup>15</sup>

27. A blessing, if ye obey the commandments of the Lord your God, which I command you this day :

28. A curse, if ye obey not the commandments of the Lord your God, but revolt from the way which now I show you, and walk after strange gods which ye know not.

29. And when the Lord thy God shall have brought thee into the land whither thou goest to dwell, thou shalt put the blessing upon Mount Garizim, the curse upon Mount Hebal :<sup>16</sup>

30. Which are beyond the Jordan, behind the way that goeth to

<sup>11</sup> *Supra* 6 : 6.

<sup>12</sup> H. P. "Your." The plural number is used to the end of v. 28.

<sup>13</sup> A proverbial expression for always.

<sup>14</sup> Josue 1 : 3. The Israelites never occupied the entire territory promised them, they having failed in the fulfilment of the condition on which the promise depended. The dominion of David and Solomon was, nevertheless, extensive, and they received tribute from distant nations. 2 Kings 8 : 6 ; 10 : 19.

<sup>15</sup> Dependent on their willing obedience, or wanton transgressions. The freedom of the human will is manifestly implied.

<sup>16</sup> Bands of Levites on opposite hills pronounced these sentences. Garizim is said to have been remarkable for its fertility. Hebal was barren and stony.

the setting of the sun, in the land of the Canaanites, who dwell in the plain country over against Galgala,<sup>17</sup> which is near the valley that reacheth and entereth far.<sup>18</sup>

31. For ye shall pass over the Jordan to possess the land which the Lord your God giveth you, that ye may have it and possess it.

32. See therefore that ye fulfil the ceremonies and judgments which I set before you this day.

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## CHAPTER XII.

ALL IDOLATRY MUST BE EXTIRPATED: SACRIFICES, TITHES, AND FIRST-FRUITS MUST BE OFFERED IN ONE ONLY PLACE: ALL EATING OF BLOOD IS PROHIBITED.

1. THESE are the precepts and judgments which ye must do in the land which the Lord, the God of thy fathers, giveth thee, to possess it all the days that thou shalt walk upon the earth.

2. Destroy all the places in which the nations which ye shall possess worshipped their gods upon high mountains, and hills, and under every shady tree.

3. Overthrow their altars,<sup>1</sup> and break down their statues; burn their groves with fire, and break their idols in pieces: destroy their names out of those places.

4. Ye shall not do so to the Lord your God:<sup>2</sup>

5. But ye shall come to the place which the Lord your God shall choose out of all your tribes, to put His name there, and to dwell in it:

6. And ye shall offer in that place your holocausts and victims, the tithes and offerings of your hands, and your vows and gifts, the firstlings of your herds and your sheep.

7. And ye shall eat there in the sight of the Lord your God: and ye shall rejoice in all things whereunto ye shall put your hand, ye and your houses wherein the Lord your<sup>3</sup> God hath blessed you.

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<sup>17</sup> Jos. 12: 23.

<sup>18</sup> H. P. "Beside the plains of Moreh." L. "Near the grove of Moreh." V. interprets the name, which many take to be a proper name.

<sup>1</sup> *Supra* 7: 25; 2 Mac. 12: 40. God justly decreed the destruction of idolatrous objects, since He vouchsafed to be supreme Ruler and Lawgiver.

<sup>2</sup> It was wrong to imitate the heathen even in the circumstances of worship, although in themselves indifferent, since they easily became infected with superstition.

<sup>3</sup> H. P. "Thy."

8. Ye shall not do there the things we do here this day, every man that which seemeth good to himself.<sup>4</sup>

9. For ye are not as yet come to the rest and to the possession which the Lord your God giveth you.

10. Ye shall pass over the Jordan, and shall dwell in the land which the Lord your God giveth you, that ye may have rest from all enemies round about, and may dwell without any fear

11. <sup>5</sup>In the place which the Lord your God shall choose, that His name may be therein. Thither shall ye bring all the things which I command you, holocausts and victims, and tithes, and the first-fruits of your hands; and whatever is the choicest in the gifts which ye shall vow to the Lord.

12. There shall ye feast before the Lord your God, ye and your sons and your daughters, your men-servants and maid-servants, and the Levite who dwelleth in your cities: for he hath no other part and possession among you.

13. Beware lest thou offer thy holocausts in every place which thou seest:

14. But in the place which the Lord shall choose, in one of thy tribes, shalt thou offer sacrifices, and shalt do all that I command thee.

15. But if thou desirest to eat, and the eating of flesh delight thee, kill and eat according to the blessing of the Lord thy God, which He hath given thee in thy cities:<sup>6</sup> whether it be unclean or clean,<sup>7</sup> such as may be offered, as the roe, and the hart, shalt thou eat.

16. Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

17. Thou mayst not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the firstlings of thy herds and thy cattle, nor anything which thou vowest, nor thy free-will offerings, nor the offerings of thy hands:

18. But thou shalt eat them before the Lord thy God in the place

<sup>4</sup> This liberty was necessarily confined to things not morally wrong. It was not possible to observe all the legal prescriptions, whilst they were journeying in the desert.

<sup>5</sup> H. P. "Then there shall be a place which the Lord your God shall choose to cause His name to dwell there."

<sup>6</sup> H. P. "In all thy gates." It appears that, during the journey in the desert, animals were usually presented at the door of the tabernacle, before being slaughtered. Lev. 17: 3, 4. In cities it was allowed to kill them for food, without offering them previously in sacrifice.

<sup>7</sup> V. "Sive immundus, hoc est maculatus et debilis, sive mundus, hoc est integrus et sine macula." H. P. "The clean and the unclean may eat thereof." V. paraphrases the text, which it refers to the animals, rather than to the men. It is repeated v. 22. The meaning seems to be, that animals not allowed to be offered, such as the hart and roe, might be eaten in the various cities, as well as animals which might be offered.

which the Lord thy God shall choose, thou and thy son and thy daughter, and thy man-servant, and maid-servant, and the Levite that dwelleth in thy cities : and thou shalt rejoice and be refreshed before the Lord thy God in all things whereunto thou shalt put thy hand.

19. Take heed thou forsake not the Levite all the time that thou livest in the land.

20. When the Lord thy God shall have enlarged<sup>8</sup> thy borders, as He hath spoken to thee, and thou wilt eat the flesh which thy soul desireth :<sup>9</sup>

21. And if the place which the Lord thy God shall choose, that His name should be there, be far off, thou shalt kill of thy herds and of thy flocks, as I have commanded thee ; and shalt eat in thy towns, as it pleaseth thee.

22. Even as the roe and the hart are eaten, so shalt thou eat them : both the clean and unclean shall eat of them alike.

23. Only beware of this, that thou eat not the blood, for the blood is the life : and therefore thou must not eat the life with the flesh :

24. But thou shalt pour it upon the earth as water,

25. That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the Lord.

26. But the things which thou hast sanctified and vowed to the Lord thou shalt take, and thou shalt come to the place which the Lord shall choose :

27. And thou shalt offer thy oblations the flesh and the blood upon the altar of the Lord thy God : the blood of thy victims thou shalt pour on the altar : and the flesh thou thyself shalt eat.

28. Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee forever, when thou doest what is good and pleasing in the sight of the Lord thy God.

29. When the Lord thy God shall have destroyed<sup>10</sup> before thy face the nations unto which thou goest to possess, and when thou shalt possess them and dwell in their land :

30. Beware, lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies,<sup>11</sup> saying : As these nations have worshipped their gods, so will I also worship.

31. Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord

<sup>8</sup> Gen. 28 : 14 ; Exod. 34 : 24 ; *infra* 19 : 8.

<sup>10</sup> *Infra* 19 : 1.

<sup>9</sup> H. P. are fuller.

<sup>11</sup> H. P. "Gods."

abhorreth, offering their sons and daughters, and burning them with fire.

32. What I command thee, that only do thou to the Lord: neither add anything, nor diminish.<sup>12</sup>

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## CHAPTER XIII.

FALSE PROPHETS MUST BE SLAIN, AND IDOLATROUS CITIES DESTROYED.

1. If there rise in the midst of thee a prophet, or a dreamer of dreams,<sup>1</sup> and he foretell a sign and a wonder,

2. And that<sup>2</sup> which he spake come to pass,<sup>3</sup> and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them:

3. Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth<sup>4</sup> you, that it may appear whether ye love Him with all your heart, and with all your soul.

4. Follow the Lord your God, and fear Him, and keep His commandments, and hear His voice: Him shall ye serve, and to Him shall ye cleave.

5. And that prophet or dreamer shall be slain:<sup>5</sup> because he spake to draw you away from the Lord your God who brought you out of the land of Egypt, and redeemed you from the house of bondage; to make thee go<sup>6</sup> out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

6. If thy brother, the son of thy mother,<sup>7</sup> or thy son, or daughter,

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<sup>12</sup> This verse commences the following chapter in ed. Some MSS. support V., which P. follows. This division is conformable to the matters treated of.

<sup>1</sup> V. "Qui somnium vidisse se dicat." This clause qualifies the text.

<sup>2</sup> H. P. "The sign or the wonder."

<sup>3</sup> Even a supernatural prediction, although fulfilled, cannot give any sanction to idolatry. The prophet abuses his gift, when he avails himself of it to encourage others to do that which is manifestly wrong and superstitious.

<sup>4</sup> God puts the fidelity of His servants to the test, when He permits a false worship to be supported by apparent prophecies. When the worship is evidently corrupt, it may be safely argued that the predictions are not supernatural and divine.

<sup>5</sup> Under the theocracy it was a capital crime to seek to estrange men from the worship of God. To allege prophecies with this view was to aggravate the crime by imposture.

<sup>6</sup> P. "Thrust thee out of." L. "Mislead thee from."

<sup>7</sup> Uterine brothers are considered as more tenderly attached to one another. Sam., Vat. "The son of thy father, or of thy mother."

or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul,<sup>8</sup> would persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers,

7. <sup>9</sup>Of all<sup>10</sup> the nations round about, that are near or afar off, from one end of the earth to the other,

8. Consent not to him; hear him not; neither let thy eye spare him to pity and conceal him:

9. But thou shalt presently<sup>11</sup> put him to death. Let thy hand be first upon him,<sup>12</sup> and afterwards the hands of all the people.

10. He shall be stoned to death: because he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage:

11. That all Israel hearing may fear, and may do no more anything like this.

12. If in one of thy cities, which the Lord thy God giveth thee to dwell in, thou hear some say:

13. Children of Belial<sup>13</sup> are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and serve strange gods, which ye know not:

14. Inquire carefully and diligently the truth of the thing by looking well into it: and if thou find that which is said to be certain, and that this abomination hath been really committed,

15. Thou shalt forthwith kill the inhabitants of that city with the edge of the sword,<sup>14</sup> and shalt destroy it and all things that are in it, even the cattle.

16. And all the household goods<sup>15</sup> that are there, thou shalt gather together in the midst of the streets thereof, and shalt burn them with the city itself, so as to consume all for the Lord thy God, and that it be a heap forever: it shall be built no more.

17. And nothing of the cursed thing shall cleave to thy hand:<sup>16</sup> that the Lord may turn from the wrath of His fury, and may have mercy on thee, and multiply thee, as He sware to thy fathers,

<sup>8</sup> As thyself.

<sup>9</sup> H. P. "Of the gods."

<sup>10</sup> "All" is added.

<sup>11</sup> *Infra* 17 : 7. "Presently" is not in H., which, however, repeats the verb emphatically. The testimony of several witnesses was previously required, so that a judicial process was framed. *Infra* 17 : 7. The rigor of the law arose from the greatness of the crime, and the danger of its spreading.

<sup>12</sup> After conviction, the chief accuser cast the first stone.

<sup>13</sup> "Without yoke"—lawless men, who spurn moral restraint. L. "Children of worthlessness."

<sup>14</sup> This punishment was just, because decreed by God against those who slighted his supreme Majesty. The destruction of property together with life took away all motives of self-interest from the assailants.

<sup>15</sup> The spoil—the furniture, or other property.

<sup>16</sup> Nothing belonging to the doomed city.

18. When thou shalt hear the voice of the Lord thy God, keeping all His precepts, which I command thee this day, that thou mayest do what is pleasing in the sight of the Lord thy God.

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## CHAPTER XIV.

IN MOURNING FOR THE DEAD THEY ARE NOT TO FOLLOW THE WAYS OF THE GENTILES: THE DISTINCTION OF CLEAN AND UNCLEAN MEATS: ORDINANCES CONCERNING TITHES, AND FIRST-FRUITS.

1. BE ye<sup>1</sup> children of the Lord your God: ye shall not cut yourselves, nor make any baldness<sup>2</sup> for the dead.

2. Because thou art a holy people<sup>3</sup> to the Lord thy God: and He chose thee to be His peculiar people out of all nations which are upon the earth.

3. Eat not the things which are unclean.

4. These are the beasts which ye shall eat: the ox, and the sheep, and the goat,

5. The hart and the roe, the buffle, and chamois, the pygarg, the wild goat, the camelopard.

6. Every beast that divideth the hoof<sup>4</sup> in two parts, and cheweth the cud,<sup>5</sup> ye shall eat.

7. But of those which chew the cud, but divide not the hoof, ye shall not eat, such as the camel, the hare, and the coney: because they chew the cud, but divide not the hoof, they shall be unclean to you.

8. The swine also, because it divideth the hoof, but cheweth not the cud, shall be unclean: their flesh ye shall not eat, and their carcases ye shall not touch.

9. These shall ye eat of all that are in the water: all that have fins and scales, ye shall eat.

10. Such as are without fins and scales, ye shall not eat, because they are unclean.

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<sup>1</sup> P. "Ye are."

<sup>2</sup> H. P. "Between your eyes." Incisions on the flesh and the shaving of the head were heathen practices in honor of Baal, Osiris, and other false deities. They were usual at funerals.

<sup>3</sup> *Supra* 7 : 6; *infra* 26 : 18.

<sup>4</sup> Lev. 11 : 4. H. P. "And cleaveth the cleft." This repetition is omitted by V.

<sup>5</sup> H. P. "Among the beasts."



11. All birds that are clean ye shall eat.
12. The unclean eat not:<sup>6</sup> the eagle, and the grype, and the osprey,
13. The ringtail, and the vulture, and the kite, according to their kind,
14. And all of the raven kind:
15. And the ostrich, and the owl, and the cuckoo, and the hawk according to its kind:
16. The heron, and the swan, and the stork,
17. And the cormorant, the gier-eagle, and the night-crow,
18. The bittern, and the plover, every one in their kind: the houp also, and the bat.
19. Everything that creepeth and hath little wings, shall be unclean, and shall not be eaten.
20. All that is clean, ye shall eat.
21. But whatever is dead of itself,<sup>7</sup> eat not. Give it to the stranger that is within thy gates to eat, or sell it to him:<sup>8</sup> because thou art the holy people of the Lord thy God. Thou shalt not boil a kid in the milk of its dam.<sup>9</sup>
22. Every year thou shalt set aside the tithes of all thy fruits that the earth bringeth forth.
23. And thou shalt eat before the Lord thy God in the place which He shall choose,<sup>10</sup> that His name may be called upon therein, the tithe of thy corn, and thy wine, and thy oil, and the firstlings of thy herds and thy sheep: that thou mayest learn to fear the Lord thy God at all times.
24. But when the way and the place which the Lord thy God shall choose, are far off, and He hath blessed thee, and thou canst not carry all these things thither,
25. Thou shalt sell them all, and turn them into money; and shalt carry it in thy hand, and shalt go to the place which the Lord shall choose:
26. And thou shalt buy with the same money whatsoever pleaseth thee, either of the herds or of sheep, wine also and strong drink, and

<sup>6</sup> II. P. "These are they of which ye shall not eat."

<sup>7</sup> This may have been forbidden as unwholesome; but as it was allowed to give it to the stranger, the chief motive of the prohibition was, that such food was not suitable to God's chosen people. Exod. 23 : 19; 34 : 26.

<sup>8</sup> II. P. "Unto an alien."

<sup>9</sup> This is thought to have been a superstitious usage among the neighboring nations.

<sup>10</sup> The tithe set apart for the priests was not shared by the donor. Another tithe was presented, which the donor ate in the holy place.

all that thy soul desireth: and thou shalt eat before the Lord thy God, and shalt feast, thou and thy household:

27. And the Levite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession.

28. The third year thou shalt separate another tithe of all things that grow to thee at that time: and shalt lay it up within thy gates.<sup>11</sup>

29. And the Levite who hath no other part nor possession with thee, and the stranger and the fatherless and the widow, who are within thy gates, shall come, and shall eat, and be filled: that the Lord thy God may bless thee in all the works of thy hands which thou shalt do.

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## CHAPTER XV.

THE LAW OF THE SEVENTH YEAR OF REMISSION. THE FIRSTLINGS OF CATTLE ARE TO BE SANCTIFIED TO THE LORD.

1. IN the seventh year thou shalt make a release,<sup>1</sup>

2. Which shall be celebrated in this manner. He to whom anything is owing from his friend or neighbor or brother, cannot demand it again, because it is the year of release of the Lord.<sup>2</sup>

3. Of the foreigner or stranger thou mayest exact *it*: of thy countryman and neighbor thou shalt not have power to demand it again.<sup>3</sup>

4. And<sup>4</sup> there shall be no poor nor beggar<sup>5</sup> among you: that the Lord thy God may bless thee in the land which He giveth thee to possess.

5. If thou hear the voice of the Lord thy God, and keep all the commandments<sup>6</sup> which I command thee this day, He will bless thee, as He hath promised.

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<sup>11</sup> In the third year the second tithe was eaten at home, the Levite being, however, allowed to partake of it.

<sup>1</sup> A remission of claims, an act of indulgence.

<sup>2</sup> Debts were remitted, so that creditors were freed from embarrassment. The obligation, however, appears to have been merely suspended during that year. Josephus speaks of the entire cancelling of debts as a privilege of the year of Jubilee.

<sup>3</sup> The special favors and privileges of the Israelites were in accordance with the general system under which they lived. Others enjoyed protection, and their rights were respected. II. P. "Thine hand shall release."

<sup>4</sup> The force of the term is not clear. P. "Save when." L. "Although."

<sup>5</sup> Two terms are used for one. Moses predicts general abundance. His object is not to forbid mendicity, but to leave no room for it.

<sup>6</sup> V. "Quæ jussit."

6. Thou shalt lend to many nations, and thou shalt borrow of no man.<sup>7</sup> Thou shalt have dominion over very many nations, and no one shall have dominion over thee.

7. If one of thy brethren within thy gates, in the land which the Lord thy God giveth thee, come to poverty, thou shalt not harden thy heart, nor close thy hand,<sup>8</sup>

8. But thou shalt open it to the poor man: thou shalt lend him that which thou perceivest he needeth.

9. Beware lest a wicked thought steal in upon thee, and thou say in thy heart: The seventh year of release draweth nigh,<sup>9</sup> and thou turn away thy eyes from thy poor brother, and give him not:<sup>10</sup> lest he cry against thee to the Lord, and it be a sin unto thee.

10. But thou shalt give to him: neither shalt thou do anything craftily<sup>11</sup> in relieving his necessities; that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand.

11. Poor will not be wanting in the land:<sup>12</sup> therefore I command thee<sup>13</sup> to open thy hand to thy needy and poor brother.<sup>14</sup>

12. When a Hebrew man, thy brother, or a Hebrew woman is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free:<sup>15</sup>

13. And when thou sendest him out free, thou shalt not let him go away empty:

14. But thou shalt give him for his way<sup>16</sup> out of thy flocks, and out of thy barn-floor, and thy wine-press, wherewith the Lord thy God shall bless thee.

15. Remember that thou also wast a bond-servant in the land of

<sup>7</sup> This prediction was conditional. The Israelites were to enjoy wealth and general prosperity, provided they were faithful to God.

<sup>8</sup> H. P. "From thy poor brother." Cases of individual distress were provided for by the command to afford relief. Matt. 5 : 42; Luke 6 : 34.

<sup>9</sup> The hopelessness of being repaid should not prevent the exercise of humanity.

<sup>10</sup> V. "Nolens ei commodare quod mutuum postulat." This is a periphrase.

<sup>11</sup> Reluctantly. P. "Thine heart shall not be grieved when thou givest unto him."

<sup>12</sup> Matt. 26 : 11. Poor are found even in the most prosperous states. V. adds: "Habitationis tuæ."

<sup>13</sup> The obligation to relieve the poor is of strict precept, although it is difficult to determine the quantity and the circumstances.

<sup>14</sup> H. P. "Unto thy brother, to thy poor, and to thy needy, in thy land." Three classes of sufferers are designated; or rather the same individual is presented under three distinct aspects, as a kinsman, an afflicted man, and a distressed man. V. adds: "Qui versatur tecum."

<sup>15</sup> Exod. 21 : 2; Jer. 32 : 14. The short term assigned to the servitude of an Israelite took from it its severity. The gifts enjoined to be bestowed at the time of liberation, marked the legislation as most humane.

<sup>16</sup> P. "Thou shalt furnish him liberally." The term means an ornamental chain; but it is used for a gift of any kind. V. calls it *viaticum*.

Egypt, and the Lord thy God made thee free, and therefore I now command thee *this*.

16. But if he say: I will not depart; because he loveth thee, and thy house, and findeth that he is well with thee:

17. Thou shalt take an awl, and bore through his ear in the door of thy house:<sup>17</sup> and he shall serve thee forever: thou shalt do in like manner to thy woman-servant also.

18. Turn not away thy eyes from them when thou makest them free:<sup>18</sup> because he hath served thee six years according to the wages of a hireling:<sup>19</sup> that the Lord thy God may bless thee in all that thou doest.

19. Of the firstlings, that come of thy herd and thy sheep, thou shalt sanctify to the Lord thy God whatever is of the male sex. Thou shalt not work with the firstling of a bullock, and thou shalt not shear the firstlings of thy sheep.

20. In the sight of the Lord thy God shalt thou eat them every year in the place which the Lord shall choose, thou and thy household.

21. But if it have a blemish,<sup>20</sup> or be lame, or blind, or in any part disfigured or feeble, it shall not be sacrificed to the Lord thy God.

22. But thou shalt eat it within thy gates:<sup>21</sup> the clean and the unclean alike, as the roe, and as the hart.

23. Only take heed not to eat their blood, but pour it out on the earth as water.

## CHAPTER XVI.

THE THREE PRINCIPAL SOLEMNITIES TO BE OBSERVED: JUST JUDGES TO BE APPOINTED IN EVERY CITY: ALL OCCASIONS OF IDOLATRY TO BE AVOIDED.

1. OBSERVE the month of new corn,<sup>1</sup> which is the first of the spring, that thou mayst celebrate the passover to the Lord thy God: because in this month the Lord thy God brought thee out of Egypt by night.

<sup>17</sup> This was an expressive way of declaring publicly the perpetuity of the engagement.

<sup>18</sup> H. P. "It shall not seem hard unto thee." V. is free. It warns not to turn away from the afflicted. Attention to their wants is recommended.

<sup>19</sup> P. "He hath been worth a double hired servant to thee." L. "For double the wages of a hired laborer he hath served thee."

<sup>20</sup> Lev. 22: 20; Eccl. 35: 14.

<sup>21</sup> H. P. "Within thy gates."

<sup>1</sup> Abib. Exod. 13: 4.

2. And thou shalt sacrifice the passover<sup>2</sup> to the Lord thy God, of sheep, and of oxen, in the place which the Lord thy God will choose, that His name may dwell there.<sup>3</sup>

3. Thou shalt not eat with it leavened bread : seven days shalt thou eat without leaven, the bread of affliction, because thou camest out of Egypt in haste :<sup>4</sup> that thou mayst remember the day of thy coming out of Egypt all the days of thy life.

4. No leaven shall be seen in all thy borders for seven days, neither shall any of the flesh of that which was sacrificed the first day in the evening remain until morning.

5. Thou mayst not immolate the passover in any one of thy cities, which the Lord thy God giveth thee :

6. But in the place which the Lord thy God will choose, that His name may dwell there : thou shalt immolate the passover in the evening at the going down of the sun, at which time thou camest out of Egypt.

7. And thou shalt dress and eat it in the place which the Lord thy God will choose : and in the morning rising up thou shalt go into thy tents.

8. Six days shalt thou eat unleavened bread : and on the seventh day, because it is the assembly of the Lord thy God, thou shalt do no work.

9. Thou shalt number unto thee seven weeks<sup>5</sup> from that day, wherein thou didst put the sickle to the corn.

10. And thou shalt celebrate the festival of weeks<sup>6</sup> to the Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of the Lord thy God :

11. And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, who abide with you, in the place which the Lord thy God will choose, that His name may dwell there :

12. And thou shalt remember that thou wast a servant in Egypt, and thou shalt keep and do the things which are commanded.

13. Thou shalt celebrate the solemnity also of tabernacles, when

<sup>2</sup> The victim was a lamb, which was offered on the evening of the fourteenth day of the moon after the vernal equinox. Oxen and other victims were offered during the week of the solemnity.

<sup>3</sup> This regards the city of Jerusalem. The passover was not immolated in the temple itself, but in the respective houses of those that offered it.

<sup>4</sup> H. P. V. "In pavore." The trepidation of a hurried departure is meant.

<sup>5</sup> The day for assembling the people.

<sup>6</sup> The Pentecost was the second great festival.

thou hast gathered in thy fruit of the barn-floor and of the wine-press.<sup>7</sup>

14. And thou shalt make merry in thy festival time, thou, thy son, and thy daughter, thy man-servant and thy maid-servant, the Levite also, and the stranger, and the fatherless, and the widow, who are within thy gates.

15. Seven days shalt thou celebrate feasts to the Lord thy God, in the place which the Lord will choose: and the Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt rejoice.

16. Three times in a year shall all thy males appear before the Lord thy God in the place which He will choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with empty hands<sup>8</sup> before the Lord:

17. But every one shall offer according to what he hath, according to the blessing of the Lord his God, which He will give him.

18. Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God giveth thee, in all thy tribes, that they may judge the people with just judgment,

19. And not go aside to either part. Thou shalt not accept persons nor take gifts:<sup>9</sup> for gifts blind the eyes of the wise, and change the words of the just.

20. That which is just thou shalt follow,<sup>10</sup> that thou mayest live and possess the land which the Lord thy God giveth thee.

21. Thou shalt plant no grove, nor any tree<sup>11</sup> near the altar of the Lord thy God:

22. Neither shalt thou make nor set up to thyself a statue; which things the Lord thy God hateth.

<sup>7</sup> At the close of the civil year, in the month Tizri, September.

<sup>8</sup> Exod. 23 : 15; 34 : 20; Eccl. 35 : 6. Each one should present an offering.

<sup>9</sup> Exod. 23 : 8; Lev. 19 : 15; *supra* 1 : 17; Eccl. 20 : 31. Disinterestedness and impartiality are strictly enjoined.

<sup>10</sup> Lit. "Justice justice thou shalt pursue." The repetition of the noun has the force of a superlative: strict justice.

<sup>11</sup> These things were easily connected with heathenish abuses.

## CHAPTER XVII.

VICTIMS MUST BE WITHOUT BLEMISH. IDOLATERS ARE TO BE SLAIN. CONTROVERSIES ARE TO BE DECIDED BY THE HIGH PRIEST AND COUNSEL, WHOSE SENTENCE MUST BE OBEYED, UNDER PAIN OF DEATH. THE DUTY OF A KING, WHO IS TO RECEIVE THE LAW OF GOD AT THE PRIEST'S HANDS.

1. THOU shalt not sacrifice to the Lord thy God a sheep, or an ox, wherein there is blemish, or any fault,<sup>1</sup> for that is an abomination to the Lord thy God.

2. When there shall be found among you within any of thy gates, which the Lord thy God giveth thee, man or woman who doeth evil in the sight of the Lord thy God, and transgresseth His covenant,

3. To go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which I have not commanded:<sup>2</sup>

4. And this is told thee, and on hearing it thou hast inquired diligently, and found it to be true, that the abomination is committed in Israel:

5. Thou shalt bring forth the man or<sup>3</sup> the woman, who have committed that most wicked thing, to the gates of thy city;<sup>4</sup> and they shall be stoned.

6. By the mouth of two or three witnesses shall he who is to be slain, die. Let no man be put to death when only one beareth witness against him.<sup>5</sup>

7. The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people:<sup>6</sup> that thou mayest take away the evil out of the midst of thee.

8. If there be among you a hard matter in judgment between blood and blood, cause and cause, leprosy and leprosy;<sup>7</sup> and the words of

<sup>1</sup> Lev. 22: 21. H. L. "Anything evil."

<sup>2</sup> This means: which I have strictly forbidden.

<sup>3</sup> V. "Ac." Ar. so translates it.

<sup>4</sup> This was the place of trial. The execution was outside of the gates.

<sup>5</sup> This was a wise precaution. Capital punishment should not be inflicted on slight grounds.

<sup>6</sup> *Supra* 13: 9. The responsibility of the witnesses was increased as they were made executors of the law.

<sup>7</sup> V. "Si difficile et ambiguum apud te iudicium esse perspexeris." This is an elegant rendering of the simpler form. Criminal, civil, and ceremonial cases were referred to this high court of appeal: whether death was caused voluntarily, or accidentally; whether a suit should be decided for either party, whether an individual was truly a leper or not.

the judges within thy gates differ: arise, and go up to the place which the Lord thy God shall choose.<sup>8</sup>

9. And thou shalt come to the priests of the Levitical race,<sup>9</sup> and to the judge,<sup>10</sup> who shall then be: and thou shalt ask of them, and they shall show thee the true judgment.<sup>11</sup>

10. And thou shalt do whatever they shall say who preside in the place which the Lord shall choose, and what they shall teach thee

11. According to His law;<sup>12</sup> and thou shalt follow their sentence: thou shalt not decline to the right hand, or to the left hand.

12. But he that is proud, and refuseth to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die, and thou shalt take away the evil from Israel:<sup>13</sup>

13. And all the people hearing it shall fear, that no one afterwards may proudly resist.

14. When thou art come into the land which the Lord thy God giveth thee, and possessest it, and sayest: I will set a king over me, as all nations have who are round about:<sup>14</sup>

15. Thou shalt set over thee him whom the Lord thy God shall choose out of the number of thy brethren. Thou mayst not make king a man of another nation who is not thy brother.<sup>15</sup>

16. And when he is made king, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen,<sup>16</sup> especially since the Lord hath commanded you to return no more the same way.

17. He shall not have many wives<sup>17</sup> to corrupt his heart, nor immense sums of silver and gold.

18. But after he is raised to the throne of his kingdom, he shall

<sup>8</sup> 2 Par. 19: 8. Wherever the tabernacle was erected, this authority could be exercised. After the erection of the temple, it was confined to it.

<sup>9</sup> H. P. "The priests, the Levites."

<sup>10</sup> The civil judge appears to be distinguished from the high priest here and in v. 12.

<sup>11</sup> The sentence of the tribunal was final. V. "Judicii veritatem."

<sup>12</sup> H. P. "According to the sentence of the law." This points to the rule of judgment; but it is not meant to make it dependent on the opinion of the parties.

<sup>13</sup> It appears that the decree was confirmed by the judge, so as to obtain civil force. Death was the penalty of obstinate resistance.

<sup>14</sup> Moses foresaw that the Israelites would seek to have a king, like the surrounding nations, and wisely provided for the contingency.

<sup>15</sup> It was wise policy to exclude foreigners from the throne.

<sup>16</sup> V. "Equitatus numero sublevatus." H. P. "To the end that he should multiply horses." Public money is easily squandered on studs of horses. A vast cavalry is a great public burden. It was a constant incentive to return to Egypt.

<sup>17</sup> Although the unity of the marriage relations had been relaxed, it was an abuse, even for monarchs, to have many wives.



write out for himself the copy of this law<sup>18</sup> in a volume, taking<sup>19</sup> the copy of the priests of the Levitical tribe :

19. And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep His words and ceremonies, which are commanded in the law.

20. And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel.

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## CHAPTER XVIII.

THE LORD IS THE INHERITANCE OF THE PRIESTS AND LEVITES. HEATHENISH ABOMINATIONS ARE TO BE AVOIDED. THE GREAT PROPHET CHRIST IS PROMISED. FALSE PROPHETS MUST BE SLAIN.

1. THE priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel;<sup>1</sup> because they shall eat the sacrifices of the Lord, and His oblations.<sup>2</sup>

2. And they shall receive nothing else of the possession<sup>3</sup> of their brethren: for the Lord Himself is their inheritance, as He hath said to them.

3. This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast:

4. The first-fruits<sup>4</sup> also of corn, of wine, and of oil, and a part of the wool<sup>5</sup> from the shearing of their sheep.<sup>6</sup>

5. For the Lord thy God hath chosen him of all thy tribes, to stand, and to minister to the name of the Lord, him and his sons forever.

6. If a Levite go out of any one of the cities of all Israel, in which

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<sup>18</sup> It is not certain whether he was bound to copy out the whole law, or only the decalogue. It was calculated to make him religious and exemplary.

<sup>19</sup> For model.

<sup>1</sup> They had not a portion of the land like the others. Numb. 18 : 20, 23; *supra* 10 : 9; 1 Cor. 9 : 13.

<sup>2</sup> H. P. "His inheritance." The same term is used in H. as above. The portions of the victims and the various offerings were for the Levites, as an inheritance assigned them by God.

<sup>3</sup> They had houses and lots for their residence. The text is in the singular.

<sup>4</sup> Numb. 18 : 11.

<sup>5</sup> H. P. "The first of the fleece."

<sup>6</sup> H. P. "Shalt thou give him."

he dwelleth, and have a longing mind to come to the place which the Lord will choose,

7. He shall minister in the name of the Lord his God, as all his brethren the Levites do, that shall stand at that time before the Lord.

8. He shall receive the same portion of food that the rest do: besides that which is due to him in his own city, by succession from his fathers.<sup>7</sup>

9. When thou art come into the land which the Lord thy God giveth thee, beware lest thou imitate the abominations of those nations.

10. Neither let there be found among you any one who shall make his son or daughter pass through the fire;<sup>8</sup> or who consulteth soothsayers, or observeth dreams and omens: neither let there be any wizard,

11. Nor charmer, nor any one that consulteth familiar spirits, or fortune-tellers; or a necromancer.<sup>9</sup>

12. For the Lord abhorreth all these things: and for these abominations He destroyeth them at thy coming.

13. Thou shalt be perfect, and without spot<sup>10</sup> before the Lord thy God.

14. These nations, whose land thou shalt possess, hearken to soothsayers and diviners: but thou art otherwise instructed by the Lord thy God.<sup>11</sup>

15. The Lord thy God will raise up to thee a PROPHET<sup>12</sup> of thy nation and of thy brethren like unto me: Him thou<sup>13</sup> shalt hear,

16. As thou desiredst of the Lord thy God in Horeb, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this great fire, lest I die.

17. And the Lord said to me: They have spoken all things well.

<sup>7</sup> A volunteer, officiating out of the appointed time, received a share of the offerings: "besides that which cometh of the sale of his patrimony." P.

<sup>8</sup> Lev. 20 : 27. These revolting cruelties were common among the worshippers of Moloch. V. "Qui lustrat—ducens per ignem."

<sup>9</sup> 1 Kings 28 : 7. Superstitions of this kind have been recently revived.

<sup>10</sup> The text has but one term: "perfect;" which V. explains by the addition. Perfection is here taken for integrity, exemption from grievous stain.

<sup>11</sup> L. "The Lord thy God hath not assigned the like unto thee."

<sup>12</sup> John 1 : 21; 45 : 6, 14; Acts 3 : 22. The prophet by excellence was to resemble Moses, since like him He was to teach men the law and will of God, and to confirm His teaching by Divine works. He was to surpass him, however, in His Divine character and mission. Josue did not appear in the same high character as Moses: "there arose no more a prophet in Israel like to Moses, whom the Lord knew face to face." *Infra* 34 : 10.

<sup>13</sup> H. P. "Ye."

18. I will raise them up a prophet out of the midst of their brethren like to thee: and I will put My words in his mouth, and he shall speak all that I will command him:

19. And him that will not hear his words, which he shall speak in My name, I will punish.

20. But the prophet who being corrupted with pride, shall speak in My name, things which I did not command him to say, or in the name of strange gods, shall be slain.

21. And if thou answer in thy heart:<sup>14</sup> How shall I know the word which the Lord hath not spoken?

22. Whatever a prophet foretelleth in the name of the Lord, which cometh not to pass, that thing the Lord hath not spoken; but the prophet in the pride of his mind hath forged it: and therefore thou shalt not fear him.

## CHAPTER XIX.

THE CITIES OF REFUGE. WILFUL MURDER AND FALSE WITNESSES MUST BE PUNISHED.

1. WHEN the Lord thy God hath destroyed the nations whose land He will deliver to thee, and thou possessest it, and dwellest in the cities and houses thereof:

2. Thou shalt separate to thee three cities<sup>1</sup> in the midst of the land which the Lord giveth thee to possess,

3. Paving diligently the way: and thou shalt divide the whole land into three parts,<sup>2</sup> that he who is forced to flee for manslaughter may flee thither.

4. This shall be the law of the slayer who fleeth, whose life may be saved: He who killeth his neighbor ignorantly,<sup>3</sup> and who is proved to have had no hatred against him in time past,<sup>4</sup>

5. But who went with him to the forest to hew wood, and in cutting down the tree the axe slipped out of his hand, and the iron, slipping from the handle, struck his friend, and killed him,<sup>5</sup> he shall flee to one of the cities, and live:

<sup>14</sup> V. "Tacita cogitatione."

<sup>1</sup> Numb. 35 : 11 ; Jos. 20 : 2.

<sup>2</sup> The equal division is not expressed, but is implied.

<sup>3</sup> Accidentally, unintentionally.

<sup>4</sup> Lit. "Yesterday and the day before."

<sup>5</sup> This case is put by way of example.

6. Lest the next kinsman of him whose blood was shed, pushed on by grief,<sup>6</sup> should pursue, and apprehend him, if the way be too long, and take away the life of him who is not deserving of death, because he had no hatred before against him that was slain.<sup>7</sup>

7. Therefore I command thee that thou set apart three cities.<sup>8</sup>

8. And when the Lord thy God shall have enlarged<sup>9</sup> thy borders, as He sware to thy fathers, and shall give thee all the land which He promised them,

9. (If thou keep His commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in His ways at all times) thou shalt add to the other three cities, and shalt double their number;<sup>10</sup>

10. That innocent blood may not be shed in the midst of the land which the Lord thy God giveth thee, lest thou be guilty of blood.

11. But if any man hating<sup>11</sup> his neighbor lie in wait for his life, and rise and strike him, and he die, and he flee to one of these cities,

12. The ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hands of the kinsman of him whose blood was shed, and he shall die.<sup>12</sup>

13. Thou shalt not pity him:<sup>13</sup> and thou shalt take away the *guilt* of innocent blood out of Israel, that it may be well with thee.

14. Thou shalt not take nor remove thy neighbor's landmark,<sup>14</sup> which they of olden time set in thy possession, which the Lord thy God giveth thee in the land that thou receivest to possess.

15. One witness shall not rise up<sup>15</sup> against any man, whatsoever the sin or wickedness be; but in the mouth of two or three witnesses every word shall stand.

16. If a lying witness stand against a man, accusing him of transgression,

17. Both of them, between whom the controversy is, shall stand before the Lord in the sight of the priests, and the judges who shall be in those days.

<sup>6</sup> H. P. "Whilst his heart is hot."

<sup>7</sup> V. is free: "Nullum contra eum qui occisus est odium prius habuisse monstratur."

<sup>8</sup> V. adds: "Æqualls inter se spatii."

<sup>9</sup> Gen. 28:14; Exod. 34:24; *supra* 12:20.

<sup>10</sup> In the contingency which did not take place.

<sup>11</sup> Numb. 35:20.

<sup>12</sup> The wilful murderer was denied the benefit of asylum.

<sup>13</sup> Pity becomes an incentive to bloodshed, when murderers enjoy impunity. The law should protect the innocent and defenceless.

<sup>14</sup> The removal of landmarks destroyed the evidence of property.

<sup>15</sup> The meaning is, that the testimony of one witness was insufficient for conviction in a capital case. *Supra* 17:6; Matt. 18:6; 2 Cor. 13:1.

18. And when<sup>16</sup> after diligent inquisition, they shall find that the false witness hath told a lie against his brother,

19. They shall render to him as he meant to do to his brother:<sup>17</sup> and thou shalt take away the evil out of the midst of thee,

20. That others hearing may fear, and may not dare do such things.

21. Thou shalt not pity him; but thou shalt require life for life,<sup>18</sup> eye for eye, tooth for tooth, hand for hand, foot for foot.

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## CHAPTER XX.

### LAWS RELATING TO WAR.

1. IF thou go out to war against thy enemies, and see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them; because the Lord thy God is with thee, who brought thee out of the land of Egypt.<sup>1</sup>

2. And when the battle is now at hand, the priest shall stand before the army,<sup>2</sup> and shall speak to the people in this manner:

3. Hear, O Israel, ye join battle this day against your enemies; let not your heart be dismayed, be not afraid, do not give way, fear them not;

4. Because the Lord your God is in the midst of you, and He will fight for you against your enemies, to deliver you from danger.

5. And the officers shall proclaim to the army:<sup>3</sup> What man is there who hath built a new house, and hath not dedicated<sup>4</sup> it? let him go, and return to his house, lest he die in the battle, and another man dedicate it.

6. What man is there, who hath planted a vineyard, and hath not

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<sup>16</sup> Dan. 13 : 62.

<sup>17</sup> This was a just punishment of calumny, and a powerful preventive.

<sup>18</sup> Exod. 21 : 23, 24; Lev. 24 : 20; Matt. 5 : 38.

<sup>1</sup> The Divine interposition on that occasion is often called to mind.

<sup>2</sup> H. P. "Shall approach."

<sup>3</sup> V. uses a phrase: "Per singulas turmas audiente exercitu proclamabunt." P. distinguishes the officers or heralds from the captains.

<sup>4</sup> This does not imply a religious ceremony, but a banquet given to friends on occasion of occupying a house for the first time.

as yet eaten of it?<sup>5</sup> let him go, and return to his house, lest he die in the battle, and another man eat of it.

7. What man is there, that hath espoused a wife, and not taken her? let him go, and return to his house, lest he die in the war, and another man take her.

8. After these things are declared, they shall further speak to the people: What man is there that is fearful,<sup>6</sup> and faint-hearted? let him go, and return to his house, lest he make the hearts of his brethren fear, as he himself is possessed with fear.

9. And when the officers of the army shall<sup>7</sup> have made an end of speaking, they<sup>8</sup> shall prepare their bands to fight.

10. If at any time thou come to fight against a city, thou shalt first offer it peace.<sup>9</sup>

11. If they accept it, and open the gates to thee, all the people that are therein shall be saved, and shall serve thee, paying tribute.

12. But if they will not make peace, and shall begin war against thee, thou shalt besiege it.<sup>10</sup>

13. And when the Lord thy God shall deliver it into thy hands, thou shalt slay all that are therein of the male sex, with the edge of the sword:

14. But the women and children, the cattle and other things, that are in the city, thou shalt take to thyself.<sup>11</sup> And thou shalt divide all the prey to the army: and thou shalt eat the spoils of thy enemies, which the Lord thy God giveth thee.

15. So shalt thou do to all cities that are at a great distance from thee, and are not of these cities which thou shalt possess.

16. But of those cities that shall be given thee, thou shalt suffer none at all to live:

17. But shalt kill them with the edge of the sword, the Hethites, and the Amorites, and the Canaanites, the Pherezites, and the Hevites, and the Jebusites, as the Lord thy God hath commanded thee:

18. Lest they teach you to do all the abominations which they have done to their gods: and ye should sin against the Lord your God.<sup>12</sup>

<sup>5</sup> H. means to profane or render common. The fruits of the vine during the first four years were regarded as consecrated to God, and were not allowed to be eaten. After that time they were for general use. V. adds: "De qua, vesci omnibus licet." To make it such V. has "alius homo ejus fungatus officio."

<sup>6</sup> Judges 7: 3; 1 Mac. 3: 56.

<sup>7</sup> V. "Siluerint." A double version is given.

<sup>8</sup> The captains.

<sup>9</sup> The offer of peace was not made to cities doomed by God for destruction.

<sup>10</sup> This is rather a permission than a positive command.

<sup>11</sup> This exception did not regard the Canaanites. V. abridges.

<sup>12</sup> The danger of being corrupted by them was the motive of the decree of extermination.

19. When thou besiegest a city a long time, and raisest engines<sup>13</sup> to take it, thou shalt not cut down with strokes of the axe the fruit-trees,<sup>14</sup> neither shalt thou waste the surrounding country: for it is a tree, and not a man,<sup>15</sup> neither can it increase the number of those who fight against thee.

20. But if any trees be not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee.

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## CHAPTER XXI.

THE EXPIATION OF A SECRET MURDER. THE MARRYING A CAPTIVE. THE ELDEST SON MUST NOT BE DEPRIVED OF HIS BIRTHRIGHT FOR HATRED OF HIS MOTHER. A STUBBORN SON IS TO BE STONED TO DEATH. WHEN ONE IS HANGED ON A GIBBET, HE MUST BE TAKEN DOWN THE SAME DAY, AND BURIED.

1. WHEN there shall be found in the land, which the Lord thy God giveth thee, the corpse of a man slain,<sup>1</sup> and it is not known who is guilty of the murder,

2. Thy ancients and judges shall go out, and shall measure from the place where the body lieth, the distance of every city round about:<sup>2</sup>

3. And the ancients of that city which they shall perceive to be nearer than the rest, shall take a heifer of the herd, that hath not drawn in the yoke, or ploughed the ground,

4. And they shall bring her into a rough and stony valley, that never was ploughed nor sown: and there they shall strike off the head of the heifer.<sup>3</sup>

5. And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to Him, and to bless in His name;

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<sup>13</sup> V. "Munitionibus circumdederis."

<sup>14</sup> This prohibition to cut down the fruit trees and commit wanton waste was a wise limitation to the destructiveness of war. V. is free.

<sup>15</sup> Onkelos has it: "Is then the tree of the field like man, that thou shouldst put it in a state of siege?" P. "Thou shalt not cut them down (for the tree of the field is man's *life*) to employ them in the siege."

<sup>1</sup> H. P. "Lying in the field."

<sup>2</sup> The measuring was, of course, necessary only in case of doubt.

<sup>3</sup> This was done by way of expiation.

and by their word every matter, and whatever is clean or unclean, shall be judged.<sup>4</sup>

6. And the ancients of that city shall come to the corpse, and shall wash their hands over the heifer which was killed in the valley,

7. And they shall say: Our hands have not shed this blood, nor have *our* eyes seen it.<sup>5</sup>

8. Be merciful to Thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent<sup>6</sup> blood to their charge in the midst of Thy people Israel. And the guilt of blood shall be taken from them:

9. And thou shalt be free from the blood of the innocent which was shed, when thou shalt have done what the Lord hath commanded thee.

10. If thou go out to fight against thy enemies, and the Lord thy God deliver them into thy hand, and thou lead them away captive,

11. And thou see in the number of the captives a beautiful woman, and love her, and will have her to wife,

12. Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,<sup>7</sup>

13. And shall put off the raiment wherein she was taken; and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.<sup>8</sup>

14. But if afterward she please thee not, thou shalt let her go free:<sup>9</sup> but thou mayest not sell her for money, nor make a servant of her:<sup>10</sup> because thou hast humbled her.

15. If a man have two wives, one beloved, and the other disliked, and they have had children by him, and the son of the hated be the first-born,

16. And he mean to divide his substance among his sons: he may not make the son of the beloved the first-born, and prefer him before the son of the hated.

<sup>4</sup> P. "Every controversy, and every stroke be *tried*." V. understands פָּדָה of leprosy, as *infra* 24 : 8. It may, however, be taken for violent striking. The priests were to take part in the investigation, and pronounce judgment.

<sup>5</sup> This protestation was made, because suspicion naturally attached to the inhabitants of the nearest city.

<sup>6</sup> The blood of an innocent man, murdered without provocation.

<sup>7</sup> The shaving of the hair was a token of sorrow. L. "Let grow her nails." The nails were suffered to grow for the same object. V. P.

<sup>8</sup> The restraint put on the passions of the soldiers by this regulation was great.

<sup>9</sup> This liberty to dismiss her was granted to save her life, which might be sacrificed by the disgusted husband. It was adapted to the hardness of his heart.

<sup>10</sup> תִּתֵּנָּהּ כֶּסֶף. P. "Thou shalt not make merchandise of her." V. "Nec opprimere per potentiam." L. "Thou shalt not make a servant of her." R. approves of this meaning, to which V. may be reduced.



17. But he shall acknowledge the son of the hated for the first-born, and shall give him a double portion of all he hath; for this is the first of his children,<sup>11</sup> and to him are due the birthrights.

18. If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

19. They shall take him, and bring him to the ancients of his city, and to the gate of judgment,<sup>12</sup>

20. And shall say to them: This our son is rebellious and stubborn; he will not hearken to our voice; he is a glutton and a drunkard.

21. The people of the city shall stone him: and he shall die, that ye may take away the evil out of the midst of you, and all Israel hearing it may be afraid.<sup>13</sup>

22. When a man hath committed a capital crime, and is hanged on a gibbet,

23. His body shall not remain upon the tree, but it shall be buried the same day: for accursed of God is he who is hanged:<sup>14</sup> and thou shalt not defile thy land, which the Lord thy God giveth thee to possess.

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## CHAPTER XXII.

HUMANITY TOWARDS NEIGHBORS. NEITHER SEX MAY USE THE APPAREL OF THE OTHER. CRUELTY TO BE AVOIDED EVEN TO BIRDS. BATTLEMENTS ABOUT THE ROOF OF A HOUSE. THINGS OF DIVERS KINDS NOT TO BE MIXED. THE PUNISHMENT OF HIM THAT SLANDERETH HIS WIFE, AS ALSO OF ADULTERY AND RAPE.

1. THOU shalt not pass by if thou see<sup>1</sup> thy brother's ox or sheep go astray: but thou shalt bring them back to thy brother.

2. And if thy brother be not nigh, or thou know him not, thou

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<sup>11</sup> 1 Par. 51. This provision for the rights of the eldest son, although the mother was less beloved, was a salutary restraint on caprice, or undue predilection. II. P. "He is the beginning of his strength."

<sup>12</sup> V. is free and elegant: "Monita nostra audire contemnit, comessationibus vacat, et luxuriæ atque conviviis."

<sup>13</sup> This severity was calculated to awe and restrain refractory children.

<sup>14</sup> Gal. 3: 13. The criminal doomed by the law to death was deemed accursed of God. It was proper that the corpse should be speedily removed out of sight.

<sup>1</sup> Exod. 23: 4. Indifference and neglect are culpable, when we see our neighbor's property in danger. Brother here means any Israelite.

shalt bring them to thy house, and they shall be with thee until thy brother seek them and receive them.<sup>2</sup>

3. Thou shalt do in like manner with his ass, and with his raiment, and with everything that is thy brother's, which is lost: if thou find it, neglect it not.<sup>3</sup>

4. If thou see thy brother's ass or his ox fall down in the way, thou shalt not slight it, but shalt lift it up with him.

5. A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doeth these things is abominable before God.<sup>4</sup>

6. If thou find, as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young or upon the eggs, thou shalt not take her with her young:

7. But shalt let her go, keeping the young which thou hast caught, that it may be well with thee, and thou mayest live a long time.<sup>5</sup>

8. When thou buildest a new house, thou shalt make a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, if any one slip and fall down.<sup>6</sup>

9. Thou shalt not sow thy vineyard with divers seeds:<sup>7</sup> lest both the seed which thou hast sown, and the fruit of the vineyard, be sanctified<sup>8</sup> together.

10. Thou shalt not plough with an ox and an ass together.

11. Thou shalt not wear a garment that is woven of woollen and linen together.<sup>9</sup>

12. Thou shalt make strings in the hem<sup>10</sup> at the four corners of thy cloak, wherewith thou coverest thyself.

13. If a man marry a wife, and afterwards hate her,

14. And seek to put her away, bringing on her an ill name, and

<sup>2</sup> Things found should be kept for the owner, as long as there is reasonable ground for hoping that he may be discovered.

<sup>3</sup> II. P. "Thou mayest not hide thyself." The same phrase is used v. 1, 4.

<sup>4</sup> This prohibition is to be understood of attempts to disguise the sex, with danger to morals. The mere change of garments may be justified, when resorted to in order to escape pursuit, or temptation. When used for sport, without any corrupt design, as in masquerades, it is not grievously sinful, unless in peculiar circumstances.

<sup>5</sup> This tenderness towards birds was directed to inspire kind feeling towards our fellow men.

<sup>6</sup> This was a wise and humane enactment to guard against accidents, as the flat roofs of the houses in Palestine made them places of resort.

<sup>7</sup> The sowing of a vineyard with divers seeds, is probably a figurative expression for unnatural connections.

<sup>8</sup> P. "Defiled." Verbs are sometimes employed in a contrary meaning. II. V.

<sup>9</sup> These two prohibitions have probably a figurative meaning.

<sup>10</sup> Numb. 15: 38. This is intended to keep the commandments in mind.

say : I took this woman to wife, and going in to her, I found her not a virgin :<sup>11</sup>

15. Her father and mother shall take her,<sup>12</sup> and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate :

16. And the father shall say : I gave my daughter unto this man to wife : and because he hateth her,

17. He layeth to her a heavy charge, so as to say : I found not thy daughter a virgin : and behold, these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city :

18. And the ancients of that city shall take that man, and beat him,

19. Condemning him besides in a hundred shekels of silver, which he shall give to the damsel's father, because he brought an ill name on a virgin of Israel : and he shall have her to wife, and may not put her away all the days of his life.

20. But if what he chargeth her with be true, and virginity be not found in the damsel,

21. They shall cast her out of the doors of her father's house, and the men of the city shall stone her to death, and she shall die, because she hath done a wicked thing in Israel, to play the harlot in her father's house, and thou shalt take away the evil out of the midst of thee.

22. If a man lie with another man's wife, they shall both die, the adulterer and the adulteress :<sup>13</sup> and thou shalt take away the evil out of Israel.

23. If a damsel that is a virgin be espoused to a man, and some one find her in the city, and lie with her,

24. Thou shalt bring them both out to the gate of that city, and they shall be stoned :<sup>14</sup> the damsel, because she cried not out, being in the city :<sup>15</sup> the man, because he hath humbled his neighbor's wife, and thou shalt take away the evil from the midst of thee.

<sup>11</sup> This charge was to be repelled by evidence, such as the case admitted. V. 17. If the proofs of her innocence appeared satisfactory, the accuser was punished and compelled to retain her as his wife, besides making a pecuniary compensation for having defamed her. When found guilty, her punishment was death by stoning.

<sup>12</sup> "Her" is not in the text. The parents took the tokens, and brought them to the ancients. *Infra* v. 17.

<sup>13</sup> Lev. 20 : 10.

<sup>14</sup> Her failure to give the alarm, being in the city, led to presume her acquiescence in the wrong done to her betrothed, which was punishable as adultery.

<sup>15</sup> The circumstances warrant this presumption.

25. But if a man find a betrothed damsel in the field, and taking hold of her, lie with her, he alone shall die :

26. The damsel shall suffer nothing ; neither is she deserving of death : for as a robber riseth against his brother, and taketh away his life, so also did the damsel suffer :

27. She was alone in the field : she cried, and there was no man to save her.

28. If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment :<sup>16</sup>

29. He that lay with her shall give to the father of the maid fifty shekels of silver, and shall have her to wife, because he hath humbled her : he may not put her away all the days of his life.

30. No man shall take his father's wife,<sup>17</sup> nor remove his covering.

## CHAPTER XXIII.

WHO MAY AND WHO MAY NOT ENTER INTO THE CHURCH : UNCLEANNESS TO BE AVOIDED : OTHER PRECEPTS CONCERNING FUGITIVES, FORNICATION, USURY, VOWS, AND EATING OTHER MEN'S GRAPES AND CORN.

1. HE whose testicles are broken or cut away, or whose<sup>1</sup> privy member is cut off, shall not enter into the church of the Lord.

2. A bastard<sup>2</sup> shall not enter into the congregation of the Lord until the tenth generation.

3. An Ammonite,<sup>3</sup> or Moabite,<sup>4</sup> even after the tenth generation, shall not enter into the congregation of the Lord forever :

4. Because they met you not with bread and water in the way, when ye came out of Egypt : and because they hired against thee<sup>5</sup> Balaam, the son of Beor, from Mesopotamia in Syria, to curse thee ;

<sup>1</sup> H. P. "They be found."

<sup>17</sup> Incest with a stepmother is forbidden by this law. This verse begins the next chapter in Ed. Some MSS. support V., which P. follows.

<sup>1</sup> Mutilated persons were deprived of the privileges of Jewish communion ; they were not allowed to join in public worship. *Ecclesia* is rendered *congregazione* by Martini. קהל is here taken for the entire people.

<sup>2</sup> V. "Mamzer." It is a Hebrew term, which is understood of the child of a prostitute of foreign birth. V. "Ille est, de scorto natus." Such a person was excluded from the religious society of Israelites, until ten generations had passed, so that the original stain was forgotten.

<sup>3</sup> Nehem. 13 : 1. The exclusion of these nations was perpetual.

<sup>4</sup> The Moabites. Numb. 22 : 5.

<sup>5</sup> The use of the singular and plural without discrimination is not unfrequent.

5. And the Lord thy God would not hear Balaam; and He turned his cursing into blessing for thee, because He loved thee.

6. Thou shalt not seek their peace or prosperity<sup>6</sup> all the days of thy life forever.

7. Thou shalt not abhor the Edomite, because he is thy brother:<sup>7</sup> nor the Egyptian, because thou wast a stranger in his land.<sup>8</sup>

8. They who are born of them, in the third generation shall enter into the congregation of the Lord.

9. When thou goest out to war against thy enemies, thou shalt keep thyself from every evil thing.<sup>9</sup>

10. If there be among you any man who is defiled in a dream by night,<sup>10</sup> he shall go forth out of the camp,

11. And shall not return before he be washed with water in the evening: and after sunset he shall return into the camp.

12. Thou shalt have a place without the camp, to which thou mayst go forth,<sup>11</sup>

13. Carrying a paddle at thy girdle. And when thou sittest down, thou shalt dig round about, and with the earth that is dug up thou shalt cover

14. That which thou art eased of: (for the Lord thy God walketh in the midst of thy camp<sup>12</sup> to deliver thee, and to give up thy enemies to thee:) and let thy camp be holy, and let no uncleanness appear therein, lest He go away from thee.

15. Thou shalt not deliver to his master the servant that is fled to thee.<sup>13</sup>

16. He shall dwell with thee, in the place which shall please him, in one of thy cities:<sup>14</sup> give him no trouble.

17. There shall be no harlot among the daughters of Israel, nor sodomite<sup>15</sup> among the sons of Israel.

<sup>6</sup> This national enmity was decreed for just causes. It did not imply hatred of individuals. H. has but one verb, and two nouns, both of which may signify prosperity, peace being used in this sense. V. "Non facies cum eis pacem, nec queras eis bona."

<sup>7</sup> His exclusion was only to the third generation.

<sup>8</sup> The benefit of being admitted to dwell there is intimated.

<sup>9</sup> From all that was not warranted by the laws or usages of war.

<sup>10</sup> Even involuntary pollution, although not implying sin, is subject to discipline.

<sup>11</sup> This must be understood of a place apart from the tents: it cannot have been outside the entire camp. This minute regulation was rendered necessary by local circumstances. It was not unworthy of God to direct by His servant matters of this kind. V. "Ad requisita naturæ." This is not expressed in H. P.

<sup>12</sup> The Divine Presence is brought to mind, in order to recommend order and cleanliness.

<sup>13</sup> This humane provision was not intended to encourage desertion, but to preserve the servant from cruel treatment. Being specially directed to the Jews, it cannot be pleaded against the laws which provide for the restoration of fugitive slaves.

<sup>14</sup> V. "Et requiescet."

<sup>15</sup> The terms here employed are thought to denote persons devoting themselves to idol-worship by impure rites.

18. Thou shalt not offer the hire of a strumpet, nor the price of a dog,<sup>16</sup> in the house of the Lord thy God, whatever it be which thou hast vowed, because both these are an abomination to the Lord thy God.

19. Thou shalt not lend to thy brother on usury money, nor corn, nor any other thing:<sup>17</sup>

20. But to the stranger. To thy brother thou shalt lend that which he wanteth without usury: that the Lord thy God may bless thee in all thy works, in the land which thou shalt go in to possess.

21. When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin.

22. If thou wilt not promise, thou shalt be without sin.

23. But that which is once gone out of thy lips thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will and mouth.

24. Going into thy neighbor's vineyard, thou mayst eat as many grapes as thou pleasest: but must carry none away with thee:

25. If thou go into thy neighbor's corn, thou mayst break the ears, and rub them in thy hand; but not reap them with a sickle.

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## CHAPTER XXIV.

DIVORCE PERMITTED, TO AVOID GREATER EVILS: THE NEWLY MARRIED MUST NOT GO TO WAR: OF MEN-STEALERS, OF LEPROSY, OF PLEDGES, OF LABORERS' HIRE, OF JUSTICE, AND OF CHARITY TO THE POOR.

1. If a man take a wife,<sup>1</sup> and have her, and she find not favor in his eyes for some uncleanness, he shall write a bill of divorce, and give it in her hand, and send her out of his house.

2. And when she is departed, and marrieth another husband,

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<sup>16</sup> The dog denotes a sodomite. The fruits of crime were rejected, lest it should appear to be sanctioned. It is, however, in itself laudable to employ money obtained by a criminal life, in works of piety in a penitential spirit.

<sup>17</sup> Gratuitous loans to Israelites were commanded, without reference to the titles that might exist to an increase. This might be received for just causes from strangers.

<sup>1</sup> Matt. 5: 31; 19: 7; Mark 10: 4. Liberty of divorce was granted in order to prevent the murder of hated wives: it regarded chiefly cases of conjugal infidelity. God, the author of the marriage tie, could relax it.

3. And he also hateth her, and hath given her a bill of divorce, and hath sent her out of his house, or is dead :

4. The former husband cannot take her again to wife : because she is defiled, and is become abominable before the Lord :<sup>2</sup> lest thou cause thy land to sin, which the Lord thy God giveth thee to possess.

5. When a man hath lately taken a wife, he shall not go out to war, neither shall public business be enjoined on him : but he shall be free at home, that for one year he may rejoice with his wife.

6. Thou shalt not take the nether nor the upper millstone to pledge :<sup>3</sup> for he hath pledged his life to thee.

7. If any man be found stealing<sup>4</sup> his brother of the children of Israel, and selling him shall take a price,<sup>5</sup> he shall be put to death, and thou shalt take away the evil from the midst of thee.

8. Observe diligently that thou incur not the stroke of the leprosy,<sup>6</sup> but thou shalt do whatever the priests of the Levitical race shall teach thee, according to what I have commanded them, and fulfil thou it carefully.

9. Remember what the Lord your God did to Mary, in the way when ye came out of Egypt.<sup>7</sup>

10. When thou demandest of thy neighbor anything which he oweth thee, thou shalt not go into his house to take away a pledge :<sup>8</sup>

11. But thou shalt stand without, and he shall bring out to thee what he hath.

12. But if he be poor, the pledge shall not remain with thee that night,<sup>9</sup>

13. But thou shalt restore it to him before the going down of the sun : that he may sleep in his own raiment, and bless thee, and thou mayest have justice<sup>10</sup> before the Lord thy God.

14. Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger that dwelleth with thee in the land, and is within thy gates :

<sup>2</sup> This resumption of conjugal intercourse would give the transaction the appearance of a loan of wives.

<sup>3</sup> Hand-mills consisted of two stones, the want of either of which left the person unable to work. They were used every day for grinding the corn for daily use. The man who gave either in pledge deprived himself of means of earning his daily support.

<sup>4</sup> Kidnapping, the stealthy deprivation of human liberty, was punishable with death. V. "Solicitans." It is here used for artful seduction, whereby personal liberty is lost.

<sup>5</sup> L. "He treateth him as a slave, and selleth him." *Supra* 21 : 14.

<sup>6</sup> Care must be taken to avoid or remedy it.

<sup>7</sup> Numb. 12 : 10.

<sup>8</sup> To distrain. The creditor was forbidden to enter the house of the debtor, lest he should violently take what was most dear to the debtor.

<sup>9</sup> Exod. 22 : 26. If it be necessary for his covering.

<sup>10</sup> Merit.

15. But thou shalt pay him the price of his labor the same day, before the going down of the sun,<sup>11</sup> because he is poor, and with it maintaineth his life:<sup>12</sup> lest he cry against thee to the Lord, and it be reputed to thee as a sin.

16. The fathers<sup>13</sup> shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin.

17. Thou shalt not pervert the judgment of the stranger,<sup>14</sup> nor of the fatherless:<sup>15</sup> neither shalt thou take away the widow's raiment for a pledge.

18. Remember that thou wast a bondman in Egypt, and the Lord thy God delivered thee. Therefore I command thee to do this thing.

19. When thou hast reaped the corn in thy field, and hast forgot<sup>16</sup> a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless and the widow to take it away,<sup>17</sup> that the Lord thy God may bless thee in all the works of thy hands.

20. If thou hast gathered the fruit of thy olive-trees, thou shalt not return to gather whatever remaineth on the trees: but thou shalt leave it for the stranger, for the fatherless, and the widow.

21. If thou make the vintage of thy vineyard, thou shalt not gather the clusters which remain: but they shall be for the stranger, the fatherless, and the widow.

22. Remember that thou also wast a bondman in Egypt, and therefore I command thee to do this thing.

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## CHAPTER XXV.

STRISES MUST NOT EXCEED FORTY. THE OX IS NOT TO BE MUZZLED. OF RAISING SEED TO THE BROTHER. OF THE IMMODEST WOMAN. OF UNJUST WEIGHT. OF DESTROYING THE AMALEKITES.

1. If there be a controversy between men, and they call upon the judges, they shall give the prize of justice to him whom they perceive

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<sup>11</sup> Lev. 19 : 13; Tob. 4 : 15. These enactments are full of humanity.

<sup>12</sup> L. "He longeth for it."

<sup>13</sup> 4 Kings 14 : 6; 2 Par. 25 : 4; Ezek. 18 : 20. Justice does not allow capital punishment to be inflicted on those who have not actually committed crime.

<sup>14</sup> The conjunction is wanting in the received text. It is found in a MS. K. The context requires it.

<sup>15</sup> Injustice towards the weak and defenceless is specially guarded against.

<sup>16</sup> V. "Oblitus reliqueris." H. has only one term.

<sup>17</sup> Great tenderness is shown to the widow and orphan.



to be just: and him whom they find to be wicked, they shall condemn.<sup>1</sup>

2. And if they see that the offender is worthy of stripes, they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the number also of the stripes be:

3. Yet they may not exceed the number of forty:<sup>2</sup> lest thy brother depart shamefully torn before thy eyes.

4. Thou shalt not muzzle<sup>3</sup> the ox which treadeth out thy corn.<sup>4</sup>

5. When brothers dwell together, and one of them dieth without children, the wife of the deceased shall not marry a stranger: but his brother shall take her, and raise up<sup>5</sup> seed for his brother:<sup>6</sup>

6. And the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel.

7. But if he will not take his brother's wife,<sup>7</sup> the woman shall go to the gate of the city, and call upon the ancients, and say: My husband's brother refuseth<sup>8</sup> to raise up his brother's name in Israel, and will not take me to wife.

8. And they shall cause him to be sent for,<sup>9</sup> and shall ask him. If he answer: I will not take her to wife:

9. The woman shall come to him before the ancients, and shall take off his shoe from his foot,<sup>10</sup> and spit in his face, and say: So shall it be done to the man who will not build up his brother's house.

10. And his name shall be called in Israel, The house of him whose shoe was loosed.

11. If two men have words together, and one begin to fight against the other, and the other's wife, willing to deliver her husband out of the hand of the stronger, shall put forth her hand, and seize him indecently:

<sup>1</sup> H. P. "They shall justify the righteous, and condemn the wicked." V. is free.

<sup>2</sup> Thirty-nine stripes were the utmost given, to avoid all danger of exceeding the prescribed number. One stroke of a lash with three cords was counted three. St. Paul received the full number at five different times. 2 Cor. 11: 24.

<sup>3</sup> This enactment served to insinuate the liberality to be used towards evangelical laborers. 1 Cor. 9: 9; 1 Tim. 5: 18.

<sup>4</sup> V. "In area." This is not expressed in H. P.

<sup>5</sup> Matt. 22: 24; Mark 12: 19; Luke 20: 28. This enactment was probably designed to keep the property in the family. It was peculiar to the Mosaic dispensation. It is forbidden by ecclesiastical law, with a view to preserve the purity of family relations.

<sup>6</sup> V. "Suscitabit semen fratris sui."

<sup>7</sup> V. "Quæ ei lege debetur." This is an addition.

<sup>8</sup> Ruth 4: 7.

<sup>9</sup> V. "Statim." This is not in H.

<sup>10</sup> This act, as well as the following, was expressive of contempt. The individual was stripped of all right to claim her for wife.

12. Thou shalt cut off her hand;<sup>11</sup> neither shalt thou be moved with any pity in her regard.

13. Thou shalt not have diverse weights<sup>12</sup> in thy bag, a greater and a less :

14. Neither shall there be in thy house a greater bushel and a less.

15. Thou shalt have a just and a true weight; and thy bushel shall be equal and true : that thou mayest live a long time upon the land which the Lord thy God giveth thee.

16. For the Lord thy God abhorreth him who doeth these things : and He hateth all injustice.<sup>13</sup>

17. Remember what Amalek did to thee in the way when thou camest out of Egypt :<sup>14</sup>

18. How he met thee ; and slew the hindmost of thy army,<sup>15</sup> who sat down, being weary, when thou wast spent with hunger and fatigue ; and he feared not God.

19. Therefore, when the Lord thy God shall give thee rest from all the nations round about in the land which He hath promised thee, thou shalt blot out his name from under heaven. See, thou forget it not.

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## CHAPTER XXVI.

THE FORM OF WORDS WITH WHICH THE FIRST-FRUITS AND TITHES ARE TO BE OFFERED. GOD'S COVENANT.

1. AND when thou art come into the land which the Lord thy God giveth thee to possess, and hast conquered it, and dwellest in it,

2. Thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God will choose, that His name may be invoked there.

3. And thou shalt go to the priest who shall be in those days, and say to him : I profess this day before the Lord thy God, that I am

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<sup>11</sup> Some outrage of this kind against decency must have given cause for this severe enactment.

<sup>12</sup> The weights, as well as money, were carried in the cincture around the waist. Justice was to be inviolably observed.

<sup>13</sup> Lit. "For abominable before God is every one who doeth these things, every one who doeth iniquity."

<sup>14</sup> Exod. 17 : 8.

<sup>15</sup> This circumstance is not stated elsewhere. The command to avenge the wrong suffered was dictated by Divine justice.

come into the land which He swore to our fathers, that He would give us.<sup>1</sup>

4. And the priest taking the basket out of thy hand, shall set it before the altar of the Lord thy God :

5. And thou shalt speak thus in the sight of the Lord thy God : The Syrian<sup>2</sup> pursued my father, who went down into Egypt, and sojourned there with a few, and grew into a nation great, and strong, and populous.

6. And the Egyptians afflicted us, and persecuted us, laying on us grievous burdens :

7. And we cried to the Lord God of our fathers, and He heard us, and looked down upon our affliction, and labor, and distress,

8. And brought us out of Egypt with a strong hand and a stretched-out arm, with great terror, with signs and wonders,

9. And brought us into this place, and gave us this land flowing with milk and honey.

10. And therefore I now offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God,<sup>3</sup> and adore<sup>4</sup> the Lord thy God.

11. And thou shalt feast in all the good things which the Lord thy God hath given thee, and thy household, thou and the Levite, and the stranger that is with thee.

12. When thou hast made an end of tithing all thy fruits, in the third year of tithes thou shalt give it to the Levite, and to the stranger, and to the fatherless, and to the widow, that they may eat within thy gates,<sup>5</sup> and be filled :

13. And thou shalt say in the sight of the Lord thy God : I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as Thou hast commanded me : I have not transgressed Thy commandments, nor forgotten Thy precepts.

14. I have not eaten of them in my mourning, nor separated them

<sup>1</sup> The offering, accompanied with the declaration prescribed, was a solemn acknowledgment of the fulfilment of the Divine promises.

<sup>2</sup> Laban pursued Jacob, who subsequently went down into Egypt. Onkelos understands it of Laban pursuing Jacob, as he returned to his country. Vat. "My father left Syria, and went down into Egypt." P. "A Syrian ready to perish was my father."

<sup>3</sup> The second tithes of the third year were eaten at home.

<sup>4</sup> H. P. "And worship." V. has the perfect participle : "Adorato Domino." The Venice edition of 1484 has no conjunction before "epulaberis," which can therefore be rendered : "Having adored the Lord thy God, thou shalt feast."

<sup>5</sup> *Supra* 14 : 29.

for any uncleanness,<sup>6</sup> nor spent anything of them in funerals.<sup>7</sup> I have obeyed the voice of the Lord my God, and have done all things as Thou hast commanded me.

15. Look from Thy holy habitation,<sup>8</sup> from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear to our fathers, a land flowing with milk and honey.

16. This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul.

17. Thou hast chosen the Lord this day to be thy God, and to walk in His ways and keep His ceremonies, and precepts, and judgments, and obey His command:

18. And the Lord hath chosen thee<sup>9</sup> this day to be His peculiar people, as He spake to thee, and to keep all His commandments:

19. And to make thee higher than all nations which He hath created, to His own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God, as He hath spoken.

## CHAPTER XXVII.

THE COMMANDMENTS MUST BE WRITTEN ON STONES; AND AN ALTAR ERECTED, AND SACRIFICES OFFERED. THE OBSERVERS OF THE COMMANDMENTS ARE TO BE BLESSED, AND THE TRANSGRESSORS CURSED.

1. AND Moses with the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day.

2. And<sup>1</sup> when ye are passed over the Jordan into the land which the Lord thy God giveth thee, thou shalt set up great stones, and shalt plaster them over,

<sup>6</sup> In time of mourning, or when in a state of legal uncleanness, it was not lawful to eat of things sanctified, that is devoted to God by way of offerings.

<sup>7</sup> H. P. "For the dead." This refers to ceremonies connected with the dead, or designed to honor false divinities, such as Peor, or Adonis.

<sup>8</sup> Isai. 63:15; Bar. 2:16. V. expresses it by two distinct terms: "De sanctuario tuo, et de excelso coelorum habitaculo."

<sup>9</sup> *Supra* 7:6. Many Divine favors and privileges are dependent on the good use of our free will, moved and strengthened by grace.

<sup>1</sup> H. P. "On the day." It is taken with some latitude. The stones were not immediately erected, but after the taking of Jericho and Hori.

3. That thou mayest write on them all the words of this law,<sup>2</sup> when thou art passed over the Jordan: that thou mayest enter into the land which the Lord thy God giveth thee, a land flowing with milk and honey, as He sware to thy fathers.

4. Therefore when ye are passed over the Jordan, set up the stones which I command you this day, in Mount Hebal; and thou shalt plaster them:

5. And thou shalt build there an altar to the Lord thy God, of stones<sup>3</sup> which iron hath not touched,

6. And of stones not fashioned nor polished: and thou shalt offer upon it holocausts to the Lord thy God:

7. And thou shalt immolate peace-victims, and eat there, and feast before the Lord thy God.

8. And thou shalt write upon the stones all the words of this law very plainly.<sup>4</sup>

9. And Moses and the priests of the race of Levi said to all Israel: Attend, and hear, O Israel: this day thou art made the people of the Lord thy God.

10. Thou shalt hear His voice, and do the commandments and statutes<sup>5</sup> which I command thee.

11. And Moses commanded the people on that day, saying:

12. These shall stand upon Mount Garizim to bless the people, when ye are past the Jordan: Simeon, Levi, Juda, Issachar, Joseph, and Benjamin.

13. And over against them shall stand on Mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali.

14. And the Levites shall pronounce,<sup>6</sup> and say to all the men of Israel, with a loud voice:

15. Cursed be the man who maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and putteth it in a secret place:<sup>7</sup> and all the people shall answer, and say: Amen.

16. Cursed be he that dishonoreth<sup>8</sup> his father and mother; and all the people shall say: Amen.

17. Cursed be he that removeth his neighbor's landmarks: and all the people shall say: Amen.

<sup>2</sup> The curses and blessings.

<sup>3</sup> Exod. 20 : 25; Josue 8 : 31.

<sup>4</sup> V. "Plane et lucide." H. signifies "engraving them thoroughly."

<sup>5</sup> חקין. *dikaōmata*. *Justitias*. It means statutes or laws.

<sup>6</sup> Dan. 9 : 11.

<sup>7</sup> Idolatry was most likely to be practised in secret, being condemned by the public voice and tradition.

<sup>8</sup> P. "Setteth light by." L. "Holdeth in light esteem."

18. Cursed be he that maketh the blind wander out of his way : and all the people shall say : Amen.

19. Cursed be he that perverteth the judgment of the stranger, of the fatherless, and the widow : and all the people shall say : Amen.

20. Cursed be he that lieth with his father's wife,<sup>9</sup> and uncovereth his bed : and all the people shall say : Amen.

21. Cursed be he that lieth with any beast : and all the people shall say : Amen.

22. Cursed be he that lieth with his sister, the daughter of his father, or of his mother :<sup>10</sup> and all the people shall say : Amen.

23. Cursed be he that lieth with his mother-in-law : and all the people shall say : Amen.

24. Cursed be he that secretly killeth<sup>11</sup> his neighbor : and all the people shall say : Amen.

25. Cursed be he that taketh bribes to slay an innocent person : and all the people shall say : Amen.

26. Cursed be he that abideth not in the words of this law, and fulfilleth them not in work :<sup>12</sup> and all the people shall say : Amen.

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## CHAPTER XXVIII.

MANY BLESSINGS ARE PROMISED TO THE OBSERVERS OF GOD'S COMMANDMENTS ;  
AND CURSES THREATENED TO TRANSGRESSORS.

1. Now if thou wilt hear the voice of the Lord thy God, and do and keep all His commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations of the earth.<sup>1</sup>

2. And all these blessings shall come upon thee, and overtake thee, if thou hear His precepts.

3. Blessed shalt thou be in the city, and blessed in the field.<sup>2</sup>

4. Blessed shall be the fruit of thy womb, and the fruit of thy

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<sup>9</sup> Stepmother.

<sup>10</sup> Step-sister, or half-sister.

<sup>11</sup> Secret murder is specially aimed at, as likely to escape legal punishment.

<sup>12</sup> A general sanction is given to all the precepts. The curse was probably directed against those who did not acknowledge the law in all its details, as the rule of conduct. Those who through frailty failed in some observance, could scarcely have been the objects of a solemn malediction.

<sup>1</sup> The happiness and glory promised to the Israelites were true and solid, arising from moral rectitude and the Divine blessing. They enjoyed great wealth and power in the reigns of David and Solomon.

<sup>2</sup> Temporal blessings were suitable rewards to induce the observance of the law.

ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

5. Blessed shall be thy barns, and blessed thy stores.<sup>3</sup>

6. Blessed shalt thou be coming in and going out.

7. The Lord shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven<sup>4</sup> ways shall they flee before thee.

8. The Lord will send forth a blessing upon thy store-houses, and upon all the works of thy hands; and will bless thee in the land that thou shalt receive.

9. The Lord will raise thee up to be a holy people to Himself, as He sware to thee: if thou keep the commandments of the Lord thy God, and walk in His ways.

10. And all the peoples of the earth shall see that the name of the Lord is invoked upon thee; and they shall fear thee.

11. The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord sware to thy fathers that He would give thee.

12. The Lord will open His excellent treasure, the heaven, that it may give rain in due season: and He will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any one.

13. And the Lord shall make thee the head, and not the tail:<sup>5</sup> and thou shalt be always above, and not beneath: if thou wilt hear the commandments of the Lord thy God, which I command thee this day, and keep, and do them,<sup>6</sup>

14. And turn not away from them neither to the right hand, nor to the left, nor follow strange gods, nor worship them.

15. But<sup>7</sup> if thou wilt not hear the voice of the Lord thy God, to keep, and to do all His commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

16. Cursed shalt thou be in the city, cursed in the field.

17. Cursed shall be thy barn, and cursed thy stores.

18. Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

<sup>3</sup> L. "Thy basket and thy kneading-trough." The former was used for holding grapes, so that the abundance of the vintage and the corn crop by the union of both is this blessing. See also v. 17.

<sup>4</sup> Many ways.

<sup>5</sup> H. P. "In all that thou settest thine hand to." Also v. 20.

<sup>6</sup> Make thee distinguished, not lowly.

<sup>7</sup> This condition is often repeated.

19. Cursed shalt thou be coming in, and cursed going out.<sup>8</sup>

20. The Lord shall send upon thee famine and hunger,<sup>9</sup> and a rebuke upon all the works which thou shalt do, until He consume and destroy thee quickly, for thy wicked doings, by which thou hast forsaken Me.

21. May the Lord set the pestilence upon thee, until He consume thee out of the land which thou goest in to possess.

22. May the Lord afflict thee with want,<sup>10</sup> with fever and with cold,<sup>11</sup> with burning<sup>12</sup> and with heat, and with corrupted air and with blasting,<sup>13</sup> and pursue thee till thou perish.

23. Be the heaven, that is over thee, of brass; and the ground thou treadest on, of iron.<sup>14</sup>

24. The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee,<sup>15</sup> till thou be consumed.

25. The Lord make thee fall down before thy enemies: one way mayst thou go out against them, and flee seven ways, and mayst thou be scattered throughout all the kingdoms of the earth.

26. And be thy carcass meat for all the fowls of the air, and the beasts of the earth, and be there none to drive them away.

27. The Lord strike thee with the ulcer of Egypt, and hemorrhoids,<sup>16</sup> with the scab and with the itch; so that thou canst not be healed.

28. The Lord strike thee with madness, and blindness, and fury of mind,<sup>17</sup>

29. And mayst thou grope at midday, as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee.

30. Mayst thou take a wife, and another sleep with her.<sup>18</sup> Mayst

<sup>8</sup> Lev. 26: 14; Thren. 2: 17; Baruch 1: 20; Mat. 2: 2. These evils are predicted, and in a measure invoked, but only with a view to deter from sin by the fear of its penalty.

<sup>9</sup> P. "Cursing, vexation." L. "Misfortune, confusion, and failure."

<sup>10</sup> V. "Egestate." P. "Consumption."

<sup>11</sup> P. "With an inflammation."

<sup>12</sup> P. "With an extreme burning." L. "With drought." Chald. so interprets it.

<sup>13</sup> P. "With the sword and with blasting, and with mildew."

<sup>14</sup> Be the earth unproductive.

<sup>15</sup> Particles of dust sometimes are raised in the atmosphere and fall in vast quantities, so as to injure the soil and crops.

<sup>16</sup> These troublesome ulcers and infirmities are pointed to as punishments which God inflicts on prevaricators. They are plainly spoken of in conformity with ancient simplicity of style and manners. V. "Partem corporis per quam stercora egrediuntur."

<sup>17</sup> P. "Astonishment of heart." L. "Confusion of heart."

<sup>18</sup> Moses could not pray, or wish that moral evil should happen; but he predicts it as a consequence of the disregard of duty towards God. It often happens that the wicked are sorely affected in their honor and character.



thou build a house, and not dwell therein. Mayst thou plant a vineyard, and not gather its vintage.<sup>19</sup>

31. May thy ox be slain before thee, and mayst thou not eat of it. May thy ass be taken away in thy sight, and not be restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee.

32. May thy sons and thy daughters be given to another people, which thy eyes look on, and languish at the sight of them all the day, and may there be no strength in thy hand.

33. May a people which thou knowest not eat the fruits of thy land, and all thy labors: and mayst thou always suffer oppression, and be crushed at all times.<sup>20</sup>

34. And be astonished<sup>21</sup> at the terror of those things which thy eyes shall see.

35. May the Lord strike thee with a sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of thy head.

36. The Lord will bring thee, and thy king, whom thou shalt have appointed over thee, into a nation which thou and thy fathers know not: and there thou wilt serve strange gods, wood and stone.

37. And thou shalt be<sup>22</sup> a proverb and a byword to all peoples, among whom the Lord shall bring thee in.

38. Thou shalt cast much seed<sup>23</sup> into the ground, and gather little: because the locusts shall consume all.

39. Thou shalt plant a vineyard, and dig it, and shalt not drink the wine, nor gather anything from it: because it shall be wasted with worms.

40. Thou shalt have olive-trees in all thy borders, and shalt not be anointed with the oil: for the olives shall fall off, and perish.

41. Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity.

42. The blast<sup>24</sup> shall consume all thy trees and the fruits of thy ground.

43. The stranger that liveth with thee in the land shall rise up over thee, and shall be higher: and thou shalt go down, and be lower.

<sup>19</sup> *Supra* 20 : 6.

<sup>20</sup> During seventy years they were captives at Babylon.

<sup>21</sup> H. P. "Thou shalt be mad." The sight of these calamities shall produce insanity.

<sup>22</sup> H. P. "Thou shalt become an astonishment." Martini. "*Diverrai lo stupore.*" V. "Eris perditus in stuporem."

<sup>23</sup> Mich. 6 : 15; Aggeus 1 : 6.

<sup>24</sup> P. "The locust." L. "The cricket."

44. He shall lend to thee, and thou shalt not lend to him.<sup>25</sup> He shall be the head, and thou shalt be the tail.

45. And all these curses shall come upon thee, and shall pursue and overtake thee, till thou perish: because thou heardest not the voice of the Lord thy God, and didst not keep His commandments and ceremonies which He commanded thee.

46. And they shall be as signs and wonders on thee, and on thy seed forever,

47. Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things:

48. Thou shalt serve thy enemy, whom the Lord will send against thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, till he destroy thee.

49. The Lord will bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flieth swiftly:<sup>26</sup> a nation whose tongue thou canst not understand:

50. A fierce nation, that will show no regard to the aged, nor have pity on the infant,

51. And will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep, until it destroy thee,

52. And consume<sup>27</sup> thee in all thy cities, and thy strong and high walls be brought down, wherein thou trustedst throughout all thy land. Thou shalt be besieged within thy gates in all thy land, which the Lord thy God giveth thee:

53. And thou shalt eat the fruit of thy womb, and the flesh of thy sons<sup>28</sup> and of thy daughters, whom the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee.

54. The man that is nice among you, and very delicate, shall envy his own brother, and his wife, that lieth in his bosom,<sup>29</sup>

55. And will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and in the want, wherewith thy enemies shall distress thee within all thy gates.

56. The tender and delicate woman, that could not go upon the ground, nor set down her foot for overmuch niceness and tenderness,

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<sup>25</sup> This is mentioned as an evidence of distress.

<sup>26</sup> The Babylonians or Romans may be understood.

<sup>27</sup> H. P. "He shall besiege thee."

<sup>28</sup> Thren. 4: 10. Such unnatural facts actually took place during the siege of Jerusalem by the Babylonians. Baruc. 2: 3. When the Romans besieged it, Josephus relates that a mother invited a band of soldiers to eat of the flesh of her own child, of which she herself had already eaten.

<sup>29</sup> H. P. "And toward the remnant of his children which he shall leave."

will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter,

57. And what cometh<sup>30</sup> forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly for the want of all things, in the siege and distress, with which thy enemy shall oppress thee within thy gates.

58. If thou wilt not keep, and fulfil all the words of this law, that are written in this volume, and fear His<sup>31</sup> glorious and terrible name: that is, The Lord thy God:

59. The Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

60. And He shall bring back on thee all the afflictions of Egypt, of which thou wast afraid; and they shall cleave to thee.

61. Moreover, the Lord will bring upon thee all the diseases and plagues that are not written<sup>32</sup> in the volume of this law till He consume thee:

62. And ye shall remain few in number,<sup>33</sup> who before were as the stars of heaven in multitude, because thou heardest not the voice of the Lord thy God.

63. And as the Lord rejoiced over you before, doing good to you, and multiplying you; so He will rejoice in destroying and bringing you to nought; so that ye shall be taken away from the land into which thou goest to possess it.

64. The Lord will scatter thee among all peoples, from the one end of the earth to the other: and there thou wilt serve strange gods,<sup>34</sup> which thou and thy fathers have not known, wood and stone.

65. And in those nations thou shalt not find ease, nor shall there be any rest for the sole of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a pensive soul:

66. And thy life shall be hanging before thee.<sup>35</sup> Thou shalt fear night and day; and thou shalt have no assurance of thy life.

67. In the morning thou wilt say: Who will grant me evening?

<sup>30</sup> P. "The young one." H. is understood of the membrane inclosing the foetus, or of the foetus itself. Extreme hunger is represented by a mother feeding on the new-born infant.

<sup>31</sup> H. P. "The."

<sup>32</sup> Many scourges besides those specified. A MS. K. wants the negation.

<sup>33</sup> Comparatively few remained in their own country. Elsewhere they were scattered generally in small bands.

<sup>34</sup> Since the great captivity of Babylon, the Jews have been wonderfully preserved from idolatry. The prediction must regard ancient dispersions.

<sup>35</sup> The trepidation in which they lived, is represented by the image of life in suspense, or extreme danger. St. Augustin interprets it mystically of Christ who is "the life" hanging on the cross in sight of the Jews. In *Joan.* v. 47.

and at evening: Who will grant me morning? through the fearfulness of thy heart, with which thou shalt be terrified, and those things which thou shalt see with thy eyes.

68. The Lord will bring thee again with ships into Egypt, by the way of which He said to thee that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bondmen and bondwomen; and no man shall buy.<sup>35</sup>

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## CHAPTER XXIX.

THE COVENANT IS SOLEMNLY CONFIRMED BETWEEN GOD AND HIS PEOPLE. THREATS AGAINST THOSE THAT SHALL BREAK IT.

1. THESE are the words of the covenant<sup>1</sup> which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside<sup>2</sup> that covenant which He made with them in Horeb.

2. And Moses called all Israel,<sup>3</sup> and said to them: Ye have seen all the things which the Lord did before you in the land of Egypt, to Pharaoh, and to all his servants, and to his whole land,

3. The great trials,<sup>4</sup> which thy eyes have seen, those mighty signs, and wonders:

4. And the Lord hath not given you<sup>5</sup> a heart to understand, and eyes to see, and ears to hear, unto this present day.

5. He hath brought you<sup>6</sup> forty years through the desert; your garments are not worn out, neither are the shoes of your feet consumed with age.

6. Ye have not eaten bread,<sup>7</sup> nor have ye drunk wine or strong drink: that ye might know that I am the Lord your God.

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<sup>35</sup> This was literally fulfilled after the destruction of Jerusalem by the Romans: "Multitudes were for sale, but few purchasers were found, because the Romans disdained to have the Jews for slaves, and the Jews had none to ransom them." *Hegesippus*, l. 5 *eccid.* c. 47.

<sup>1</sup> This first verse is connected with the preceding chapter, conformably to most MSS. The covenant is that which precedes.

<sup>2</sup> This was a renewal and inculcation of the covenant made at Horeb.

<sup>3</sup> *Exod.* 19: 4. General assemblies of the people were called, and communications made to them by Moses on the part of God.

<sup>4</sup> L. "Proofs." The Israelites were exposed to severe trials. They had been often recalled to duty by prodigies. They had witnessed likewise the scourges which had been inflicted on the Egyptians, which were directed to try the obedience of Pharaoh and his subjects.

<sup>5</sup> This implies that they had not yielded to Divine grace. As long as they proved obstinate, God was said not to give them a docile heart, because He is the chief author of all good.

<sup>6</sup> H. P. "I have led you." *Supra* 8: 2.

<sup>7</sup> The manna was in its stead.

7. And ye came to this place,<sup>8</sup> and Sehon king of Hesebon and Og king of Basan came out against us to fight. And we slew them ;

8. And took their land,<sup>9</sup> and delivered it for a possession to Ruben and Gad, and the half tribe of Manasses.

9. Keep therefore the words of this covenant, and fulfil them, that ye may understand all that ye do.

10. Ye all stand this day before the Lord your God,<sup>10</sup> your princes and tribes, and ancients, and doctors,<sup>11</sup> all the people of Israel,

11. Your children, and your wives, and the stranger that abideth with thee in the camp, besides the hewers of wood and the drawers of water :<sup>12</sup>

12. That thou mayest enter into covenant with the Lord thy God, and into oath which the Lord thy God maketh with thee this day :

13. That He may raise thee up a people to Himself, and He may be thy God as He hath spoken to thee, and as he sware to thy fathers Abraham, Isaac, and Jacob.

14. Neither with you only do I make this covenant, and confirm these oaths,

15. But with all who are present, and who are absent.<sup>13</sup>

16. For ye know how we dwelt in the land of Egypt, and how we have passed through the midst of nations ; and passing through them,

17. Ye have seen their abominations and filth ;<sup>14</sup> that is to say, their idols, wood and stone, silver and gold, which they worshipped.<sup>15</sup>

18. Lest perhaps there should be among you a man or a woman, a family or a tribe, whose heart is turned away this day from the Lord our God, to go and serve the gods of those nations : and there should be among you a root bringing forth gall and bitterness.<sup>16</sup>

19. And when he heareth the words of this oath, he bless himself in his heart, saying : I shall have peace, and will walk on in the obstinacy<sup>17</sup> of my heart : and the drunken may consume the thirsty.<sup>18</sup>

20. And the Lord should not forgive him : but His wrath and

<sup>8</sup> In the plains of Moab.

<sup>9</sup> *Supra* 3 : 1.

<sup>10</sup> Through Divine favor, in the enjoyment of life.

<sup>11</sup> H. P. "Officers."

<sup>12</sup> Egyptians following the camp performed these menial offices.

<sup>13</sup> Their posterity.

<sup>14</sup> V. "Id est, idola." P. gives absolutely : "Idols." The explanatory clause is added.

<sup>15</sup> H. P. "Which were among them."

<sup>16</sup> L. "Poison and wormwood." St. Paul seems to allude to this passage. Heb. 12 : 15.

<sup>17</sup> H. L. "Stubbornness."

<sup>18</sup> This appears to be a proverbial expression. Some take it to mean that drunkenness may quench thirst. Schultens thinks that a well-watered flock and a thirsty flock are spoken of conjointly, to represent the general distress, both flocks suffering and being made desolate. St. Paul speaks of a land that drinks in the genial showers, and brings forth only brambles, as near desolation and accursed. Heb. 6 : 8.

jealousy against that man should be exceedingly enkindled at that time, and all the curses which are written in this volume should light upon him, and the Lord should blot out his name from under heaven,

21. And utterly destroy him out of all the tribes of Israel, according to the curses that are contained in the book of this law and covenant:

22. And the following generation shall say, and the children that shall be born hereafter, and the strangers that shall come from afar, seeing the plagues of that land, and the evils wherewith the Lord hath afflicted it,

23. Burning it with brimstone, and the heat of salt,<sup>19</sup> so that it cannot be sown any more, nor any green thing grow therein, like the<sup>20</sup> destruction of Sodom and Gomorra, Adama and Seboim, which the Lord destroyed in His wrath and indignation:

24. And all the nations shall say: Why hath the Lord<sup>21</sup> done thus to this land? what meaneth this great heat of His wrath?

25. And they shall answer: Because they forsook the covenant of the Lord, which He made with their fathers, when He brought them out of the land of Egypt:

26. And they served strange gods, and adored them, whom they knew not, and for whom they have not been assigned:<sup>22</sup>

27. Therefore the wrath of the Lord was kindled against this land, to bring upon it all the curses that are written in this volume:

28. And He cast them out of their land, in anger and in wrath, and in great indignation; and threw them into a strange land,<sup>23</sup> as it is seen this day.

29. Secret things to the Lord our God: *things* that are revealed,<sup>24</sup> to us and to our children forever, that we may do all the words of this law.

<sup>19</sup> P. "The whole land thereof *is* brimstone, and salt, and burning."

<sup>20</sup> Gen. 19 : 24. The utter desolation of the land accursed by God is strikingly described.

<sup>21</sup> 3 Kings 9 : 8; Jer. 22 : 8.

<sup>22</sup> P. "Gods *whom* he had not given unto them." Adam Clarke calls this an unhappy translation. V. "Et quibus non fuerant attributi." The text is obscure. The meaning seems to be, that the Israelites had wantonly worshipped heathen deities, with which they had no concern. *Supra* 4 : 19. Sam., Syr., Onkelos understand it of gods from whom they had received no benefit.

<sup>23</sup> This prediction may be understood of the captivity of Babylon. V. "Comprobatur." *Supra* 10 : 15; 19 : 4.

<sup>24</sup> The Divine secrets are hidden in the bosom of God: the revealed counsels of God are directed to our salvation.

## CHAPTER XXX.

GREAT MERCIES ARE PROMISED TO THE PENITENT: GOD'S COMMANDMENT IS FEASIBLE.  
LIFE AND DEATH ARE SET BEFORE THEM.

1. Now when all these thing shall be come upon thee, the blessing or the curse, which I have set forth before thee; and thou shalt be touched with repentance of thy heart<sup>1</sup> among all the nations, into which the Lord thy God shall have scattered thee;<sup>2</sup>

2. And shalt return to Him, and obey His commandments,<sup>3</sup> as I command thee this day, thou and thy children, with all thy heart, and with all thy soul:

3. The Lord thy God will bring back again thy captivity,<sup>4</sup> and will have mercy on thee, and gather thee again out of all the nations, into which He scattered thee before.

4. If thou be driven as far as the poles of heaven, the Lord thy God will fetch thee back thence;<sup>5</sup>

5. And He will take thee to Himself,<sup>6</sup> and bring thee into the land which thy fathers possessed, and thou shalt possess it: and blessing thee, He will make thee more numerous than were thy fathers.

6. The Lord thy God will circumcise thy heart,<sup>7</sup> and the heart of thy seed; to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live.<sup>8</sup>

7. And He will turn all these curses upon thy enemies, and upon those who hate and persecute thee.

8. But thou wilt return, and hear the voice of the Lord thy God, and do all the commandments which I command thee this day;

9. And the Lord will make thee abound in all the works of thy hands, in the fruit of thy womb, and in the fruit of thy cattle, and in the fruitfulness of thy land, and in the plenty of all things. For

<sup>1</sup> H. P. "Thou shalt call *them* to mind." Repentance is not expressed. The heart is taken for the memory or mind.

<sup>2</sup> Moses foresees the infidelity of the Israelites, and their conversion.

<sup>3</sup> H. P. "His voice."

<sup>4</sup> Bring back from captivity—bring back thy captives.

<sup>5</sup> This prediction was partially accomplished in the return of the Israelites from Babylon, and other parts; its fuller accomplishment is looked for in their restoration to Palestine towards the end of time, with their final conversion.

<sup>6</sup> Cutting away all disorderly affections. This shows that the law was directed to spiritual ends, of which the rites were symbols.

<sup>7</sup> This is properly understood of spiritual life to be followed by life eternal.

<sup>8</sup> 2 Mac. 1 : 29.

the Lord will again<sup>9</sup> rejoice over thee for good, as He rejoiced in thy fathers :

10. If thou hear the voice of the Lord thy God, and keep His precepts and ceremonies, which are written in this law ; and return to the Lord thy God with all thy heart, and with all thy soul,

11. This commandment, that I command thee this day, is not above thee,<sup>10</sup> nor far off from thee ;<sup>11</sup>

12. Nor is it in Heaven, that thou shouldst say : Who can go up to Heaven to bring it down to us, that we may hear and fulfil it in work ?

13. Nor is it beyond the sea ; that thou mayst<sup>12</sup> say : Which of us can cross the sea, and bring it unto us, that we may hear, and do what is commanded ?

14. But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

15. Consider that I have set before thee this day life and good, and on the other hand death and evil :

16. That thou mayst love the Lord thy God, and walk in His ways, and keep His commandments and ceremonies and judgments ; and thou mayst live, and He may multiply thee, and bless thee in the land, which thou goest in to possess.

17. But if thy heart be turned away, so that thou wilt not hear, and being deceived, thou adore strange gods, and serve them :

18. I foretell thee this day that thou shalt perish, and shalt remain but a short time<sup>13</sup> in the land to which thou passest over the Jordan, and goest in to possess it.

19. I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live :<sup>14</sup>

20. And thou mayst love the Lord thy God, and obey His voice, and cleave to Him (for He is thy life, and the length of thy days),

<sup>9</sup> P.

<sup>10</sup> H. P. "Is not hidden from thee." It is not something mysterious that cannot be understood : it is plain, clear, and manifest.

<sup>11</sup> The facility of fulfilling the commandment of Divine love is intimated. It is not necessary to mount to the skies, or to cross the seas, in order to know or to fulfil the Divine commandments. St. Paul points out in detail the application of the text to the justice which is of faith. Rom. 10 : 5.

<sup>12</sup> V. "Causaris et dicas." This is free.

<sup>13</sup> The time of their possessing the land was abridged in consequence of their transgressions. They were driven away in various circumstances.

<sup>14</sup> The freedom of the human will is strongly stated. Man, under the influence of Divine grace, freely chooses to obey, and thus merits the reward which God has bountifully attached to obedience. The faithful Israelites secured for themselves the possession of the land of Canaan, which passed also as an inheritance to their posterity. Higher rewards were reserved for them in the next world.



that thou mayst dwell in the land which the Lord sware to thy fathers Abraham, Isaac, and Jacob, that He would give to them.

## CHAPTER XXXI.

MOSES ENCOURAGETH THE PEOPLE, AND JOSUE WHO IS APPOINTED TO SUCCEED HIM. HE DELIVERETH THE LAW TO THE PRIESTS. GOD FORETELLETH THAT THE PEOPLE WILL OFTEN FORSAKE HIM, AND THAT HE WILL PUNISH THEM. HE COMMANDETH MOSES TO WRITE A CANTICLE, AS A CONSTANT REMEMBRANCE OF THE LAW.

1. AND Moses went and spake all these words to all Israel,

2. And he said to them: I am a hundred and twenty years old this day: I can no longer go out and come in:<sup>1</sup> the Lord also hath said to me: Thou shalt not pass over this Jordan.

3. The Lord thy God then will pass over before thee:<sup>2</sup> He will destroy all these nations in thy sight; and thou shalt possess them: and this Josue shall go over before thee, as the Lord hath said.

4. And the Lord will do to them<sup>3</sup> as he did to Sehon and Og the kings of the Amorites, and to their land; and will destroy them.

5. Therefore when the Lord shall have delivered these also to you, ye shall do to them as I have commanded you.

6. Do manfully, and be of good heart: fear not, nor be ye dismayed at their sight, for the Lord thy God He Himself is thy leader, and He will not leave thee nor forsake thee.

7. And Moses called Josue, and said to him before all Israel: Take courage,<sup>4</sup> and be valiant: for thou shalt bring this people into the land which the Lord sware He would give to their fathers; and thou shalt divide it by lot.<sup>5</sup>

8. And the Lord who is your leader, He Himself will be with thee: He will not leave thee, nor forsake thee: fear not, neither be dismayed.

9. And Moses wrote this law,<sup>6</sup> and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel,

<sup>1</sup> Numb. 27 : 13; *supra* 3 : 27. V. "Præsertim cum."

<sup>2</sup> The ark was the symbol of His presence.

<sup>4</sup> *Supra* 7 : 2.

<sup>5</sup> This book appears to be meant.

<sup>3</sup> Numb. 21 : 24, 35.

<sup>6</sup> Josue 1 : 6; 3 Kings 2 : 2.

10. And He commanded them, saying: After seven years, in the year of release, in the feast of tabernacles,

11. When all Israel come together, to appear in the sight of the Lord thy God, in the place which the Lord will choose, thou shalt read the words of this law before all Israel, in their hearing;<sup>7</sup>

12. And the people being all assembled together, both men and women, children and strangers, that are within thy gates, that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law:

13. That their children also, who now know not, may hear, and fear the Lord their God, all the days that they live in the land whither ye are going over the Jordan to possess it.

14. And the Lord said to Moses: Behold, the days of thy death are nigh: call Josue, and stand ye in<sup>8</sup> the tabernacle of the testimony, that I may give him a charge. So Moses and Josue went, and stood in the tabernacle of the testimony:

15. And the Lord appeared there in a pillar of a cloud, which stood in the entry of the tabernacle.

16. And the Lord said to Moses: Behold, thou shalt sleep with thy fathers: and this people rising up will go astray<sup>9</sup> after strange gods in the land, to which they go in to dwell: there will they forsake Me, and will break the covenant, which I have made with them:

17. And My wrath shall be kindled against them in that day: and I will forsake them, and will hide My face from them:<sup>10</sup> and they shall be devoured: all evils and afflictions shall overtake them, so that they shall say in that day: In truth, it is because God is not with me, that these evils have overtaken me.

18. But I will surely hide<sup>11</sup> My face in that day, for all the evils which they have done; because they have followed strange gods.

19. Now therefore write ye this canticle, and teach the children of Israel; that they may know it by heart, and sing it, and this song may be witness for Me among the children of Israel.

20. For I will bring them into the land which I promised with an oath to their fathers, which floweth with milk and honey. And when they have caten, and are full and fat, they will turn away after

<sup>7</sup> This was an effectual means of maintaining the knowledge of the law.

<sup>8</sup> At.

<sup>9</sup> II. P. Go "a whoring."

<sup>10</sup> Withdraw the marks of Divine favor.

<sup>11</sup> V. "Abscondam et celabo." II. has the same verb in two forms.

strange gods, and will serve them; and will despise Me, and break My covenant.<sup>12</sup>

21. And after many evils and afflictions shall have come upon them, this canticle shall serve for a witness, which no oblivion shall take away out of the mouth of their seed. For I know their thoughts,<sup>13</sup> and what they are about to do this day, before I bring them into the land which I have promised them.<sup>14</sup>

22. Moses therefore wrote the canticle,<sup>15</sup> and taught it to the children of Israel.

23. And the Lord commanded Josue the son of Nun, and said: Take courage and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.

24. Therefore after Moses had written the words of this law in a volume, and finished it;

25. He commanded the Levites, who carried the ark of the covenant of the Lord, saying:

26. Take this book,<sup>16</sup> and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee.<sup>17</sup>

27. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, ye have always been rebellious against the Lord: how much more when I shall be dead?

28. Gather unto me all the ancients of your tribes, and your officers,<sup>18</sup> and I will speak these words in their hearing, and will call heaven and earth to witness against them.

29. For I know that, after my death, ye will do wickedly, and will quickly turn aside from the way that I have commanded you, and evils shall come upon you in the latter times, when ye shall do evil in the sight of the Lord, to provoke Him by the works of your hands.

30. Moses therefore spake, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

<sup>12</sup> Prosperity easily leads to prevarication.

<sup>13</sup> P. "Imagination." L. "Inclination."

<sup>14</sup> With a clear foresight of human ingratitude and prevarication, God bestows His favors.

<sup>15</sup> This canticle served as a memorial of Divine favors.

<sup>16</sup> Probably Deuteronomy.

<sup>17</sup> He addresses them, as representing the people.

<sup>18</sup> V. "Doctores:" probably "doctores:" שטריכם.

## CHAPTER XXXII.

A CANTICLE FOR THE REMEMBRANCE OF THE LAW. MOSES IS COMMANDED TO GO UP INTO A MOUNTAIN, FROM WHENCE HE SHALL SEE THE PROMISED LAND, BUT NOT ENTER INTO IT.

1. HEAR, O ye heavens, the things I speak: let the earth give ear to the words of my mouth.<sup>1</sup>

2. Let my doctrine drop as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.<sup>2</sup>

3. Because I will invoke the name of the Lord: give ye magnificence<sup>3</sup> to our God.

4. The works of God<sup>4</sup> are perfect, and all His ways are judgments:<sup>5</sup> God is faithful, and without any iniquity; He is just and righteous.

5. They have sinned against Him, and are none of His children:<sup>6</sup> the stain is their own: they are a wicked and perverse generation.

6. Is this the return thou makest to the Lord, O foolish and senseless people? Is not He thy father, who hath bought thee, and made thee, and created thee?<sup>7</sup>

7. Remember<sup>8</sup> the days of old; think upon every generation: ask thy father, and he will declare to thee; thy elders, and they will tell thee.

8. When the Most High<sup>9</sup> divided the nations; when He separated the sons of Adam, he appointed the bounds of peoples according to the number of the children of Israel.<sup>9</sup>

9. But the Lord's portion is His people; Jacob the lot of His inheritance.

10. He found him in a desert land,<sup>10</sup> in a place of horror, and of

<sup>1</sup> This is a sublime exordium—heaven and earth are addressed as witnesses. No muse is invoked. *Supra* 4 : 26; 30 : 19; 31 : 28.

<sup>2</sup> Gentle and fruitful.

<sup>3</sup> H. P. "Greatness."

<sup>4</sup> H. P. "He is the Rock: His work is perfect."

<sup>5</sup> H. P. "Judgment." L. "Just." V. "Judicia."

<sup>6</sup> P. "Their spot is not the spot of his children." The corruptions of men cause them to forfeit the glorious title of children of God. L. "The corruption is not His: it is the defect of His children, of the perverse and crooked generation."

<sup>7</sup> P. "Bought."

<sup>8</sup> The special favors of God towards the Israelites demanded this gratitude. Job. 8 : 8.

<sup>9</sup> In the dispersion of men, God directed their counsels in such a manner that the race of Canaan occupied a country in extent suited for the population of Israelites.

<sup>10</sup> In the desert God directed the people, whom He had led forth from Egypt. He is said to have found them in the desert, because He there gave them laws as a people.

waste wilderness: He led him about, and taught him: and He kept him as the apple of His eye.

11. As the eagle enticing her young to fly, and hovering over them, spreadeth her wings, and beareth and carrieth him on her wings.<sup>11</sup>

12. The Lord alone was his leader: and there was no strange god with him.

13. He set him upon high land,<sup>12</sup> that he might eat the fruits of the fields, that he might suck honey out of the rock, and oil out of the hardest stone.

14. Butter of the herd, and milk of the sheep with the fat of lambs, and of the rams of the breed of Basan; and goats with choice wheat;<sup>13</sup> and might drink the pure blood of the grape.

15. The beloved grew fat, and kicked:<sup>14</sup> he grew fat, and thick, and gross; he forsook God who made him, and departed from God his Savior.<sup>15</sup>

16. They provoked Him to jealousy<sup>16</sup> by strange gods, and stirred Him up to anger with abominations.<sup>17</sup>

17. They sacrificed to devils, and not to God, to gods whom they knew not; who were newly come up, whom their fathers worshipped not.

18. Thou hast forsaken God who begot thee, and thou hast forgotten the Lord who created thee.

19. The Lord saw, and was moved to wrath; because His own sons and daughters provoked Him.<sup>18</sup>

20. And He said: I will hide My face from them, and will see what their last end shall be: for they are a perverse generation, and unfaithful children.

21. They have provoked Me to jealousy with that which is not god, and have angered Me with their vanities:<sup>19</sup> and I will provoke them to jealousy with those which are not a people, and with a foolish nation<sup>20</sup> I will vex them.

<sup>11</sup> This similitude is grand and beautiful.

<sup>12</sup> H. P. "He made him ride on the high places of the land." This may apply to the triumphant march through the wilderness, or to the entrance into the promised land.

<sup>13</sup> H. P. "With the fat of kidneys of wheat." It is a figurative expression for fine flour. The image is taken from the shape of the wheat.

<sup>14</sup> The prevarications of the Israelites are clearly predicted. They are compared to a well-fed horse rendered restive and ungovernable.

<sup>15</sup> P. "Lightly esteemed the Rock of his Salvation."

<sup>16</sup> This is the force of H.

<sup>17</sup> Idols are meant. It is a parallelism.

<sup>18</sup> As it were withdrawing His favor. *Supra* 31: 17, 18.

<sup>19</sup> Idols.

<sup>20</sup> As the Israelites transferred the Divine homages to imaginary deities, God raised above them nations which they were wont to despise. He called these to the faith. Jer. 15: 14; Rom. 10: 19.

22. A fire is kindled in My wrath, and shall burn even to the lowest hell; and it shall devour the earth with her increase, and shall burn the foundations of the mountains.<sup>21</sup>

23. I will heap evils upon them, and will spend My arrows among them.

24. They shall be consumed with famine: and birds<sup>22</sup> shall devour them with a bitter bite: I will send the teeth of beasts upon them, with the poison<sup>23</sup> of serpents that trail upon the ground.

25. Without, the sword shall lay them waste, and terror within, both the young man and the virgin, the suckling with the man in years.

26. I said: Where are they?<sup>24</sup> I will make the memory of them cease among men.

27. But on account of the wrath of the enemies I have deferred it:<sup>25</sup> lest perhaps their enemies be proud, and say: Our mighty hand, and not the Lord, hath done all these things.

28. They are a nation without counsel, and without wisdom.

29. O that they were wise,<sup>26</sup> and would understand, and would provide for their last end!

30. How should one chase a thousand, and two chase ten thousand? Was it not because their God<sup>27</sup> had sold them, and the Lord had shut them up?<sup>28</sup>

31. For our God is not as their gods:<sup>29</sup> our enemies themselves are judges.

32. Their vines are of the vineyard of Sodom, and of the suburbs of Gomorra: their grapes are grapes of gall, and their clusters bitter.<sup>30</sup>

33. Their wine is the poison of dragons, and the venom of asps, which is incurable.

<sup>21</sup> The image of a raging fire, burning to the lowest depths, is employed to represent Divine wrath against sinners. This text has no direct reference to future punishment.

<sup>22</sup> Birds of prey, not waiting for the bodies to be lifeless, will seize on them voraciously, and tear them to pieces. Wild beasts, reptiles, and serpents will attack them. P. "*They shall be burnt with hunger and devoured with burning heat, and with bitter destruction.*" Michaelis explains רשף of birds of prey; others more generally of pestilence like a burning arrow.

<sup>23</sup> V. "Furore:" it is here equivalent to "poison." V. uses "creaturarum atque serpentium," for serpents.

<sup>24</sup> H. P. "I would scatter them into corners." Sam., V. have a different reading, although the letters are nearly the same.

<sup>25</sup> P. "Were it not that I feared the wrath of the enemy?"

<sup>26</sup> Jer. 9:12.

<sup>27</sup> H. P. "Their rock." He delivered them over as bondmen to their enemies.

<sup>28</sup> As prisoners.

<sup>29</sup> H. P. "Their rock is not as our rock."

<sup>30</sup> Their misconduct changed Divine favors into occasions of suffering.

34. Are not these things stored up with Me, and sealed up in My treasures?<sup>31</sup>

35. Revenge is Mine: and I will repay them in due time,<sup>32</sup> that their foot may slide: the day of destruction is at hand, and the time makes haste to come.

36. <sup>33</sup>The Lord will judge His people, and will have mercy on His servants: He shall see that their hand is weakened, and that they who were shut up have also failed, and they who remained are consumed.<sup>34</sup>

37. And He shall say: Where are their gods, in whom they trusted?

38. Of whose victims they ate the fat, and drank the wine of their drink-offerings:<sup>35</sup> let them arise and help you, and protect you in your distress.

39. See ye that I alone<sup>36</sup> am, and there is no other God besides Me: I kill, and I make alive: I strike, and I heal: and there is none who can deliver out of My hand.<sup>37</sup>

40. I lift up My hand to heaven,<sup>38</sup> and I say: I live forever.

41. If I whet My sword as the lightning, and My hand take hold on judgment, I will render vengeance to My enemies, and all who hate Me I will repay.

42. I will make My arrows drunk with blood: and My sword shall devour flesh of the blood of the slain and of the captives of the bare<sup>39</sup> head of the enemies.

43. Praise His people, ye nations, for He will revenge the blood of His servants: and will take vengeance on their enemies: and He will be merciful to the land of His people.<sup>40</sup>

44. So Moses came, and spake all the words of this canticle in the ears of the people, and Josue the son of Nun.<sup>41</sup>

45. And he ended all these words, speaking to all Israel.

46. And he said to them: Set your hearts on all the words which

<sup>31</sup> For future judgment and punishment.

<sup>32</sup> Eccl. 28 : 1 ; Rom. 12 : 19 ; Heb. 10 : 30.

<sup>33</sup> H. P. "For."

<sup>34</sup> 2 Mac. 7 : 6. The exercise of Divine justice is tempered with mercy. God sees that the power of His people has passed away, and that the besieged and the survivors of the combatants are rapidly consumed. P. "Repent Himself." L. "Bethink Himself"

<sup>35</sup> Jer. 2 : 28. These reproaches might be made to the Jews at many early periods of this history, but not in later days.

<sup>36</sup> H. P. "I, even I, am He." "Alone" is not in H.

<sup>37</sup> 1 Kings 2 : 6 ; Tob. 13 : 2 ; Wisdom 16 : 13, 15 ; Job. 10 : 7. God proclaims Himself all powerful.

<sup>38</sup> As it were swearing that He is the Eternal. This is said after a human manner.

<sup>39</sup> L. "Crushed."

<sup>40</sup> He is in fine merciful to His people. 2 Mac. 7 : 6 ; Rom. 15 : 10.

<sup>41</sup> Josue stood by Moses, whilst he was speaking.

I testify to you this day; which ye shall command your children to observe, and do all the words of this law:

47. For they are not commanded you in vain,<sup>42</sup> but that every one should live in them: and that doing them ye may continue long in the land which ye are going over the Jordan to possess.

48. And the Lord spake to Moses the same day, saying:

49. Go up into this mountain Abarim,<sup>43</sup> unto Mount Nebo, which is in the land of Moab over against Jericho: and see the land of Canaan, which I deliver to the children of Israel to possess: and die thou<sup>44</sup> in the mountain.

50. When thou art gone up into it thou shalt be gathered to thy peoples, as Aaron<sup>45</sup> thy brother died in Mount Hor, and was gathered to his peoples.

51. Because ye trespassed<sup>46</sup> against Me in the midst of the children of Israel at the water of strife, in Cades of the desert of Sin: and ye did not sanctify Me among the children of Israel.

52. Thou shalt see the land before thee, which I give to the children of Israel: but thou shalt not enter into it.

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## CHAPTER XXXIII.

### MOSES BEFORE HIS DEATH BLESSETH THE TRIBES OF ISRAEL.

1. THIS is the blessing, wherewith Moses, the man of God,<sup>1</sup> blessed the children of Israel, before his death.

2. And he said: The Lord came from Sinai, and from Seir He rose up to us:<sup>2</sup> He appeared from Mount Pharan,<sup>3</sup> and with Him thousands of saints.<sup>4</sup> In His right hand a fiery law.<sup>5</sup>

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<sup>42</sup> H. P. "It is not a vain thing for you: because it is your life." V. paraphrases. They should take the commandments as a rule of conduct, and find in their observance a means of life eternal.

<sup>43</sup> V. adds: "Id est transitum."

<sup>44</sup> This was an extraordinary order, which so eminent a servant of God was alone qualified to receive.

<sup>45</sup> Numb. 20: 26; 27: 13.

<sup>46</sup> Numb. 20: 12; 27: 14.

<sup>1</sup> This epithet, understood of the official character which Moses sustained, might be employed by himself: it does not necessarily imply eulogy. Judges 13: 6; 1 Kings 2: 27; 9: 6, 7.

<sup>2</sup> H. P. "To them." Sept., Syr., Chald., V.

<sup>3</sup> The Divine manifestations were not confined to Sinai. From Seir, a mountain of Idumea, and from Pharan, which lay between Seir and Sinai, indications of the Divine presence were given. Numb. 14: 10.

<sup>4</sup> Myriads of holy angels encircle His throne. Dan. 7: 10; Isai. 6: 6; 1 Kings 22: 19; Apoc. 5: 11.

<sup>5</sup> Delivered amidst flames.



3. He loveth His people:<sup>6</sup> all the saints are in His hand:<sup>7</sup> and they who approach to His feet receive of His doctrine.<sup>8</sup>

4. Moses commanded us a law,<sup>9</sup> the inheritance of the multitude of Jacob.

5. He shall be king with the Righteous,<sup>10</sup> the princes of the people being assembled with the tribes of Israel.

6. Let Ruben live, and not die,<sup>11</sup> and be he few in number.

7. This is the blessing of Juda.<sup>12</sup> Hear, O Lord, the voice of Juda, and bring him in to his people:<sup>13</sup> his hands shall fight for him; and he shall be his helper<sup>14</sup> against his enemies.

8. To Levi also he said: Thy perfection, and Thy doctrine<sup>15</sup> be to Thy holy man,<sup>16</sup> whom Thou didst prove in the temptation, and judge at the waters of strife.<sup>17</sup>

9. Who<sup>18</sup> said to his father, and to his mother: I do not know you; and to his brethren: I know you not: and their own children they have not known. These have kept Thy word, and observed Thy covenant,

10. Thy judgments, O Jacob, and thy law, O Israel:<sup>19</sup> they shall put incense in Thy wrath,<sup>20</sup> and holocaust upon thy altar.

11. Bless, O Lord, his strength, and receive the works of his hands.<sup>21</sup> Strike the backs of his enemies: and let not them that hate him rise.

12. And to Benjamin he said: The beloved of the Lord shall dwell confidently in Him; as in a bride-chamber<sup>22</sup> shall he abide all the day long; and between his shoulders shall he rest.

<sup>6</sup> The tribes.

<sup>7</sup> H. P. "Thy hand." Under Divine protection.

<sup>8</sup> Who lay at his feet. Allusion is made to the posture of disciples at the feet of their teachers. P. "Shall receive of Thy words." Those who approached Mount Sinai received the law with submission.

<sup>9</sup> This may be said by Moses himself, since historians sometimes speak of themselves, as of a distinct person. The law which he delivered, was a precious inheritance for the people.

<sup>10</sup> P. "And he was king in Jeshurun." L. "Thus became he king in Jeshurun." Jarchi understands that the Righteous One—God—was king, Moses only acting as His minister. *Infra* v. 26.

<sup>11</sup> Moses passes to foretell the fortunes of the tribes, as the patriarch Jacob had done. Ruben, the first-born of Jacob, had deserved that his race should become extinct for his violation of his father's couch; but was nevertheless to have a small number of descendants.

<sup>12</sup> He becomes animated in describing the lot of Juda, whose name denotes praise.

<sup>13</sup> Victorious after war.

<sup>14</sup> H. P. "Be Thou an help."

<sup>15</sup> URIM and THUMMIM on the breastplate of the high priest.

<sup>16</sup> Favorite of God. Aaron was generally acceptable to God, although, in some circumstances, he incurred the Divine displeasure.

<sup>17</sup> Two places so styled: Massah and Meribah.

<sup>18</sup> Levi—each one of the Levites who obeyed the command of Moses to punish his brethren. They disregarded the strongest natural ties. Exod. 32: 27, 29.

<sup>19</sup> H. P. "They shall teach Jacob Thy judgments, and Israel Thy law."

<sup>20</sup> To appease it. P. "Before Thee." Literally: "In Thy nose." Sept., as V. ἐν τῇ ὀσφί σου.

<sup>21</sup> The Levites were particularly distinguished for valor in the time of the Maccabees.

<sup>22</sup> Benjamin was highly favored and protected, the temple being erected within the limits of this tribe.

13. To Joseph also he said: Of the blessing of the Lord be his land, of the fruits of heaven, and of the dew, and of the deep that lieth beneath:<sup>23</sup>

14. Of the fruits brought forth by the sun and by the moon:

15. Of the tops of the ancient mountains, of the fruits of the everlasting hills:

16. And of the fruits of the earth, and of its fulness. The blessing of Him who appeared in the bush,<sup>24</sup> come upon the head of Joseph, and upon the crown of the Nazarite<sup>25</sup> among his brethren.

17. His beauty as of the firstling of a bullock,<sup>26</sup> his horns as the horns of a rhinoceros: with them shall he push the nations, even to the ends of the earth. These are the multitudes of Ephraim, and these the thousands of Manasses.

18. And to Zabulon he said: Rejoice, O Zabulon, in thy going out;<sup>27</sup> and Issachar in thy tents.<sup>28</sup>

19. They shall call peoples to the mountain:<sup>29</sup> there shall they sacrifice the victims of justice.<sup>30</sup> They shall suck as milk the abundance of the sea, and the hidden treasures of the sands.<sup>31</sup>

20. And to Gad he said: Blessed be Gad in his breadth:<sup>32</sup> he resteth as a lion,<sup>33</sup> and he seizeth upon the arm and the top of the head.

21. And he saw his pre-eminence,<sup>34</sup> that in his portion the teacher<sup>35</sup>

He rested as it were in the bosom of God, overshadowed by Him. Although the last of the children of Jacob, he is spoken of immediately after Juda and Levi, on account of the close relation in which he stood to these tribes. **יְהוָה**. "The Lord shall cover him." **חַפְתָּה**. A bride-chamber resembles it.

<sup>23</sup> The fertility of the soil is indicated by the abundant dews and water-courses.

<sup>24</sup> H. P. L. "The good will of Him that dwelt in the bush." This is a beautiful form of blessing, having reference to the extraordinary manifestation of the Deity. Exod. 3 : 2.

<sup>25</sup> Gen. 49 : 6. P. "That was separated from his brethren." Joseph was taken from among them, and raised above them.

<sup>26</sup> The two tribes derived from him are likened to two horns of a bullock, or of a *Reem*. Their armies are described as victorious.

<sup>27</sup> In commercial enterprise.

<sup>28</sup> In domestic and pastoral pursuits.

<sup>29</sup> It does not appear why those of Zabulon and Issachar should specially invite the other tribes to worship on Mount Sion.

<sup>30</sup> Victims offered up in conformity with the law.

<sup>31</sup> The riches of distant countries flowed into the ports of Zabulon: the sands furnished materials for glass, and particles of golden ore.

<sup>32</sup> V. "Benedictus in latitudine Gad." The meaning is that through Divine favor he is to enjoy the full extent of his territory. Arnheim translates it: "Blessed, extensive is Gad." P. "Blessed be he that enlargeth Gad."

<sup>33</sup> The repose of this tribe is likened to that of the lion, easily awakened and ready to seize on an assailant. The tribe of Gad breaks the strong arm of their assailants, and crushes the princely crown.

<sup>34</sup> P. "He provided the first part for himself." Gad obtained from Moses the assignment of his portion east of the Jordan, before the general distribution of the lots. H. may mean principality or pre-eminence.

<sup>35</sup> H. P. "The lawgiver." Moses.

was laid up;<sup>35</sup> who was with the princes of the people, and did the justice<sup>37</sup> of the Lord, and His judgment with Israel.

22. To Dan also he said: Dan is a young lion;<sup>38</sup> he shall leap from Basan.

23. And to Nephtali he said: Nephtali shall enjoy abundance, and shall be full of the blessings of the Lord: he shall possess the west and the south.<sup>39</sup>

24. To Aser also he said: Let Aser be blessed with children; let him be acceptable to his brethren: and let him dip his foot in oil.<sup>40</sup>

25. His shoe shall be iron and brass.<sup>41</sup> As the days of thy youth, so also shall thy old age be.<sup>42</sup>

26. There is no other god like God the Righteous:<sup>43</sup> He who is mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither.<sup>44</sup>

27. His dwelling is above, and underneath are the everlasting arms:<sup>45</sup> He shall cast out the enemy from before thee, and shall say: Be thou brought to nought.

28. Israel shall dwell in safety, and alone. The eye<sup>46</sup> of Jacob in a land of corn and wine; and the heavens shall be misty with dew.

29. Blessed art thou, Israel: who is like to thee, O people, that art saved by the Lord? the shield of thy help, and the sword of thy glory: thy enemies shall deny thee;<sup>47</sup> and upon their necks<sup>48</sup> thou shalt tread.

<sup>35</sup> The term may be understood of the secret depositing of the remains of Moses in the mountain within the territory of Gad.

<sup>37</sup> Moses predicts that Gad will fulfil his promise to go with his brethren beyond the Jordan, and aid them in getting possession of the promised land. He would thus fulfil his engagements made when he received his portion.

<sup>38</sup> V. "Fluet largiter." Dan is compared to a lion's whelp, impetuously bounding. Lions were wont to descend from the mountains of Basan. The Danites proceeded far from their homes to take possession of places assigned to them. Judg. 18.

<sup>39</sup> His possession lay to the north, but he might derive commercial advantages by sea from the south. He did not, however, live by the sea-shore, since Aser lay between him and the sea. It is difficult, therefore, to determine the meaning of this prediction. Houbigant refers it to the apostles, who were mostly of this tribe.

<sup>40</sup> Abundance of olive trees is signified by this phrase.

<sup>41</sup> Ores shall abound in his territory, so that it may be as it were shod with them.

<sup>42</sup> Vigorous and active.

<sup>43</sup> H. is understood of God the Righteous. *Supra* v. 5. R. takes it to be in the vocative: "There is none as God, O most Righteous."

<sup>44</sup> P. "In his excellency upon the sky." God is represented as riding through the heavens to come to the aid of His servant, and displaying His magnificence in His course through the skies.

<sup>45</sup> The arms of Divine strength—the works of Divine power—are everywhere felt.

<sup>46</sup> H. P. "Fountain"—a source of a vast posterity.

<sup>47</sup> Make false professions of submission, in order to avert vengeance.

<sup>48</sup> H. P. "High places."

## CHAPTER XXXIV.

MOSES SEETH THE PROMISED LAND; BUT IS NOT SUFFERED TO GO INTO IT. HE DIETH AT THE AGE OF ONE HUNDRED AND TWENTY YEARS. GOD BURIETH HIS BODY SECRETLY: AND ALL ISRAEL MOURN FOR HIM THIRTY DAYS. JOSUE, REPLENISHED (BY IMPOSITION OF MOSES'S HANDS) WITH THE SPIRIT OF GOD, SUCCEEDETH. BUT MOSES, FOR HIS SPECIAL FAMILIARITY WITH GOD, AND FOR MOST WONDERFUL MIRACLES, IS COMMENDED ABOVE ALL OTHER PROPHETS.

1. THEN Moses went up from the plains of Moab upon Mount Nebo,<sup>1</sup> to the top of Phasga, over against Jericho: and the Lord showed him all the land of Galaad as far as Dan,<sup>2</sup>

2. And all Nephtali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthestmost sea.

3. And the south part, and the breadth of the plain of Jericho, the city of palm-trees, as far as Segor.

4. And the Lord said to him: This is the land which I sware to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it.

5. And Moses, the servant of the Lord, died there,<sup>3</sup> in the land of Moab, by the commandment of the Lord:

6. And He buried him in the valley of the land of Moab,<sup>4</sup> over against Phogor: and no man knoweth of his sepulchre until this day.

7. Moses was a hundred and twenty years old when he died: his eye was not dim; neither were his teeth<sup>5</sup> moved.

8. And the children of Israel mourned for him in the plains of Moab thirty days: and the days of their mourning in which they mourned for Moses were ended.

9. And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him.<sup>6</sup> And the children of Israel obeyed him, and did as the Lord commanded Moses.

<sup>1</sup> *Supra* 3 : 27; 2 Mac. 2 : 4. This mount was one of a chain of mountains called Abarim. Numb. 27 : 12.

<sup>2</sup> Gen. 12 : 7; 15 : 18. The mountain was very high, and his vision was directed to the most distant points.

<sup>3</sup> This narrative must have proceeded from an inspired writer subsequent to Moses.

<sup>4</sup> Causing his body to sink into the earth, without leaving traces of the interment, lest it should be an occasion of idolatry. It was an easy matter in those times to pass to the worship of one who had been so highly distinguished by supernatural gifts.

<sup>5</sup> The term translated "teeth" means vigor. P. "Nor his natural force abated."

<sup>6</sup> This ceremony was expressive of the transfer of the governing power.

10. And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face,

11. In all the signs and wonders, which He sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to his whole land,

12. And all the mighty hand,<sup>7</sup> and the great miracles, which Moses did before all Israel.<sup>8</sup>

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<sup>7</sup> The great power of working wonders.

<sup>8</sup> Their public character and the acknowledgment of the nation place them beyond contradiction.

