

The Tora of Moses

Reconstructive Criticism

Martin

THE
TORA OF MOSES:

BEING

A CRITICAL STUDY OF DEUTERONOMY;
ITS SEPARATION INTO TWO COPIES OF THE TORA;
A REFUTATION OF HIGHER CRITICISM.

BY

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TO MY FRIEND

REV. J. M. BUCKLEY, D.D., LL.D.,

Editor of the "Christian Advocate," New York,

A PREACHER AND DEFENDER OF METHODISM,
WHOSE VOICE AND PEN HAVE LONG BEEN HER BULWARKS,

I GRATEFULLY INSCRIBE THIS BOOK.

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PREFACE.

DEUTERONOMY is the stronghold of higher criticism. If its analysis of this book be correct, and if the date which it assigns be accepted as true, there remains nothing to be done except to believe. If, however, it be shown that the literary analysis is incorrect, the strong reasons upon which the date rests disappear, and higher criticism must revise its conclusions. In this volume I take issue with the analysis of Deuteronomy which higher criticism has made and accepted. I do not undertake to show how this analysis is open to objection and so should be abandoned. Attempts of this kind have been frequently put forth, yet all of them are as unsatisfactory as the analysis itself. My method is to give an entirely new analysis.

Professor Driver, in his *Deuteronomy*, says: "In estimating these objections, it must be remembered, firstly, that what is essentially new in Deuteronomy is not the matter, but the form. Deuteronomy, says Dillmann, truly, 'is anything but an original law book.' The laws which agree with those of the Book of the Covenant can be demonstrated to be old; those which agree with H (the Laws of Holiness) have the presumption of being based upon some common earlier source; the priestly usages alluded to are evidently not innovations." (Deut. lvi.) Certain admissions in this quotation are to be noticed: in the first place, an agreement is confessed between Deuteronomy and the Book of the Covenant; and, in the second place, an

agreement is recognized between Deuteronomy and the Laws of Holiness.

The analysis which I advance for consideration is based on the theory that Deuteronomy is a composite book, made up by the commingling of two ancient copies of the Mosaic Tora. I prove my theory by reproducing the copies. In this volume I treat the great divisions of the tora in chapters, naming one copy J and the other E. In Chapters XIX. and XX. I place the copies side by side in parallel columns. I have followed as closely as possible the Authorized Version, because such a course would enable any one easily to follow the reconstruction of the tora by marking off J with a blue lead pencil and E with a red one, in the Bible. If any one will do this, he will have a polychrome Deuteronomy which will be most instructive from a critical standpoint. The Hebrew scholar should do this in his Hebrew Bible. The reader will observe that certain parts of the tora were wanting in one of the copies, and that the Book of the Covenant and the Laws of Holiness furnished what was missing. Indeed, what Professor Driver confesses to be agreements are found on my theory to be parts of a copy of the tora.

Certain paragraphs in Deuteronomy have no place in the tora. Because of this fact it was necessary to reconstruct Exodus-Numbers, in order to learn what must be done with these unused parts. I have, therefore, in manuscript Exodus-Numbers; and, on the basis of these investigations, I affirm that what is left unused of Deuteronomy are in the main essential parts of Exodus-Numbers. My work on the tora ought to win ready credence for this statement. Three years ago I advocated the theory of reconstructive criticism

in a pamphlet on Genesis, giving an analysis of the first eleven chapters into two narrative histories, designating one by J and the other by E. In the second chapter of this volume I have taken from my manuscript upon Genesis the part relating to Jacob and Rachel at the well. I make this mention of my investigations simply to indicate the background of labor upon which my analysis of Deuteronomy rests. The actuating spirit which has sustained me in these labors has been to find paths which would lead to that trust in the Old Testament Scriptures which has been the heritage of Christians from the beginning.

In concluding, I would acknowledge the courteous interest shown in this volume by my friend, the Rev. Jno. J. Tigert, D.D., LL.D., Editor of *The Methodist Review*, and Book Editor of the Methodist Episcopal Church, South.

W. W. M.

BRENTWOOD, TENN., *August 11, 1900.*

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EXPLANATORY STATEMENTS.

1. References are to the English version of King James.
2. The upper figures refer to chapters; the lower, to verses.
3. The letters E, L, N refer respectively to Exodus, Leviticus, and Numbers.
4. Where there is no letter, Deuteronomy is understood.
5. A reference like $\overset{6}{17}$ means Deuteronomy vi. 17; but $\overset{6}{L 14, 25}$ means Leviticus vi. 14, 25.

THE TORA OF MOSES.

CHAPTER I.

AUTHORSHIP AND HIGHER CRITICISM.

AMONG the Jews one uniform belief seems to have prevailed respecting the authorship of the Pentateuch, and so of Deuteronomy. Moses, they claim, is the author. Plausible inferences are drawn, favoring this view, from the books of the Old Testament following Deuteronomy. Repeated references to Moses and his law furnish the data for these conclusions. Josephus and the Talmudists, both the early and the later schools, are in accord with this traditional belief. Modern scholars, however, have pointed out "that the Jews possess no tradition worthy of real credence or regard, but only vague and uncertain reminiscences, intermingled often with idle speculations."

Belief in the Mosaic authorship of Deuteronomy passed from the Jewish synagogue to the Christian Church. There were strong reasons for the writers of the New Testament and the Church Fathers to deny Mosaic origin, since strong sects and perilous heresies secured many adherents by resting their right to credence upon the authority of Moses. The almost undisputed reign of this traditional view, respecting authorship, for above eighteen centuries witnesses to the persistence and strength of the belief in the Mosaic origin of the Pentateuch. And our own century has had, and still possesses, many who champion the view of Jewish tradition. "These scholars base the Mosaic authorship

upon the testimonies of the Pentateuch itself, the historical books of the Old Testament, the prophets, and the New Testament, and finally upon the assertion that the Pentateuch shows no vestiges of post-Mosaic events and customs, no chronological errors, but exhibits a unity of spirit and language, and meets every expectation so great an antiquity would arouse."

The Mosaic authorship of the Pentateuch was in a few instances looked upon with suspicion during the past centuries; and this doubt first took upon itself an obtrusive character in the seventeenth century. Attention was directed to the contradictions, transpositions, repetitions, so frequently found in the Pentateuch. Thus, Genesis xx. and xxvi. were alleged to stand in impossible chronological order. The two accounts of creation in Genesis i. and ii. would, according to this view, militate against a unity of authorship because of the irreconcilable differences which these critics affirm are found in the two narratives. They pointed to the fact that Moses was spoken of not in the first but in the third person, and this peculiarity argued other authorship. Many such statements began to be brought together under this new spirit of criticism, which made it quite apparent that "the writer is necessarily one who looked back to Moses through a long series of later prophets."

The criticism of the seventeenth century succeeded in completely separating Deuteronomy as a distinct book, dominated by a single purpose and characterized by a notably striking and beautiful literary style. Our present century, through its scholars, has examined in closest detail this last book of the Pentateuch. Two theories have resulted. Some have advocated that this portion of the Pentateuch is the oldest, and if not written

by Moses, yet is nearer to his age, and therefore most strongly influenced by his work. Others, equally eminent, have considered Deuteronomy as quite a late document; and by this supposition a few of these were enabled to hold that the rest of the Pentateuch was Mosaic, and so quiet their conscience.

Higher criticism, the name applied to this critical work of our century, has separated in the Pentateuch three collections of laws and three narratives corresponding to these law-codes. The laws in Exodus xx. 23–xxiii. 33 constitute the first collection, and are designated by the letters JE. There is, so it is conceded, no logical order in the succession of these laws. The commands in xx. 23–26 respecting idolatry and the altar of unhewn stone belong to the Jewish religious cultus, and should have been placed beside the religious ordinances in this collection. Repetitions, such as xxiii. 9 and xxii. 21, suggest interpolations. The religious festivals, mentioned in xxiii. 10–14, are interrupted by the intrusion, “altogether senseless,” of verse 10. The Decalogue in xx. is considered a later addition to this collection of laws. The expression “Book of the Covenant” is supposed to refer to these laws, and indeed to constitute a code. The Deuteronomic code embodies many of the laws found in this Book of the Covenant; for instance, the decalogue, the purpose of the sabbath, the place of sacrifice, the prohibition “not to eat blood,” the law of tithing, the three annual feasts, the places of refuge, the law of witnesses, the release of the Hebrew slave, and very many other enactments. Explanations of these coincidences among the advocates of higher criticism have been more or less at variance. The fact, however, that a more highly developed mode

of expression, in cases where the subject-matter is alleged to be common, is found with the Deuteronomist, has led to the prevailing view that Deuteronomy is later and that its writer had the Book of the Covenant before his eyes.

A second code is thought to be found in Exodus-Numbers, after the JE legislation is subtracted. This second collection of laws is called the priestly code, and is designated by the letter P. A third collection of laws is contained in Deuteronomy, and it is referred to by the letter D. This third code has similarities to the other two codes. These likenesses appear in such subjects as the not-eating of blood, the law of tithes, the institution of the sabbatical year, the manumission of the Hebrew slave, the statute concerning the firstlings of the ox and sheep, the three annual feasts, the warning against Moloch worship, the cities of refuge, the law of usury, and some others. These facts argue a close relation between the Deuteronomic code and the laws of the priestly legislation. The practically concurrent opinion of critical scholarship places the priestly code in the main as subsequent to Deuteronomy. Approximate dates have been assigned as marking the appearance of these three remarkable law-codes and the literature most nearly related to each. "At some period later than 650 B.C. the documents J and E were combined into a single whole." The Deuteronomic code was in the main a completed book about 621 B.C. Ezra and Nehemiah introduced the priestly legislation in its highest development in Judea, during the year 444 B.C. Such are briefly the conclusions of higher criticism in relation to these three legislative codes.

Scholars have pointed out a kind of civil code, scat-

tered through the Deuteronomic collection of laws. These rules of action for the civic community constitute an incomparable group of laws. They embody the essence of a criminal law, with the central command, "Thou shalt not kill." The civil code makes a distinction between willful murder and those cases of killing which occur through accident, and protection is provided for him who takes undesignedly the life of a fellow, by means of the cities of refuge. Yet whosoever killeth another, having enmity in his heart, must die; and for him there is no refuge even at the altar of God. A similar distinction is made in the laws regarding adultery. The home life is protected by safeguards thrown around parentage with the profoundest wisdom. The law of trespass is succinctly stated in the command, "Thou shalt not steal." Special laws amplify this rule, making quite a full legislation upon this feature of the civil code. The integrity of one side of the court practice is secured in the command, "Thou shalt not bear false witness," and on the other side by the injunction that judges should decide according to the right. Every form of oppression is attacked through the injunction, "Thou shalt not covet." There is no question among scholars as to the existence of this remarkable civil code, scattered throughout Deuteronomy. Its presence is one of the proofs, urged by higher criticism, to establish the conclusion that this book belongs to an age much later than the Mosaic. The nobler law by its rule is the later in its appearance.

Deuteronomy contains something like an ethical code, being rules of conduct which affect our well-being, but which may not be reached by any procedure under a civil code. A political body always expresses its noblest

development in those unwritten regulations which are ethical and lead to the maintenance of a benevolent watchfulness over one another. The ethical code of Deuteronomy requires honor for the father and the mother, love for the neighbor, kind treatment of the stranger within the gates. The orphan and the widow are to be considerately treated; and benevolent feeling is to be exercised always toward every living thing. The presence of this ethical code in writings, which tradition has surrounded with remote antiquity, has ever been a subject of serious thoughtfulness to speculative and reflective minds. There is no law of evolution here; or, if so, an evolution not in harmony with scientific theory. Higher critics, with the historical sense largely developed, have traversed the history of Israel with patient step in order to find that period of great humanism wherein these stars of the first magnitude in the ethical world held their daily course in the heavens.

Deuteronomy regulates to a degree the practice of worship in Israel. A central sanctuary is, in the mind of the Deuteronomic writer, to be established. Hither thrice in the year every male of the Israelitic community is to go. These times are festal times for the most part. The early harvest festival and the late harvest festival are seasons of thanksgiving and rejoicings. Burnt offerings and sacrifices are enjoined for these times. The sabbath is to be observed. Perhaps the injunctions against idolatry are the only severe and almost wholly unintelligible manifestation of harshness in the whole book, especially to the charity of the unbelieving modern mind. A liberal provision is made for those who give their lives to inculcate the religious cul-

tus in Israel. Higher criticism sums up its estimate in the following words: "The different relation in which Deuteronomy stands to the other codes may be expressed thus: it is an expansion of that in JE (Ex. xx.-xxiii.); it is in several features parallel to the law of holiness in Lev. xvii.-xxvi.; it contains allusions to laws such as those codified in some parts of P." Great as Deuteronomy stands in respect to its civil, ethical, and religious codes, these all pale into insignificance when compared with that noble recognition of God and man's duties to him, which pervades the whole of this most remarkable book. "The Lord our God is ONE LORD," is the sentence around which clusters the spirituality of this people of Israel. The speaker of these words is involved in no mists of doubt. His conviction is based on personal knowledge, a fundamental faith with him. Other peoples have many gods. To run after them and serve them is in Israel a capital offense. To seek to proselyte away from Jehovah is worthy of death. There is no God like the God of Israel. The Deuteronomist says: "Did people ever hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? or hath God essayed to go and take him a nation from the midst of a nation by temptations, by signs, and by wonders, and by war, and by an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" The intensest personal relation, according to the Deuteronomist, exists between God and his chosen people. This is witnessed to by the Shema' of this people, words to be repeated daily in the house of every Israelite. These are the words of the Shema': "Hear, O Israel: The Lord our God is one

Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as a frontlet between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” Admiration increases as one follows the manifold expressions of the love and mercy of the God of Israel in Deuteronomy. One of the most reverent of the school of higher criticism has truly said: “Nowhere else in the Old Testament do we breathe such an atmosphere of generous devotion to God and of large-hearted benevolence to man; and nowhere else is it shown with such fullness of detail how these principles may be made to permeate the entire life of a community.” (Driver, *Lit. O. T.*, p. 74.)

The collection of laws in Deuteronomy xii.–xxvi. is considered by higher criticism “as the kernel of the Deuteronomic literature.” Kuenen’s excellent summary of this position is given in the following paragraph: “Deuteronomy xii.–xxvi. [or D] is a single whole. Here and there the order of precepts leaves something to be desired, and occasionally the suspicion of later interpolations is provoked; but, in spite of this, it remains quite unmistakable that these chapters, as a whole, come from one author and constitute a single book of law. The Tora of Yahwe which they promulgate is intended by the writer to embrace all the demands that Yahwe makes from his people, and ac-

cordingly it regulates not only the worship, which must be offered to Yahwe alone and in his own sanctuary, but also the political, civic, and domestic life of the people consecrated to him, and the moral duties of the individual Israelite." (Hexateuch, pp. 107, 108.) The exhortations of Deuteronomy v.-xi., or D₁, are intended as an introduction to xii.-xxvi. Kuenen urges in reference to v.-xi., that the language, style, and details are such as only the hypothesis of a common origin would explain. Wellhausen and others contend for a different authorship. The part contained in Deuteronomy i.-iv., or D₂, is universally regarded by the advocates of higher criticism as written by a different author, who placed it as an introduction to D and D₁. This writer was in sympathy with all the hortatory and legislative teachings of what follows, and adds his portion "to link the Deuteronomic legislation to older narratives," or else as supplementary, and thus furnishing "the historical antecedents to the legislative discourse of v.-xxvi." The chapters following xxvi. are considered diverse in style, although revealing the influence of the former portions. They are, in the main, incorporated fragments of Deuteronomic or priestly literature. A most singular phenomenon presents itself in xii.-xxvi. Although higher criticism generally regards it as "a single book of law," yet it is not dominated, as the higher critics confess, by any principle of order. "The precepts are defectively arranged, kindred matter is not treated together, and no fixed plan seems to be followed." This fact militates against a single author, unless we mean by the expression a mere compiler, and that too not a very skillful one. There are present, however, in these chapters

expressions and turns of language which argue a fondness for special words and forms of phrases, which suggests, so it is affirmed, a single hand. A few of these may be indicated: they are, to eat before Yahwe's face; to go after other gods; the place that Jehovah shall choose; to possess; to inherit; to redeem from Egypt. This characteristic has been most influential in leading to the hypothesis of a single author. Klinert, however, finds too little evidence of a single author, unless we mean by the term one who simply codifies.

Hortatory pleadings are common in v.—xi. Higher criticism finds that the language has affinity to D, but the whole tone of the chapters is such as a writer would assume "who had the ordinances and statutes of the subsequent chapters lying before him." This peculiarity has led to the assumption of a different author. Wellhausen gives an interesting summary of these chapters. He says: "In v. 1. the author announces the institutions and statutes which the people are to observe in the land of Canaan, but immediately involves himself in an historical presentation of the occasion on which they were communicated to him on Horeb forty years ago, when the people begged him to interpose as a mediator. At the beginning of vi. he again appears to be coming to the communication of ordinances and statutes, but turns off into a plea for obedience to the laws, based on love of the lawgiver. And in similar ways our patience is yet further tried in the following chapters. The discourse always turns upon the ORDINANCES AND STATUTES WHICH I SHALL GIVE YOU THIS DAY; but we are never told what they are. In vii. and viii. an attempt is made to disarm by anticipa-

tion all manner of threatening dangers which might lead to their neglect after the conquest of Canaan. Yahwe's grace, which the Israelites might think they could dispense with, when they were out of the wilderness, will always be needed, and his wrath will always be terrible. This gives occasion to a long digression on the golden calf; and it is not till x. 12 sqq. that we return to the enforcement of the commandments, while xi. once more insists that Yahwe's past care for Israel demands both gratitude and obedience, but that his future care will not be rendered superfluous by the possession of the land, since its fruitfulness depends upon the grace of heaven." (Wellh. Prolegomena, etc., xxii. 462 sq.) These words of Wellhausen make clear how there still remains the difficult question whether any author could compose a document with the striking peculiarities which Wellhausen so graphically depicts as present in this portion of Deuteronomy.

Chapters i.-iv. are regarded as introductory to v.-xxvi., but they are relegated to a different hand from that of D or D₁. This third author has a strong historical sense, and loves to connect the legislation in the following portion of Deuteronomy with events in the history of Israel. Narratives referred to in Exodus-Numbers are interwoven in this historical introduction more or less deftly. He also places speeches in the mouth of Moses. Kuenen's summary of these chapters will be useful in outlining distinctly the view of higher criticism respecting them. These are his words: "The notes, glosses as it were, on the discourse, which he puts into the mouth of Moses, are the clearest proofs of his interest in antiquities, but the discourse of Moses itself is also drawn up mainly with an historical purpose,

though the tone of warning and exhortation is not wanting. Note especially Deuteronomy ii., iii. 1-17, evidently written to throw light upon Israel's relation to his neighbors and to explain the settlement in the trans-jordanic region. Where the author passes, in iv. sqq., from history to admonition, he anticipates the points which D_1 impressed on his readers in v. sqq., and, like him, though with a somewhat different intention, makes use of the events in Horeb for the purpose. Characteristic of his historical sense in this connection is his comparison of Israel with other peoples (iv. 6-8, 32-44). His affinities with D_1 are unmistakable as the differences which part him from him." (Hexateuch, note, p. 119.)

Tradition affirms unity of authorship for Deuteronomy. Higher criticism finds too many transpositions and conflicting statements, too abrupt turns in the progress of the discourse, too little evidence of logical sequence in the arrangement, and too slender a thread running through the book to bind its parts together, upon which to predicate a unity of authorship. Critical scholars have, therefore, proffered instead of the traditional view a tripartite authorship. Yet, in D (xii.-xxvi.), which higher criticism regards as a unit, the statements are inconsistent often, the arrangement of subjects illogical, transpositions are not infrequent; and these same reasons, which led scholars to abandon the traditional view, should lead them to refuse faith in the unity of authorship for this the largest section of Deuteronomy. The peculiarities which Wellhausen finds in D_1 (v.-xi.) are of such a surprising nature that a mere bungler in composition alone could produce a product of this character. D_2 (i.-iv.) seems an addi-

tion, according to higher criticism. Therefore, this school of critics find no more acceptable method for the disposition of the difficulty than to assume a separate author; yet this writer must have been a tyro in the art of writing like to the author of D_1 . Indeed, as these three portions of Deuteronomy, D , D_1 , D_2 , are all characterized by the same puerile traits of composition, such as inconsistencies, want of logic, repetitions, a kind of literary hodgepodge, it would seem most likely that one hand put together the whole of Deuteronomy, and that hand not by any means skillful. Therefore, it could not have been, in its present form, put together by the hand of that master Moses, whom all subsequent ages have ranked with the leading minds of the centuries past.

Kuenen sums up his own investigations, and at the same time sets forth the accepted conclusion of higher criticism, in these words: "With respect to the tradition which makes Moses the actual writer of the whole tora, we must express ourselves more strongly: it is absolutely excluded by the differences of form between the several codes." The conclusion of the whole matter, then, according to higher criticism, is as follows: Whatever is said to be the words of Moses in Deuteronomy is so said because the writer wished to place his thoughts or the collection of laws and precepts, which he had made, in the mouth of a great historical character. This liberty is justified by the "custom of the times." It remains with higher criticism to establish this custom. But conceding it to be a fact, yet the most singular phenomenon is presented by applying this custom to the composition of Deuteronomy. All unite in affirming that the writer, whoever he may have been, presents the no-

blest ethics and the highest spiritual representations of God to be found anywhere except in the New Testament. Could one, breathing so lofty a morality and so beautiful a conception of God, place these words in the mouth of another to give them currency? The acceptance of Mosaic authorship with all its manifold difficulties under the present form of Deuteronomy would be a more rational conclusion. A distinguished writer justifies the acceptance of these views of higher criticism in these words: "There is nothing in Deuteronomy implying an interested or dishonest motive on the part of the post-Mosaic author; and this being so, its moral and spiritual greatness remains unimpaired: its inspired authority is in no respect less than that of any other part of the Old Testament Scriptures which happens to be anonymous." This justification hinges upon the absence of an "interested or dishonest motive" in the unknown writer. The only motive that could have induced any writer to place his production under the name of another, in whole or in part, is that greater currency and respect for the writing would ensue through the use of the name employed; and this is, to say the least, an "interested motive."

Any new theory, presented to explain the problem which Deuteronomy offers to the critical mind, must set out with the acceptance of all those most striking facts which are found in this book, and are clearly pointed out by higher criticism. These are, that Deuteronomy is constructed without any logical consistency pervading the book as a whole; that events of history are recorded with a complete disregard for chronological sequence; that repetitions occur, which are inexcusable in any respectable author; that inconsistent statements are made

regarding matters which must have had the sanction of a custom or usage of long standing. These are the principal facts. A new theory must give an adequate explanation of this unique phenomenon in a literary production which is most fascinating, although it possesses characteristics which in any other writing would condemn it to obscurity. Reconstructive criticism proffers such a theory for consideration.

This theory, briefly stated, is that in Deuteronomy we have the Mosaic Tora. Among the Hebrews there were two ancient copies of this code, which were held in great veneration. These were combined together for some sufficient reason. The result of the amalgamation of these two copies of the Mosaic Tora is Deuteronomy in its present form, with all its inconsistencies, reduplications, contradictions, illogical arrangement, and every alleged inharmonious statement upon which higher criticism rests its assertion of repeated redactions. The production of these two toras will establish the theory of reconstructive criticism.

Professor C. A. Briggs has set forth the brilliant victories of higher criticism in these words: "The critical analysis of the Hexateuch is the result of more than a century of profound study of the documents by the greatest critics of the age. There has been a steady advance until the present position of agreement has been reached in which Jew and Christian, Roman Catholic and Protestant, Rationalistic and Evangelical scholars, Reformed and Lutheran, Presbyterian and Episcopal, Unitarian, Methodist, and Baptist, all concur. The analysis of the Pentateuch into several distinct original documents is a purely literary question, in which no article of faith is involved. Whoever in these

times, in the discussion of the literary phenomena of the Hexateuch, appeals to the ignorance and prejudice of the multitude, as if there were any peril to the faith in these processes of the higher criticism, risks his reputation for scholarship by so doing. There are no Hebrew professors on the continent of Europe, so far as I know, who would deny the literary analysis of the Pentateuch into the four great documents (J, E, P, and D). The professors of Hebrew in the universities of Oxford, Cambridge, and Edinburgh, and tutors in a large number of theological colleges, hold the same opinion. A very considerable number of the Hebrew professors of America are in accord with them. There are, indeed, a few professional scholars who hold to the traditional opinion, but these are in a hopeless minority. I doubt whether there is any question of scholarship whatever in which there is a greater agreement among scholars than in this question of literary analysis of the Hexateuch." (Presbyterian Rev., April, 1887, p. 340.)

Our theory antagonizes wholly this "literary analysis of the Pentateuch." The present volume will demonstrate its failure in Deuteronomy.

CHAPTER II.

RECONSTRUCTIVE CRITICISM ILLUSTRATED.

DEUTERONOMY, in the view of reconstructive criticism, is a conglomerate mass, produced by the crowding together of two copies of the Mosaic Tora. The problem then is to disentangle these two copies. The student of this book has then the same problem which confronted the geologist, when he faced the confusions of the various geological formations, brought about by the eruptive and destructive forces of nature during long periods. He sought for order in this chaos. Indeed, the problem is the same the scientists have fathomed in the upbuilding of the several sciences. Law was hidden in many widely separated specimens or combinations. The law was discovered, and then what seemed confused, unrelated, was found to belong to a wonderful system, present in nature. Reconstructive criticism proposes to bring order out of confusion, to show the two toras, which are concealed in the disordered mass of Deuteronomy. Its claims are simple, the task of the greatest magnitude.

This book of the law must have a well-defined logic, binding part to part; must be that complete system which exercised controlling power over the children of Israel for centuries. There must be in this Mosaic Tora a complete civil code, a full ethical code, a religious code, guiding the people in their relations to God. Such demands at least will be made upon us, before scholarship will accept the theory as established.

We will illustrate the combination of two narratives

into one more or less consistent, as the first step in the present undertaking. The healing of the centurion's servant is recorded in the Gospels of Matthew and Luke. Each is marked by an individuality of its own, and yet there is no such lack of common characteristics as to preclude the accepted belief that the event is the same in each narrative. Burton, in his masterly study of the Gospel of St. Luke, says: "The narrative of St. Matthew differs slightly from that of St. Luke, in that he omits all reference to the two deputations, speaking of the interview as being personal with the centurion. But St. Matthew's is evidently an abbreviated narrative, and passes over the intermediaries, in accordance with the maxim that he who acts through another does it *per se*." We now propose to combine these two narratives into one. This unification will involve no change of forms, only a new arrangement, and will embody all the words of the two narratives, as they appear in the two Gospels.

Matthew records the incident in these words:

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus

heard, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour. (Matt. viii. 5-13.)

Luke records this event in these words:

Now, when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof: wherefore, neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he

goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick. (Luke vii. 1-10.)

There are marked differences in these two narratives. We notice that Matthew gives us more of the words of Christ and less of the doings of men ; while Luke reverses, giving us more of the deeds of men and fewer of the words of Christ. Matthew makes no mention of the two deputations sent to Christ. Luke records no words such as, "And I say unto you, That many shall come from the east and west," etc. In presenting the unification of these two narratives, what belongs to Matthew alone we shall place in ordinary type ; what belongs to Luke alone, in italics ; what is common to both, in small capitals. We may then show very easily the arrangement required to unite them into a consistent narrative. References are to verses. The following is the composite narrative :

Luke 1-3 a. *Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus,* and
 Matt. 5 a. *when Jesus had entered into Capernaum, he*
 Luke 3 b-7. *sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was*

worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant

Matt. 5 6-8.

shall be healed. Then the centurion came unto him, beseeching him, saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed.

Luke 8.

FOR I ALSO AM A MAN SET UNDER AUTHORITY, HAVING UNDER ME SOLDIERS: AND I

Matt. 9.

Luke 8-9 a.

SAY UNTO ONE, GO, AND HE GOETH; AND TO ANOTHER, COME, AND HE COMETH; AND TO MY SERVANT, DO THIS, AND HE DOETH IT.

Luke 9.

WHEN JESUS HEARD *these things*, HE MARVELED *at him*, AND *turned to the crowd that followed him*, AND SAID TO THEM THAT FOLLOWED HIM,

Matt. 10 a.

VERILY I SAY UNTO YOU, I HAVE

Matt. 10.

Luke 9.

NOT FOUND SO GREAT FAITH, NO, NOT IN ISRAEL. And I say unto you,

Matt. 11-13.

That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done

unto thee. And his servant was healed in that
 Luke 10. selfsame hour. *And they that were sent, re-
 turning, found the servant whole that had
 been sick.*

At a glance, it will be seen how little of labor it required to construct this composite narrative. Yet if we had this narrative, and were undertaking to disentangle therefrom the narrative of Matthew and the narrative of Luke, any one can see what a difficult task would be placed before us. We would need to know the peculiar view to be portrayed by each writer, the details which attracted each most powerfully, and many, many other particulars. The chief difficulties in the undertaking would arise through the almost perfect consistency of this composite narrative. Therefore, if our theory respecting Deuteronomy be true, the grave difficulties arising from the clashings of different portions of any narrative, such as higher criticism speaks of in order to prove the narratives utterly untrustworthy, become very helpful aids in unraveling the two original toras.

Our next step will be to take a narrative in Genesis, which higher critics accept as composite, and reconstruct the two narratives, of which the composite one is formed. The account of Jacob meeting Rachel at the well, recorded in Genesis xxix. 1-13, is the one chosen for analysis and reconstruction according to the theory of reconstructive criticism. Its incongruities have not been sufficiently obtrusive to impress the popular mind, because the love at first sight, which fettered Jacob to Rachel, has been the charming congruity everywhere in the narrative. The common inheritance of the Christian mind, from this passage in Genesis, is a pic-

ture in which a well is the central object, surrounded by reclining flocks with their shepherds and a stranger who stands among them, talking with the keepers of the sheep. As soon as a beautiful maiden approaches, leading her father's sheep to water, this stranger breaks off conversation with the shepherds and goes to the well, rolls away a great stone at the mouth of the well, and waters for the beautiful shepherdess the flock which she tends. Her rare beauty wins the stranger: his graceful courtesy and large strength win the maiden. This is the meeting of Jacob and Rachel at the well. Ancestry is a mighty factor in a race. Courtesy, strength, beauty, and passionate admiration of these traits everywhere ought to be the birthright of Joseph and Benjamin; for they are the children of Jacob and Rachel. The splendid career of Joseph and the majesty and strength of Ephraim and Manasseh manifest to the world that they did not sell their birthright for a mess of pottage or of pleasure.

Some inconsistent statements may be pointed out in the present form of the narrative in Genesis. It is said in the third verse that the flocks were watered, while in the eighth verse it is clearly implied that they were waiting until all the flocks should come together. The presence of Rachel with her father's flock indicates that the time of day was the accustomed hour when shepherdesses came together, whereas the conversation with the men of Haran shows that an hour is in mind when the flocks under the care of men had come to the well in order to water the sheep. These differences suggest the duplicate narratives. We will now give these two accounts as they appear when separated. For convenience, one of these narratives we will designate by the

letter E and the other by the letter J. The numerals on the margin refer to the verses in which the scattered parts are found. Small capitals will indicate the common matter in the two narratives.

THE NARRATIVE OF J.

¹ THEN JACOB WENT ON HIS JOURNEY, AND
CAME TO THE LAND OF THE PEOPLE OF THE
² EAST. And behold A WELL IN THE FIELD.
And lo! there were three flocks of sheep ly-
ing by it; for out of that well they watered
the flocks. And a great stone was upon the
⁷ mouth of the well. And he said, Lo! it is
yet high day, neither is it time that the cattle
should be gathered together; water the flock,
⁸ and go feed them. And they said, We can-
not, until all the flocks be gathered together,
and till they roll the stone from the well's
⁹ mouth; then we water the sheep. And while
he yet spake with them, Rachel came with
¹⁰ her father's sheep; for she kept them. THEN
JACOB WENT NEAR and rolled the stone from
the well's mouth, and watered the flocks of
¹² Laban his mother's brother. AND JACOB
TOLD RACHEL that he was Rebekah's son,
¹¹ and he kissed Rachel, AND SHE RAN AND
¹² TOLD HER FATHER. AND HE RAN TO MEET
¹³ HIM, and kissed him, and brought him to his
house. And he told Laban all about matters.

THE NARRATIVE OF E.

¹ THEN JACOB WENT ON HIS JOURNEY, AND
CAME TO THE LAND OF THE PEOPLE OF THE
EAST. And he saw A WELL IN THE FIELD.
³ And thither were all the flocks gathered; and
they had rolled away the stone from the well's

mouth, and watered the sheep, and put the
⁴ stone on the well's mouth in his place. And
 Jacob said unto them, My brethren, whence
 be ye? And they said unto him, Of Haran
⁵ are we. And he said unto them, Know ye
 Laban the son of Nahor? And they said, We
⁶ know him. And he said unto them, Is he
 well? And they said, He is well: and, be-
 hold, Rachel, his daughter, cometh with his
¹⁰ sheep. And it came to pass, when Jacob saw
 Rachel, the daughter of Laban his mother's
 brother, and the sheep of Laban his mother's
¹¹ brother, that JACOB WENT NEAR and lifted up
 his voice and wept. AND JACOB TOLD RA-
¹² CHEL that he was her father's brother. AND
¹³ SHE RAN AND TOLD HER FATHER. And it
 came to pass, when Laban heard the tidings
¹⁴ of Jacob, his sister's son, THAT HE RAN TO
 MEET HIM, and embraced him. And Laban
 said, Surely thou art my bone and flesh. And
 he abode with him the space of a month.

We now present the composite narrative, showing in common type J, and in italics E, and all common matter in small capitals.

THE NARRATIVE AS FOUND IN GENESIS.

THEN JACOB WENT ON HIS JOURNEY, AND
 CAME TO THE LAND OF THE PEOPLE OF THE
 EAST. *And he saw* A WELL IN THE FIELD;
 and lo! there were three flocks of sheep lying
 by it; for out of that well they watered the
 flocks: and a great stone was upon the well's
 mouth. *And thither were all the flocks gath-
 ered: and they rolled the stone from the well's
 mouth, and watered the sheep, and put the*

stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel, his daughter, cometh with the sheep. And he said, Lo! it is yet high day; neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth: then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, THAT JACOB WENT NEAR and rolled away the stone from the well's mouth, and watered the flocks of Laban his mother's brother. And Jacob kissed Rachel, and he lifted up his voice and wept. AND JACOB TOLD RACHEL that he was her father's brother, and that he was Rebekah's son: AND SHE RAN AND TOLD HER FATHER. And it came to pass, when Laban heard the tidings of Jacob his sister's son, THAT HE RAN TO MEET HIM, and embraced him, and kissed him, and brought him to his house; and he told Laban all those things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

The common matter in these two narratives is very little, and confined to expressions relating either to motion, to a place, or to words of address. The only exception is the ordinary phrase, "A well in the field." The most cursory reading of the narratives will show that this episode in the life of Jacob and Rachel is pictured with entirely different feeling. J is full of the truest humanity, while E is hemmed in with the staid and formal, even punctilious, requirements of social life. The facts in each narrative are the same. Jacob meets Rachel at the well; there they become acquainted; and at the well Laban comes to meet Jacob, and thence brings him to his home. The narratives are further alike in that the well is the common watering place for shepherds, and is protected by a great stone, rolled over its mouth, which custom requires to be replaced when it has been removed to water the flocks. But all else varies. In the narrative of J the keepers of the sheep are shepherdesses; but in E they are shepherds. Jacob chides the women who keep the flocks for loitering at the well, while in E he enters into conversation with the men who shepherd the sheep. Jacob in J is attracted by Rachel, as she approaches with her father's sheep, and hastens to roll away the stone from the well's mouth, and waters her flocks, a most striking courtesy for an oriental. In the conversation which ensues he tells her that he is the son of her mother's sister, and kisses her as her own cousin. But Rachel knew the warmth of that kiss was not cousinly. E pursues the narrative differently. Jacob addresses the shepherds and asks them whence they are. They answer, from Haran. He inquires if they know Laban. They answer, Yes, and tell him that the daughter of Laban approaches

with the sheep. Then he goes to meet her, lifts up his voice and weeps for joy, and tells her that he is her father's brother. The composite narrative, as it is recorded in Genesis, mixes up these two stories into one, creating inconsistencies, irregularities, confusions.

To further illustrate the theory of reconstructive criticism, we select a Hebrew poem, which higher critics admit to be ancient, but to have suffered much in its present form because of redactions. In Exodus xv. we have recorded Moses's Song of Triumph. The results of higher criticism in reference to this production are best given in the words of Professor Driver (Intro. to O. T. Lit., p. 27): "The song is, of course, incorporated by E (the document of higher criticism so designated), from an earlier source, perhaps from a collection of national poems. V. 29 appears to be a later redaction, reverting in terms borrowed from P to the occasion of the song. The song itself appears to have undergone some expansion, or modification, of form at a later age; for v. 13 (Thou hast guided them to thy holy habitation) appears clearly to describe a past event, and v. 17 points to some fixed abode of the temple at Shiloh (1 Sam. i. 9), if not (Riehm, Einl. p. 299 f.) the temple at Jerusalem. In vv. 1b-3 we seem indeed (to use Dillman's expression) to hear Moses himself speaking; and both Dillman and Delitzsch (Gen.) agree with Ewald (Die Dichter des A. T.'s i. 1, p. 175) in supposing that the song as a whole is a later expansion of the Mosaic theme contained in vv. 1b-3, perhaps designed originally as a festal-passover song. (Isa. xxx. 29.) Probably, however, the greater part of the song is Mosaic, and the modification or expansion is limited to the closing verses; for

the general style is antique, and the triumphant tone which pervades it is just such as might naturally have been inspired by the event which it celebrates.”

This song, as the foregoing quotation makes evident, has been the object of the most critical examination by Hebrew scholars. Yet no critic has supposed it to be the composite of two poems. Reconstructive criticism, however, assumes that there are in this production a composition of two copies of a very ancient poem, each distinct so far as literary style is concerned, but alike so far as subject-matter comes under consideration. The task of separation is difficult; and should it be performed successfully, the accomplishment should win a favorable consideration for the subsequent chapters, which will present the Tora of Moses in two complete copies. The same mode of designation, adopted to designate the two narratives of Jacob and Rachel at the Well, will be retained here. Common matter will be placed in small capitals.

VERSION OF J.

I.

¹⁵₁ I will sing of Jehovah,
 For he hath triumphed gloriously,
 The horse and his rider
 He hath thrown in the sea.
¹⁵₂ He is my fathers' God,
¹⁵₃ Jehovah is his name,
¹⁵₂ And I will praise him.

II.

¹⁵₈ With the blast of thy nostrils
 The waters were piled up.
¹⁵₉ THE ENEMY SAID,

I will pursue and overtake,
 I will divide the spoil.
 15 Thou didst blow with thy breath,
 10 The sea covered them ;
 They sank as lead
 In the mighty waters.

III.

15 Then trembling taketh hold upon them,
 15 All the inhabitants of Canaan.
 15 Terror and dread
 16 Falleth upon them.
 15 Who is like thee among the gods,
 11 Jehovah, who is like thee,
 Fearful in praises,
 Doing wonders?

IV.

15 Thou dost lead in thy mercy
 13 The people whom thou hast redeemed,
 15 Until they shall pass over, O Jehovah.
 16 Thou wilt guide them with thy strength
 13 Unto thy holy habitation,
 15 Which thou, O Jehovah, hast made.
 17 And Jehovah shall reign
 15 Forever and forever.
 18

VERSION OF E.

I.

15 Jehovah is my strength and song,
 2 And he is become my salvation.
 15 Pharaoh's chariot and his hosts
 4 He hath cast into the sea,
 And his chosen captains also,
 They are sunk in the Red Sea.
 13 Jehovah is a man of war,
 3 My God, and I will dwell with him.
 15 2

II.

¹⁵₈ The floods stood upright as a heap,
The deep was congealed in the heart of the sea.

¹⁵₉ THE ENEMY SAID,
My desire shall be satisfied upon them,
I will draw my sword, my hand shall destroy
them.

¹⁵₁₂ Thou stretchedst forth thy right hand,
¹⁵₅ The deeps covered them,
They went down into the depth like a stone.

III.

¹⁵₁₄ The peoples hear, they tremble,
Pangs seize the inhabitants of Philistia.

¹⁵₁₅ The dukes of Edom, the mighty men of Moab,
Are seized with terror, melt away,

¹⁵₁₂ Thou shalt swallow them from off the earth.
¹⁵₁₆ By thy mighty right arm they shall become
silent as stone.

¹⁵₆ Thy right hand, Jehovah, is glorious in power,
Thy right hand shall dash down thy enemy.

IV.

¹⁵₇ And in thy majesty thou shalt overthrow re-
volters,

Thou shalt send forth thy wrath to consume
them as stubble.

¹⁵₁₆ The people which thou hast purchased, until
they pass over,

¹⁵₁₇ And thou wilt bring them and plant them

¹⁵₁₇ In the mountain of thine inheritance,

The place of thy rest, O Jehovah,

Thy sanctuary, which thy hands established.

¹⁵₁₁ Then Jehovah shall be glorious in holiness.

A jubilant spirit pervades these poems. The cause
in each is the same. It is not a joy, arising from a vic-

tory, where the forces were fairly equal. A migrating clan beholds the proud forces of Egypt perish before their eyes to their astonishment. The triumph is due to the intervention of Jehovah, the God of this emigrating company. He causes this people to triumph. The Red Sea is the place of victory. The waters of the sea were banked up and left a passageway for Israel to go over. The hosts of Pharaoh entered, hoping to reach the other side and overtake the fleeing Israelites. The waters return to their place, and the Egyptians are drowned in the sea. Moses and his people beheld the overthrow. It astonished them, it was marvelous in their eyes. Two strophes in each poem celebrate this destruction of the Egyptians by Jehovah. The third strophe in each anticipates the full effect of this calamity to Pharaoh upon the nations to the north, that land which had been promised to Abraham, Isaac, and Jacob, and to their seed after them. The fourth strophe is the expression of confidence in Jehovah's guidance of Israel, until they had passed over and inherited the land of promise as a possession forever. Nothing is found in this poem but what is consistent with the time and the event. It is a pæan of victory in two versions.

The poems are clearly distinguished by stylistic differences of imagery and of verbiage and by topographical designations. The strophical arrangement of the poems is the same so far as the number is concerned, but the grouping of lines in a strophe and the meter are different in them. J assumes almost the ballad form, graphic brief expressions. E is more epic in character. There is in E expansion, an oratorical prolonging; as, for instance,

The dukes of Edom, the mighty men of Moab.

This tendency to expansion is seen in the parallelism in lines, as,

The floods stood upright as a heap,
The deep was congealed in the heart of the sea.

Quite as significant as these differences, which pertain simply to the author's mode of writing, are the peculiar words that are employed in each poem. E is fond of emphasizing Pharaoh and his captains. J takes it for granted that the enemy is known, well known, and needs no express words of designation. The words employed by E to characterize the nations of the north are Philistia, Edom, Moab, whereas J groups them all under the word Canaan. The words in the fourth strophe are most significant. J speaks of a people "redeemed," of "mercy," of "an holy habitation," while E refers to a people "purchased," a God who "guides," a "mountain of inheritance," a "place of Jehovah's rest," a "sanctuary" established by Jehovah. These are vital differences, and are of the highest importance in the process of narrative separation. Should a reason be required for these striking variations, one might urge that many are such as might occur in two translations of an ancient poem, made by men of the highest literary genius. If it should further be asked, Who of the Old Testament writers could give such noble rendition of a most ancient poem? the answer would be, Jeremiah for the J version, and Ezekiel for the E version. And further, we should contend that the two histories in the Old Testament were written by these two prophets respectively.

There remains for us to give the versions of J and E as they are found in composition in Exodus xv. We will

give E in italicized type and all common matter in small capitals.

J AND E IN COMPOSITION.

I will sing of the Lord,
 For he hath triumphed gloriously.
 The horse and his rider
 He hath thrown into the sea.
*The Lord is my strength and song,
 And he is become my salvation.
 He is my God, and I will dwell with him,
 My fathers' God, and I will praise him.
 Jehovah is a man of war.
 Jehovah is his name.
 Pharaoh's chariot and his hosts
 He hath cast into the sea,
 And his chosen captains are sunk into the
 Red Sea;
 The deeps have covered them;
 They went down into the depths like a stone.
 Thy right hand, O Jehovah, is glorious in
 power.
 Thy right hand, O Jehovah, dasheth down thy
 enemy,
 And in thy full majesty thou overthrowest
 revolvers;
 Thou sendest forth thy wrath, it consumes
 them as stubble.
 With the blast of thy nostrils
 The waters were piled up;
 The floods stood upright as a heap,
 And the deeps were congealed in the heart of
 the sea.*

THE ENEMY SAID:

I will pursue and overtake;
 I will divide the spoil.

*My desire shall be satisfied upon them ;
 I'll draw my sword, my hand shall destroy them.
 Thou didst blow with thy breath,
 The sea covered them ;
 They sank in the mighty waters as lead.
 Who is like unto thee, O Lord, among the
 gods?*

*Who is like unto thee, glorious in holiness,
 Fearful in praises, doing wonders?*

*Thou stretchedst forth thy right hand,
 The earth swallowed them.*

*Thou in thy mercy leadest
 The people which thou hast redeemed ;
 Thou dost guide them with thy strength
 Into thy holy habitation.*

*The peoples have heard, they tremble ;
 Pangs seize the inhabitants of Philistia,
 The dukes of Edom are amazed.*

*Trembling taketh the mighty men of Moab ;
 All the inhabitants of Canaan melt away,
 Terror and dread falleth upon them.*

*By the might of thy right hand
 They were made as silent as a stone.*

*When thy people pass over, O Lord,
 Until thy people which thou hast purchased
 pass over,*

*Thou wilt bring them, thou wilt plant them
 In the mountain of thine inheritance,
 The place for thy dwelling which thou hast
 made, O Lord ;*

*The sanctuary which thy hands have estab-
 lished.*

The Lord shall reign forever and forever.

CHAPTER III.

HISTORICAL INTRODUCTION: FROM EGYPT TO HOREB.

THE most cursory reading of Deuteronomy leaves the impression upon one that the single aim of the author in its chapters is to give instruction, or a tora, to the children of Israel. Moses, their great leader, made known this tora only a short time before his death, and intended it to be the guidebook of his people, whom God had delivered from Egypt. The banks of the Jordan were in sight when he delivered this law. High hopes animated the congregation of Israel. Victory after victory had crowned their advance. Mighty kings had been destroyed; their wealth and their lands had been possessed. Jehovah, so their aged leader affirmed, wrought for Israel these successive triumphs. A religious fear pervaded the whole assembly, while they listened to this law. Yet by the general confession of scholars there is no such system of teaching in Deuteronomy. Every chapter, indeed, is replete with instruction or with exhortations associated with instruction, but the system is lacking. A tora then, if it can be reconstructed from this conglomerated mass, must be first of all a system.

A leadership of Israel for about forty years constitutes the service of Moses for this people. His faith failed not, when all were discouraged and cast down. He stood firm, when all others were filled with trembling. The aged leader had the wonderful past of Israel to enforce his words. The people had been a migrating people, they were now about to cross Jordan

and inhabit cities. They were to settle in the land promised to them. This tora should connect Israel with the past, and should be adapted to the needs and requirements of that civilization which they are soon to develop. It must suit a people cultivating the soil and inhabiting cities. The Mosaic Tora should, therefore, give laws touching the tillage of lands and the gathering in of its increase, whether from the vineyard or the grain field. It will regulate matters of injury done by one man to another. Matters of trespass will be adjusted. Feasts will be established. In brief, if there be a Tora of Moses, it must be full and complete, systematic and consistent, not in any sense fragmentary. Yet those laws which kept the general weal in the desert should be incorporated in this tora, which Moses will give as his parting bequest to this people, whom he loved, or else Israel will not profit from the past. Justice will be administered by the same methods, or at least under the same actuating spirit and in accordance with essentially the same principles. The great history of this people will be recorded and kept fresh in the tora.

Exodus-Deuteronomy has essential unity in the dominant personality and legislative activity of Moses. The present form of these writings shows most remarkable differences, even contradictions. Still the four books record Moses and his labors as the central force which binds together their parts. Some examples may be recalled which have reference to the religious cultus of Israel, as unfolded in Exodus-Deuteronomy.

The Decalogue: Ex. xx. 2-17; cf. Deut. v. 6-21.

The Sabbatic Year: Ex. xxii. 10 f.; cf. Deut. xv. 1-11 and Lev. xxv. 1-7.

The Annual Pilgrimages: Ex. xxiii. 14-27; cf. Deut. xvi. 1-17.

Place of Worship: Ex. xx. 24; cf. Deut. xii. and Lev. xvii.

The Law of Tithing: Num. xviii. 21-32; Lev. xxvii. 32; Deut. xiv. 22-29.

The Ordinance Respecting the Firstlings: Ex. xiii. 11, 12; Deut. xv. 19-23, etc.

There are discrepancies found in these passages, and in other passages which might be enumerated; yet so striking are the resemblances that higher criticism admits "the foundation of the Deuteronomic legislation" is to be found in Exodus-Numbers.

A fundamental requirement in any tora which may be found in Deuteronomy is that it shall be in harmony with all the previously enacted legislation of Moses. Nor can it be his tora unless it be a systematic treatise without contradictions and permeated with his regnant personality. There may be differences in literary style in this Deuteronomic tora from the teachings which Moses imparted at various times during that long pilgrimage through the wilderness. Yet these differences are only such as the laws of growth and development should account for. Also the fact that it is the parting counsel to Israel will introduce a new mode of expression. The only concession which reconstructive criticism asks in its investigations of Deuteronomy, in order to recover the Tora of Moses, is the right to rearrange. It will not alter forms of expression nor seek forced meanings in its readjustments. Whatever it may remove from one position to another will be done because the passage where it stands in Deuteronomy is acknowledged to be inconsistent with the context by

critics, or else the analysis upon which the tora rests for reconstruction requires the transposition.

A prefatory statement is placed to the tora. It is no part of the law book. It is simply the weaving of the Mosaic legislation into the body of the historical work, of which it forms a part. As there are two copies, so there are two historical introductions covering the dramatic and pathetic life of this marvelous people Israel.

PREFATORY STATEMENT TO THE TORA OF J.

⁴₄₅ These are the testimonies and the statutes and the judgments, which Moses spake to the ¹₅ children of Israel on this side of Jordan in the ¹₄ land of Moab, after he had slain Sihon king of the Amorites, who dwelt at Heshbon, and Og king of Bashan, who dwelt at Astaroth in ⁴₄ Edrei. This is the law which Moses set before the children of Israel.

The analysis of this law, the tora, is given in the words "testimonies and statutes and judgments."

The Tora of E has a corresponding prefatory statement. The first part of it is found in xxix. 1. Higher criticism joins these words with the preceding discourse in xxviii. The remaining portion is in iv. 46, 47.

PREFATORY STATEMENT TO THE TORA OF E.

²⁹₁ These are the words of the covenant, which Jehovah commanded Moses to make with the children of Israel in the land of Moab (besides the covenant which he made with them at Horeb), on this side of Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon,

whom Moses and the children of Israel smote.
4⁷ And they possessed his land, and the land of
Og king of Bashan, two kings of the Amo-
rites, which were on this side of Jordan toward
1⁵ the sunrising. And Moses began to declare
this law, saying :

These two prefatory statements are essentially alike. They contain the mention of the place in which the tora was promulgated, and designate also the time when it was spoken to Israel. There are differences of expression, but only such as might be easily explainable upon the assumption that one represented the tora as it was delivered, the other as it was afterwards rewritten.

Criticism early detected in Deuteronomy the evidence of an oratorical style not found in Exodus-Numbers. Dillman states that the forms of address and modes of expression indicate "a long training in public speaking." At no time in the career of Moses was there call for more impressive words than in the opening of that tora, which was to be the guidebook of Israel in the land which they were to possess. Our clew as to the nature of these introductory words must come from the historical surroundings. The tora was given to Israel when they were about to cross the Jordan. The victorious march through the territories of the two Amorite kings had spread their fame in the region northward. This fact would appropriately enter into the introduction. Again, the people were a chosen people, singled out from the nations of the earth for a peculiar purpose. The God that chose them must justify his choice; and all the steps which this people took in their advance should have good reason assigned for them. Some echo of these remarkable facts might be expected in

the words of their great and aged leader, when he arose to address them for the last time and to unfold the law to the assembly.

Three thoughts are by our theory present in these opening words: one, referring to the arrival of the time for crossing the Jordan; another, to the faith that Jehovah would go with them; the third, to the only ground that they could urge why Jehovah should cast out the nations before this chosen people. There would be no difficulty in constructing a single exordium from Deuteronomy meeting these requirements; but if two can be found, there will be a fair presumption that success in the reconstructed introductory words has been achieved. And then, if in the further prosecution of these investigations it is found that no gap is present requiring what is now extracted, the demonstration of the truth of the restoration is quite conclusive. In xi. 31 address is made to Israel and reference is made to the Jordan. In xxxi. reference is made to the presence of Jehovah accompanying Israel, passing over before them. In ix. 3 the wickedness of the inhabitants of the land which Israel is to possess is alleged as the reason for the destruction of these nations. From these verses the reconstruction is made.

INTRODUCTORY SENTENCES OF J.

^{6 11}_{4, 31} Hear, O Israel; for ye are to pass over Jordan to go to possess the land which Jehovah
⁹₁ our God giveth you, nations greater and
⁹₂ mightier than thyself, sons of the Anakim,
³¹₃ whom thou knowest. Jehovah thy God will
^{4 9}_{24, 3} pass over before thee, a consuming fire: he
will bow them down before thee, and he will
⁹₆ destroy them. But know therefore, that not

for thy righteousness doth Jehovah thy God
 4 give thee this goodly land to possess, but for
 the wickedness of these nations doth Jehovah
 5 drive them out before thee, and that he might
 perform his word, which he sware unto thy
 fathers, to Abraham, to Isaac, and to Jacob.
 6 For thou art a stiff-necked people.

References will show that some lacking expressions have been taken from other passages than those referred to above. A good reason for the transfer will come to any one who will carefully study the needlessness of these expressions in their Deuteronomic setting. The perfect homogeneity of these introductory words as restored constitutes a good reason to receive them as accurate. They also throb with those thoughts which most of all agitated the great leader at this time. There was a long and wonderful history for Israel between the time Moses suddenly appeared in Egypt and told the people and their elders that the God of their fathers had heard their groanings and was about to deliver them from bondage. He knew their rebellions, although Jehovah had shown his marvels before them. Not the righteousness of Israel, but the fulfillment of promise and the wickedness of Canaan were the reasons for the entrance of the descendants of Abraham into the promised land. The harmony of these introductory words with all the environment furnishes another strong reason to give credence to this restoration.

The second account of these introductory words to the tora, or the introductory words of the Tora of E, are found closely together. Hence the objection to the introductory words of J, that they are arbitrarily taken to fit a theory, fails, if it be found that in the

Tora of E we have similar introductory words, and that they are found near together in Deuteronomy. The first few verses of ix. give E's introductory words. There has been but slight disarrangement of this passage.

INTRODUCTORY SENTENCES OF E.

⁹₁ Hear, O Israel, thou art to pass over Jor-
⁹₂ dan this day, to go in to possess a nation
⁹₁ great and tall, cities great, and fenced up to
⁹₂ the heavens, and thou hast heard, Who can
⁹₃ stand before the sons of Anak? Jehovah thy
 God will pass over before thee, a consuming
 fire. And thou shalt drive them out and cause
 them to perish quickly, according as Jehovah
⁹₄ has spoken to thee. Speak not in thy heart,
 when Jehovah thy God hath driven them out
 before thee, saying, For my righteousness
 Jehovah hath brought me to possess this
⁹_{3,5} land. Know therefore this day, that not for
 thy righteousness or uprightness of thy heart
 dost thou go in to possess this land, but for
 the wickedness of these nations Jehovah thy
 God doth drive them out before thee, and that
⁹₁₈ he may establish his covenant, which he
 sware unto thy fathers.

The essential likeness of these two accounts of the introductory words to the Mosaic Tora cannot be disputed. Yet there are marked differences. E is almost dramatic. The cities beyond Jordan are "great and fenced up to the heavens." E also is often repetitive in order to enforce a sentiment. Details vary, facts are alike in both.

The fact that i.-iv. emphasized the history of Israel beyond any other part of Deuteronomy has led the

leaders of the higher criticism to advance the theory of a new author for this section, which is designated by the sign D_2 . Yet it is admitted that "the language of i.-iv. seems at first sight to plead for unity of authorship." Reconstructive criticism requires the historical review, which these chapters contain, in order to restore the introductory portion to the Mosaic Tora. The account of the history of Israel in Exodus-Numbers is confused. Events are out of chronological sequence. Hence only indirectly can that record be of service in the restoration of the historical introduction to the tora. Israel, after the departure from Egypt, made the first long halt at Mount Horeb. The journey had been into the territory of the Midianites, a people related to Moses by marriage. The ground was familiar to the leader of Israel; for here he had been shepherd of the flocks of his father-in-law. It was at Horeb that Jethro hastened to meet Moses, bringing to him his wife and children, as soon as the report reached him that Israel had come forth out of Egypt, and that remarkable phenomena had marked the progress of this people whom his son-in-law was leading.

Jethro suggested the appointment of judges to Moses in order to lighten his burdens. The people had been trained in Egypt to a kind of legal judgments: if they had no authority to exercise law for the settlement of their differences, they were at least acquainted with the Egyptian modes as practiced by the people of Egypt. There was, therefore, a knowledge of a common law among the Israelites. Yet causes of disputes were at first settled by Moses. The reason for the institution of the judgeship is given in the historical introduction.

APPOINTMENT OF JUDGES ACCORDING TO J.

⁹ Remember how thou angerest Jehovah thy
⁷ God in the wilderness: Ye have been rebel-
²⁴ lious against Jehovah from the day I first
¹ knew you. At Horeb I SAID UNTO YOU: I
 am not able myself to bear you alone, your
^{12,1} burden and YOUR STRIFE. Jehovah the God
 of your fathers hath increased you thousand
 times more than ye were, and hath blessed
¹³ you as he hath promised. TAKE YOU wise
¹⁶ men, having understanding, as your judges.
¹⁴ And ye answered me, THE THING IS GOOD TO
¹⁶ do. And I commanded at that time, saying:
 Judge righteously between a man and his
¹⁷ brother and the stranger with him, and ye
 shall not be afraid of the face of man. AND
 THE CAUSE WHICH IS TOO HARD FOR YOU
 bring it unto me.

The words in small capitals are common to J and E. A glance will show their fewness, and also that they are for the most part expressions of very frequent occurrence in any language. This account of the appointment of judges gives us the first sure data for estimating the number of this people. God hath increased them "a thousand times more than they were." At first they were twelve, the children of Jacob. They took their name from this ancestor, and the number of their tribes was the same as the number of Jacob's sons. On this basis, then, Israel would include about twelve thousand persons at the time they emigrated from Egypt. The number given in Exodus—Numbers has always been regarded as impossible, and its presence there must have some adequate and satisfactory explanation. The number given here is reasonable. The standard of judg-

ment for the judge must excite the admiration of every one who takes interest in those regulations which make for the weal of a community. It is to be righteous. The judge also is "not to fear the face of man."

APPOINTMENT OF JUDGES ACCORDING TO E.

⁹₇ Forget not from the day thou camest out of Egypt until thou camest to this place ye have
¹₉ been rebellious against Jehovah. At Horeb I
¹₁₂ SAID UNTO YOU, How can I bear your cum-
¹₁₀ brance and YOUR STRIFE? Jehovah your
 God hath multiplied you, and, behold, to-day
 ye are as the stars of heaven for multitude.
¹₁₃, ¹₁₅, ¹₁₄ TAKE YE wise men as your officers. And
 you said, THE THING which thou hast spoken
¹₁₈ IS GOOD. And I commanded you at that time
¹₁₇ all the things you should do. Ye should not
 respect persons in judgment; ye should hear
 the small matter as well as the great, for
 judgment is of God. THE CAUSE WHICH IS
 TOO HARD FOR YOU I will hear.

The number of people is here indicated by a comparison; they were as the "stars of heaven for multitude." It is interesting to inquire into the number of stars which the ancients supposed to be in the heavens. The eye unaided can detect six thousand. Perhaps the ancients regarded the stars as a myriad in number, ten thousand at least. The phraseology stands in widest contrast in these two accounts of the appointment of the judges. Yet there is no difference in the facts, only a different mode of expressing them. The standard of judgment is the same, the reason for the appointment of judges the same. But the copies are different in mode of expression.

The Israelites remained at Horeb a considerable period. Their first battle was with the Amalekites, while pasturing around in the valleys and along the mountainous heights in this vicinity. But the all-important event at this place was the making of the covenant. The Deuteronomic account has confused with it many elements, taken from the theophany at Sinai, which occurred some thirty-eight years afterwards. Horeb and Sinai have been for biblical critics and commentators the occasion of great controversy. Heretofore they have regarded the terms as quite interchangeable. The tables of the commandments were assumed to have been given at Sinai. But a careful analysis will show that the covenant was made in Horeb. This assumption of reconstructive criticism may give offense to many. Yet the development of the tora, and especially the reconstructed form of Exodus-Numbers, will give convincing proof of the assumption. The covenant is the constitution of this people Israel. Apart from it, their whole history is an enigma; with it, their national unfoldment is simple and natural. Moses is shown nowhere in such noble fidelity to his people as at Horeb. Here his loftiest traits of character beam forth with the brightness of the sun. Those days at Horeb came back now to the aged speaker with a vividness as though the occurrence was of but yesterday. His language is not softened by time, when he relates the events at the mountain. The witnesses of that day were all dead save Caleb and Joshua. The fiery lawgiver nevertheless, in the words which he employs to describe his destruction of the golden calf, manifests his wrath and anger toward Israel on that day.

*THE FIRST STAY IN THE MOUNTAIN
ACCORDING TO J.*

⁵₂ Jehovah our God made a covenant with us
⁹₈ in Horeb. Also in Horeb ye provoked Jeho-
⁹₁₁ vah to wrath. And it came to pass, when I
had gone up into the mount at the end of forty
days and forty nights, Jehovah gave me two
⁹₁₀ tables of stone, tables of the covenant, written
⁹₁₂ with the finger of God. And Jehovah said
⁹_{14, 13} unto me : Rise up, leave me alone ; I have seen
this people, and behold, it is a stiff-necked peo-
⁹_{12, 14} ple : they have corrupted themselves, and I
will destroy them, and make of thee a nation
mightier and greater than they.

There is a simple, stern grandeur in this account of the giving of the tables of the covenant. Moses, alone of all the living, knew the contents of those hours on the mountain during forty days and forty nights. He was too honest to lie, and he affirms that Jehovah gave him these two tables of stone. But the hours of communion were abruptly terminated by the words, "Rise up, leave me alone. I will destroy them." This account as given in the Tora of J is found somewhat scattered in ix. It is consistent and sufficiently full.

THE FIRST STAY ACCORDING TO E.

⁹_{12, 13} ⁴ And Jehovah declared unto you his cove-
nant at Horeb, the ten words which he com-
manded you to perform, and he wrote them on
⁹₈ tables of stone. And at Horeb Jehovah was
angered with you to have destroyed you.
⁹ And I abode forty days and forty nights to
receive the tables of stone, tables of the cove-
nant which Jehovah made with you. And I

¹⁰ did neither eat bread nor drink water. And
 Jehovah delivered to me the two tables of
¹³ stone. Furthermore he spake unto me, saying :
¹² Get thee down quickly from hence, for thy
 people, which thou broughtest out of Egypt,
 have turned aside from the way I commanded
¹⁴ them and have made a molten image. And I
 will blot their name out from under heaven.

This account is also found confused with kindred and other matter in ix. It meets the requirement of a duplicate copy. The question of the origin of these differences cannot be entered into in the present investigation. Our task is completed when resemblances are indicated and the variations noted sufficiently to induce to a more careful study of the restoration proposed. The Tora of E presents in this passage some of his marked peculiarities of style. Moses, according to E, not only stays in the mountain forty days and forty nights, but he "neither eats nor drinks" during this time. The great leader is to "get down quickly." There is, however, no difference in the great facts recorded. God wrote the tables, gave them to Moses, and bade him to go down to the people who had forsaken Jehovah. Each announces the purpose of God to consume the people.

The Tora of E tends to emphasize revelation. This is seen in a comparison of the accounts of what had occurred during the first stay in the mountain. The Tora of J makes Moses go up to receive the tables of the covenant, whereas the Tora of E is silent as to what knowledge Moses possessed before he began to climb Mount Horeb. In the descent, according to E, Moses knows that the sin of Israel is the making of a molten

calf; while this fact is, according to J, learned afterwards. Artists have found inspiration for their genius in the picture which Moses presented as he came down the mount, holding the tables of the covenant in his hands. Love, anger, fear contended in his heart. For this people many times he had braved the wrath of Pharaoh: for this people he had seen the hosts of the Egyptian king swallowed up in the waters of the sea. They had now forsaken Jehovah, while he was on Horeb to learn more of the purpose of his God. Their folly angered him. But Jehovah had said he would destroy them, blot them out from under heaven. Hence his fear. The test-time had come. What would this leader of the chosen people do in the crisis?

FIRST DESCENT ACCORDING TO J.

⁹₁₅ AND I TURNED AND CAME DOWN FROM THE MOUNT, and the two tables of the covenant ⁹₁₆ were in my two hands, and behold, ye had sinned against Jehovah your God and made ⁹₁₇ you a molten calf. AND I TOOK THE TWO ⁹₂₁ TABLES and cast them from my two hands, and I took the calf which ye had made and stamped it and burnt it with fire.

The destruction of the tables and the destruction of the molten image are the significant statements in this paragraph. There was no need of the tables if the people were to be destroyed. And no act could have shown to Israel the utter detestation with which Moses regarded their conduct more than his stamping upon the image and consuming it wholly in the fire.

THE FIRST DESCENT ACCORDING TO E.

⁹₁₅ AND I TURNED AND CAME DOWN FROM ⁹₁₆ THE MOUNT. And I saw ye had turned

quickly from the way which Jehovah had
17⁹ commanded you. AND I TOOK THE TWO
TABLES and brake them before your eyes;
1⁹ and your sin, I ground it to powder, small as
dust, and cast the dust thereof into the brook
that descendeth from the mount.

The words in common are those of frequent occurrence. Here in the Tora of E the tables are destroyed and the image ground to powder; not burned, however, but scattered on the turbulent brook that issued forth from the mount. Moses in each tora is the same angered man. His fury is appeased only by the demolition of the object which witnessed to the idolatry of Israel. In his wrath the most precious tables were destroyed. The coloring is the freedom ever allowed to a master in reproduction.

Few mortals ever reach the sublime in their conduct. But Moses in his next step transcends ordinary human conduct. He ascends again the mountain, but was not called to the top as at first. He goes now to intercede for Israel. The heavens contain a wrathful God, and this imports for Israel destruction. It has been the accepted view that Moses's intercessory prayer was at Kadesh. Yet difficulties with this view are ever presenting themselves. This may be taken as true without controversy, that with Jehovah not disobedience but idolatry is his greatest abhorrence. Now at Kadesh the sin of the people was disobedience through lack of faith, refusal to advance to the possession of the land of Canaan. At Horeb the sin was idolatry. The punishment for disobedience was prohibition to enter the land of promise. For idolatry the punishment threatened was the destruction of Israel.

THE INTERCESSORY PRAYER ACCORDING TO J.

⁹₂₅ And I fell down before Jehovah forty days and forty nights, where I had fallen down before : because Jehovah had spoken to destroy ⁹₁₉ you, because I feared the anger and hot wrath with which Jehovah was angered against you ⁹_{26, 27} to destroy you. And I said, O Lord, remember thy servants, Abraham, Isaac, and Jacob. Do not turn to the stubbornness nor to the ⁹₂₆ wickedness and the sin of this people, whom ⁹₂ thou hast redeemed by thy greatness. And they are thine inheritance which thou hast brought out with thy great strength and strong arm. And Jehovah hearkened unto me at that time also.

The Tora of J gives two dominant thoughts as persistently pleaded by Moses while in the mount during the second stay. These are the fidelity of Abraham, Isaac, and Jacob, and the fact that Israel was Jehovah's inheritance, whom he had redeemed. These two were sufficient to recite before Israel. The Tora of J contains in this part a touch most rare in its kind. The place of the pleading is given; it was there where Moses first fell down, the spot where Jehovah had given to his chosen leader the tables of covenant. At this place Moses lay prostrate interceding for Israel, not one day and night, but forty days and forty nights.

THE INTERCESSORY PRAYER ACCORDING TO E.

⁹₁₈ And I fell down before Jehovah as at first, forty days and forty nights. I ate no bread, nor did I drink any water, because of all your sin, which ye had sinned in doing evil in the ⁹₂₆ eyes of Jehovah unto angering him. And I prayed therefore unto Jehovah : Do not destroy,

O Jehovah, thy people and thy inheritance, which thou hast brought out of Egypt with
⁹ thy strong hand, lest the land whence thou
²⁸ brought us out should say, Jehovah was un-
 able to bring them to the land, which he spake
 unto them; but he hated them and brought
¹⁰ them out to slay them in the wilderness. And
¹⁹ Jehovah did not will thy destruction, but he
²⁰ hearkened unto me at that time also. And Je-
 hovah was very angry with Aaron to destroy
 him, and I prayed for Aaron at that time also.

These two accounts are alike in the time Moses was in the mount when he ascended to make intercession for Israel. They agree in one motive which the intercessor urges, namely, that the people are the inheritance of Jehovah, whom he brought forth from Egypt with great power. The second plea in each is different: one pleads the faithfulness of ancestors, the other pleads the rejoicing of the enemies of Jehovah, especially Egypt, when the report should reach them that Jehovah had destroyed Israel. Undoubtedly every reason which could be urged before Jehovah was uttered by Moses during the forty days and forty nights. Only these three have survived and come down to us.

There was a third ascent to the top of Horeb. Moses had made intercession for Israel, and his prayer had been heard. But the precious tables had been shattered; there was no record of the writing upon those stone-tables. The third ascent was made to procure again this writing of God.

THE THIRD ASCENT ACCORDING TO J.

¹⁰₁ AT THAT TIME JEHOVAH SAID UNTO ME :
¹⁰₂ Make thee an ark, and I will write on tables the

words which were on the first tables, which thou brakest, and thou shalt put them in the ¹⁰₃ ark. And I made an ark of shittim wood, ¹⁰₄ AND WENT UP INTO THE MOUNT. And Jehovah gave them unto me according to the first writing, the ten commandments which Jehovah had spoken unto you. AND I CAME ¹⁰₅ DOWN FROM THE MOUNT AND PUT THE TABLES IN THE ARK, according as Jehovah commanded me.

THE THIRD ASCENT ACCORDING TO E.

¹⁰₁ AT THAT TIME JEHOVAH SAID UNTO ME: Hew thee two tables of stone like unto the first, and come up unto me in the mount. ¹⁰₃ And I hewed two tables of stone like the first, AND WENT UP INTO THE MOUNT, having the ⁵₂₂ two tables in my hand. And those words which Jehovah had spoken he wrote them on two tables of stone; he added no more, and he ¹⁰₅ delivered them unto me. And I turned AND CAME DOWN FROM THE MOUNT AND PUT THE TABLES IN AN ARK which I had made, and there they are.

A very interesting variation is found in these two accounts of the third ascent. The Tora of J makes the command of Jehovah to be the building of an ark, while the Tora of E tells us the command was to hew two tables of stone. It is such a difference as might occur, if these toras were written, at least one, from accounts which were gathered from those who were present at the utterance of this great discourse in Moab's plains.

The present chapter has proffered to the reader the reconstruction of the Tora of J and the Tora of E as

these two toras treat the period from Egypt to Horeb. This portion of the historical introduction is essentially alike in both toras. But there are striking differences; yet none more remarkable than are found in the record of Matthew and Luke, where these two evangelists treat the same event or record words uttered by Christ at any one time. A broad field is open to students, after the toras are reconstructed, in accounting for the differences presented in them; nor is a less attractive field of study opened in the linguistic characteristics.

CHAPTER IV.

FROM HOREB TO SINAI.

THE distance of Kadesh-barnea from Horeb, according to a Deuteronomic statement, is a journey of eleven days. The march then northward was to be a short one. Israel was filled with a new sense of gratitude to Jehovah, who not alone had brought them out of Egypt with a strong hand, but had added to his favor to them by forgiveness of their idolatry and by the gift of the tables of the covenant. The ark now was with them, and within it were placed the precious tables of the ten commandments. The people while at Horeb had appointed judges for the community. Hence there was an organization among the people now, binding them into a law-abiding community. Exodus-Numbers gives us some incidents of this journey; but Moses passes it over with the briefest mention in the historical introduction to the tora.

The journey from Horeb northward was by a natural highway. There is no reason to believe that this journey involved any special hardships to a migrating tribe, at least any more in number than wandering peoples were accustomed to, who traversed a region more or less a desert. Yet there were three incidents of this march which remained fresh in the minds of the children of those who had died in the desert. These events of their history were often told after their occurrence at the tent door during their wanderings in the wilderness. Israel first experienced dearth of bread in the sandy ways which they traversed as they went northward.

And Jehovah provided for them the manna. Israel became disgusted with this bread of the desert and complained bitterly. Jehovah punished them, and the place of this visitation was called Taberah. The scarcity of water aroused rebellion. The place where this occurred was called Massah, or Meribah. The third place of importance because of what happened there was Kibroth-hattaavah. Israel here lusted for flesh, and it was given to surfeit. Moses in the introduction to his tora makes passing allusion to these events. The waters of Meribah, however, had momentous significance to Moses himself.

THE NORTHWARD JOURNEY ACCORDING TO J.

¹₆ AND JEHOVAH OUR GOD SPAKE TO US,
²₃ SAYING: Ye have compassed this mountain
¹₇,²₃ long enough, take your journey and turn you
¹₇ northward to the land of the Canaanites and
¹⁹₁₉ Lebanon. And we departed from Horeb.
⁹₂₂ And at Taberah, Massah, and Kibroth-hattaavah ye provoked Jehovah to wrath.

THE NORTHWARD JOURNEY ACCORDING TO E.

¹₆ AND JEHOVAH OUR GOD SPAKE UNTO US at
 Horeb, SAYING: Ye have dwelt long enough at
¹₇ this mountain, turn you and go up to the hill of
 the Amorites and unto all places nigh thereto.
¹₁₉ And we went by the way of the mountain of
 the Amorites as Jehovah commanded us. And
 at Taberah, and at Meribah, and at Kibroth-
⁹₂₃ hattaavah, ye rebelled against the command-
 ment of Jehovah your God.

The toras differ in the name of one place, J calling it Massah, and E calling it Meribah.

The confusion of the two narratives in Exodus-Num-

bers and the analogous displacement in Deuteronomy have led to the supposition that there were two entrances into the region called Kadesh, or Kadesh-barnea. This assumption has induced the acceptance of an almost impossible journey for Israel in the march from Kadesh to the Jordan. The fact is, however, that Israel was at Kadesh but once, and that time was immediately subsequent to the stay at Horeb. The discussion of this question cannot find place here. The theory of one encampment only at Kadesh meets all the requirements, and brings order out of confusion. Israel reaches Kadesh. The land of their hopes lies stretched out before them. But once since the departure from Egypt had they contended with a foe. These were the Amalekites who came down upon them while they were in the vicinity of Horeb. It would seem to be but a pure fancy of Wellhausen that Israel contended with the Egyptians on the shore of the Red Sea. The families of the Israelites, the men, their wives and little ones, together with their flocks and herds, stood on the borders of the land of the Canaanites, a people who lived in walled cities and whose fame was great abroad. The Hebrew shepherds from Egypt, according to the words of their great leader, were to conquer this land and inherit it. Under this belief Israel had gone out from Egypt amid, indeed, most singular phenomena. And now Moses commanded his people to possess the land according to promise.

THE COMMAND TO ENTER ACCORDING TO J.

¹_{19, 20} AND WE CAME TO KADESH-BARNEA. AND
¹₈ I SAID UNTO YOU: Behold I set before you
¹₂₀ the land which Jehovah our God giveth us.
¹₈ Enter and possess the land, which Jehovah

promised to your fathers, to Abraham, and to Isaac, and to Jacob, and to their seed after them. And we sent men before us, a man from each tribe, and they searched for us the land and brought us back word of the way we should go up. And they took of the fruit of the land in their hands and brought it down to us. AND THEY SAID: Good is the land which Jehovah our God giveth us, but the people are greater and taller than we.

A most fascinating attraction is found in the marked individuality in the style of the tora. A masterly mind is ever present in it. The two copies contain verbal variations: but always it is the same consistent, dominant personality which pervades the document. The Tora of J in this part alludes to the patriarchs, and also mentions their names. He also speaks of "their seed." The spies go "to search out a way"; they bring back in their hands "the fruit of the land." The graphic power is that of a writer in the midst of the things he records, and he enlivens his narrative with these touches of beauty. The report of the spies to the people is replete with the same natural charm. The spies say, "Good is the land, but the people are larger and mightier than we."

THE COMMAND TO ENTER ACCORDING TO E.

¹_{19, 23} AND WE CAME TO KADESH-BARNEA. Likewise, when Jehovah sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you, then ye believed him ¹₂₀ not nor hearkened unto his word. AND I SAID UNTO YOU: Ye are come to the mountain of the Amorites. See Jehovah thy God ¹₂₁

setteth the land before thee ; go up, possess as Jehovah the God of thy fathers hath said unto thee. And I took twelve men of you, and they turned and went up into the valley of Eschol and tread through it and searched it out, and returned us word again into what cities we should come. AND THEY SAID .
 X The cities are walled up and very great, and moreover we have seen the sons of Anak there.

The Tora of E speaks of “the God of their fathers,” but omits the mention of their names. The spies in this tora travel the valley of Eschol; but it is not recorded that they bring back the fruit of the land. They report cities built up and very great, while in the Tora of J there is no mention made of cities. The inhabitants in each report are the Anakim. With all these variations there can be no doubt but the same event is narrated, the same fundamental truth enforced. The two toras are not inconsistent in these parts nor supplementary.

The next step in the progress of the historical introduction to the Tora of Moses is the statement of the refusal of Israel to go forward and enter the land which Jehovah their God had promised to them. Moses heard the word which the spies brought back. This report had in it nothing that daunted his spirit or shook his faith. Israel heard, and trembled with fear. They would not advance; they planned rather to return to Egypt. They meditated the choosing of another captain. The whole camp was in a state of alarm, despair, desperation. Anything was preferable to engagement with the Anakim. The account in Exodus—Numbers

is greatly confused, but these elements of disturbance are clearly discernible. Joshua and Caleb pleaded with the rebellious people, but all in vain. Then Moses announced that Jehovah their God would not permit one of them to enter the land of promise, because they distrusted Him who had so wonderfully led them thus far. This man, uttering the word of God, humbled the whole company of Israel.

PUNISHMENT OF UNBELIEF ACCORDING TO J.

¹_{29, 21} AND I SAID UNTO YOU: Fear not, neither
¹₃₀ be discouraged. Jehovah your God goeth before you: he shall fight for you according to all that he did for you in Egypt before your
¹₂ eyes. Yet in this thing ye did not believe
¹₂₆ Jehovah your God, and ye would not go up.
¹₃₁ And he was angered AND SWORE, SAYING:
¹₃₅ NOT SHALL any of these men here SEE the goodly land which I swear to give to your
¹_{36, 38} fathers, save Caleb. And Joshua, the one
¹₃₉ standing before thee, shall enter there. And your little ones, whom ye said would be a prey, they shall enter there and possess it.
¹₄₀ But ye, take your journey by way of the Red Sea.

The confidence of a great leader rings in the first sentence of this part. He says, "Fear not." The inconsistencies of unbelief are most strikingly illustrated in the reason assigned here by Israel at this time. They said Jehovah hated them and would destroy them; yet Jehovah had shown to them only a peculiar care and love for sake of their forefathers. God's oath to exclude all who were grown up, save Caleb and Joshua, is the last fact given here by the Tora of J.

PUNISHMENT OF UNBELIEF ACCORDING TO E.

¹₂₃ ¹₂₇ And the word was good in my eyes. But
¹₂₂ ye murmured in your tents. Then ye came
¹₂₈ near, all of you, and said: Why should we go
 up? Our brethren discourage our hearts, say-
 ing, The cities are great and walled up to the
 heavens, and also the sons of the Anakim we
¹₂₉ saw there. AND I SAID UNTO YOU: Dread
³₂₂ not, neither be afraid of them; for Jehovah
¹₂₆ your God shall fight for you. But ye rebelled
¹₂₇ against the word of Jehovah your God, and
 said: Because Jehovah hated us he hath
 brought us forth out of Egypt to deliver us
 into the hand of the Amorite to destroy us.
¹₃₄ And Jehovah heard the voice of your words
¹₃₅ and SWORE, SAYING: Verily this evil gener-
¹₃₆ ation SHALL NOT SEE it; but the son of Jephu-
 neh shall see it, and to him will I give the land
 which he hath trodden upon, because he hath
¹₃₈ wholly followed Jehovah, also the son of
¹₃₉ Nun. And your children who did not know
 between good and evil in that day, to them I
¹₄₀ will give it. Turn ye desertward.

The account in the Tora of E is permeated with the same lofty faith of Moses, the same rebellious and unbelieving spirit of Israel, which the Tora of J presented to us; yet the language is different. This tora takes us to the tent door, and we hear Israel murmuring. It brings us to the place where Moses stands; and we see all Israel disheartened and lamenting. His clear, firm voice alone is heard, reaching the ear of every man, and he says, "Dread them not." We read in this tora the words, "This evil generation," and the expression immediately attracts attention. The two exceptions

among the people are called "the son of Jephuneh" and "the son of Nun." The home life within the tent colors the description of this tora in this portion. There are two very striking differences. Egypt is recalled to mind in the Tora of E by the people, but only in evidence to prove that God hated Israel. Moses reminds the people of Egypt in J to give them courage. There is no conflict in these differences. The fact is that the complete history would require both of these references to Egypt and many other statements besides them. The other obtrusive difference is in the reference to the children, who were to inherit the land. These variations constitute some of the most attractive features of these two toras from a purely literary standpoint; and they are most useful aids in the study of the Hebrew literature which is subsequent to the time of Moses.

The crisis is come. What will Israel do? If they had not a wholesome fear of Jehovah, if there had been no unusual demonstrations of divine power in their behalf, Moses's words would have been to this murmuring multitude occasion for mocking. The punishment adjudged by God was harder for them to bear than the sight of the Anakim. They will rather believe in Jehovah and go up to contend for the land. Too late came their purpose to obey. Judgment had gone out upon them. Moses said, "Go not up." But they hearkened not unto him. This rashness on the part of Israel is the next allusion to history in the introduction.

PUNISHMENT OF DISOBEDIENCE ACCORDING TO J.

¹₄₁ And ye answered, We will go up. And ye girded every man on his weapon of war.

¹₄₂ BUT JEHOVAH SAID UNTO ME, Go not up, and

ye will not be smitten before your enemies.
¹₄₃ AND I SPAKE UNTO YOU, but ye would not
 hearken, and ye rebelled against the com-
¹₄₄ mandment of Jehovah. And the Amorites
¹₄₅ smote you in Seir. And ye returned AND
 WEPT BEFORE JEHOVAH, but he gave no ear
²₁ unto you. And we compassed Mount Seir
 many days.

Moses's words are simple and direct. He was speaking to the children of those who had disobeyed. Some could remember the panic of the flight, when the Amorites smote Israel at Seir. Some recalled that truly oriental scene of the lamentation of Israel before Jehovah. It was of no avail. Israel had only the desolations of the desert before them until all who were disobedient should die. All the men of this people felt in their heart that the future journeyings of Israel held out no hope for them. Not strange, therefore, was it that they lingered about the slopes and valleys of Mount Seir many days.

PUNISHMENT OF DISOBEDIENCE ACCORDING TO E.

¹₄₁ And ye said unto me, We have sinned
 against Jehovah. We will fight according to
 all which Jehovah our God hath commanded
 us. And ye made ready to go up the hill.
¹₄₂ AND JEHOVAH SAID UNTO ME: Say to them,
 Make no battle; for I will not be in your
¹₄₃ midst. AND I SPAKE UNTO YOU, but ye
 were presumptuous, and ye went up the moun-
¹₄₄ tain. And the dwellers in the hill came out
 to meet you, and as bees chased you unto
¹₄₅ Hormah. AND YE WEPT BEFORE JEHOVAH;
 but Jehovah would not hearken unto your

¹/₄₆ voice. And ye abode in Kadesh many days,
according to the days ye abode there.

The reference to the defeat in the Tora of E has a touch in it as deft as that of Homer. The Seirites as bees chased Israel. The figure is such a one as a shepherd might use, who had many a time provoked the industrious bee by an uncanny intrusion. The flight of a man at such a time is not only precipitous, but truly grotesque. The word "presumptuous" is new, but one that subsequent Hebrew makes the scholar familiar with.

There is no period in all the career of Moses which has held so strongly the thought of the Christian Church as his leadership during the wanderings of Israel in the desert. Few are the incidents, most meager the record which has come down to us. Yet never was loftier heroism, nobler devotion to a people, sublimer faith in Jehovah shown in the history of mankind. It is this period which Moses now approaches in the gradual unfolding of the historical introduction. The singular brevity of this allusion is noteworthy. Idle is it to affirm that no incident of historic importance occurred. True indeed is it that no battles were fought, no kings dethroned, nothing done that men proudly record on public monuments. But Israel was educated, the noblest faith of the ancient world developed, and men trained to be its heralds among men, while Moses governed them in the wilderness.

WANDERINGS IN THE WILDERNESS ACCORDING TO J

²/₁ And we took our journeyings into the wilderness by way of the Red Sea, as Jehovah ²/₇ spake unto me. And those forty years Je-
⁵

¹⁴N¹⁴ Jehovah thy God was with thee in a pillar of
⁸¹⁶ cloud by day and a pillar of fire by night, and
 he fed thee in the wilderness with manna,
⁸³ which thy fathers knew not, IN ORDER THAT
 THOU MIGHTEST UNDERSTAND that man
²⁷ should not live by bread alone. And thou
⁸⁵ didst lack nothing. Thou shalt also consider
 in thy heart that as a man chasteneth his son,
⁸¹⁶ so Jehovah thy God hath chastened thee, that
 he might humble thee, and that he might
 prove thee, to do thee good at the last.

Two of the noblest truths in all revelation are the inheritance, which comes to all men, from that desolate sojourn of the children of Israel in the wilderness. The Christ quotes one of these truths during the days of his temptation in the desert. The essential thought, moreover, at the basis of the Christian life is this truth which the Christ rehearses, namely, that "man should not live by bread alone." The other truth, that "God chasteneth a man whom he loveth, as a father chasteneth a son," is a keynote with Paul; and in the Epistle to the Hebrews this thought is wrought into one of the most exquisite passages in all Scripture. Verily the thought of sonship for the Christian has its origin in the words, "As a man chasteneth his son, so Jehovah thy God hath chastened thee." Peculiar interest is attached to the record of the wilderness journeyings, which comes to us in the other tora.

WANDERINGS IN THE WILDERNESS ACCORDING TO E.

²¹ And we turned and went through all that
 great and terrible wilderness which ye saw,
¹⁷ in the south and by the way of the seacoasts.
⁸² And thou shalt remember all the way which

Jehovah thy God did lead thee those forty ¹₃₃ years in the wilderness, who went in the way before you in fire by night to search you out a place for your tents, and in a cloud by day to ⁸₃ show you by what way ye should go. And he humbled thee and suffered thee to hunger, and fed thee with manna which thou knewest not nor didst thy fathers know, IN ORDER THAT THOU MIGHTEST UNDERSTAND: that man lives by every word which proceedeth out of the ²₇ mouth of Jehovah. Therefore, Jehovah thy ¹₃₁ God blessed thee in the wilderness, where thou didst see how that Jehovah thy God carried thee as a man doth carry his son in all ⁸₂ the way ye went, in order that he might humble thee to prove thee, to know what was in thy heart, whether ye would keep his commandments or not.

Such is the statement of this portion in the Tora of E. The remarkable beauty of these two parallel passages, found respectively in the toras of J and E, reminds one of a Raphael Madonna, which has come to us in several reproductions. The seraphic genius of the immortal painter is everywhere present, but there are minor differences; each, however, bearing the evidence of Raphael's inimitable touch. The reference in each tora to the guide through the wilderness, that pillar of cloud, that pillar of fire, breathes out the same grateful remembrance. The beautiful variation, in the toras, of the truth, that man has other needs than the daily bread, enriches the statement of this fundamental faith. It is indeed true, "Man lives by every word that proceedeth out of the mouth of God." The Christ unites both statements together, that of the Tora of J and

that of the Tora of E, as giving the more complete expression of this great thought. Nor are we less charmed with the mode of expressing the fatherly care of God over Israel at this time: "He hath carried thee as a man doth bear his son."

Sinai was reached after the long journeyings in that great and terrible desert. The two tables of stone, given at Horeb, had been the norm for the conduct of Israel during that time of education and probation. The tent containing the two tables in the ark of shittim wood from the beginning, and later containing the rod of Aaron which had blossomed, and the jar of manna, was the place of revelation. Above it by day was the sunless cloud, and above it by night was the cloud of fire. Israel emerged from the desert a nation, having a mode of government and a religious cultus, simple but adequate for all the needs of their wandering life. They came to Sinai with strong faith in their leader and a bold confidence in Jehovah their God. The desert was behind them, the land of their dreams before them. According to the words of their wonderful and aged leader, they would soon enter that land which they were not allowed to inherit some thirty-eight years before, owing to the discouraged and faithless hearts of their fathers.

Sinai was the place of theophany. Here Jehovah manifested himself marvelously before his chosen people. It was at Sinai that the elaborate religious cultus of Israel was established. They made the tabernacle of the congregation while resting here, and established the order of the Aaronic priesthood and the service of the tabernacle. Among all things done at the foot of Sinai, not least important was the military organization of Israel. Thereafter, this wandering people became a

camp of soldiers, carefully disposed about the centrally pitched tabernacle of Jehovah. Regulations were established governing the order of march and the manner in which the whole camp should pitch their tents. Such detail as we have of this new organization in Israel is given in Exodus—Numbers.

The historical introduction to the tora takes but the briefest notice of the institutions pertaining to the religious cultus or the civil and military matters, which had occupied Israel for the most part while remaining at Sinai. To Moses the theophany was paramount, and its lessons he wished to become ineffaceable in the minds of Israel. Jehovah, the God of Israel, had shined forth in majesty and splendor at Sinai. The manifestation was the subject of daily conversation, while they were making the tabernacle and all its furnishing. Moses at Sinai went up into the mount to receive the statutes and commandments and judgments of Jehovah; but the people were not restive as at Horeb. Now they patiently waited, and meanwhile prepared to raise up the tabernacle of the congregation.

THE THEOPHANY AT SINAI ACCORDING TO J.

⁴₁₅ Take ye therefore good heed unto your-
⁴₁₆ selves, lest ye corrupt yourselves and make
 you a graven image, the likeness of male or
⁴₂₃ female, the likeness of anything which Jeho-
⁴₁₉ vah thy God hath forbidden thee, or lest thou
 lift thine eye to the heavens and worship any
 of their host, which Jehovah thy God hath
 appointed unto every nation under the whole
⁴₁₅ heaven. For ye saw no similitude on that
 day the Lord spake to you in Sinai out of the
⁴₁₁ midst of fire. Then ye came near and stood

under the mountain. And the mountain
 burned with fire, and there was darkness,
⁵ clouds, and thick darkness, and a great voice
²² out of the midst of the fire in the day of the
¹⁰ assembly.

The great solicitude of Moses was, lest Israel should corrupt themselves and forsake Jehovah their God. The words he uses, to refer to Sinai and their experience before the mountain, mirror through memory the deeds which the fathers of his hearers had committed at Horeb. The story of the golden calf had often been rehearsed at eventime in the tents in the wilderness. The men, who had made a graven image at Horeb, and there had corrupted themselves, were mostly buried in that terrible desert. The children were now listening to the counsels of that great leader who had guided their fathers in those days of trial, and had led them in their career of victory since they had left Sinai and all the holy communings of that place. Moses says: "Take good heed to yourselves, lest ye corrupt yourselves and make a graven image." It is the burden of all his thought, that Jehovah alone be worshiped by Israel. Perhaps all literature would fail to furnish a passage, describing the feelings which should possess every appreciative observer of the heavens, so beautiful and chaste as this passage in the Mosaic Tora. Its repetition here is pardonable:

Or lest thou lift thine eye to the heavens
 And worship any of the hosts thereof,
 Which Jehovah thy God hath appointed
 Unto every nation under the whole heaven.

The rhythm is not that of a poetic stanza, but of that harmony which is ever present when the noblest thought

has its perfect and complete statement. The allusion to the theophany, which all Israel had seen, is a masterpiece of writing. Subsequent times among the Hebrews cherished these words. The mountain burning with fire, the darkness and cloud, the voice out of the midst of fire, were household themes among the Hebrews centuries afterwards.

THE THEOPHANY AT SINAI ACCORDING TO E.

⁴₂₃ Take heed unto yourselves, lest ye forget the covenant of Jehovah your God which he made with you, and ye make yourselves a ⁴₁₆ graven image, the similitude of any figure, ⁴₁₇ the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in ⁴₁₈ the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is ⁴₁₉ in the waters beneath the earth; or lest thou seest the sun or the moon or the stars of heaven and thou shouldst be drawn away ⁴₁₂ to them and serve them. And Jehovah ⁴₁₀ spake to you out of the midst of fire the day thou stoodest before Jehovah at Sinai, when Jehovah said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days of their life, and teach them to their children. ⁴₁₂ Then ye heard the voice of the words, but ⁵₂₂ saw no similitude, only a voice out of the midst of fire, out of the cloud, out of the thick ⁵₂₃ darkness; for the mountain burned with fire ⁴₁₁ unto the midst of heaven.

The theophany at Sinai, as recorded by the Tora of E, has its own literary charms. The thoughts differ not essentially from those in the Tora of J; but each

several thought has its own peculiar and characteristic expression. In this Tora of E the injunction concerning the making of images is drawn out with greater elaborateness than in the Tora of J. And here again the reference to star-worship is succinct and coupled with the idea of its seductive nature. The theophany itself is related in about the same words as in J, but with a different syntactical arrangement.

This theophany made a profound impression upon Israel. The truth of the account might well be argued from the effect this revelation of Jehovah had upon the people. It was not theatrical in the least. Israel learned here at Sinai that man might hear the voice of God and live; but nevertheless it was an awful thing to listen to his voice. Hence they petitioned Moses to listen to Jehovah for them, and then to bring unto them the message. And Jehovah said, "They speak well in what they say." Hence is to be traced the origin of the prophet in Israel. The following section contains the account of this office as established among the chosen people.

THE PETITION AT SINAI ACCORDING TO J.

⁵
²⁴ AND YE SAID: Behold Jehovah our God hath shown us his glory and greatness, and we heard his voice out of the midst of fire.
⁵
²⁶ For who of all flesh hath heard the voice of the living God out of the midst of fire as we,
¹⁸
¹⁶ and lived? Let me not hear again the voice of Jehovah my God, neither let me see this
⁵
²⁷ great fire any more, lest I die. Go thou near and hear all that Jehovah our God shall say,
⁵
²⁸ and we will hearken unto it. AND JEHOVAH
¹⁸
¹⁷ HEARD when ye spake to me, and Jehovah said unto me, They are right in what they

⁵₂₉ have said. Oh that there were such a heart in them that they would always keep my commandments, that it might be well with them ⁴₁₄ and with their children forever. And Jehovah commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

This portion of the Tora of J contains the people's wish and Jehovah's response. The theophany had shown to them the glory and greatness of Jehovah. They could not believe that any other people had heretofore heard the voice of God and lived. They feared lest a second hearing by them would cause them to die. In the response of Jehovah there is interwoven, by J, that wonderful utterance, beginning with, "Oh that there was such a heart in them," which opens up to mankind the infinite yearning of Jehovah to have man keep his commandments, that it might be well with him forever.

THE PETITION AT SINAI ACCORDING TO E.

⁵₂₃ And it came to pass, when ye heard the voice out of the midst of the darkness, that ye came near unto me, all the heads of your tribes ⁵₂₄ and your elders, saying: We have seen this day that God doth talk with man and he liveth. ⁵₂₅ Now, therefore, why should we die? for this great fire will consume us: if we hear the voice of Jehovah our God any more, then we ⁵₂₇ shall die. But speak thou unto us all Jehovah our God shall speak unto thee, and we will do ⁵₂₈ it. AND JEHOVAH HEARD the voice of your words. And Jehovah said unto me, I have heard the voice of the words of this people, which they have spoken unto thee. They have spoken well in all that they have said.

⁵_{30, 31} Go say unto them, Return to your tents. But thou, be thou here, and I will speak unto thee all the commandments and statutes and judgments, which ye shall teach them, and they shall do them in the land which I give them to possess.

The petition at Sinai, as found in the Tora of E, gives us a more vivid account of the approach of the people to Moses when making request that Jehovah should no more talk with them lest they die. The wisdom of the petition is suggested in the fact given, that the elders and the heads of the tribes were equally urgent in the appeal to Moses. The awe, which the voice of God inspires in the mortal who once hears its majesty, is recorded also in E, but with a beautiful variation from the corresponding passage in J. Here the elders and the people say, "We have seen this day that God doth talk with man and he liveth." Both toras are at heart one and the same in the view taken, that it is a fearful thing to have God speak unto men. The prophet is promised by Jehovah. Moses shall hear the commandments and the statutes and the judgments, and he shall bear them as messages from Jehovah to the people.

The briefest possible mention of the military organization of the people at Sinai is made in the historical introduction to the Mosaic Tora. From the standpoint of the modern theorists concerning the evolution of the strength of an inchoate nation, this systematizing of the people for warlike movements would rise up as the chiefest glory of Moses in this period of rest at Sinai. Yet not so with Moses himself. The people themselves were filled with the ardor of military achievements at this time. But Moses gives nothing more than a mere passing notice of Israel as a warlike host.

THE MILITARY ORGANIZATION ACCORDING TO J.

¹₉, ¹₁₅, ¹₁₃ AND AT THAT TIME I TOOK those well
¹₁₅ known among your tribes and made them
 heads over you, captains over thousands, cap-
 tains over hundreds, and captains over fifties,
 and captains over tens.

THE MILITARY ORGANIZATION ACCORDING TO E.

¹₉, ¹₁₅ AND AT THAT TIME I TOOK the chief of
¹₁₃ your tribes and made them rulers over you ;
 E ¹⁸₂₁ rulers over thousands, rulers over hundreds,
 rulers over fifties, rulers over tens.

This chapter, treating of the Mosaic Tora as it refers to the period from Horeb to Sinai, is concluded. Reconstructive criticism has separated this portion of the two toras of J and E out of our present Deuteronomy, with but an exception or two. It is found that a consistent historical narrative covering this period is preserved in each tora, and that a literary style with marked differences is maintained in each. There are differences, but no contradictions. The essential facts are substantially alike in each tora. The two copies present a fuller view of that remarkable epoch during which Israel was molded into a nation. So far the claims of reconstructive criticism are established.

CHAPTER V.

FROM SINAI TO THE JORDAN.

THE triumphant march of Israel to the Jordan was simply the earnest of that victorious movement which should result in the conquest of Canaan. The fame of this people, which had poured themselves forth from the desert, had already crossed the Jordan. Balaam had seen the ascendancy of "the star" which came from Jacob. Sihon, king of the Amorites, had been consumed by Israel. Og, king of Bashan, had been completely destroyed. A great fear possessed all the nations round about because of the advent of Israel among them. These conquests had given Israel large land possessions on the east side of the Jordan. They had acquired much prey and spoil from the two kingdoms which they had destroyed. The lowing of their numerous herds and the bleating of their countless flocks were borne on the air, while the militant company were listening to the words of the aged Moses.

The portion of the historical introduction which is now to be treated covers the victories of Israel since they left Sinai. Yet Beth-peor rose up in memory as evidence that Israel, although invincible in battle, might be defeated by transgression, on their part, of the commandments of Jehovah.

MARCH BY SEIR AND MOAB ACCORDING TO J.

² AND JEHOVAH SPAKE UNTO ME, SAYING :
^{4, 5} YE ARE TO PASS the children of Esau. Meddle not with them, for I will not give you of their land, no, not so much as a foot's breadth :

because I have given Mount Seir unto Esau
²₈ as a possession. AND WE PASSED the chil-
 dren of Esau from Elath by the way of the
²_{9, 18} plain. AND JEHOVAH SAID UNTO ME: Thou
 art to pass this day through Ar, the coasts of
²_{9, 19} Moab. Distress not the Moabites nor meddle
²₉ with them: for I will not give thee of their
 land a possession, because I have given Ar
 unto the children of Lot for a possession.

Israelites respect kinship in their movement northward. Esau was not the child of promise, yet Esau's descendants had settled in Mount Seir and developed a vigorous civilization. This people from the desert had little opportunity to know anything concerning the inhabitants of Seir save as report had reached them. But the tradition of Isaac's tent life and the place his two sons were to occupy in the purposes of God were well known to the children of Jacob. The message from Jehovah to Israel concerning their kin was clear and emphatic. They were not to meddle with the children of Esau: for not the breadth of a foot of their land was Israel to inherit. Moab was to the north of the descendants of Esau. The Moabites were also of kindred race with Israel. The bond of union was more remote than that which related them to Esau. The Moabites were descended from Lot, brother of Abraham. Jehovah commanded Israel to pass by Moab and not distress her inhabitants. In this way the memory of Abraham, Isaac, and Jacob was recalled and strengthened.

THE MARCH BY SEIR AND MOAB ACCORDING TO E.

²_{2, 4} JEHOVAH SPAKE UNTO ME, SAYING: NOW
 command the people, saying: YE ARE TO

PASS through the coasts of your brethren, who dwell in Scir. And they shall be afraid of you. Take good heed unto yourselves there-²₆ fore. Ye shall buy meat of them for money, that ye may eat, and ye shall also buy water²₈ of them for money, that ye may drink. And we turned from Ezion-gaber and passed away from our brethren who dwell in Scir by the²₉ way of the wilderness of Moab. AND JE-²₁₉HOVAH SAID UNTO ME: Thou art to come nigh over against the children of Ammon.²₉ Distress them not, nor contend with them in²₁₉ battle: for I will not give thee of the land of the children of Ammon for a possession, because I have given it unto the children of Lot for a possession.

On the surface there seems to be irreconcilable difficulties between the two toras in this part. The message concerning Scir in them seems utterly unlike. Also the Tora of J mentions Moab, while that of E names Ammon. Yet essentially they agree. So far as the children of Esau are concerned, Jehovah prohibits Israel from interfering with or annoying them. And if the children of Lot are considered, the Tora of J mentions the descendants of one of his children, and the Tora of E the people which sprang from Lot's other son. If one of these toras was written some time after the death of Moses and from memory of those who had heard his parting words, these differences would easily be accounted for.

Israel abode in the valley of Beth-peor. They fraternized with Moab and Ammon. The religious faith of these descendants was the same as Abram brought with him from Haran. At least it is not unlikely that

this inference is true. Moses was most zealous for Israel, and surely he would not have put to hazard the faith of his people if he had thought resting at Beth-peor would have led away some from allegiance to Jehovah. Yet Israel apostasized at Beth-peor. The command is given Israel to continue their march from Beth-peor northward toward the land which they were to inherit.

PASSAGE OVER THE RIVER ARNON ACCORDING TO J.

³ AND WE ABODE IN THE VALLEY OVER
²⁹
³ AGAINST BETH-PEOR. AND YOUR EYES
 SAW that every man that walked after Baal-
 peor, Jehovah thy God destroyed from the
¹ midst of you. And it came to pass in the
³
 fortieth year, in the eleventh month, and on
² the first day of the month, after all the men of
¹⁶
 war were consumed and dead among the peo-
²
¹⁵ ple; for indeed the hand of Jehovah was
 against them to destroy them from among the
²
¹⁶ host until they were consumed. Then it
²
³¹ came to pass that Jehovah said unto me:
²
²⁴ Rise up and take your journey and pass over
²
³¹ the river Arnon. Behold I have begun to
² ²
^{24, 31} give Sihon king of Heshbon and his land be-
 fore thee. Begin to possess that thou may-
¹¹
²⁵ est inherit the land. There shall no man be
 able to stand before you. Jehovah your God
 shall lay the fear and the dread of you upon
 all the land that ye shall tread upon, as he
 hath said unto you.

The visitation of Jehovah came upon all those who had followed Baal-peor, and they were destroyed from the midst of Israel. The only definite chronological statement in the tora is given here in the historical in-

roduction. The generation of the men of war living at that time had perished. After their death the word of command came to move forward. Sihon, the king of Heshbon, is first to be conquered. Israel is not to fear him or any king. Jehovah will prepare the way for his people. He will make the inhabitants of the land beyond the river Arnon to dread and fear Israel.

PASSAGE OVER THE BROOK ZERED ACCORDING TO E.

³ AND WE ABODE IN THE VALLEY OVER
²⁹ ⁴ AGAINST BETH-PEOR, AND YOUR EYES SAW
⁴ what Jehovah did because of Beth-peor, but ye
⁴ who did cleave unto Jehovah your God, every
² one of you are alive unto this day. And the
¹⁴ space in which we came from Kadesh-barnea
until we came to the brook Zered was thirty
and eight years, until all that generation of the
men of war were consumed, wasted from the
² host, as Jehovah sware unto them. Then Je-
¹⁷ ² hovah spake unto me, saying : Now rise up and
¹³ ² get over the brook Zered. Behold, I have given
²⁴ into thine hand Sihon the Amorite and his land.
Begin to possess and contend with him in bat-
²⁹ ² tle. This day I will begin to put the dread
of thee and the fear of thee upon the nations
under the whole heavens, who shall hear the
report of thee, and they shall tremble and be
² in anguish because of thee. And we passed
¹³ over the brook Zered.

The method of designating time is different in this tora from that in the Tora of J, which begins to reckon time from the departure of Israel from Egypt. The careful specification of time is to be noted. Yet, if a calculation be made, it will be found that the dates agree, although each has a different starting point. The most

remarkable difference observable is the name of the streams over which Israel was to cross. The Tora of J mentions the river Arnon, the Tora of E the brook Zered. This may be because of the different names given to the same stream by the nations of Moab and Ammon. It is certain that the Tora of E represents the children of Lot by the Ammonites, while the Tora of J speaks of them as the Moabites. The locality at any rate is sufficiently given, so that there is no irreconcilable difference in this respect between the two toras. Sihon is the king who is in closest proximity to the place of fording according to both J and E. The words of encouragement to Israel convey essentially the same thoughts. Israel is to make battle; a general fear and dread will precede them; and the Tora of E adds, the nations "shall tremble and be in anguish."

Sihon, the Amorite king, had established a strong realm at Heshbon in the plain opposite Jericho. He had intrenched upon the territory of Ammon, taking from them the most fertile district about the mouth of the Jabbok, and, moving still farther southward, he had wrenched from Moab the land to the north of the Arnon. This Amorite king was the enemy of the kinsmen of Israel. His terror was prevalent in the domains of Moab and Ammon. The command came to Israel to cross over and contend with Sihon. It was most appropriate because of the fear which Sihon had inspired among the descendants of Lot, that this command should be accompanied with the cheering words that Israel should not be alarmed because of the king of Heshbon.

Moses, in referring later to this glorious march, during which Israel won their first great victories, said, "O Jehovah, God, thou hast begun to show to thy

servant thy greatness." He saw the first manifestation of the prowess of this people, whom he had trained in the desert. Such is the period which Moses now treats in the historical introduction to his tora.

OVERTHROW OF SIHON AND OG ACCORDING TO J.

²₂₆ AND I SENT words of peace TO SIHON
²₂₇ KING OF HESHBON, SAYING: Let me pass
²₂₉ through thy land as the children of Esau did
 unto me, who dwell in Seir, and the Moabites,
²₂₇ who dwell in Ar. I will go along the high-
 way, I will turn neither to the right nor to the
²₃₂ left. But Sihon came out against us, he and
²₃₃ all his people, to fight at Jahaz. And Jehovah
 our God delivered him before us, and we
²₃₄ smote him and his sons and his people. And
 we took all his cities at that time, and ut-
 terly destroyed the men and the women and
 the little ones of every city. We left none to
²₃₅ remain. The cattle we took only for a prey
 unto ourselves, and the spoil of the cities we
²₃₆ took. From Aroer which is by the brink of
 the river Arnon, and the city by the river even
 unto Gilead, there was not one city too strong
 for us: Jehovah our God delivered all unto us.
³₁ And Og the king of Bashan came out against
 us, he and all his people to battle at Edrei.
³₂ And Jehovah said unto us, Fear not, for I
 will deliver him, and his people and his land
 into thy hand, and thou shalt do unto him as
 thou didst unto Sihon king of the Amorites,
³₃ who dwelt at Heshbon. So Jehovah our
 God delivered into our hand also Og king
 of Bashan and all his people, and we smote
 him until there was none left him remain-

³ing. And we took all his cities at that time,
 all the region of Argob, the kingdom of Og
³king of Bashan, and we utterly destroyed them
 as we did unto Sihon king of Heshbon.

The destruction of these idolatrous nations was complete. Israel was pitiless. But they acted in obedience to the command of Jehovah their God.

It is rash reasoning, in consequence of this utter destruction of these two kingdoms, to affirm that the heart of Jehovah is cruel. There was no other course to pursue but utterly to destroy. Israel sent words of peace, but the inveterate enemy of the Shemites came out to meet them. Defeat meant for Israel annihilation. Sihon had sent out his pitiless hand previously against Ammon and Moab. He came out against Israel to destroy. War with the ancients was devastation and destruction. Modern nations in some places must follow the same rule.

OVERTHROW OF SIHON AND OG ACCORDING TO E.

² AND I SENT messengers from the wilder-
²⁶ness of Kedmoth to SIHON KING OF HESH-
²BON, SAYING: Let me only pass on afoot.
 Thou shalt sell me meat for money, that I
 may eat, and thou shalt give me water for
²money, that I may drink, until I pass over
²⁹Jordan into the land which Jehovah our God
²giveth us. But Sihon king of Heshbon
³⁰would not let us pass by him; for Jehovah
 thy God had hardened his spirit and made his
 heart obstinate, so that he might deliver him
³into thy hand as at this day. Then we turned
²⁹and went up the way to Bashan. And when
⁷ye had come to this place, Sihon the king of

Heshbon, and Og the king of Bashan, came
³₄ out against us unto battle, and we smote them.

There was not a city which we took not from
³₆ them, threescore cities, utterly destroying the
³₇ men, women, and children of every city. But
 all the cattle and the spoil of the cities we took
³₅ for a prey unto ourselves. All these cities
 were fenced with high walls, gates, and bars,
 besides unwall'd towns many.

The same rule of conduct toward the conquered nations is given here in the Tora of E as we found in the Tora of J. The hardening of the hearts of these two Amorite kings recalls the similar mode of expression, found in the narrative of the plagues of Egypt. The obtrusive difference between these two toras is in the account of the battles. The Tora of J makes Israel to contend with the kings separately, while the Tora of E may leave the impression that the two kings were utterly routed together by Israel in a single battle. It perhaps requires both accounts to complete the full picture, as Israel might have met each separately and afterwards overthrown both conjointly. Yet it may be urged with good reason that E does not require a battle with the combined forces of both kings, but that the account in this tora is a general statement of conquest without entering into the method; and this we are inclined to believe is the case.

There has always been difficulty in describing, geographically, the ascent of Israel on the east side of the Jordan. Commentators have in vain attempted to resolve the trouble, and have confessed failure on their part. This problem confronted reconstructive criticism. But it is only the same problem that presents

itself in every step which is made in the direction of restoring the Tora of Moses. The solution of this problem, as given above, is simple, and gives a rational course northward. The conquered territory from Sihon and Og was fertile and most desirable. The neighbors to it were the children of Lot, the Moabites, and the Ammonites. Some of the tribes desired to inherit this land. They were allowed to do so, and a careful designation of these tribes is given and the condition upon which they were permitted to possess themselves of this conquered land.

POSSESSIONS EAST OF THE JORDAN ACCORDING TO J.

³_{12, 48} And we possessed at that time from Aroer, which is by the bank of the river Arnon, even ³₁₀ unto Mount Sion, which is Hermon, all Gilead ⁴₄₉ and all Bashan, and all the plain eastward, even unto the sea of the plain under the ²₃₇ springs of Pisgah. Only to the land of the children of Ammon thou camest not, unto the place of the river Jabbok, nor unto the cities of the mountains, nor unto whatsoever Jeho- ²_{12, 10} vah our God forbade us. And this land, all ³₁₂ the cities of the plain from Aroer, which is ³₁₀ by the river Arnon unto Solcha and Edrei, ³₁₂ cities of the kingdom of Og in Bashan, I gave to the Reubenites, and half of Mount Gilead ³₁₃ and all the cities thereof to the Gadites. And the rest of Gilead and all Bashan, the kingdom of Og, I gave unto the half tribe of Manassch.

The first apportionment of the territory which had been taken was made to the Reubenites, the Gadites, and the half tribe of Manassch. The Reubenites in-

herited the southernmost portion of the conquered district on the east of Jordan. They were near neighbors to the Ammonites and the Moabites. They could not hope to be many, when they were on the farthest border of the possessions of Israel, surrounded by those who felt that this land, which the Reubenites possessed, was theirs at one time. Gad was favorably situated, a delightful territory, and protected at least by having kinsmen to the north and to the south.

POSSESSIONS EAST OF JORDAN ACCORDING TO E.

³₈ And we took at that time out of the hand of the two kings of the Amorites the land that was on this side of Jordan, from the river Ar-
³₉ non unto Mount Hermon. (The Sidions call Hermon Sirion, but the Amorites call it She-
²⁹₈ nir.) And we took their land and gave it for an inheritance unto the Reubenites and to the Gadites and to the half tribe of Manasseh.
³₁₄ Jair, son of Manasseh, took all Argob unto
³₁₃ the coasts of Geshuri and Maachathi, all the region of Argob, which was called the land
³₁₄ of the giants, and called them after his own
³₁₅ name, Bashan-havoth-Jair. And I gave Gil-
³₁₆ ead unto Machir. And I gave to the Gadites
³₁₇ from Gilead half of the valley and Jordan and the coasts from Chinnereth even unto the sea of the plains, the salt sea under Ashdoth-
³₁₆ pisgah eastward; and also to the Reubenites
³_{17, 16} the plain, even unto the river Arnon, and the border even unto the river Jabbok, the border of the children of Ammon.

The Tora of E goes into a more specific designation of the half tribe of Manasseh, mentioning the names of

Jair and Machir. So also in naming the places which they inherit there is greater minuteness. The localities assigned to each tribe, or part of a tribe, are not unlike in the two toras.

The conclusion of the historical introduction to the Tora of Moses contains the pathetic reference to that prohibition which restrained Moses from entering the land beyond the Jordan. He alone must remain on the east side and not be permitted to feel the enthusiasm of the hosts of Israel as they enter the land of promise and make it their own by conquest. It is but another instance, although so early in the history of man's achievements upon the earth, of that irony which mocks at a mortal when he has won the day of triumph by arduous toil and fidelity, for at the threshold of victory Moses must lay down all he has gained. The charge to Joshua is one of singular beauty and tenderness. Its words have been the comfort of every champion of Jehovah since they fell from the lips of the aged servant of God in the plain opposite Jericho on the east side of the Jordan.

*CLOSE OF THE HISTORICAL INTRODUCTION
ACCORDING TO J.*

⁸
¹⁸ AND I COMMANDED YOU AT THAT TIME,
SAYING: Jehovah your God giveth you this
land to possess. YET YE SHALL PASS OVER
³
²⁰ ARMED BEFORE the children of Israel, and
they shall also possess the land which Jeho-
vah your God giveth them beyond the Jordan.
³
²³ AND I BESOUGHT JEHOVAH AT THAT TIME,
³ ³
^{24, 25} SAYING: O Lord, let me see that goodly land
⁴
²¹ which is beyond the Jordan. But Jehovah
was angry with me for your sakes and had

sworn that I should not go over Jordan, and that I should not go into that goodly land which Jehovah thy God giveth thee for an inheritance. ³AND JEHOVAH SAID UNTO ME :
²⁶ Speak no more of this matter. But charge ³Joshua, and encourage him and strengthen him : for he shall go over before this people, and he shall cause them to inherit the land ³which thou shalt see. And I commanded ²¹Joshua at that time, saying : Thine eyes have seen all that Jehovah your God hath done unto these two kings : so shall Jehovah do unto all ³¹the kingdoms whither thou passest. Be strong and of good courage, fear not and be not afraid of them ; for Jehovah thy God doth go with thee, he will not fail thee nor forsake thee.

The close of this beautiful historical review, as contained in J, contains the injunction to the tribes, who had their inheritance on the east of Jordan, to send all their fighting men over the Jordan, and to help conquer the possessions, which Israel had not as yet entered. After the conquest they were to return home. Israel loved Moses. They knew the rare integrity of this wonderful leader. They had their whole history since the exodus from Egypt closely connected with him. Memories, as thick as autumnal leaves upon the ground after the fall winds have stripped the forest trees, were ever present with Israel concerning Moses and the un-failing devotion which he had ever shown to his people. But his trembling voice, as he referred to his remaining on this side of Jordan, because God was angered against him for their sakes, would remain with Israel

as a memory most precious, endearing them to their leader with a new and most tender affection. The charge to Joshua is in fact the transfer of leadership to another. Moses hesitates not; he encourages the new leader in words full of faith and hope. And he closes this striking review of the history of Israel by saying to Israel: "Jehovah thy God doth go with thee, he will not leave thee nor forsake thee."

*CLOSE OF THE HISTORICAL INTRODUCTION
ACCORDING TO E.*

³₁₈ AND I COMMANDED YOU AT THAT TIME, SAYING: YE SHALL PASS OVER ARMED BEFORE your brethren, all the men meet for war.

³₁₉ But your wives and your little ones and your cattle (I know ye have much cattle) shall abide ³₂₀ in your cities which I have given unto you, until Jehovah hath given rest to your brethren as well as unto you. Then shall ye return every man to his possession, which I have given you.

³₂₃ AND I BESOUGHT JEHOVAH AT THAT TIME, ³₂₄ SAYING: O Jehovah, thou hast begun to show to thy servant thy greatness and thy mighty

³₂₅ hand. Let me go over, I pray thee, to that

³₂₆ goodly mountain and to Lebanon. But Jehovah was wroth with me for your sakes, and would not hear me. AND JEHOVAH SAID

³₂₇ UNTO ME: Let it suffice thee; for thou shalt ⁴₂₂ not go over Jordan. And I must die in this

³₃₁ land. I may not go over Jordan. Joshua shall go over before thee, as Jehovah hath commanded. And he will destroy these nations before thee, and thou shalt possess them.

³₃₄ And Jehovah shall do unto them as he did to Sihon and Og, kings of the Amorites, whom

³₂₂, ⁴₂₂ he destroyed. Ye shall fear them not. And ye shall go over and possess that goodly land. ³¹₅ And Jehovah shall give them up before thy face, that ye may do unto them according to all the commandments which I have com- ³¹₈ manded you. And Jehovah, who goeth over before thee, will be with thee, he will not fail thee nor forsake thee. Fear not, neither be dismayed.

A comparison of this closing passage, as it is recorded in the two toras, will show consistent agreement. Both have that graphic feature which indicates actual presence at the time of its delivery. Yet in both there are such variations as would naturally occur if one had been recorded by a hearer and the other carefully written out by the author after its delivery.

We have now produced in the foregoing chapters the historical introduction to the Tora of Moses, as it is found in Deuteronomy. There are two copies of this introduction, each confirming the other, fact for fact, although there are present in these two copies such differences as compel the adoption of the belief that a different hand penned each of these toras, and that each represents faithfully the first portion of the farewell address of Moses to the children of Israel. These copies of the tora (for in this way we will refer to them) are reconstructed for the most part from the first four chapters of Deuteronomy, or D_2 . A very small part was taken from the section which higher criticism designates as D_1 , or v.-xi. The rest comes from the closing chapters of Deuteronomy.

The first four chapters, or D_2 of higher criticism, are supposed to be an addition to D_1 , and by some unknown

writer of any time subsequent to the eighth century before Christ. They were written, according to this school of criticism, to supply some defects to the tora, as it had been preserved, and so are put into the mouth of Moses to give them greater impressiveness. The whole literature of higher criticism upon this portion of Deuteronomy is an interesting collection, showing how the keenest minds can be carried away into strangest errors when under the domination of a theory. The bizarre conclusions which these scholars reached were the strongest evidence that some other theory must be found to solve the strange inconsistencies which were present in these first chapters of Deuteronomy.

Reconstructive criticism accepts all the difficulties of higher criticism, and increases their number by legions. But it proffers the theory that they are explainable on the assumption that we have in Deuteronomy the confusion of two copies of the Mosaic Tora. Every step taken by reconstructive criticism is toward unity and order. It requires that there shall be a rational and logical connection in all the results of its work. A difficulty is not solved by the supposition of glosses, nor are striking differences easily removed by the assumption of an author. In setting forth the results of reconstructive criticism embarrassment besets us at every turn. Those linguistic characteristics, which alone furnished the first clues in these investigations, were so subtle at times, and always dependent upon knowledge of Semitic tongues, could not be introduced, because they would have made the present work too cumbersome. Only one course was open, and that was to give the toras to the view of the critical world and afterwards contend for their integrity. The successful accomplishment of

the restoration of the historical introduction on the part of reconstructive criticism should give confidence in its processes, so far at least as to secure a fair consideration of its claims. It is not supposable that higher criticism will accept the overthrow of its results without a desperate struggle, nor that the Christian Church will believe easily that its Deuteronomy is a strangely conglomerated mass, the disengagement of which will hand to the Church the Mosaic Tora. Yet all this, and nothing less, will reconstructive criticism require if it successfully establishes its theory.

CHAPTER VI.

THE COMMANDMENTS OF THE MOSAIC TORA.

THE historical introduction to the Mosaic Tora, which we have already considered, makes it evident that all the legislative enactments will be adapted to a people who are about to cultivate the soil and to inhabit cities. A part of Israel is already settled in cities on the east side of Jordan. The rest expect to enter into their possessions on the west side in the near future. Higher criticism has found this fact, that the legislation is fitted for a settled people, to be the invincible argument why the tora could not have been the work of Moses, assuming that all his legislation was given for a people who were nomadic and whose territory was the desert. Exodus-Numbers contain the legislation which Moses gave Israel during their long and dreary wanderings. Deuteronomy is concerned only with the legislation which should govern Israel after they had conquered the land which they were to inherit, and had settled therein.

The body of the tora contains this legislative code, covering the ethical, religious, and civil life of Israel. The several parts are composed of commandments, statutes, and judgments. The present chapter will consider the commandments, or the decalogue. Common consent has placed the formulation of the decalogue as one of the highest achievements of human wisdom. The precepts therein contained are most fitted to work out the best good for mankind, if they are obeyed. Speculation has been rife in explaining the origin of this unparalleled body of prohibitions. High-

er criticism denies a Mosaic authorship to them. The decalogue, according to its theory, is the result of centuries of experimenting, the culmination of the endeavors of Israel to formulate their faith. The time of its appearance is away down somewhere after the seventh century. The fact that we have two copies essentially alike is easily accounted for by this school on the supposition of a redaction. Yet there is difficulty in determining the elder copy.

Reconstructive criticism requires for its theory two copies of the decalogue. The Tora of J should have one, and the Tora of E another. Therefore the existence of these two copies of the decalogue have their ready explanation on our theory. For the most part these two copies are intact; but there are insertions and omissions. The present order is not probably that in which the commandments originally stood. The attempt on the part of scholars to determine the ten words shows that the decalogue, as it is now given to us, has been somehow confused. But the greatest defect is found in the absence of the first two commandments. The New Testament gives us these commands. Our Lord, while disputing with the Sadducees, had put them to silence, when a Pharisee, a lawyer, asked him, saying: "Master which is the great commandment in the law?" Jesus said unto him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." These words of the Christ give clearly the first two commandments. The task of reconstructive criticism,

therefore, in regard to these two commandments, is simply to find them in Exodus-Numbers and restore them to their place. Introducing them into the decalogue will make necessary a new grouping. Other changes will have to be made; and it is to be feared the reasons for them will not be considered convincing because of the space here allotted to the decalogue, and especially because the investigations in Exodus-Numbers are needed to be set forth in order to see the conclusive reasons for our arrangement and form.

The transition from the historical introduction to the giving of the decalogue and the statutes and the judgments is made by a masterly reference again to the two most conspicuous manifestations of Jehovah to Israel.

TRANSITIONAL PARAGRAPH ACCORDING TO J.

^{6 4}_{4,39} Hear, O Israel, and know this day, and consider it in thy heart, that Jehovah, he is God in heaven above and in the earth beneath, ⁴₃₆ and there is none else. Out of heaven he made thee hear his voice that he might instruct thee, and upon earth he showed thee his great fire, and thou hast heard his words out of the ³²midst of fire. For now ask of the days that are passed which were before thee, and from one side of the heavens to the other, whether there has been seen any such great thing or ⁴₃₇ hath been heard the like of it. And because he loved thy fathers, therefore he chose their seed after them and brought them out of ⁴₃₁ Egypt in his sight with signs and wonders ⁴₃₇ and an outstretched arm and with his mighty power.

These words contain an echo of the opening sen-

tences of the tora. There we are told that not the righteousness of Israel, but the oath made to their fathers was the great cause why Jehovah had favored this rebellious people. Here it is stated that the love of Jehovah for the fathers of Israel led to the choice of their seed. Higher criticism questions whether Israel held a monotheistic faith. These sentences, prefacing the introduction of the commandments, make it evident that the purest monotheism was inculcated by the Mosaic Tora. Those who were listening to Moses, as he uttered the words of the tora, had heard that awful voice at Sinai. They had seen that great fire that ascended up to the heavens. This theophany and also the deliverance from Egypt they must believe. Hence Jehovah was their God, and he was God alone.

TRANSITIONAL PARAGRAPH ACCORDING TO E.

^{6 6}_{3, 4} Hear, therefore, O Israel, Jehovah our God
⁴₃₃ is one Lord. Did ever people hear the voice
of God speaking out of the midst of fire as
⁴₃₂ thou hast heard, and live, since the day that
⁴₃₅ God created man upon the earth? Unto thee
it was shewed that thou mightest know that
Jehovah he is God, and there is none else be-
⁴₃₁ side him. Or hath God essayed to go and
take him a nation out of the midst of another
by temptations and great terrors and war, and
by a mighty hand according to all that Jeho-
vah your God did in Egypt before your eyes?
¹⁰₁₅ But Jehovah had delight in thy fathers and
loved them and chose their seed after them,
you above all people, as at this day.

This paragraph in the Tora of E has a beauty and charm entirely its own, and yet it throbs with the

same thoughts and feelings as the parallel one in the Tora of J. A monotheistic faith is inculcated. The syntactical forms vary, the designations of time are made under different imagery. But all the thoughts are the same. The facts referred to are still the theophany at Sinai and the redemption from Egypt.

The commandments follow this introductory paragraph. The Tora of Moses does not divide them into those of the first table and those of the second. But the division is a convenient one to be used here, and one which has historical grounds to justify its adoption. The first five commandments constitute the first table.

COMMANDMENTS OF THE FIRST TABLE ACCORDING TO J.

I.

⁶₅ And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

II.

L ¹⁹₁₈ Thou shalt love thy neighbor as thyself.

III.

⁵₇ Thou shalt have no other gods before me.

IV.

⁵₁₁ Thou shalt not take the name of Jehovah thy God in vain.

V.

E ²⁰₈ Remember the sabbath day, to keep it holy.

Scholars have accepted for a long time the belief that the decalogue was originally ten simple sententious injunctions. Many attempts have been made to restore the earliest form of the ten words. A learned

critic of the school of higher criticism uses these words respecting the decalogue: "It is an old and probable supposition, suggested in part by the fact of this varying text, that in its original form the decalogue consisted merely of the commandments themselves, and that the explanatory comments appended in certain cases were only added subsequently." Reconstructive criticism accepts this supposition as true. The decalogue, as restored under its principles, is composed of ten simple sentences.

The first table contains five commandments, which relate to our duties to God. We accept the first two commandments upon the authority of the Christ. Yet there are many conclusive reasons in Exodus-Numbers which would establish them in their present position. These two commandments respect love for God and love for our neighbor. It is to be observed that love to our neighbor is raised to a high plane of duty to God. Thus true philanthropy, love for man, is based in the decalogue upon an immovable foundation. The third commandment is solely concerned with fidelity to God. It enforces the strictest monotheism. The fourth commandment respects the reverence which should be paid to the name of God. Every use of that name must be noble and true. The fifth commandment secures for man the sabbath day, in which he shall take rest and hallow its hours by communion with God.

*COMMANDMENTS OF THE FIRST TABLE ACCORD-
ING TO E.*

I.

¹¹₁ Therefore thou shalt love Jehovah thy God
¹³_{3,} ¹¹₁ with all thy heart and with all thy soul always.

II.

L ¹⁹_{17, 31} Thy neighbor thou shalt love him as thyself.

III.

E ²⁰₃ Thou shalt have no other gods before me.

IV.

E ²⁰₇ Thou shalt not take the name of Jehovah thy God in vain.

V.

⁵₁₂ Keep the sabbath day, to hallow it.

The Tora of E gives for the first commandment one that differs slightly from the corresponding one in the Tora of J. Love for God in this tora is to be "always." The second commandment of this tora was strangely wrenched asunder. But a careful study of the passages from which it is reconstructed will justify the reconstruction. Indeed, both of these commandments, which are found at the beginning of the decalogue, as recorded in the Tora of E, have been widely scattered. As the limits of this work require that results only be given, and not methods of critical investigations, or the steps by which results have been reached, we will not enter into the reasons which led to this restoration. The fifth commandment presents a different phraseology, yet the substance is one with the same commandment in the other tora.

The second table contains also five commandments. They are the injunctions which have daily application in the ordinary ongoings of a civic community. The table begins with a precept concerning the home, the basal institution of all society. The next precept indicates the law of chastity. These two are closely related, as they respect primarily those sacred relations

which are established by the family life. The remaining three are connected with the administration of the public affairs of the community. They might be called respectively the law of injury, the law of trespass, the law of truth.

SECOND TABLE ACCORDING TO J.

VI.

⁵₁₆ Honor thy father and thy mother.

VII.

⁵₁₈ Thou shalt not commit adultery.

VIII.

⁵₁₇ Thou shalt not kill.

IX.

⁵₁₉ Thou shalt not steal.

X.

⁵₂₀ Thou shalt not bear false witness against thy neighbor.

Honor to the father and the mother is of supremest importance in the development of human life. One has said: "It is clear that parental authority cannot be undermined, nor filial disobedience and irreverence gain ground, without shaking the foundations of our religious life, even perhaps more than our social conduct." Such is perhaps the reason why this commandment leads the second table, and so stands closest to the table which relates to our duties to God. The seventh commandment is the law of chastity. There is significance in the place it occupies in the decalogue. The seventh day is the day bringing rest; the seventh commandment is the commandment which makes for rest and peace. The eighth commandment is the law against

violence. Its extremest act is murder. The ninth commandment is the law enacted against all transactions which are not fair and honest. The civil courts in every civilized state attend for the most part to cases which are classified under the heads indicated by the eighth and ninth commandments. The tenth commandment is the law of truth. All processes at law would be abortive were not this injunction adhered to as closely as possible. It may be said of both tables that they shine with unique splendor. Profoundest wisdom formulated them and arranged them. Their beauty is like the orderly splendors of the starry heavens. Seek their boundaries, and one is lost in the infinite magnitude of their meaning.

SECOND TABLE ACCORDING TO E.

VI.

E ²⁰₁₂ Honor thy father and thy mother.

VII.

E ²⁰₁₄ Thou shalt not commit adultery.

VIII.

E ²⁰₁₃ Thou shalt not kill.

IX.

E ²⁰₁₅ Thou shalt not steal.

X.

E ²⁰₁₆ Thou shalt not bear false witness against thy neighbor.

The almost verbal agreement of the two copies of the tora in the record kept of the ten commandments is what we should expect from *a priori* considerations. The fact that they are at the foundation of all the development in Israel makes it quite necessary that in

copies of the commandments there should be scarcely any variation. The ten commandments were mediated to Israel through Moses. They are, therefore, of the highest antiquity. They contain the great central truths connected with God and man around which the Old Testament gathers. They are clothed with the highest authority, having had the indorsement of Christ. Every branch of the Christian Church holds them in the highest reverence and inculcates obedience to them. Hence the efforts on the part of its scholars to restore them to their primitive form. The work of reconstructive criticism will be regarded with interest here, if not elsewhere; for these commandments are vital to all true religion.

A philosophic study of the statutes and judgments of the Mosaic Tora will make it clear that the commandments are the foundation of them all. Therefore it is to be expected that Moses will give the greater emphasis to this incomparable group of precepts which are found in the ten words. No surprise will then come to the readers of this investigation to observe that there is placed after the decalogue in the tora one of the most beautiful exhortations found in all the Hebrew scriptures.

EXHORTATION ACCORDING TO J.

¹¹₁₈ Therefore ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be ¹¹₁₉ frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest ¹¹₂₀ down and when thou risest up. And thou

shalt write them upon the doorposts of thine
¹¹₂₁ house and upon thy gates, that your days may
 be multiplied: and that the days of your chil-
 dren in the land, which Jehovah sware unto
 your fathers to give them, may be as the days
 of heaven upon the earth.

Supreme was the decalogue in the mind of the great lawgiver. Obedience to its precepts would insure for Israel all blessing. The ornaments of Israel were to be these commandments. The children should be taught them. The hours in the home should be employed in contemplation of them; the early dawn and the closing day must not pass without thought of these ten words. The conversation along the wayside should be gladdened by remembrance of them. Israel's doorposts and their gates should have them inscribed thereon. No assemblage of words can transcend the charm of these urgings of Moses upon Israel that they might be led to keep these commandments.

EXHORTATION ACCORDING TO E.

⁶₆ And these words, which I command thee
⁶₇ this day, shall be in thine heart, and thou shalt
 diligently teach them unto thy children, and
 thou shalt talk of them when thou sittest
 down in thine house and when thou walkest
 by the way, and when thou liest down and
⁶₈ when thou risest up. And thou shalt bind
 them for a sign upon thy hand, and they shall
⁶₉ be as frontlets between thine eyes. And thou
 shalt write them upon the posts of thy house
⁶₃ and on thy gates, that it may be well with
 thee, and that ye may increase mightily as Je-
⁶₂ hovah God of thy fathers promised thee, and

⁶/₃ that thy days may be prolonged in the land
that floweth with milk and honey.

The chapter upon the ten words is concluded according to the investigations which reconstructive criticism has made. A consistent group of commandments are brought together as the decalogue in the Mosaic Tora. There are no redactions or inconsistencies, no contradictions. The decalogue is introduced by a passage of exquisite beauty, containing an historical reference to the two most marvelous manifestations of Jehovah to the children of Israel—the theophany at Sinai, and the deliverance from Egypt. At the close of the decalogue is an exhortation, which brings to Israel's mind the incomparable worth of the commandments to the chosen people of Jehovah. This chapter of the Mosaic Tora is also given in two copies, each marked by differences in literary style, and each confirming the facts of the other.

CHAPTER VII.

RESPECTING LOVE FOR THE GOD OF ISRAEL.

THE wish nearest to the heart of Moses was that Israel might keep faith in Jehovah. They were to enter a territory, and possess it, where idolatry flourished like flowers on the hillsides and in the meadows of Samaria. The mountains of the land were ancient places for worship of gods many. Thither its people resorted and worshiped in ceremonies shocking and repugnant to every moral sense. The people which Moses led had been born in the desert, reared among its dreary solitudes and its meager allurements. Since then Israel had become a warlike host. Their pathway northward had been marked by a series of wonderful triumphs. They had spoiled kingdoms whose riches were become part of the treasures of the camp. The dangers of sudden wealth threatened this chosen people. Only in fidelity to Jehovah could they hope to escape the bewitchments of idolatry and that corruptness of heart which unconsecrated riches engenders. Hence the solicitude of Moses to surround Israel with every help tending to establish faithfulness to Jehovah on the part of Israel.

The statutes of the Mosaic Tora relate mainly to the religious life of Israel. Their purpose is to create in them larger and deeper trust in Jehovah. The first statute sets forth that fidelity to the God of Israel which must ever be cherished. Jehovah, their God, is the foe to all who forget him. The end of all such is

destruction. Should Israel forget, even they, although beloved by Jehovah, shall be destroyed.

CONCERNING FIDELITY TO GOD ACCORDING TO J.

1 When Jehovah thy God shall bring thee
 into the land, whither thou goest to possess it,
 and hath cast out many nations before thee, the
 Hittites, and the Girgashites, and the Amorites,
 and the Canaanites, and the Perizzites, and
 the Hivites, and the Jebusites, seven nations
 8 greater and mightier than thou, then thou
 6 shalt keep the commandments of Jehovah
 thy God, to walk in his ways and to fear him,
 10 and thou shalt serve him and thou shalt cleave
 20 unto him. And thou shalt remember Jehovah
 8 thy God. And it shall be, if thou forget at
 19 all Jehovah thy God, and walk after other
 gods and serve them and worship them, I
 testify against you this day, that ye shall sure-
 6 ly perish; for Jehovah thy God is a jealous
 15 God among you.

The introductory words of this statute express the prophetic anticipations of complete conquest of Canaan. Israel shall cast out the seven mighty nations then in the land. Moses sounds beforehand the note of warning. He says, Remember, and forget not Jehovah thy God. The unpardonable sin for Israel is to forget. If they should serve other gods, this favored people shall utterly perish. Herein is the severity of Jehovah. Alone will he be loved. All who forsake him are alike in his presence; and his wrath will go forth upon them to destroy. Such is the Mosaic announcement.

The corresponding statute in the Tora of E is found

only in part in Deuteronomy: enough, however, to convince the investigator that the other fragments are somewhere to be discovered. Critics have felt that the accumulation of injunction upon injunction respecting ceremonial matters, which is found in Exodus xiii., accords but feebly with the natural development of a purely historical narrative. Indeed, the chapter was greatly redacted, according to the analysis of higher criticism. The part we remove, in order to supply the connecting but missing links in the Tora of E, is a redacted portion; and so removing the same will bring the Exodus narrative nearer to its original form.

CONCERNING FIDELITY TO GOD ACCORDING TO E.

E ¹³₅ And it shall be when Jehovah shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk
¹³₄ and honey, ye shall walk after Jehovah your God and fear him and keep his commandments, and obey his voice and serve him and
¹¹₁₆ cleave unto him. Take heed to yourselves, lest your hearts be deceived, and ye turn aside and
¹¹₁₇ serve other gods and worship them, and Jehovah's wrath be kindled against you, because
⁸₂₀ ye would not be obedient unto the voice of Jehovah your God; and ye be destroyed just as the nations which Jehovah will destroy before
E ²⁴₁₄ your face: for Jehovah, whose name is jealous, is a jealous God.

The Tora of E in this portion presents essential likeness to the Tora of J. There is the same prophetic faith in the conquest of Canaan by Israel; the same

anxiety that Israel should keep their faith in Jehovah. Continuance in the land in both toras is made to depend upon fidelity to their God.

Israel must destroy all the idolatrous nations and their gods. Extermination of nations seems barbarous. Yet history, especially ancient history, is but a series of changes, effecting the blotting out of one people after another. Motives of conquest are various. The ambition of rulers to hold vast sway over multitudes often inspired the destruction of nations, which without doubt would ever have been enemies to this ambition. The acquisition of wealth has caused many a city to be razed to the ground and all its people destroyed in ancient and modern times. The cruel barbarity of all this is excused on the law of the survival of the fittest, or some other principle expressed in some high-sounding phrase. Not thus does Israel's aged lawgiver proceed when he justifies the destruction of the nations beyond the Jordan. He commands their destruction simply because they are idolaters. They had corrupted faith in God, and so must be destroyed without pity. The very existence of the chosen people depends upon the annihilation of these idolatrous people. Historians have long discerned that the centuries teach that only the complete wiping out of some nations has made it possible for the race to progress in all that constitutes the grandeur of mankind. The severity enjoined by Moses is only that severity which puts the knife to all that impairs health and growth anywhere and everywhere.

CONCERNING IDOLATERS ACCORDING TO J.

E ³⁴₁₂ Take heed to thyself lest thou make a covenant with the inhabitants of the land whither ⁷₁₆ thou goest; for that would be a snare unto

²thee. But when Jehovah thy God shall deliver them before thee, thou shalt smite them and utterly destroy them. Thou shalt make no covenant with them nor show them any ³mercy. Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take ⁴unto thy son: for they will turn away thy son from following me that they may serve other gods. So will the anger of Jehovah be kindled against you, and he will destroy thee suddenly: for thou art a holy people unto Jehovah thy God.

The harshest measures were to be taken against the inhabitants of the land which Israel was to possess. These peoples were to be utterly destroyed. The tora prohibits any covenant with them, any mercy toward them. Israel must not permit intermarriages; for that would be a snare to them and lead them away to serve other gods. The place for justifying this severity is not here. Our need is simply to make clear that the spirit of this Tora of Moses is everywhere the same. The highest duty of an Israelite is to love Jehovah his God. Every foe to this affection must perish. Every pathway by which Israel might be led astray must be destroyed. There must be no tie permitted to Israel which could in any way imperil love for Jehovah. All this enactment, requiring awful severity, is nothing less than effort to secure self-preservation. Indeed, the law of human kindness is obligatory, but not if such kindness works disaster to the highest and best faiths of human life.

CONCERNING IDOLATERS ACCORDING TO E.

[‡] E ³⁴₁₅ Only take heed to thyself lest thou make a

covenant with the inhabitants of the land, and they go a-whoring after their gods, and do sacrifice unto their gods, and one call thee and ⁷₁₆ thou eat of his sacrifice. But thou shalt consume the people which Jehovah thy God delivers unto thee. Thine eye shall not pity ^E ²⁴₁₂ them, lest it be for a snare in the midst of ^E ³¹₁₆ thee, and thou take of their daughters unto thy sons and their daughters go a-whoring after their gods and make thy sons go a-whoring ⁶₁₅ after their gods, lest the anger of Jehovah thy God be kindled against thee and destroy thee ¹⁴₂ from off the face of the earth: for thou art a holy people unto Jehovah thy God.

The part removed from Exodus xxxiv. is also a redaction. Its removal gives a purer text for Exodus. The Tora of E employs words to express apostasy which have in later prophecy great prominence. Even with these peculiar words, this tora agrees in meaning with that of J. Israel is the holy people. His significance for the unfolding of the noblest faith in God among the ancient nations is of the highest importance. There must be the loftiest abhorrence of anything which might corrupt Israel's faith in Jehovah. We have in E also the same pitiless attitude toward all those who imperil this fidelity to God. Yet there are variations of language in the two toras, showing clearly some kind of independence. And so the theory of the origin of these two copies will be quite as attractive as the theory upon which the two toras have been reconstructed.

Israel was to exterminate only those nations which inhabited the land promised to the seed of Abraham, Isaac, and Jacob. The cup of the iniquities of these

nations had become full. Doomsday for them was at hand. Israel, however, would vanquish other nations. These were idolaters, yet they were to receive favor and become tributary upon certain conditions.

CONCERNING TRIBUTARIES ACCORDING TO J.

²⁰₁₀ WHEN THOU COMEST NIGH A CITY TO FIGHT
²⁰₁₁ AGAINST IT, then proclaim peace to it. And it
 shall be, if it make thee an answer of peace,
 all found therein shall be tributaries unto thee.
²⁰₁₂ But if it make no peace with thee, THEN THOU
²⁰₁₃ SHALT BESIEGE IT. And when Jehovah thy
 God hath delivered it into thy hands, THOU
 SHALT SMITE EVERY MALE THEREOF WITH
²⁰₁₄ THE EDGE OF THE SWORD. But the women,
 and the little ones, and the cattle, and the spoil
²⁰₁₆ thereof, thou shalt take unto thyself. And of
 the cities of these people, which Jehovah thy
 God doth give thee for an inheritance, thou
²⁰₁₉ shalt save alive nothing that breatheth. When
 thou shalt besiege a city a long time in mak-
 ing war against it to take it, thou shalt not de-
 stroy the trees thereof by forcing the ax
 against them to employ them in the siege
 when thou mayest eat of them. Nor shalt
 thou cut them down: for the tree of the field
 is man's life.

It is to be observed that the instruction of the tora respecting the Canaanites requires their destruction. Other nations may become subject to Israel. The condition is, that they yield submission and become tributary. If any city make war, then all the males of that city shall be put to the sword when the place is captured. The women and the children are to be saved

alive. In this way future war with the city is made impossible; for the women and children will become bondmen and bondwomen to Israel. The provision for the preservation of the trees of the field is in harmony with the wisdom of the tora.

CONCERNING TRIBUTARIES ACCORDING TO E.

²⁰ WHEN THOU COMEST NIGH A CITY TO
¹⁰
²⁰ FIGHT AGAINST IT, and it open unto thee,
¹¹
²⁰ then the people therein shall serve thee. If
¹²
 it make war against thee, THEN THOU SHALT
²¹ BESIEGE IT. When Jehovah thy God hath
¹⁰
²⁰ delivered them into thy hands, then thou shalt
¹⁴
 eat the spoil of thine enemies, all that is in the
²⁰ city. BUT THOU SHALT SMITE EVERY MALE
¹³
 THEREOF WITH THE EDGE OF THE SWORD.
²⁰ Thus shalt thou do unto all the cities very far
¹⁵
 off from thee, which are not of the cities of
²⁰ those nations which Jehovah thy God giveth
¹⁴
²⁰ to thee. But thou shalt destroy them utterly.
¹⁷
²⁰ And thou shalt build bulwarks against the
²⁰
 city that maketh war against thee until it be
 subdued. Only the trees, which thou knowest
 that they be not for meat, thou mayest destroy
 and cut them down.

The Tora of E confirms the statements of the Tora of J in this portion. Here we have a different mode of expressing submission. The cities which submit to Israel are to open the gate. A different wording is employed when the sacking of a city is described. But the rules of warfare are alike in both copies of the tora. They have the same law governing the destruction of trees in a siege.

The paragraph which closes this chapter relates to

the confidence which Israel shall have in Jehovah. Precept upon precept has been given enforcing fidelity to Jehovah in the future on the part of Israel. The land, however, has not been possessed. The people of the land were still mighty. They had strong cities. It is true two Amorite kingdoms had succumbed to the hosts from the desert. But there were many kingdoms on the other side of Jordan yet to be subdued. It is therefore most appropriate that this closing part of the chapter should be a promise leading to assurance for Israel.

*CONCERNING CONFIDENCE IN JEHOVAH ACCORD-
ING TO J.*

²⁰₁ When thou goest out to battle against thine
²⁰₂ enemies, a people more than thou, then it
 shall be, when ye are come near to battle,
 THAT THE PRIEST SHALL APPROACH UNTO
²⁰₃ THE PEOPLE, and say unto them: Fear not,
²⁰₁ neither be terrified; for Jehovah thy God,
 who brought thee out of the land of Egypt,
²⁰₄ is with thee, to save thee.

It was an inspiring custom that required the priests to encourage Israel before the hosts entered into battle. Later times have found it expedient to follow this example. The republic of Milan, in the Middle Ages, sent forth her soldiers to battle accompanied by the altar and the priests of their cathedral. Later literature of the Hebrews resounds with the words, "Fear not, God is with thee." This exhortation of the priest before the battle is the earliest illustration of the Immanuel faith, which represents one of the noblest utterances in all the Old Testament.

*CONCERNING CONFIDENCE IN JEHOVAH ACCORD-
ING TO E.*

²¹₁₀ When thou goest forth to war against thy
²⁰₁ enemies, and seest horses and chariots, be not
²⁰₂ afraid of them. AND THE PRIEST SHALL AP-
 PROACH UNTO THE PEOPLE and speak, say-
²⁰₃ ing: Hear, O Israel, ye approach this day
 unto battle against your enemies. Let not
 your hearts faint, and do not tremble because
²⁰₄ of them; for Jehovah thy God is he that go-
 eth with you to fight for you against your
 enemies.

Some new words occur in E, as horses and chariots. The address of the priest to the host, as it goes to battle, is somewhat more formal here; for it begins with, "Hear, O Israel." Otherwise there is no marked difference, nothing inconsistent in the two toras.

The chapter upon "the statutes respecting love to Jehovah" is completed. Each statute is clear and logical in itself, and in closest harmony with the surroundings of Israel at the time Moses delivered the tora to his people. These statutes in this chapter constitute an elaboration of the first commandment in the decalogue. Indeed, it will be found that the body of the tora is simply an amplification of the ten words. This present chapter is of the highest significance to Israel. Disobedience to the precepts here unfolded would lead to the destruction of the Hebrew nation. The admonition inculcated is, Remember Jehovah; the promise extended is the Immanuel promise, God is with thee.

CHAPTER VIII.

RESPECTING THY NEIGHBOR.

THE restoration of the decalogue, as proposed in a preceding chapter, will of course meet all that opposition which would naturally arise because of change in an arrangement that has been accepted by the Church for centuries. There will be many who will be glad to see in the decalogue as restored a verification of the words of the Christ; yet in a critical problem such a reason for the truth of a result cannot be regarded as conclusive. The portion of the Mosaic Tora which this chapter treats will confirm in most striking manner the right to the second place in the decalogue of the commandment respecting love for the neighbor. Too much reliance has been placed in all the deductions of higher criticism upon the assumed truth that the loftier a sentiment or principle the later was its appearance in the unfolding of the Hebrew faith. Centuries may pass in a lifeless idleness, during which no living truth may dominate a body politic. The great throbbing powers of the times preceding such epochs of inactivity had become passive. The men of those idle centuries filled the places which had been built to accommodate ancestors of heroic mold, in the same way as the contented, self-satisfied religious development of the continent fills to-day the vast cathedrals of Europe. The noblest architectural endeavors of the Romanesque and Gothic periods witnessed in the Middle Ages to men who lived to achieve and who felt it incumbent upon them to build dwelling places for the Almighty

not unworthy of themselves. The worship within these walls was as gorgeous as their cathedrals. But modern life inhabits these places as splendid haunts to allay some hidden fear, or to obtain earnest of some untold splendor after death. There is no contention as to the remarkable principle enshrined in the words, "Thou shalt love thy neighbor as thyself." The limit of its application is, indeed, very broad, no less restricted than the operation of the principle of gravitation. Wherever matter is found there the power of gravitation is in exercise. So wherever a man is found and a companion, or wherever myriads assemble together, many or few, there comes the opportunity for the working out of this principle respecting the neighbor. We may deny the formulation of this principle to Moses, if it is discovered that his adaptation of it is inferior to the nobility of the principle. But no test can be regarded as more conclusive in the establishment of the Mosaic origin of this immortal precept than that the Mosaic Tora furnishes an application of its meaning in a series of noble precepts, having their root in this command.

The present chapter contains that part of the Mosaic Tora which amplifies this second commandment. We make no hesitation in challenging the scholars of the world to produce anything equal to the profound wisdom and the sublime beauty which are found here. The author of these precepts, based on the second commandment, may well be esteemed worthy to have a tabernacle built for him by the side of a tabernacle built for the Christ. It was no unreasoning enthusiasm that led the disciples on the Mountain of Transfiguration to exclaim, "Let us build here three tabernacles; one for thee, one for Moses, and one for Elias."

CONCERNING GOOD WILL TO MEN ACCORDING TO J.

- L. ¹⁹₁₇ Thou shalt not hate thy brother in thine heart; and thou shalt not suffer sin upon him, ²²₁ nor in anywise rebuke him. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them. Thou shalt in every case bring them to thy brother again. ²²₃ In like manner shalt thou do with his ass. And so shalt thou do with his raiment and with all lost things of thy brother's, which he has lost ²²₄ and thou hast found. Thou shalt not see thine E. ²³₄ enemy's ass or his ox fall down by the way, ²²₄ and hide thyself. Thou shalt surely help to L. ¹⁹₃₃ lift them up again. And if a stranger sojourn with thee in your land, ye shall not vex him. L. ¹⁹₃₄ The stranger that dwelleth with you shall be unto you as one born among you, for ye were ²⁴₁₄ strangers in the land of Egypt. Thou shalt not oppress a poor hired servant of thy brethren or of thy stranger within thy gates. At ²⁴₁₅ his day thou shalt give him his hire, and thou ²⁴₁₅ shalt not let the sun go down upon it, lest he cry against thee unto Jehovah, and it be sin I. ¹⁹₉ unto thee. And when ye reap the harvests of your land, thou shalt not reap the corners of thy field, neither shalt thou gather the glean- I. ¹⁹₁₀ ings of thy harvest, nor shalt thou glean thy vineyard. Thou shalt leave them for the poor and stranger.

The cluster of precepts gathered in this passage increase in brightness and charm the more they are carefully considered. The general command is, "Thou shalt love thy neighbor"; the special interpretation is, "Thou shalt not hate thy brother in thy heart." The

destructive passion is to be eradicated. And not this alone, but the Hebrew must ward off harm from his enemy, must even render assistance to him in the hardships of his fortune. The first essay in giving practical application to the wonderful second commandment is in no way inferior to the scope and purpose of the original: good will toward the one hating is a part of love to the neighbor. There is no custom among the inhabitants of the desert of the East, those Bedouins who follow the dreary paths of waste land to come to oases, where they camp with their flocks and herds, which has had stronger fascination for the occidental thinkers than the right they all extend to the stranger. Arabian poetry gains its greatest glory in the description of the noblest sheiks, who gave to their bitterest enemy the right of a stranger when chance threw him into their power. The Mosaic Tora carefully guards this right. The stranger in Israel is not to be vexed; he is even to be treated as one "born among you," if he wishes to sojourn with them. The hireling is next brought in view. He is the "man with the hoe," according to our modern designation: such men as Millet immortalizes in his pictures by giving a hint somewhere on the canvas that this man within is filled with longings and hopes that reach as far into the future as those of his fellows who may walk in king's palaces or be ablaze with the trappings of honor and glory. This hireling shall receive his hire at the going down of the sun. He is poor; the price of his labor feeds him and clothes him. His wages must not be withheld. The precept also regulating the harvesting considers the poor: for the corners of the harvest field are not to be reaped; and as to the vineyard, it is not to be gleaned. We have lingered, contrary to our plan

and purpose, over this part of the Mosaic Tora simply to secure that pausing at this place which may lead to the conviction that the commandment respecting the neighbor is given a fitting setting in the decalogue.

CONCERNING GOOD WILL TO MEN ACCORDING TO E.

- L¹⁹₁₈ Thou shalt not avenge nor bear any grudge
 E²³_{4, 4} against the children of thy people. If thou
 E²³₄ meet thy brother's ox or his ass going astray,
 thou shalt surely bring it back to him again.
²²₂ And if thy brother be not nigh unto thee, or if
 thou know him not, then thou shalt bring it
 unto thine own house, and it shall be with thee
 until thy brother seek after it. Then thou shalt
²²₃ restore it to him again. Thou shalt do like-
 E²²₉ wise for his sheep, for his raiment, for any
 manner of lost thing that challengeth to be
 E²³₅ his. If thou see the ass of him that hateth
 thee lying under a burden, and wouldst for-
²²₃ bear to help him, thou shalt not hide thyself,
 E²³₅ thou shalt surely help him. Thou shalt not
 oppress a stranger; for ye know the heart of
 a stranger, seeing ye were strangers in the
 L¹⁹₁₃ land of Egypt. The wages of an hireling
²⁴₁₄ L¹⁹₁₃ that is needy shall not abide with thee all night
²⁴₁₅ until the morning. For he is poor and setteth
¹⁵₉ his heart upon it. Then he may cry unto Je-
 hovah against thee, and it be sin unto thee.
 L²⁴₂₂ Ye shall have one manner of law for a stran-
 L²³₂₂ ger, as for one of your own country. And
 when ye reap the harvests of your land, thou
 shalt not make a clean riddance of the corners
 of the field when thou reapest, neither shalt
 thou gather any gleanings of thy harvest,
 L¹⁹₁₉ neither shalt thou gather every grape of thy

L ²³/₂₂ vineyard. Thou shalt leave them unto the poor and stranger.

In estimating the argumentative force of the present mode of giving the two copies of the toras, one should keep in mind the *a priori* improbability of establishing the theory of reconstructive criticism. The advocates of higher criticism have for about a century spent their best endeavors in order to solve the difficulties presented by the Pentateuch. They have given as the result of their most skillful work only a series of writings repeatedly redacted. And even the portions which they have assigned to a single writer contain incongruities, inconsistencies, illogical arrangements of so prominent a character that it is scarcely possible any writer, capable of thinking the thoughts they impart, could be so unskillful in expressing them. Reconstructive criticism affirms, so far as Deuteronomy is concerned, that it contains a complete and consistent and logical tora, which is the Tora of Moses. The claim is in itself audacious and in radical contrast with all the results of higher criticism. Not this alone, but reconstructive criticism declares that after this tora is removed from Deuteronomy there remains almost matter sufficient for constructing another copy of the Mosaic Tora.

The second copy reproduces the other, fact for fact, but shows marked differences in style. The defects in this second tora may be supplied from those parts of Exodus—Numbers which higher criticism agrees in accepting as the oldest legislation in the Pentateuch. It follows, apart from the principles upon which this investigation of reconstructive criticism has been pursued, that each step toward the result, when it is successfully accomplished, confirms the truth of our theo-

ry, and exposes the fallacious conclusions into which higher criticism has fallen. A comparison of the section of the Tora of E bearing upon good will to men with the corresponding section of the Tora of J will make clear again how these two copies are alike in matters of fact, but different in the elements of style. Good will, according to each, must be shown toward the enemy; but in the Tora of E, it is to be shown by bearing no grudge, by taking no vengeance. The spirit of the enactment in both toras is the same, but the mode of expression varies. The same remark is true respecting the hireling. If he is poor, his wages must be paid at the close of the day. The phrasing of the precept in the Tora of E, securing equal rights before the judgment seat for the alien, is deserving careful attention. This tora further agrees with that of J by enacting that at harvest time, and at the ingathering of the grapes, the poor and the stranger shall be remembered by leaving unharvested the corners of the field and some clusters ungathered upon the vine.

Philanthropy shows itself in the actual helpful service which man extends to man. The spirit of philanthropy has manifested itself mostly in that form of religious life introduced by the teachings of Christ. There is no feature of any civilization which casts greater credit upon a nation than those movements within it which tend to ameliorate the condition of the unfortunate and the wretched. A callous heart toward a poor man or an exacting harshness toward those who are in debt argue that selfishness in a nation which ever degrades all that is noble in its people, and is the forerunner of that troop of evils which in the end works destruction. The Mosaic code inculcates precepts which look to the

betterment of the poor and the lightening of the burdens of those who are oppressed with debt. A need is supplied lawfully, either by laboring, or by gifts, or by borrowing. The toiler is worthy of his hire, and should receive his wages. The section of the Mosaic Tora upon good will considers the laborer. But many stand idle, because no man hath hired them. These have needs; each hour creates them. Some consideration of them must enter into every body politic. The demagogue finds his opportunity in abetting this class. The highest wisdom is requisite to deal with the social problems which are the outgrowth of the unemployed, and therefore the needy. Debt of one man to another is incident to civic life. Trade, invention, the thousand activities of mankind, require that man trust man with money as debt. Misfortune from fire or the storm or any calamity often creates the condition which forces debt upon a man. The Shylock has been the detestation and curse of every great people. Yet Shylocks are not all Jews. Every nation has given birth to this monster. It is the glory of the Jews that they in the Mosaic Tora gave earliest the clearest and wisest enactments against that usurious spirit which eats up the vitals of a nation.

CONCERNING NEED AND DEBT ACCORDING TO J.

¹⁵₇ If there be among you a poor man, one of
 L ²⁵₃₅, ¹⁵₇ thy brethren, or a stranger within any of thy
 gates, in the land which thy God shall give
¹⁵₈ thee, thou shalt not harden thy heart, but thou
 shalt open thine hand wide unto him, and shalt
 surely lend him sufficient for his need, which
¹⁵₁₁ he hath want of. For the poor shall never
¹⁵₁₀ cease out of the land. Thou shalt surely give

him; because that for this thing Jehovah thy God shall bless thee in all thy works, and
²³₁₉ in all that thou puttest thine hand to. Thou shalt not lend upon usury unto thy brother. Usury of money, usury of victuals, usury of
²³₂₀ anything that is lent upon usury. Unto a
²⁴₁₀ stranger thou mayest lend upon usury. When thou dost lend thy brother anything, thou shalt
²⁴₁₃ not go into his house to fetch his pledge. In every case thou shalt deliver him his pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee.

The careful discrimination in the language of this tora, respecting the one to whom a Hebrew is under obligation to lend, must be noticed. There is no inherent right in man that makes it obligatory upon another to lend him. The obligation to lend arises only "when thy brother is poor." A debt appeals to the honor of the debtor to liquidate it as soon as possible. The endeavor to meet this obligation is ennobling. But harshness on the part of the creditor is injurious both to the debtor and the creditor. The Mosaic precepts make it a duty to lend to a poor man, "thy brother." The lending is to be done gladly, with the hand wide open, giving in loan as much as is sufficient for the need. Usury is not to be taken from him. Lending to the poor is to be actuated not by the hope of gain, but because a brotherly and kind feeling exists. The pledge may be given. Yet the lender may not enter into the house of the borrower. He must stand without the house and receive the pledge. Yet, as this pledge can be only some necessary thing for his comfort, as the raiment, for the man is poor, the lender must return it to its

owner at nightfall. The legal mind will be arrested by the sagacity in the formulation of this part of the Mosaic Tora. The weal of man is materially advanced by obedience to the precepts herein. General kind-heartedness is cultivated by this mode of supplying the need of the poor.

CONCERNING NEED AND DEBT ACCORDING TO E.

- L. ²⁵₃₅ And if thy brother be waxen poor and fall-
¹⁵₇ en into decay with thee, then thou shalt not
 L. ²⁵₃₅ shut thine hand from thy poor brother; but
 thou shalt relieve him, that he may live with
¹⁵₁₁ thee. Therefore I command thee, saying,
 Thou shalt open thine hand wide unto thy
 brother, to thy poor, and to thy needy, in the
¹⁵₄ land, save when there shall be no poor among
²³₂₀ you, in order that Jehovah thy God may bless
 thee in all that thou settest thine hand to in the
 E. ²²₂₅ land, whither thou goest to possess it. If thou
 lend to my people, poor with thee, thou shalt
 not be to him as a usurer, neither shalt thou
 L. ²⁵₃₇ lay upon him usury. Thou shalt not give thy
 money for usury nor lend thy victuals for in-
 L. ²⁵₃₆ crease. Take thou no usury from him nor
 increase, that thy brother may live with thee.
¹⁵₃ E. ²²₂₆ Thou mayest exact of a foreigner. If thou
²⁴₁₁ take thy neighbor's raiment to pledge, thou
 shalt stand abroad, and the man to whom thou
 dost lend shall bring out abroad the pledge
²⁴₁₂ unto thee. And if the man be poor, thou
 E. ²²₂₆ shalt not sleep with his pledge. Thou shalt
 deliver it unto him by that the sun goeth down.
 E. ²²₂₇ For that is his covering only, it is his raiment
²⁴₁₃ for his skin, wherein shall he sleep? And it
 shall be righteousness unto thee before Jeho-
 vah thy God.

There are interesting verbal differences found here in the Tora of E. Among them are the expressions, "waxen poor," "fallen into decay," "victuals for increase." Yet the precepts are the same as those in the corresponding section of the other tora. A poor man, whether a brother or a stranger, must have his need supplied. There must not be usury required of a brother. The poor man's pledge must be returned before the going down of the sun. The traveler in Palestine is impressed with the almost superstitious regard which natives accord to the poor. But Mosaism flourished in this land; and this faith ever compelled kindest consideration for the poor.

The vicissitudes of human life at times compelled a Hebrew to sell himself to another for service. The condition of bondmen was a characteristic of ancient civilization. Israel's traditions were replete with reminders of servitude in Egypt. The Mosaic Tora legislates concerning the Hebrew slave. There is no feverish denunciation of the condition. The lot must be endured for a time. But before the Hebrew slave the tora placed the hope of freedom. This enactment is worthy of contemplation by all social reformers.

CONCERNING THE HEBREW SLAVE ACCORDING TO J.

¹⁵
¹² If thy brother, a Hebrew man or a Hebrew woman, be sold unto thee, he shall be with thee and serve thee six years. Thou shalt not
L ²⁵
⁴³ rule over him with rigor. And any that is
L ²⁵
⁴⁹ nigh of kin unto him of his family may redeem him, or, if he be able, he may redeem himself.
L ²⁵
⁵² According unto his years shall he give him
¹⁵
¹² again the price of his redemption. But in the seventh year thou shalt let him go free

L²⁵₄₁ from thee, and he shall depart from thee, he and his children with him, and shall return¹⁵₁₃ unto his own family. And when thou sendest him out from thee free, thou shalt not let him¹⁵₁₄ go away empty. Thou shalt give unto him of that wherewith Jehovah thy God hath blessed¹⁵₁₈ thee: for he hath been worth a double hired¹⁵₁₅ servant while serving thee six years. And thou shalt remember that thou wast a bondman in the land of Egypt, and Jehovah thy¹⁵₁₆ God redeemed thee. And it shall be, if he say unto thee, I will not go away from thee, because he loveth thee and thy house, because¹⁵₁₇ he is well with thee, then thou shalt take an awl and thrust it through his ear unto the door, and he shall be thy servant forever.

Six years of service was the time-limit placed upon the bondage of a Hebrew to one of his brethren. Freedom dawned with the opening of the seventh year. Hence the Hebrew slave had hope. There was a further provision. The freed bondman was to be laden with gifts, as he departed from his master's house. But the conditions of servitude were not necessarily a hardship. Some masters won the affection of their slaves, so that bondage with them was preferable to freedom. Then the servant had his ears pierced as a perpetual evidence that he was a slave by choice. The author of "Ben Hur" has shown how this condition of perpetual bondage among the Hebrews was one of the most attractive social conditions in the Hebrew economy. The Jew Simonides was a bondman with his ear pierced, and his faithfulness to the house of Ben Hur makes one of the most charming and most notable in-

cidents of the book. Love constituted the bondage-tie. And where love reigned, bondage was freedom.

THE HEBREW SLAVE ACCORDING TO E.

L ²⁵₄₆ And over your brethren, the children of Israel, ye shall not rule over one another with
 E ²¹₂ L ²⁵₃₉ rigor. If thou buy a Hebrew servant, or he
 E ²¹₂ be sold unto thee, six years he shall serve
 L ²⁵₃₉ thee. Thou shalt not compel him to serve as
 L ²⁵₄₀ a bond servant, but he shall serve thee as a
 hired servant, and as a sojourner he shall be
 L ²⁵₄₃ with thee. One of his brethren may redeem
 L ²⁵₄₉ him, or his uncle or his uncle's son may re-
 L ²⁵₅₀ deem him. And he shall count with him that
 bought him from the year that he was sold to
 L ²⁵₅₁ him; according to them he shall give the price
 of his redemption out of the money that he
 E ²¹₂ was bought for. But in the seventh year he
¹⁵₁₁ shall go out free for nothing. Thou shalt fur-
 nish him liberally of thy flock, and out of thy
 E ²¹₃ floor, and of thy wine press. If he came in
 by himself, he shall go out by himself. If he
 were married, then his wife shall go out with
 E ²¹₄ him. If his master have given him a wife,
 and she have borne him sons and daughters,
 the wife and the children shall be her master's,
¹⁵₁₃ and he shall go out free by himself. It shall
 not seem hard unto thee, when thou sendest
¹⁶₁₂ him away free from thee. But thou shalt re-
 member that thou wast a bondman in Egypt.
 E ²¹₅ And if the servant shall plainly say, I love
 my master, my wife, and my children, I will
 E ²¹₆ not go out free, then his master also shall bring
 him unto the door or bring him unto the door-
 post, and his master shall bore his ear through
 with an awl, and he shall serve him forever.

¹⁵₁₇ And also thou shalt do likewise unto thy maidservant.

A feature in the Tora of E is observable in this part. There is a greater attention to detail. Here the flock, the threshing floor, and the wine press are mentioned; in the Tora of J only the general statement that gifts should be given to the freed slave from whatever was the master's through the blessings of Jehovah. The Tora of E also narrates the conditions upon which the departing slave might take his family with him. These are passed over as well known in the Tora of J. Apart from these differences, they agree as to the freeing of the Hebrew slave.

A contingency, relative to servitude, was when a foreigner may chance to have purchased a Hebrew slave. The tora prescribes a law governing this condition.

CONCERNING A STRANGER'S TITLE ACCORDING TO J.

L. ²⁵₄₇ AND IF a stranger by thee WAX RICH, AND
 THY BROTHER SELL HIMSELF unto the stran-
 L. ²⁵₅₀ ger, then the price of the sale shall be accord-
 L. ²⁵₅₃ ing to the number of years to the jubilee. As
 a yearly hired servant shall he be with him,
 and he shall not rule over him with rigor in
 L. ²⁵₄₈ thy sight. AFTER THAT HE IS SOLD, HE MAY
 L. ²⁵₅₂ BE REDEEMED AGAIN. And he shall count
 L. ²⁵₅₁ with him, if there remain but a few years, or
 L. ²⁵₅₄ if many years, unto the year of jubilee. BUT
 HE SHALL GO OUT IN THE YEAR OF JUBILEE,
 HE AND HIS CHILDREN WITH HIM.

A tenure of a foreigner over a Hebrew is longer than that allowed to a Hebrew himself. Six years' labor releases a Hebrew slave from a Hebrew master. Not so

in the case of a Hebrew in bondage to a stranger. The year of jubilee alone releases him. In this way bondage of an Israelite to a foreigner was discouraged.

CONCERNING A STRANGER'S TITLE ACCORDING TO E.

L²⁵₄₇ AND IF a sojourner by thee wax rich, AND
 THY BROTHER by him wax poor AND SELL
 HIMSELF to a stranger, or the stock of the
 stranger's family, according to the time of a
 L²⁵₄₈ hired servant shall it be with him. AFTER
 L²⁵₅₀ THAT HE IS SOLD, HE MAY BE REDEEMED
 L²⁵₅₄ AGAIN. And if he be not redeemed in these
 years, THEN HE SHALL GO OUT IN THE YEAR
 OF JUBILEE, HE AND HIS CHILDREN.

Debt release is the next subject treated. Debt is a kind of bondage. Provision had already been made which lessened the burdensomeness of debt. Usury had been forbidden, where a Hebrew debtor was concerned. The next step taken in reference to debt was to ordain a time for debt release.

CONCERNING DEBT RELEASE ACCORDING TO J.

¹⁵₉, ¹⁵₂ The seventh year he that hath lent aught
 unto his neighbor shall release it. Therefore
¹⁵₃ it shall be called Jehovah's release. And thine
 hand shall release that which is thine with thy
¹⁵₁₀ brother. And thine heart shall not be grieved
¹⁵₆ when thou givest unto him; because Jehovah
 thy God shall bless thee, as he hath promised.

The release of debt is made by the Mosaic Tora a matter of religious duty. It was to be called Jehovah's release. Gladness pervaded Israel in this seventh year. The debtor rejoiced, because a higher power had lifted

from his shoulders the burden of debt. The creditor was glad in the consciousness that he had fulfilled kindness toward his brother and, therefore, had obtained the favor of Jehovah. The incomparable group of petitions in the Lord's Prayer are household words in Christian nations. And the words, "Forgive us our debts, as we forgive our debtors," oftentimes take the vaguest meaning in the thoughts of the petitioner. But if Christian nations were to observe the year of debt release, this portion of that beautiful prayer would have larger significance.

CONCERNING DEBT RELEASE ACCORDING TO E.

¹⁵₁ At the end of seven years thou shalt make

¹⁵₂ a release. And this is the manner of release.

No creditor shall exact of his neighbor or his

¹⁵₁₈ brother. And Jehovah thy God shall bless

¹⁵₉ thee in all thou doest. Beware that there be

not in thy wicked heart the thought, saying,

The year of release is at hand, and thine eye

be evil against thy poor brother, and thou

givest him naught. And he cry unto Jehovah

against thee, and it shall be sin unto thee.

The Tora of E presents here a beautiful variation. It anticipates that the gracious provision for debt release might be evaded by a wicked and miserly Israelite, and that he might refuse to lend because the year of release was at hand. The lawgiver declares such conduct sin and suited to awaken the displeasure of Jehovah.

There can be no question as to the existence of an ancient regulation relating to redemption. The beautiful idyllic story of Ruth has its central feature in the redemption of land by Boaz. The Mosaic Tora, therefore, should have a provision respecting this subject.

The last section of this tora contains the statement of a regulation so far as it appertains to the redemption of the Hebrew slave. This section treats land redemption. Each family of Israelites had its own inheritance, which was inalienable. It might be sold for a time, but when the year of jubilee came the land reverted back to the family. This provision secured a new beginning for the Israelites every fifty years. Families which had become impoverished secured again property rights. Individuals who had become large landholders lost their title when the trumpets of the jubilee year sounded, except to land which belonged to the family inheritance. The struggle for property began again with the opening of the new period, commencing with the dawn of each half century.

CONCERNING LAND REDEMPTION ACCORDING TO J.

L²⁵₂₅, L²⁵₁₅ And if thy brother be waxen poor, he may sell unto thee, according to the number of
 L²⁵₁₆, L²⁵₂₅ years of the fruits unto the jubilee. AND IF
 L²⁵₂₆ ANY OF HIS KIN COME TO REDEEM IT, OR HE
 L²⁵₂₅ HIMSELF BE ABLE TO REDEEM IT, then shall he
 L²⁵₁₆ redeem that which his brother sold. Accord-
 ing to the multitude of years thou shalt in-
 crease the price thereof, and according to the
 fewness of the years thou shalt diminish the
 L²⁶₂₆ price of it. And if the man have none to re-
 L²⁵₂₈ deem it, then in the year of jubilee it shall go
 out and he shall return to his own possession.

CONCERNING LAND REDEMPTION ACCORDING TO E.

L²⁵₃₉, L²⁵₂₅ If thy brother by thee be waxen poor and
 L²⁵₁₅ selleth his possession, thou shalt buy of thy
 neighbor according to the number of years
 L²⁵₁₆ after the jubilee. For he selleth unto thee

according to the number of the years of fruits.

- L. ²⁵ AND IF ANY OF HIS KIN COME TO REDEEM
 L. ²⁶ IT, OR HE HIMSELF BE ABLE TO REDEEM IT,
 L. ²⁷ then let him count the years of the sale thereof
 and restore the overplus to the man to whom
 he sold it, and then he may return unto his
 L. ²⁸ possession. But if he be not able to restore it
 to him, then that which is sold shall remain in
 the hand of him that bought it until the year
 of jubilee.

The ancient régime, both oriental and occidental, contemplated slavery with no great aversion. Yet in Israel its burdens were mitigated so far at least as an Israelite was concerned. But even in Israel a perpetual bondage was recognized, when it was the choice of an individual Hebrew slave, or when a bondman was of foreign extraction.

*CONCERNING PERPETUAL BONDSMEN ACCORDING
 TO J.*

- L. ²⁵ Moreover, both thy bondmen and thy bond-
 L. ²⁵ maids which thou shalt have, of the children
 of the strangers that do sojourn among you,
 of them shall ye buy, and of their families
 that are with you, which they begat in your
 L. ²⁵ land, and they shall be your possession, and
 ye shall take them as an inheritance for your
 children after you.

*CONCERNING PERPETUAL BONDSMEN ACCORDING
 TO E.*

- L. ²⁵ Of the heathen that are round about you, of
 them shall ye buy bondmen and bondmaids.
 L. ²⁵ They shall be your bondmen forever to inher-
 it as a possession.

There is no essential difference in the statement of this subject by the two toras. With this section closes another chapter. The provisions in it relate to the consideration which shall be shown to the neighbor; they are a kind of expansion of the second commandment. There is a kind-heartedness in all these regulations, a mercifulness, which wins constantly upon our regard. These regulations are recorded in two copies, singularly alike, yet with marked linguistic variations.

CHAPTER IX.

RESPECTING IDOLATRY.

THE portion of the tora unfolded in this chapter will have regard to the third commandment of the decalogue. Israel was to destroy the idolatrous peoples in the land which they were to possess. Yet the hills contained groves where these nations met for worship. Scattered over the land were altars raised to their gods. On every side stood images, before which they fell prostrate. The tora enacts a mode of conduct on the part of Israel toward these places of idolatrous worship. The Israelites were commanded to exterminate the peoples who practiced idolatry. They were also utterly to destroy their places of worship and the gods which they had made for themselves. An Israelite held in one hand a sword for the idolater, and a burning brand for his temples and graven images.

CONCERNING IMAGE WORSHIP ACCORDING TO J.

¹⁸₉ When thou art come into the land which
¹²₂₉ Jehovah thy God giveth thee, and thou dwell-
⁵₈ est in their land, thou shalt not make unto thee
any graven image nor likeness of anything
that is in the heaven above, or that is in the
earth beneath, or that is in the waters beneath
⁵₉ the earth: thou shalt not bow down to them
E ²⁰₁₂ nor serve them, that thy days may be long in
the land which Jehovah thy God giveth thee.
E ³⁴₁₄ Therefore thou shalt worship no other god,
¹³₇ of the gods of the people which are about you,
⁷_{16, 26} neither shalt thou serve their gods, and thou

shalt not bring an abomination into thy house, lest thou be a cursed thing like it, but thou shalt utterly abhor it. And thus shall ye deal with them. Ye shall utterly destroy their altars and break down their images, and cut down their groves and burn their graven images with fire.

The shrines of a people that have passed away possess for their successors a weird fascination. Some strange power attaches itself to those places where multitudes of men have once gathered together to worship the Invisible. Often a superstitious awe seizes upon the beholder, a feeling that perhaps the gods worshiped once in these places now so desolate may be powerful, and a longing takes possession of him to appease them and so gain their favor. Israel must be guarded against this mode of corruption, and so Israel is to be iconoclastic. All signs of idolatry must be effaced from the land. Sacred groves are to be hewn down, altars are to be broken in pieces, and the images are to be burned with fire. All the glory of the gods of the nations which Israel should possess is to be brought low, and the places that once knew them to be turned into a worthless heap by fire. Such is the enactment as recorded in the Tora of J.

CONCERNING IMAGE WORSHIP ACCORDING TO E.

¹²₂₉ When Jehovah shall have cut off the nations before thee, whither thou goest to possess and
 E ²⁰₄ succeedest them, thou shalt not make unto thee any graven image or likeness of anything that is in the heaven above, or that is in earth beneath, or that is in the water under the earth.
 E ²⁰₅ Thou shalt not bow down thyself to them nor

⁵ serve them, that thy days may be prolonged,
 and that it may go well with thee in the land
⁶ which Jehovah thy God giveth thee. Ye
¹⁴ shall not go after other gods of the gods of
¹² the people which are about you. Ye shall ut-
 terly destroy all the places wherein the na-
 tions ye possess served their gods upon the
 high mountains, and upon the hills, and under
¹² every green tree. And ye shall overthrow
 their altars, and break down their pillars, and
 burn their groves with fire, and ye shall hew
 down the graven images of their gods and de-
⁷stroy their names out of that place. The grav-
²⁵ en images of their gods shall ye burn with fire.
 Thou shalt not desire the silver or gold on
 them nor take it unto thee, lest thou be snared
⁷ therein; thou shalt utterly detest it, for it is
^{26, 25} an abomination unto Jehovah thy God.

The Tora of E treats this subject of places of wor-
 ship, wherein the inhabitants of the land practiced idol-
 atry, with greater minuteness and in a more pictur-
 esque style than the Tora of J. Yet there is but one
 teaching in the two copies of the Mosaic Tora in this
 part. Israel is taught in both to abhor the shrines of
 idols and to destroy—yes, efface—any sign of them from
 out of the land. The traveler to-day on the high moun-
 tains of Palestine meets great stone heaps, composed
 of ruined temples. On the sides of Hermon toward the
 Holy Land are the scattered remains of religious edi-
 fices, strewed in sad confusion over large spaces. It
 was not the hand of time that hurled these to the ground,
 nor the rage of mighty storms which have swept over
 the rugged sides of lofty Hermon. But some time the
 relentless hand of a people, foe to the worship there,

was sent forth, and made awful overthrow of sacred places. Was it Israel who made this destruction?

The second section of the tora, so far as it respects idolatrous worship, deals with forms of divination. Every country becomes impressed with the religious life of its people, more perhaps than by any other force in a body politic. The springs and the dells bear names, witnessing to the religious faith, especially in those lands where polytheism reigned. Also the hills and mountains oftentimes receive names that relate directly to the worship which men paid on their heights to the gods whom they revered. In Palestine the religious life of those whom Israel supplanted cherished signs in the heavens above. These peoples divined the future by the art of augury. They consulted with the dead through witchcraft. Indeed, almost every mode of superstitious approach to the invisible world, in order to wrench from thence its secrets, was known and practiced by those who inhabited Palestine before Israel. Moses would guard his people from corruption arising from these sources, and does so in this section.

*CONCERNING FORMS OF DIVINATION ACCORDING
TO J.*

¹⁸₉ Thou shalt not learn to do after the abomi-
¹⁸₁₄ nations of those nations: for those nations,
 which thou art to possess, hearkened unto ob-
 servers of times and unto diviners; but as for
 thee, Jehovah thy God doth not suffer thee.
¹⁸₁₀ And there shall not be found among you one
 that maketh his son or his daughter to pass
 through the fire, or that useth divination, or an
 observer of times, or an enchanter, or a witch,
¹⁸₁₁ or a consulter with familiar spirits, or a wiz-
¹⁸₁₁ ard. Ye are the children of Jehovah your

God. Ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

¹⁸₁₂ For all these are an abomination unto Jehovah, and because of these abominations Jehovah thy God doth drive them out before thee.

Faith in the Bible as the revelation from God is the foundation of Protestantism, which has furnished that splendid array of believing men who have led the way in all the wonderful advances in modern times. Largest respect for this faith comes to the front when the men who have been the revealers of God are studied. No more colossal figure occurs in the history of the race than Moses; and Michael Angelo understood this truth by the power of his mighty genius, and carved out of marble a figure representing Moses, a man indeed, but towering above all men, one capable of guiding the destinies of mankind. A great revelation requires a great revealer. Nor does Moses, as a man, take grander proportions anywhere, as an observer and a formulator of truth, than in this passage. He was versed in all the modes of Egyptian worship. But this paragraph in his tora not only gathers all that constitutes idolatry in Egypt, but it infolds that manifold idolatrous religious life which grew up in the districts and countries north of Egypt, and ultimately held sway over the nations of Asia Minor and Greece and Rome. The comparatively short time occupied in the ascent from Sinai to Jordan was not only a busy time for Moses, as he gave guidance to a victorious host, but it was a time of unceasing thought and broadening of knowledge. There was not a form of worship which he met, but he pondered, and every report of the idolatrous practices of the nations beyond the Jordan he

cherished. And now, when he framed his tora under the revealing spirit imparted to him, all his gathered knowledge but furnishes him with the material by which he might make known the purposes of Jehovah his God. The truth of these reflections may be seen by reading the forms of idolatrous worship which are enumerated in this section of the Tora of J.

*CONCERNING FORMS OF DIVINATION ACCORDING
TO E.*

¹²₃₀ Take heed that thou be not snared by following them after that they be destroyed from before thee, and lest thou inquire after their gods, saying, How did these nations serve their gods? Even so will I do likewise.

¹²₃₁ Thou shalt not do so unto Jehovah thy God; for every abomination to Jehovah which he hateth hath they done unto their gods. For even they have burned their sons and daughters ¹⁹₃₁ in the fires of their gods. Regard them not that have familiar spirits, neither seek ¹⁸₁₁ wizards, nor a necromancer, nor a charmer, to ¹⁹₂₆ be defiled by them. Ye shall not use enchantments nor observe times. Ye shall not round ¹⁹₂₇ off the corners of your heads, nor shalt thou ¹⁹₂₈ mar the corners of thy beard. Ye shall not make any cuttings in your flesh, nor print any ²²₅ marks upon you for the dead. For all that do such things are an abomination unto Jehovah thy God.

In reconstructing this section of the Tora of E it was found that there is an incompleteness in the part which Deuteronomy furnishes. The deficiency is to be supplied from the ancient collection of laws, according to higher criticism, which has been placed in Leviticus.

This portion respecting forms of divination, which is preserved in the Tora of E, corresponds with that already considered in the Tora of J. The expression varies, but fact and fact are paralleled, and that same abhorrence of any tendency on the part of Israel toward idolatry is manifested in this tora. A consideration of the two toras, as each speaks of the immolating of sons and daughters upon the altars of their gods, will impress upon any reader the marked personal element in each tora, evidencing different recorders for them. The beauty and freshness of the style in each suggest to the reader that the writers of the toras were present at the time of its delivery to Israel on the banks of the Jordan, or else that they are translations.

Moses has considered in his tora thus far the necessity of destroying all idolaters in the land which Israel should possess, and also the iconoclastic rage which should be exercised by this people in their new possessions; and as most closely related to these two subjects, the imperative duty of Israel to shun every form of divination. The lawgiver now proceeds to guard his people from another danger which threatened to corrupt them. Every social state has changing needs as time goes on, bringing into it new forces and elements. Adjustments must be made. A holy people, as Israel should be, must know what is the will of Jehovah in these emergencies. The prophet was the interpreter of the divine will to the people. How should Israel distinguish between the true and the false prophet? A glance down the centuries of the history of the chosen people will disclose the prominent place which the prophet has taken in the development of this people, most favored by Jehovah their God. The noblest lit-

erature in any race compares but feebly with the prophetic literature of the Hebrews, if we consider the influence which literature exercises upon mankind. Nations of every race and clime reach out their hands toward the Hebrew prophet for guidance in matters of faith and hope in God. Therefore this part of the Mosaic Tora is of the utmost importance for Israel, who should have the prophet as a central figure in its national life.

*CONCERNING THE FALSE PROPHET ACCORDING
TO J.*

¹³₁ If there arise among you a prophet or a
¹³₂ dreamer of dreams, saying, Let us go after
¹³₁ other gods which thou hast not known and let
us serve them, and he give thee a sign or a
¹³₂ wonder, and the sign or the wonder come to
¹³₃ pass whereof he spake to thee, thou shalt not
hearken unto the words of that prophet or
dreamer of dreams; for Jehovah your God
proveth you to know whether you love Jeho-
¹³₅ vah your God. And that prophet or dreamer
of dreams shall be put to death.

The school of the prophets may perhaps have been established in the days of Samuel. The institution of the prophets, however, was reared up at Sinai. The prophet is peculiarly a Hebrew personage; other nations may have had the ideal teacher, the Hebrew alone possessed the ideal prophet. Moses is the first prophet, the ideal one. Study of him will rid theology and history of much that has been lugged in as part of the prophetic equipment. The Tora of J gives the test of a false prophet. The proof is simple. Israel is not to regard any wonder or sign which may be performed.

That is an indifferent thing. That prophet is false who says, "Let us go and serve other gods." The teaching, not the wonder, is the criterion by which the prophet of Jehovah is to be determined.

*CONCERNING THE FALSE PROPHET ACCORDING
TO E.*

¹⁸₂₁ And if thou say in thine heart, How shall we know the word which Jehovah hath not
¹⁸₂₂ spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not nor come to pass, that is the thing which Jehovah hath not spoken, the prophet hath spoken presumptuously. Thou shalt not be afraid of
¹⁸₂₀ him. And the prophet who is presumptuous, to speak what I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

Non-fulfillment of a prophecy is the test which this tora insists upon as the evidence of a false prophet. This test, however, is only applicable to that least of all functions which a prophet serves in the Hebrew economy, namely, the predicting of events which are soon to occur, even so soon that the hearers may be able to discern the truth of his words. The Tora of J records the promise of Jehovah to raise up in Israel a prophet like unto Moses quoting the words in which the promise was conveyed to him in the day of the assembly, that day of theophany before the mountain of Sinai. The two toras agree in reference to the greatest test of a prophet—it is his teaching; and the Tora of E concludes this paragraph with the words, "And the prophet which shall presume to speak in my name a word which I have not commanded him to speak, or

that shall speak in the name of other gods, even that prophet shall die.”

The next section of the Mosaic Tora, in the part treating of fidelity to the God of Israel, embraces apostatizing. The insidious influence of one beloved, yet who cherished other gods, must be averted. The son or a daughter of a household might urge to worship and serve strange gods: these not only must not be listened to, but they must be reported and made to suffer for their transgression. No one is to be spared who ventures to propagate any faith in Israel, save faith in Jehovah.

CONCERNING APOSTATIZING ACCORDING TO J.

¹⁷₂ If there be found among you, within any of thy gates which Jehovah thy God giveth thee, man or woman that hath wrought wickedness in the sight of Jehovah thy God in transgress-
¹⁷₃ing his covenant, and hath gone and served
¹³₇ other gods, nigh unto thee or far off from
¹⁷₃ thee, and worshiped them, either the sun or the moon, or any of the host of heaven,
¹⁷₄ which I command thee not; and it be told thee, and thou hast heard it, and hast inquired diligently, and behold it is true, and the thing certain, such abomination is wrought in
¹⁷₅ Israel, then thou shalt bring forth that man or that woman which hath committed this
¹³₉ wicked thing unto the gates, AND THINE HAND SHALL BE THE FIRST UPON HIM TO PUT HIM TO DEATH, AFTERWARDS THE HAND OF
¹³₈ THE PEOPLE. And thine eye shall not pity,
¹⁷₅ but thou shalt stone them with stones that
¹³₅ they die; because he hath spoken to turn you away from Jehovah your God, which brought

you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which Jehovah thy God commanded thee to walk in. So shalt thou put away evil from the midst of thee.

The reading of the closing words of this paragraph in the Tora of J brings vividly to mind the scene enacted outside of the walls of Jerusalem centuries afterwards, when the martyr Stephen suffered death from stoning because of his faith in Jesus the Christ. This, indeed, was a zeal according to the law, but not an act performed with fullness of knowledge. The publicity of death for this cause had in itself warning. Apostatizing made forfeiture of life, and every passer-by must lay to and help rid Israel of this wickedness.

CONCERNING APOSTATIZING ACCORDING TO E.

¹³₆ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known nor thy
¹³₇ fathers, from one end of the earth even unto
¹³₈ the other end of the earth, thou shalt not consent unto him nor hearken unto him, neither
¹³₉ shalt thou spare him nor conceal him: but
¹³₅ thou shalt surely kill him, that man or that
¹³₉ woman. THINE HAND SHALL BE THE FIRST UPON HIM TO PUT HIM TO DEATH, AFTER-
¹³₁₀ WARDS THE HAND OF THE PEOPLE. And thou shalt surely stone him with stones till he die, because he hath sought to thrust thee away from Jehovah thy God, which brought thee out of the land of Egypt, out of the house of
¹³₁₁ bondage. And all Israel shall fear and shall

no more do any such abomination as this among you.

This account in the Tora of E is noteworthy because of the careful specification of relationships. There is also observable a greater minuteness in the enumeration of the forms of idolatry. A glimpse is given of the early custom of the people, who required the informer to hurl the first stone, afterwards the people should join in the fearful punishment. These all are superficial differences, not in any way encroaching upon the facts which the paragraph contains in either of the toras. And as regards these facts they are alike.

There is one other case of apostasy which the Mosaic law regards. It is possible even that a whole city might be seduced and led away to serve other gods. The awfulness of such conduct on the part of any city is made manifest by the fearful penalty the place shall pay for its departure from Jehovah their God.

CONCERNING AN APOSTATE CITY ACCORDING TO J.

¹³ IF in one of thy cities, which Jehovah thy
¹² God hath given thee to dwell there, THOU
¹³ SHALT HEAR that men have gone out from
²⁸
¹⁴ among you to go after other gods to serve
¹³
¹⁴ them, then thou shalt make search and ask
¹³
¹⁵ diligently, and BEHOLD it is true, destroy it
 utterly, and all which is in it, and its cattle, by
¹³
¹⁶ the edge of the sword. And thou shalt gather
 all the spoil of it into the midst of the
 street thereof, and shall burn it with fire.
 And it shall be a heap forever: it shall never
¹³
¹⁷ be rebuilt. And Jehovah will have compassion
 on thee.

The punishment for an apostate city is complete destruction. Every living thing therein shall perish. The

city shall be a heap forever. Such is the terrible memorial which Israel shall raise in that place.

CONCERNING AN APOSTATE CITY ACCORDING TO E.

¹³_{12, 13} IF THOU SHALT HEAR, saying, There are children of Belial, and they have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not ¹³₁₄ known, then thou shalt inquire, and BEHOLD the thing is certain, such abomination is ¹³₁₅ wrought among you, thou shalt surely smite the inhabitants of that city with the edge of ¹³₁₇ the sword. And not shall there cleave unto ¹³₁₆ thy hand anything of the accursed place. The city and all the spoil thereof shall be a burnt ¹³₁₇ offering unto Jehovah thy God, in order that he may turn from the fierceness of his wrath and show thee mercy.

The fiery energy in this part of the tora as recorded in E becomes easily recognized. The apostate city is an accursed place. The burning of it is to be regarded as a burnt offering to Jehovah. Not a thing in it shall cleave to the hand of any Israelite.

We have concluded the ninth chapter. The attitude of the Tora of Moses toward idolatry in its many forms has been indicated carefully. The Tora of J proceeds in a logical manner; the whole part is fitly framed together. It is the work of an orderly mind. The Tora of E presents the same subject-matter as we found in J. There is an equal logical consistency, equal because it is the same. Yet the two copies are distinct in style, with characteristics essentially its own. These results of reconstructive criticism are such as were claimed for it in the setting forth of its theory.

CHAPTER X.

RESPECTING THE NAME OF JEHOVAH.

ISRAEL'S God was Jehovah. Each new development in their history, from the day they left Egypt until the hour they stood by the Jordan with the land of promise in sight, was associated with him. The fourth commandment of the decalogue enforces reverent regard for his sacred name. The rendering of this commandment, as found in the version of King James, has in it less import than the original words. "In vain" scarcely makes plain the Hebrew phrase. The name of Jehovah is not to be borne to anything which would lower in any degree the high and lofty character of God. It must not be associated with a lie. It must not be connected with any form of idolatrous worship. A priest or a Levite must not reflect upon Jehovah any disgrace, for the priest blesses in the holy name, and a Levite is regarded by the people as a bearer of the covenant. A prophet must not take this name to give currency to words which come not from Jehovah; for this is presumption and a lie. The Israelite must not make common this name in any way. All this and more the commandment comprehends.

The history of the Jews is closely associated with their temple. Around its sacred precincts gather the hopes and fears of this remarkable people. The Jew to-day wails out his woe before the foundation stones of his ruined house of God. Yet before the temple was builded the sanctuary was reared, that tabernacle which was the seat of the high priest and his associates,

the gathering place also for all Israel three times in the year. There is no more picturesque figure in all history than the high priest of Israel. Later times robbed it of its noblest glory and attached to the high priesthood engrafted notions. Then the Levites became an oppressive hierarchy, which exacted from the people and lay upon them burdens too heavy to be borne. But it was not so in the beginning. The Tora of Moses established no such oppressive class. The first subject treated under this division of the sacred name has reference to the priest. And it is most fitting, for the person who stands at the altar may most easily and most widely profane the name of his God.

CONCERNING THE PRIEST ACCORDING TO J.

L. ¹/₅ ¹⁸/₅ The priests are the sons of Aaron; for him
 Jehovah thy God chose out of all thy tribes
²¹/₅ to stand to minister in the name of Jehovah and
¹⁸/₅ to bless in the name of Jehovah, him and his
 L. ²¹/₈ sons forever. Thou shalt sanctify him there-
 fore, for he offereth the bread of thy God. He
 L. ²¹/₇ shall be holy, for he is holy unto his God.
 L. ²¹/₁₂ And he shall not profane the sanctuary of his
 L. ²¹/₂₂ L. ²¹/₆ God. He shall eat the bread of his God and
¹⁰/₉ the offerings of Jehovah made by fire. Jeho-
 vah is his inheritance, according as Jehovah thy
¹⁸/₆ God hath promised. AND IF A LEVITE come
 from any of thy gates unto the place which
²¹/₅ Jehovah shall choose to minister unto him,
¹⁸/₇ THEN HE SHALL MINISTER as all his brethren
¹⁸/₈ which shall stand there before Jehovah. THEY
¹⁸/₁₈ SHALL HAVE LIKE PORTIONS TO EAT and his
 inheritance.

Such is the priesthood. The sons of Aaron were set apart to the service of the sanctuary. The priest stood at the altar, he blessed in the name of Jehovah. His portion was Jehovah. The people shall reverence him, shall not forget he is holy. But he must preserve the holy character of the place wherein he is to render service. He is accountable, strictly accountable. Israel shall care for him with free-will gifts. Lofty is the ideal of this priesthood; beautiful is the affection which Israel is to cherish for him.

CONCERNING THE PRIEST ACCORDING TO E.

L. ¹/₈, ²¹/₅ The priests are the sons of Aaron; for
¹⁰/₈ them Jehovah thy God hath chosen to stand
before Jehovah, to minister unto him, and to
L. ²¹/₆ bless in his name. They shall be holy unto
their God; for the bread of their God they
L. ²¹/₈ do offer. Therefore they shall be holy unto
L. ²¹/₆ thee. And they shall not profane the name
¹⁸/₁ of their God. They shall eat the offerings
¹⁸/₂ of Jehovah made by fire. Jehovah is their
¹⁸/₆ inheritance, as he hath said unto them. AND
IF A LEVITE come out of all Israel, where he
sojourned, with all the desire of his mind unto
¹⁸/₇ the place which Jehovah shall choose, THEN
HE SHALL MINISTER THERE in the name of
¹⁸/₈ Jehovah his God. THEY SHALL HAVE LIKE
PORTIONS TO EAT beside that which comes
from the sale of his patrimony.

The Tora of E confirms the description of the priest as found in the Tora of J. Yet these characteristics are somewhat differently announced. He is the object of the solicitous care of Israel. He is holy because to him is intrusted the service at the altar. He may not pro-

fane the holy name without subjecting himself to the visitation of Jehovah.

No more perplexing question arises in connection with the Mosaic economy than the place of the Levites. Higher criticism has been led into its gravest errors because its conclusions rested upon the incongruities in Deuteronomy due to the mingling of the two copies of the tora in its pages.

CONCERNING THE LEVITE ACCORDING TO J.

¹⁰₈ JEHOVAH SEPARATED the tribe of Levi to bear the ark of the covenant of Jehovah.
¹⁸₂ Therefore they have no inheritance among
¹⁷₈ their brethren. Matters of controversy within thy gates BETWEEN BLOOD AND BLOOD and
 E ²²₈, ¹⁷₉ every stroke belong unto thy God. And thou
 E ²²₉ shalt come unto the Levites AS THE TRIBUNAL
¹²₁₉ of God. Take heed to thyself that thou forsake not the Levite AS LONG AS THOU LIVEST ON THE EARTH.

CONCERNING THE LEVITE ACCORDING TO E.

¹⁰₈, ³¹₉ JEHOVAH SEPARATED the sons of Levi, who bear the ark of the covenant of Jehovah.
¹⁰₉ Wherefore Levi hath no part nor inheritance
²¹₅, ¹⁷₈ with his brethren. Every controversy BETWEEN BLOOD AND BLOOD and every stroke
 E ²¹₆, ²¹₅ belong unto God. And the sons of Levi shall
 E ²²₉, ¹⁴₂₇ come near AS THE TRIBUNAL of God. Thou
¹²₁₉ shalt not forsake him AS LONG AS THOU LIVEST UPON THE EARTH.

The criminal court of Israel, therefore, is the court of the Levites. Other matters come before the judges; but when violence has been done to man, the court of the Levites takes cognizance of the affair. Hence the

Levites were scattered throughout Israel in their own cities. Thence they went to the other cities as criminal judges; and so important was their coming that public provision was made for their support. The tithe was instituted in part for their maintenance while within the gates of the cities of Israel. So important was the function of the Levite that the command was laid upon this people that they should not forsake him ever.

The Hebrew prophet is scarcely a less conspicuous personage in the history of Israel than the Hebrew priest. He appeared at times suddenly. His voice rang out some note of warning to his people. He came without lineage to commend him. He was heard because of his message. The most impassioned passages of Hebrew literature are prophetic. From the lips of the prophet fell the words which live in the memory of later times. Israel made no provision for him as they did for the priest. He came unannounced. He arraigned all: king, priest, and people. He was the living word in Israel; the voice which called upon Jehovah's people to be faithful. The Tora of Moses sets forth the place of the prophet in Israel, and declares upon what rests his authority.

CONCERNING THE PROPHET ACCORDING TO J.

¹⁸₁₅ And Jehovah thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me, according to all that thou desirest of Jehovah thy God at Sinai.

¹⁸_{17, 18} THEN JEHOVAH SAID UNTO ME: And he shall ¹⁸_{20, 18} speak unto them in my name all I command ¹⁸₁₅ him. Unto him shall ye hearken.

The prophet is not confined to any tribe. He shall arise from the midst of his brethren. He shall be the

mouthpiece of Jehovah like Moses himself. Such is the origin of the Hebrew prophet, such his lineage, such his mission. It is not to be wondered at that this man with a mission from Jehovah should figure so prominently among the Israelites. Sinai is memorable in Hebrew history for the theophany which occurred unto Israel. It is also memorable as being the place where the prophet was promised to the chosen people.

CONCERNING THE PROPHET ACCORDING TO E.

¹⁸_{17, 16} AND JEHOVAH SAID UNTO ME in the day
¹⁸₁₈ of the assembly: I will raise them up a
 prophet from their brethren like unto thee.
¹⁸₁₉ And I will put my word in his mouth. And
 it shall come to pass, whosoever will not
 hearken unto my words which he shall speak
 in my name, I will require it of him.

This account mentions the time when the prophet was promised to Israel. It was when the assembly took place. "The assembly" was an historic expression. All that magnificent appearance which shadowed forth Jehovah at Sinai is referred to as what occurred "in the day of the assembly." The Tora of E narates the appointment of the prophet as it was spoken to Moses by Jehovah. The manner of telling the occurrence differs, but the fact itself is one in both toras.

Higher criticism bases its strongest arguments for the late origin of Deuteronomy upon the central sanctuary. Wellhausen gives a summary of these reasons. He says: "The Deuteronomic legislation begins (Deuteronomy xii.) with a law for the place of worship. Jehovah is to be worshiped at Jerusalem and nowhere else. The new law book is never weary repeating this command and developing its consequences in every

direction. And this is directed against current usage. . . . The law is polemical, and aims at reform. This law belongs therefore to the second period of the history, the time when the party of reform in Jerusalem was attacking the high places. When we read that King Josiah was moved to destroy the local sanctuaries by the discovery of a law book, this book, assuming it to be preserved in the Pentateuch, can be no other than the legislative part of Deuteronomy, which must once have had a separate existence in a shorter form than the present book of Deuteronomy." (Encyclo. Brit., Art. Pentateuch.) The error of this distinguished critic is that he assumes Jerusalem as the place for the central sanctuary. Shiloh was the first gathering ground for Israel, the place where the tabernacle was set up. It is true that the Mosaic Tora enacts a central place of worship, but it does not indicate where it shall be. Later history alone can determine the locality. There can be no doubt that a law book was found in the time of Josiah, and that this reform king acted under its precepts. This law book was an ancient copy of the Mosaic Tora. New practices before that time had arisen in Israel connected with the worship of Jehovah. The priests gained by these changes, and so had every reason for keeping concealed the authoritative ancient document in corrupt times. Josiah's reforms brought it to light. We are now to consider the central place of worship as it is set forth in the Mosaic Tora.

CONCERNING THE CENTRAL SANCTUARY ACCORDING TO J.

¹⁶₅ Thou mayest not sacrifice within any of thy gates which Jehovah thy God giveth thee,
¹²₁₄ but in the place which Jehovah thy God

¹²_{5, 14} shall choose to put his name there in one of
¹²_{5, 6} thy tribes; thither shalt thou come, and there
¹²₉ thou shalt sacrifice. For not as yet are ye
 come to the rest and to the inheritance which
²⁷₁₂ Jehovah your God hath given you. After
¹²₁₀ you have passed over Jordan and ye dwell
¹²₁₁ in safety, thither shall ye bring all I com-
 manded you, your burnt offerings, and your
 sacrifices, and the heave offering of your
 hand, and all your choice vows which ye vow
¹²₁₇ unto Jehovah. Thou mayest not eat within
 thy gates the firstlings of thy herds or of thy
 flocks, nor any of thy vows which thou vow-
 est, nor thy free-will offerings, nor the heave
¹²₁₈ offerings of thine hand. But thou must eat
 them before Jehovah thy God, in the place
¹⁶₇ which Jehovah thy God shall choose, and thou
¹²₁₈ shalt roast and eat there. And thou shalt re-
 joice before thy God, thou and thy son, and thy
 daughter, and thy manservant, and thy maid-
¹⁴₂₉ servant, and the Levite within thy gates; for
 he hath no part nor inheritance with thee.

The central sanctuary will secure national unity in Israel. This sacred place is ever to be kept in mind. There all Israelites shall bring their burnt offerings, sacrifices, and all voluntary offerings. Certain offerings from earliest times were associated with feasting, when the people ate and rejoiced. The tora retains this ancient custom; but the place for the feast is to be at the central sanctuary. These times were joy times for the whole household, including manservant and maidservant. Also the Levite who happened to be within the gates of one's own city must be invited with the family to journey to the holy place. This regula-

tion is in harmony with the Mosaic times. Israel were about to cross the Jordan. There was need that instruction in these matters be given. This is no reform movement. It is the announcement of the establishment of a mode of religious cultus for Israel. The importance of this law, regulating the matters relative to sacrifice, is evidenced by the repetitive character of the language in which it is announced. A centralization of worship was one of the earliest developments in Israel, after they became possessed of their inheritance.

CONCERNING THE CENTRAL SANCTUARY ACCORDING TO E.

¹²₁₀ But ye shall go over Jordan and dwell in the land which Jehovah your God giveth you to inherit, and he shall give you rest from all ¹²₅ your enemies round about. Then ye shall seek unto his habitation, unto the place which Jehovah shall choose out of all your tribes, ¹²₆ and thither shall ye bring your burnt offerings, and your sacrifices, and the heave offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds, ¹²₁₂ and of your flocks. And ye shall rejoice before Jehovah your God, ye and your sons, and your daughters, and your menservants and your maidservants, and the Levite within your gates; for as much as he hath no part nor inheritance with you.

The Tora of E confirms in every respect the enactment concerning the central sanctuary which we found recorded in the Tora of J. The importance of this section upon the place of worship in reference to the whole Pentateuchal question is rightly estimated when

the emphasis is considered, which higher criticism has placed upon the assumption that the central sanctuary is of late origin. The regulation, requiring that all vows and free-will offerings should be sacrificed at the central sanctuary, had a tendency to restrain hasty purposes to make them, since the journey involved hardship to some extent. Hence when an Israelite went to the habitation of Jehovah with these offerings, he was impelled so to do from most impressive reasons. This enactment of the tora leads one to suppose that it was common in ancient times to sacrifice to the gods in obedience to vows made, not because some event occurred creating thankfulness on the part of him who made the vow, but simply to have a feast with all the license incident thereto.

The "fleshpots" of Egypt recalled most saddening memory to the mind to Moses. The children of Israel once longed for flesh. Jehovah sent the quails. Israel ate gluttonously of the flesh. A plague broke out among them. Moses foresaw that the people whom he loved would be blessed in abundance, and he knew that they would demand the eating of their substance, even of flesh. True the offerings at the central sanctuary would meet to some extent this desire for meat. Nevertheless he knew Israel would crave flesh to eat. Life, moreover, was most sacred to the Hebrew. It might be taken only when it imperiled faith in Jehovah or threatened the foundations of their society. The blood, symbol of life, must also be held sacred. Herein is found another reason for some regulations governing the eating of meat; for such food required the shedding of blood. The next provision in the Mosaic Tora has respect to the eating of flesh.

*CONCERNING THE EATING OF FLESH ACCORDING
TO J.*

¹⁴₂₄ If the place be too far from thee, where Jehovah shall choose to set his name, when Jehovah thy God hath blessed thee, and thou shalt say, I will eat flesh, because thy soul ¹²₂₀ longeth to eat flesh, nevertheless then thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after according to the blessing of Jehovah thy God, which he hath ¹²₂₆ given unto thee. Only the holy things which thou hast and thy vows thou shalt take and go unto the place which Jehovah shall choose. ¹⁶₁₄ And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow ¹²₂₂ that are within thy gates. The unclean and ¹²₂₃ the clean shall eat of them alike. Only be sure that thou eat not the blood. For the blood is the life, and thou mayest not eat the ¹²₂₄ life with the flesh. Thou shalt not eat it, thou shalt pour it upon the earth as water.

The granting of permission to eat flesh is the first feature of this section of the tora. However, it is affirmed that the sanctuary is the place where this lust for flesh should be satisfied. But the holy place might be at too great a distance for some. Then these might eat within their own city gates. Such times should be a kind of public feast. Invited guests should be present; at any rate, the needy in the city should share in the flesh eating. Several most excellent ends were reached by this provision. One was that it made sea-

sons of rejoicing in each household, in which all, even the servants, partook. Again it gave to the poor a liberal diet for a short time, and so bettered their physical condition. And a third good reached was that flesh would not be kept long in a climate where the heat soon tainted meat. One condition was ever present in all this flesh eating, namely, that the blood should be poured out upon the earth like water. Thus the name of Jehovah was saved from pollution.

*CONCERNING THE EATING OF FLESH ACCORDING
TO E.*

¹²₂₀ When Jehovah shall enlarge thy border as he hath promised thee, thou mayest eat flesh,
¹²₂₁ whatsoever thy soul lusteth after. If the place where Jehovah thy God hath chosen to place his name be too far from thee, then thou shalt kill of thy herd and of thy flock which Jehovah giveth thee according as I commanded thee. And thou shalt eat within thy gates
¹⁶₁₁ whatsoever thy soul lusteth after. And thou shalt rejoice before Jehovah thy God, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gate, and the stranger, and the fatherless, and the widow that are among
¹²₁₅ you. The unclean and the clean may eat
¹²₁₆ thereof. Only ye shall not eat the blood; ye shall pour it on the earth as water.

Jehovah's name was profaned in Israel, when a priest of the sanctuary brought himself into ill repute; when a prophet of Jehovah was not hearkened unto; when the holy things were not offered at the central

sanctuary; when Israel ate blood. There was still another prohibition to be added before the precepts regarding the profaning of the name of Jehovah were completed. The essential idea of holiness is a separation unto the service of Jehovah. Israel, in a most important sense, was holy according to this idea of separation. Certain practices evidenced to the nations round about the fact that Israel had a distinct and peculiar mission only as they served Jehovah. Among these was the prohibition of certain kinds of flesh.

CONCERNING CLEAN BEASTS ACCORDING TO J.

¹⁴₃ Thou shalt not eat any abominable thing:
¹⁴₂₁ for thou art a holy people unto Jehovah thy
 L ¹¹₃ God. Whatsoever parteth the hoof or is
 cloven-footed, and cheweth the cud among
 L ¹¹₄ beasts, that ye shall eat. Nevertheless ye
 shall not eat those of them that divideth the
 I. ¹¹₇, L ¹¹₄ hoof and cheweth not the cud, or that divideth
 L ¹¹₄₁ not the hoof. And every creeping thing shall
¹⁴₁₁ be an abomination. All clean birds ye shall
 L ¹¹₂₃ eat. But all flying creeping things which
 have four feet shall be an abomination unto
 L ¹¹₂₁ you. Yet ye may eat those of every flying
 creeping thing that goeth upon four feet
 which have legs above their feet to leap with-
¹⁴₉ al upon the earth. Of all that are in the wa-
 ters, all that have fins and scales, ye shall eat.
 L ¹¹₁₂ Whatsoever hath no fins nor scales in the wa-
 ters, that is an abomination unto you.

These instructions concerning the clean and unclean beasts cover what is upon the land and in the air and in the waters among living things.

CONCERNING CLEAN BEASTS ACCORDING TO E.

¹⁴₄ These are the beasts which ye may eat,
 L. ²⁰₇, ¹⁴₆ that ye may be holy. Every beast that part-
 eth the hoof or cleaveth the cleft into claws,
 and cheweth the cud among beasts, ye may eat.

¹⁴₇ Nevertheless ye shall not eat of them which
¹⁴₈ divideth the cloven hoof but chew not the cud,
 L. ¹¹₆, L. ¹¹₄₁ or that divideth not the hoof. The thing
 which creepeth upon the earth shall not be

¹⁴₂₀, L. ¹¹₂₀ eaten. All clean fowl ye may eat. All fowls
 that creep, going on all fours shall be an
¹⁴₁₉ abomination unto you. And every creeping
 thing that flieth is unclean unto you. They

L. ¹¹₉ shall not be eaten. Whatsoever hath fins
 and scales in the seas and rivers, them ye may

¹⁴₁₀ eat. And whatsoever hath not fins and scales
 L. ¹¹₁₀, ¹⁴₁₀ in the seas and in the rivers ye may not eat.

It is unclean unto you.

The chapter which concludes with the above section from the Tora of E contains those commands which look to the holding sacred the name of Jehovah. These prohibitions emphasize the separation of Israel unto Jehovah.

CHAPTER XI.

RESPECTING WORSHIP.

THE present chapter completes the treatment in the Mosaic Tora of the subjects belonging to the first table of the decalogue. It has been found, so far at least in these investigations, that the claims of reconstructive criticism have been established. We have produced up to this point, in accordance with our theory and under its principles of investigation, two copies of the Tora of Moses. In the main, matter composing these copies is furnished by the book of Deuteronomy. The first noticeable portion taken from Exodus-Numbers was the copy of the decalogue recorded in Exodus. This fact is evidence sufficient to establish the claim that some parts of these copies were scattered outside of Deuteronomy. In the preceding pages sometimes attention has been specially directed to the place whence any part has been taken, but we have given no reasons for so doing except the single one that it supplies the wanting portions of the toras. From the first it was stated by us that only results would be given, not the steps which led to the conclusions. Higher criticism must abandon its theory of Deuteronomy as soon as it is shown that the book contains in the main two copies of the tora. All of its assumptions in regard to several authors and repeated redactions fall to the ground, when what it has assigned to authors is only the necessary parts of one document. Hereafter little attention will be paid to the Tora of E so far as the mode of constructing it is concerned. A glance at the reference will disclose its sources. Our limits will require as lit-

tle reference as possible hereafter to the differences of these two copies. It will be seen on the perusal of these pages that the famous book of the covenant, according to higher criticism, is after all a myth without any reality. The group of laws gathered together under this taking name is simply part of the tora.

Perhaps nowhere does the Hebrew economy shine forth in more wondrous beauty than in those provisions in its tora which associates with the worship of Jehovah the idea of rest. God is nothing unless the satisfaction of the insatiable cravings of man for peace and rest. God allays the fears of man, he realizes man's hope. The great expression of this thought in the Christian religion is in the words of the Master, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Mosaic Tora cherishes the underlying principles of true worship in its amplification of the commandment respecting the sabbath. Labor is honored. Six out of the seven days are given to its pursuits. Herein man finds time and opportunity to develop all those schemes and plans which further his aspirations for achievement. The Hebrew law provides time for development of trade and for the cultivation of the soil. But the strife for gain, laudable and necessary, must be interrupted on every seventh day. This is the sabbath day, a day of rest for all Israel. Again, the tora provides for a sabbath of rest to all the land. A Hebrew must behold every seventh year the untilled growth of the fields. This produce belongs to the poor and to the beasts of the earth. The fiftieth year is a rest-year, a time of general joy, a new beginning for all Israel. These are the Hebrew sabbaths, and they are enjoined to be kept by the Mosaic Tora.

CONCERNING THE SABBATHS ACCORDING TO J.

E ²⁰₉ Six days shalt thou labor and do all thy
⁵₁₆ work, as Jehovah thy God hath commanded
E ²⁰₁₀ thee. But the seventh day is the sabbath of
Jehovah thy God. In it thou shalt do no
work, thou, nor thy son, nor thy daughter,
nor thy manservant, nor thy maidservant, nor
thy cattle, nor thy stranger that is within thy
E ²⁰₁₁ gates. For in six days Jehovah made the
heaven and the earth, and the sea, and all that
in them is, and rested the seventh day : where-
fore Jehovah blessed the seventh day, and
E ²³₁₀ hallowed it. And six years thou shalt sow
E ²³₁₁ thy land and gather in the fruits thereof ; but
the seventh thou shalt let it rest and lie still,
that the poor of thy land may eat, and what
they leave the beasts of the field shall eat. In
like manner shalt thou deal with thy vineyard
L ²⁵₁₀ and with thy oliveyard. And ye shall hallow
L ²⁵₁₂ the fiftieth year ; for it is the jubilee.

The rest of the seventh day secures freedom from toil not alone to the master of the household and his family, but to the servants, and even to the beasts of burden. Nor this alone, but the stranger who may have come into any of the gates of Israel must observe this rest on the sabbath day. The reason for this institution of the sabbath is that Jehovah created all his works in six days and rested the seventh. Kindly regard for the poor and for the beasts of the field are the reasons assigned for the rest of the sabbatic year which was extended to the land. Yet it is true that during this year, when no field was to be cultivated, the land was gathering new strength for the six coming years of

tillage. The custom must have seemed strange to the surrounding nations. And certain it is that to the avaricious man there was vexation, because his gain must be lessened during this sabbatic year. However, the good which came to the general weal by this injunction upon the greed of man may be regarded as one of the prime benefits of this year of rest to the Hebrew commonwealth. The year of jubilee was a time of general rejoicing. Every Israelite returned to his patrimony. Each one began again without debt. A new order of things commenced. The nation was rejuvenated. Such were some of the consequences to Israel of the year of jubilee.

CONCERNING THE SABBATHS ACCORDING TO E.

⁵₁₃ Six days shalt thou labor and do all thy
⁵₁₂ work, as Jehovah thy God hath commanded
⁵₁₄ thee. But the seventh day is the sabbath of
 Jehovah thy God. In it thou shalt do no
 work, thou, nor thy son, nor thy daughter,
 nor thy manservant, nor thy maidservant, nor
 thy ox, nor thy ass, nor any of thy cattle, nor
 E ³¹₁₇ the stranger that is within thy gates: for in
 six days Jehovah made heaven and earth, and
 rested on the seventh day, and was refreshed.

L ²⁵₃ Six years shalt thou sow thy field, and six
 years shalt thou prune thy vineyard and gath-
 L ²⁵₄ er in the fruit thereof. But in the seventh year
 there shall be a sabbath of rest unto the land.

L ²⁵₇ And all the increase thereof shall be for meat
¹⁵₁₁, L ²⁵₇ for thy poor and thy needy of the land, and
 for thy cattle, and for the beasts that are in thy
 L ²⁵₁₁ land. A jubilee shall the fiftieth year be unto
 you.

Minor differences might be pointed out in these two copies, such as here in E we have the ox and ass specially named, whereas in J they are gathered in the generic term, cattle. Nevertheless, it is most striking that the Tora of E bears such close resemblance to that of J in this portion.

One day of each year was kept IN REMEMBRANCE OF JEHOVAH. That day was the passover. The month in which this day fell was the beginning of the calendar year for the Hebrews. The service of the passover was domestic. Companies came together and killed the paschal lamb. The ceremony of marking the doorposts with blood was practiced in order to recall the great historical event which lay at the foundation of the service. Higher criticism has made this memorial time a battle ground. It has truly strangely mixed up in its critical opinions the harvest festival, the feast of unleavened bread, and the passover. We give conclusions only now. The passover has nothing to do with the harvest of the firstfruits. It is immediately connected with the feast of unleavened bread. The eating of the paschal lamb is at night. The next day is the beginning of the feast of unleavened bread. Exodus-Numbers will furnish the practices in all the feasts of the Israelites. The Tora of Moses enumerates them and emphasizes the essential thought connected with each feast.

CONCERNING THE PASSOVER ACCORDING TO J.

¹⁶₁ OBSERVE THE MONTH OF ABIB AND KEEP
¹⁶_{6, 1} the passover at eventime, for in the month of
 Abib Jehovah thy God brought thee forth
¹⁶₃ out of Egypt by night. And thou shalt
⁶₂₀ eat no leavened bread with it. When thy

son in time to come shall ask, Why is this?
⁶_{21, 22} ¹⁰ then thou shalt say unto thy son: Thy fathers went down into Egypt with threescore and ten persons; but now Jehovah thy God hath made thee as the stars of heaven for multitude. And we became Pharaoh's bondmen ⁶₂₁ in Egypt, AND THE EGYPTIANS evil entreated us, and when we cried unto Jehovah ²⁶₆ ²⁶₇ God of our fathers, he heard our voice. And Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all ⁶₂₂ his household before his eyes. AND JEHOVAH SLEW all the firstborn in the land of Egypt, ⁶₂₃ and he brought us out hence that he might bring us to give us the land which he swore ¹³₁₂ unto our fathers. And thou shalt set apart unto Jehovah all that openeth the matrix; every firstling that cometh of a beast which ³⁴₂₀ thou hast, the male is Jehovah's. All the first- ¹³₁₆ born of thy sons thou shalt redeem. And it shall be a token upon thy hand and for frontlets between thine eyes; for by the strength of the hand Jehovah brought us forth out of Egypt.

The passover was known as an established institution to those who were listening to this tora. It is referred to by the lawgiver in general terms. The date of the month is even omitted; for Israel knew this day well; tradition in their families kept the event, and also the time of its occurrence, alive in the memory. And, too, Moses and Caleb and Joshua were present in the flight from Egypt. The day is never to be forgotten in Israel. Fathers are to rehearse the story to their sons. And the passover is to be ever kept fresh in mind by setting apart all the firstborn in Israel, and by the re-

demption of the firstborn among the sons. Israel must keep reminders of the passover as if on the hand and before the eyes. That day was the birthday of the nation. Such is the instruction given in the Mosaic Tora respecting the passover.

CONCERNING THE PASSOVER ACCORDING TO E.

¹⁶₁ OBSERVE THE MONTH OF ABIB AND KEEP
¹⁶₆, ¹⁶₁, ¹⁶₆ the passover unto Jehovah thy God at the
going down of the sun in the season thou
E ¹³₃ camest forth out of Egypt. There shall no
E ¹³₁₄ leavened bread be eaten. And it shall be when
thy son asketh thee in time to come, saying,
What is this? that thou shalt say unto him:
²⁶₅ A Syrian, ready to perish, was thy father, and
he went down into Egypt and sojourned there
with a few, and became there a nation great
²⁶₆ and mighty and populous. AND THE EGYPTIANS
afflicted us and laid upon us hard bond-
²⁶₇ age; but Jehovah looked on our affliction and
E ¹³₁₅ our labor and our oppression. And it came
to pass, when Pharaoh would hardly let us
²⁶₈ go, that Jehovah brought us forth out of Egypt
with a mighty hand, and with an outstretched
arm, and with great terribleness, and with
E ¹³₁₅ signs, and with wonders. AND JEHOVAH
SLEW the firstborn of man and the firstborn
²⁶₉ of beast, and brought us into this place, and
hath given us this land, a land that floweth
E ¹³₁₅ with milk and honey. Therefore I sacrifice
unto Jehovah all that openeth the matrix, be-
ing male, but the firstborn of my sons I re-
E ¹³₉ deem. And it shall be a sign unto thee upon
thy hand, and for a memorial between thine
eyes; for with a strong hand Jehovah brought
thee out of Egypt.

The Tora of E in this passage gives a more minute historical detail than that which we found in J. Reference is made in E to the descent in Egypt in the words, "A Syrian went down into Egypt ready to perish." More circumstances are given in the account of the deliverance from Pharaoh. The reader will observe also other differences; nevertheless, fact for fact corresponds in the two copies of the tora, and there is no inconsistency nor contradiction.

Each annual feast included a sabbath. Hence the statement in the Mosaic Tora relative to the feasts would naturally be classified with that portion which treats of the sabbaths of Jehovah. Israel must be gathered together in order to preserve the feeling of national unity. Yet there was no binding force so powerful among this people as the unique worship which they practiced. Hence the gathering place was at the central sanctuary. Here all the males must come together three times a year. The times chosen for these assemblages of the Israelites were suited to the chosen people. The spring witnessed the gathering for the passover and the feast of unleavened bread. The early fruits were garnered, and then came the feast of weeks. All the harvests were brought in from the fields and stored away, then the Israelites celebrated the feast of tabernacles. It must have been an imposing sight to behold all Israel in worship at the central sanctuary during the times of these feasts.

*CONCERNING THE ANNUAL FEASTS ACCORDING
TO J.*

¹⁶₁₆ Three times a year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of un-

E ³⁴₂₂ leavened bread, and in the feast of weeks, the
¹⁶₁₆ firstfruits of the wheat harvest, and in the
 feast of tabernacles.

*CONCERNING THE ANNUAL FEASTS ACCORDING
 TO E.*

E ³³₁₇ Three times in the year shall all thy males
¹⁶₇ appear before Jehovah God in the place which
 E ³¹₂₂ Jehovah thy God shall choose: the feast of
 E ²³₁₆ unleavened bread, and the feast of harvest,
 the firstfruits of thy labor, which thou hast
 sown in the field, and the feast of ingathering
 in the end of the year, when thou hast gathered
 in thy labors out of the field.

A striking difference in these two copies is noticed in the explanations given of the feasts. The Tora of E recites more at length the reason for the feasts, especially as they are connected with the reaping of the fruits of the land.

The feast of unleavened bread began the day following the eating of the paschal lamb. Hence the passover and this feast became closely associated, being, perhaps, thought of as one great feast. The feast of unleavened bread called to mind those trying days when Israel in haste traversed the desert paths to make escape from Pharaoh. This feast was essentially a feast of fasting and a time for thoughtful review of Israel's history. The feast closed "with a solemn assembly."

*CONCERNING THE FEAST OF UNLEAVENED BREAD
 ACCORDING TO J.*

E ³⁴₁₈ The feast of unleavened bread shalt thou
 keep in the time of the month of Abib; for
 in the month of Abib thou camest forth out

of Egypt. Seven days thou shalt eat unleavened bread as I commanded thee, that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. Six days thou shalt eat unleavened bread, the bread of affliction, in the place which Jehovah shall choose, for thou camest forth from Egypt in haste. Then on the seventh day shall be a solemn assembly unto Jehovah thy God.

The time for holding this feast is designated only by naming the month and the historical event which is to be celebrated. The day of the month is not given. The unleavened bread is called "the bread of affliction." This characterization of the bread shows that the time is one of reverent sobriety and fasting. The day is never to be forgotten on which Israel came forth from Egypt. These days of fasting are to close with "a solemn assembly unto Jehovah."

*CONCERNING THE FEAST OF UNLEAVENED BREAD
ACCORDING TO E.*

E²³₁₅ Thou shalt keep the feast of unleavened bread in the time appointed in the month of Abib; for in it thou camest forth out of Egypt. Seven days shalt thou eat unleavened bread as I commanded thee. Remember that day in which ye came out of Egypt, out of the house of bondage; for by the strength of hand Jehovah brought you forth from there. Seven days thou shalt keep a solemn feast unto Jehovah thy God in the place which Jehovah thy God shall choose, and there shall be seen no leavened bread with thee in all thy coasts seven days.

This copy of the tora assumes that on the seventh day is a solemn assembly. The seventh day would be the sabbath, and on this day always in Israel there was held a solemn assembly. Moreover, the Tora of E speaks of the whole feast as "a solemn feast." The feast of unleavened bread occurred in the spring. Nature at this time begins to put forth her strength. Yet before the fields are clothed in their beauty, Israel assembles in a solemn feast at the central sanctuary, and seven days are passed in memories of their great past.

The name "feast of weeks" comes from the manner in which the time for this gathering at the central sanctuary is reckoned. It is seven weeks from the time of the feast of unleavened bread. It is the pentecostal season. This feast of weeks is one of thanksgiving. The early harvest is reaped; the wheat and corn are harvested. The sheaves for the threshing floors stand in the field, waiting to be taken to the threshing and winnowing ground. From the newly reaped grain each Israelite must take a portion, so much as he himself chooses (yet he is to be influenced by the abundance of the yield); and with this part he is to go to the central sanctuary and offer it to Jehovah. No one is to go empty. In this manner the needs of the priests, who ministered where the tabernacle was set up, were supplied for the most part.

Wellhausen makes the sheaf of wheat to be offered at the feast of unleavened bread. But in this he errs. A marked feature of the feast of weeks is the offering of the first sheaf of the wheat harvest. The Mosaic Tora makes no mention of the ceremonies at the various feasts, but announces the feasts and enforces their observance by assigning important reasons.

*CONCERNING THE FEAST OF WEEKS ACCORDING
TO J.*

¹⁶₉ Seven weeks shalt thou number unto thee ;
¹⁶₁₀ then thou shalt keep the feast of weeks unto
 Jehovah thy God with a tribute of free-will
¹⁶₉ offering of thy hand from the first sickling of
¹⁶₁₀ the wheat, which thou shalt give according as
 E ²³₁₅ Jehovah thy God hath blessed thee. And
²⁶₂ none shall approach before me empty. AND
 THOU SHALT PUT IT INTO A BASKET, and go
 unto the place where Jehovah thy God shall
²⁶₁₀ choose to place his name. And thou shalt set
²⁶₅ it before Jehovah thy God, and thou shalt
²⁶₁₀ speak and say before Jehovah thy God: Be-
 hold now I have brought the firstfruits of the
 land which thou, O Jehovah, hast given unto
 me.

The feast of weeks therefore is, according to the tora, the time of free-will offerings. The highways at this season were filled with travelers, all going to the sanctuary with grateful gifts unto Jehovah. Each giver placed his gift before Jehovah, and at the same time made an acknowledgment unto his God. All this is a beautiful service, and calculated to increase reverent love in Israel for Jehovah.

*CONCERNING THE FEAST OF WEEKS ACCORDING
TO E.*

¹⁶₉, E ³⁴₂₂ Begin to number seven weeks, then is the
²⁶₂ feast of weeks. And thou shalt take of the
 first of all the fruit of the earth, which
 thy land shall yield, which Jehovah thy
¹⁶₁₇ God giveth thee, every man as he is able

according to the blessings of Jehovah thy
²⁶₂ God, which he hath given thee. AND THOU
²⁶₃ SHALT PUT IT INTO A BASKET, and go unto the
¹⁶₁₁ priest that shall be in those days in the place
 where Jehovah thy God hath chosen to place
 E ³¹₂₀ his name. And none shall appear before me
²⁶₃ empty. And thou shalt say unto him : I pro-
 fess this day unto Jehovah thy God, that I am
 come unto the country which Jehovah sware
²⁶₄ unto our fathers to give us. And the priest
 shall take the basket out of thy hand and set
 it down before the altar of Jehovah thy God,
²⁶₁₀ and thou shalt worship before Jehovah thy
 God.

The Tora of E mentions the priest who shall be in those days. This statement is significant, when the question of the origin of these two copies comes up for settlement. But now it is only to be shown that there is no contradiction or inconsistency in the two copies. The Tora of J commands the Israelites to go with his gift "to the place where Jehovah chooses to place his name." This is, of course, the central sanctuary; and there the high priest dwells. The Tora of E bids the Israelite to go unto the priest where the tabernacle is pitched. The thought in the two copies is one. The form of acknowledgment of the goodness of Jehovah is essentially the same in both copies. The central thought in this confession is that Jehovah has brought Israel to the land promised to the seed of Abraham.

The feast of tabernacles was the autumnal feast, occurring after the vintage and olive harvest. It was the feast of rejoicing. Israel at this feast dwelt in booths, and they made themselves glad.

*CONCERNING THE FEAST OF TABERNACLES AC-
CORDING TO J.*

¹⁶₁₃ Thou shalt observe the feast of tabernacles
for seven days after thou hast gathered in thy
¹⁴₂₃ corn and wine. And thou shalt eat before
Jehovah thy God in the place which he shall
²⁶₁₁ choose to put his name there. And thou shalt
rejoice in every good which Jehovah thy God
hath given unto thee and unto thy house.
L ²³₄₂, L ³³₄₀ And ye shall dwell seven days in booths of
boughs of thick trees and branches of the palm.

*CONCERNING THE FEAST OF TABERNACLES AC-
CORDING TO E.*

E ³⁴₂₂ And thou shalt observe the feast of ingath-
¹⁶₁₅ ering at the end of the year, because Jehovah
hath blessed thee in thine increase and in all
the works of thy hand. Therefore thou shalt
¹⁴₂₅ surely rejoice. And thou shalt go unto the place
¹²₅ which Jehovah thy God shall choose to put
L ²³₄₀ his name there. And ye shall take on the
first day boughs of goodly trees and willows
L ²³₄₂ of the brooks, and all that are Israelites born
L ²³₄₀ shall dwell in booths. And ye shall rejoice
before Jehovah your God seven days.

This is the harvest-home festival; although in Exodus-Numbers it is made a memorial day, the Mosaic Tora does not so designate the feast. Rather the time is a time of general rejoicing. Nations round about kept at this time such a feast, and it was the occasion for practices which scandalized the customs of Israel. But the tora guarded this chosen people from foreign corruption, by requiring them to assemble for this feast at the sanctuary, and "rejoice before Jehovah their God."

Higher criticism has made much of the tithing tax among the Jews. It regards the legislation touching tithing as late, and finds no trace of the custom in pre-Davidic times. The haste with which modern critical scholars have gone to any conclusion that removes the noblest developments in Israel to exilic or post-exilic times is to be deprecated. Not the faith and hope of the Hebrews are offspring of exilic times and the years following; its despair and bemoanings come to us in those sad days, barring, however, a comparatively small literature which the joy of the return from exile produced. Yet even these utterances show marks of decadence. The noblest system of tithing is Mosaic. The tithing tax which Ezra enforced, and which finally grew into a most oppressive burden among the Jews in later centuries, has no similarity to the tithe as Moses established the regulation. Ezra's tithe system had for its purpose the support of the hierarchy in Jerusalem. It was a temple tax. On the contrary, Moses introduced the tithing to support the Levites in the various cities of Israel, and also to mitigate the hardships of all those within the gates of the cities, due to poverty or misfortune. It was the poor law as well as a public tax in Israel.

CONCERNING TITHING ACCORDING TO J.

¹⁴ ¹² Thou shalt lay up within thy gates your
^{28,} ⁶ tithes, the tithe of thy corn, and of thy wine,
¹² ¹⁷ and of thy oil. And thou shalt give the tith-
²⁶ ¹² ing of the year unto the Levite, the stranger,
 the fatherless, and the widow within thy gates,
 that they may eat and be filled. **WHEN THOU**
HAST MADE AN END OF TITHING all the tithes
²⁶ ¹³ of thine increase, the third year **THEN THOU**

²⁶
¹⁴ SHALT SAY BEFORE JEHOVAH THY GOD: I
 have hearkened unto the voice of Jehovah
 my God, and have done according to all thou
²⁶
¹³ hast commanded, AND HAVE BROUGHT THE
²⁶
¹⁵ HALLOWED THINGS OUT OF MY HOUSE. LOOK
 DOWN from thy holy habitation and BLESS thy
 people.

Many of the villages in Palestine and Syria to-day have fields which belong to them. The inhabitants receive yearly allotments of land to till from their headmen. Thus anciently in Israel the lands round about the cities belonged to the dwellers therein. Each family had its field. Agriculture, not manufacture, was the occupation of the people. Hence tithes of the increase of the fields meant a tithe of the products of Israel's toil. Observe, each city was to be watchful over all the distressed ones within its walls. A tenth of all the yearly produce of the land was to be stored away simply and solely for the Levite and the stranger, and the fatherless and the widow. This is a vastly different legislation from that Levite tax which Ezra required, if not introduced. Philanthropists will recognize immediately the profound wisdom of this regulation in the Mosaic Tora. This duty of tithing was not a civil duty. It was a duty to be rendered to Jehovah, the God of Israel. Every third year, after the tithing was completed, each Israelite was to appear before Jehovah and confess that he had obeyed the command of Jehovah in the matter of tithing.

CONCERNING TITHING ACCORDING TO E.

¹⁴
²² Thou shalt surely tithe all the increase of
 thy seed that the field bringeth forth year
¹⁴
²³ by year, the tithe of thy corn, of thy wine,

¹⁴₂₈ of thine oil. And thou shalt bring forth all
 the tithes of thine increase of the same year,
¹⁴₂₉ and the Levite, and the stranger, and the fa-
 therless, and the widow within thy gates shall
¹⁴₂₈ come and be satisfied. At the end of three
²⁶₁₂ years, WHEN THOU HAST MADE AN END OF
¹²_{11, 13} TITHING your tithes, THEN THOU SHALT SAY
 BEFORE JEHOVAH THY GOD: I have not
 transgressed thy commandments, neither have
 I forgotten them. I HAVE BROUGHT OUT OF
 MINE HOUSE ALL THE HALLOWED THINGS
 according to all thy commandments which
²⁶₁₅ thou hast commanded me. LOOK DOWN
 from heaven AND BLESS Israel and the land
 which thou hast given us.

The tithing regulation as given in the Tora of E is not different from that in the Tora of J. It is the same beneficent law, calculated to work out kind-heartedness in Israel and a merciful care over the needy in all the cities of the chosen people. We do not know how the tithes were distributed among the poor. Each city, probably, instituted its own methods.

The extent of the benevolent obligation which rested upon each Israelite to support the central sanctuary is not marked out by the tora. The law simply announces such obligation in the words, "And none shall appear before me empty." A vow, however, was a clearly defined obligation. By its very nature a vow is a matter of free will. Some special feeling of thankfulness inspired it. This emotion is most acceptable to Jehovah. Memory of it enriches the man who felt it. Also he who made a vow gave his word to his God, and so must keep his promise. Such is the vow in Israel.

CONCERNING THE VOW ACCORDING TO J.

²³₂₃ That which goeth forth from thy lips thou shalt keep. And thou shalt perform the free-will offering which thou hast promised with thy mouth, according as thou didst vow unto Jehovah thy God.

CONCERNING THE VOW ACCORDING TO E.

²³₂₁ When thou shalt vow a vow unto Jehovah thy God, thou shalt not slack to pay it, for Jehovah thy God shall surely require it of thee; ²³₂₂ and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee.

The Tora of E varies the mode of expression; yet in substance it is one with the Tora of J. A sacred regard for one's word as it is given to God is fundamental in a religious faith that has fidelity to him as one of its cardinal requirements.

The chapter respecting worship is concluded. The two copies of the toras show individual differences, but the laws are the same. The subjects treated in chapters vii.–xi., inclusive, embrace the FIRST TABLE of the decalogue. Israel's duties to Jehovah their God are set forth in this part. All is logical, all is consistent, there are no contradictions. The FIRST TABLE is half of Israel's great constitution, given to them by Moses. Its precepts, according to the statements of the tora, are yet to be put in practice. The people have not yet passed over into their possessions.

CHAPTER XII.

RESPECTING THE HOME IN ISRAEL.

OUR modern Christian civilization rightly points with pride to our institution of the home. One of the sweetest songs in all the English language is entitled, "Home, Sweet Home." The sacredness of the household is the strength of the Germanic and the Anglo-Saxon national life. Yet the Hebrew civilization anticipated by thousands of years this modern home of ours. The Mosaic Tora surrounded the household with protecting laws before which the glory of our own must pale. The first commandment of the second table of the decalogue is, "Honor thy father and thy mother." These words are taught our children to-day. We impress them upon the minds of our sons and our daughters. The present chapter is a masterly interpretation of this injunction. No definition of "honor" is given by Moses. But precept after precept is given to preserve the peace and harmony of the household, and also to keep strong, healthful blood in the veins of children by ordaining laws against intermarriages.

CONCERNING UNLAWFUL MARRIAGES ACCORDING TO J.

- L. ¹⁸₇ Thy mother thou shalt not uncover her na-
L. ¹⁸₈ kedness: it is the nakedness of thy father.
L. ¹⁸₉ The daughter of thy father or the daughter
of thy mother thou shalt not uncover their
L. ¹⁸₇, L. ¹⁸₉ nakedness: it is the nakedness of thy sister.
L. ¹⁸₁₀ Thy daughter or the daughter of a son or of
a daughter thou shalt not uncover their naked-
L. ¹⁸₁₂ ness: theirs is thine own nakedness. The

L¹⁸₁₃ sister of thy father or the sister of thy mother
 L¹⁸₁₁, L¹⁸₁₄ thou shalt not uncover her nakedness : she is
 L¹⁸₁₇, L¹⁸₁₈ thy aunt. Thou shalt not take A WIFE TO
 L¹⁸₁₃ HER SISTER in her lifetime, and the nakedness
 L¹⁸₁₇ OF HER SON'S DAUGHTER OR HER DAUGH-
 L¹⁸₁₃, L¹⁸₁₇ TER'S DAUGHTER thou shalt not uncover : they
 L¹⁸₁₉ are her near kinswomen. Also thou shalt not
 approach unto a woman to uncover her naked-
 ness as long as she is put apart for uncleanness.

These prohibitions relative to intermarriage prevent, first of all, degeneracy of blood. But their worthfulness in securing harmonious relationship in the home becomes immediately apparent upon a moment's reflection. The first four are absolute prohibitions. The last two are limited to the life of the wife.

CONCERNING UNLAWFUL MARRIAGES ACCORDING TO E.

L¹⁸₈ Thou shalt not uncover the nakedness of
 L¹⁸₁₁, L¹⁸₇ thy father's wife : it is thy father's nakedness.
 L¹⁸₁₃, L¹⁸₁₁ Thou shalt not uncover the nakedness of thy
 sister, begotten of thy father or of thy father's
 L¹⁸₁₄ wife. Thou shalt not uncover the naked-
 L¹⁸₁₁, L¹⁸₉ ness of a daughter, born at home or abroad.
 L²⁰₁₉ Thou shalt not uncover the nakedness of thy
 L¹⁸₁₃ father's sister or thy mother's sister : for she
 L¹⁸₁₈ is a near kinswoman. Thou shalt not take A
 WIFE TO HER SISTER to uncover her naked-
 ness beside the other to vex her, and the
 L¹⁸₁₇ nakedness of HER SON'S DAUGHTER, OR HER
 L¹⁸₁₂ DAUGHTER'S DAUGHTER, thou shalt not un-
 L²⁰₁₈ cover : she is a near kinswoman. And if a
 man lie with a woman having her sickness
 and shall uncover her nakedness, he hath dis-
 covered her fountain and she uncovereth her
 L²⁰₂₁ fountain of blood. It is unclean.

Historically these laws against intermarriages, recorded confusedly in the book of Leviticus as we now have it, are most interesting. They have been called the Levitical laws, meaning simply that they are found in the book of Leviticus. But the authority of the Scriptures in all Christian civilizations has practically made these restrictions regarding consanguinity dominant over the people.

The bill of divorcement, as set forth in Deuteronomy, was a disputed question between the schools of Hillel and Shammai, rival schools of Jewish law in the time of Christ. The famous controversy with Jesus, sprung by the Jewish lawyer, concerning this "commandment of Moses," settled not the dispute among the schools, but established the fundamental law regarding the dissolution of marriage. It is interesting in view of that controversy to study the statements of the Mosaic Tora which relate to divorce. Adultery as the ground of divorce is a precept of Christ, not one found in the laws of the tora. It will be found that the tora visits adultery with death for both parties when detected in the act.

CONCERNING DIVORCE ACCORDING TO J.

²⁴₁ WHEN A MAN HATH TAKEN A WIFE and it come to pass that she hath no favor in his eyes, because he hath found she hath been uncovered, then let him write a bill of divorcement and give it in her hand and send her out ²⁴₂ of his house. And when she hath departed out of his house, she may be another man's ²⁴_{3, 4} wife. If HE DIE who took her, he who sent her away MAY NOT TAKE HER again to be his wife.

Such is the Mosaic institution. If the woman who

marries proves to be not a virgin, she may be put aside and divorced by her husband. But an additional provision is added, namely: A man who divorces a woman from himself on this ground may not marry again that woman; she, however, may marry after her divorce to another. This statute contains the principal ground for divorce in the Mosaic Tora. There is but one more, and that relates to the divorcement of a slave whom an Israelite has married.

CONCERNING DIVORCE ACCORDING TO E.

²⁴ WHEN A MAN HATH TAKEN A WOMAN
²⁴ and hath married her, after she hath been de-
⁴ filed and he hate her, then he shall write her
²⁴ a bill of divorcement and give it in her hand
³ and send her out of his house. And she may
²⁴ go to a second husband. If her second hus-
³ band DIE who took her, her former husband
²⁴ MAY NOT TAKE HER to be his wife.
³

The provision in this copy of the tora is the same as that already given. Yet some new light is given by the wording. A woman who might be divorced may have such loveliness that her husband will keep her, although she may have been defiled. Divorce is not an imperative course. But if a man hates a woman, after he has married her, because she had been uncovered, then the man may hand her a bill of divorcement and send her away. There was danger in this provision. A man might be led to calumniate his wife and bring a false charge against her and so divorce her, and in this way work a violent wrong upon the woman. The Tora of Moses protects the wife in this case.

CONCERNING DEFAMING A WIFE ACCORDING TO J.

²² IF A MAN TAKE A WIFE and go in unto
¹³ her and bring an evil name upon her, AND
²²
¹⁴

SAY, When I went in unto her, I FOUND HER
²²₁₅ NOT A MAID, then shall the father of the
damsel and her mother take and bring forth
the tokens of the damsel's virginity unto the
²²₁₇ elders of the city, SAYING, Now these are the
²²₁₈ tokens of my daughter's virginity, and the
elders of that city SHALL TAKE THAT MAN
²²₁₉ and chastise him, because he hath brought an
evil name upon a virgin of Israel. AND SHE
SHALL BE HIS WIFE. He may not put her
²²₂₀ away all his days. But should virginity not
²²₂₁ be found for the damsel, THEN THE MEN OF
THAT CITY SHALL STONE HER WITH STONES
THAT SHE DIE, because she hath wrought
folly in Israel. So shalt thou put away evil
from among you.

In the face of this law a true woman was careful to preserve the proof of her chastity before marriage. Not only so, but her parents were equally careful to retain evidence of their daughter's virtue. This law completed the stability of the marriage relation in Israel. A good woman could never be divorced from her husband, according to the Tora of Moses. The penalty upon the woman for unchastity was death. She might avoid it, however, if her husband gave her a bill of divorce. But should he charge her with her sin and it be proved, then she must die.

CONCERNING DEFAMING A WIFE ACCORDING TO E.

²²_{13, 14} IF A MAN TAKE A WIFE and hate her and
give occasion of speech against her, AND SAY,
I took this woman, AND I FOUND HER NOT A
²²₁₆ MAID, then the damsel's father shall say
²²_{15, 16} unto the elders at the gate, I gave my daughter
unto this man to wife and he hated her, and

²²₁₇ lo, he hath given occasion of speech against
 her, SAYING, I found not thy daughter a
 maid. And they shall spread the cloth before
²²₁₈ the elders of the city. THEN THEY SHALL
²²₁₉ TAKE THAT MAN and amerce him a hundred
 pieces of silver and give them unto the dam-
 sel's father. AND SHE SHALL BE HIS WIFE.
²²_{29, 20} He may not put her away all his days. If
²²₂₁ the thing be true, then they shall bring out
 the damsel to the door of her father's house,
 AND THE MEN OF THAT CITY SHALL STONE
 HER WITH STONES THAT SHE DIE; for she
¹⁷₁₂ played the whore in her father's house. So
 shalt thou put away evil from Israel.

The copies of the tora present here some slight variation. The Tora of E substitutes a moneyed consideration for chastisement, and requires the death of the woman to be "at the door of her father's house." A few variations in the language are noticeable. But the facts are the same in both toras. The legislation is one, although differences mark their expression.

The next section recognizes plurality of wives. It does not, however, institute polygamy. The custom of several wives had the example of Abraham and Jacob to warrant it. The Christ says that Moses did not abolish the custom because of the weakness of Israel. The section is introduced for no other purpose than to establish the right of the firstborn.

*CONCERNING THE RIGHT OF THE FIRSTBORN
 ACCORDING TO J.*

²¹₁₅ IF A MAN HAVE TWO WIVES, one beloved
 and one hated, and they have borne him chil-
 dren, and the firstborn son be hers that is hated,
 E ²²_{7, 17} a double portion, the right of the firstborn, is

²¹₁₆ his. And it shall be, when he maketh him to inherit what he hath, he may not make the son of his beloved wife the firstborn before the son of the one hated.

No feature of the Mosaic Tora is more apparent than its essential righteousness. It inculcates what is right in its every precept. Here primogeniture receives its due. The fickle affection in a house where there are two wives must not interfere with the old custom regarding the right of the firstborn.

*CONCERNING THE RIGHT OF THE FIRSTBORN
ACCORDING TO E.*

²¹₁₅ IF A MAN HAVE TWO WIVES, one beloved
²¹₁₆, ²¹₁₇ and one hated, and the firstborn is the son of the hated, then he shall acknowledge the firstborn by giving him a double portion of all he hath; for he is the beginning of his strength.

The toras agree in regard to the treatment which the firstborn shall receive as his right. It is a double portion.

One of the earliest questions for settlement in Israel after they had begun to make conquest and take captives was, What attitude must this victorious host take toward their prisoners? The law was simple, and was stated in the section upon the Tributaries, in Chapter VII. The males of the devoted inhabitants of Canaan were to be put to the sword unless they were children. The females might be made bondmaids. Yet among these women there might be one of such rare beauty that an Israelite would desire her to be his wife. There was danger to be apprehended for Israel at this point; yet provision was made in the tora for such a marriage, and

it explains also the former regulation respecting the punishment of any wife who should seek to proselyte an Israelite to a foreign worship. The penalty of death for such an offense would restrain any foreign wife from seeking to draw away her husband to the worship of the gods of her childhood.

CONCERNING A FOREIGN WIFE ACCORDING TO J.

²¹_{10, 11} When thou hast taken captive a beautiful
²²_{23, 11} woman and a virgin, and thou wouldst take
²¹₁₃ her for thy wife, then she shall put off the
 raiment of her captivity from her and remain
 in thy house, AND SHE SHALL BEWAIL HER
 FATHER AND HER MOTHER A FULL MONTH.
 After that thou shalt go in unto her, and she
²¹₁₄ shall be thy wife. And it shall come to pass
 if thou hast no delight in her, then thou shalt
 let her go whither she will. Thou shalt not
 sell her at all for money, and thou shalt not
 make merchandise of her, because thou hast
 humbled her.

The human-heartedness of this provision wins the reader at once. The conquering power of beauty is acknowledged; nor this alone, but also the worth of this natural gift to any race. Parents transmit physical characters. Again, the daughterly affection finds recognition in the fact that this beautiful woman, who is to become the wife of an Israelite, shall have a full month to mourn her father and mother. She is to have opportunity to think over the past and anticipate the future. If her horror of becoming the wife of her owner was unconquerable, a month's time of excessive grief would dim her beauty and so destroy her charm. The fairness of this regulation becomes ap-

parent in the freedom which must be given the slave-wife in case her husband should learn to hate her. She could not be sold after her marriage.

CONCERNING A FOREIGN WIFE ACCORDING TO E.

²¹₁₁ When thou lookest upon a captive and hast
²¹₁₂ a desire for her, and thou shalt bring her into
 thy house, then shall she shave her head and
²¹₁₃ pare her nails, AND SHE SHALL BEWAIL HER
 FATHER AND HER MOTHER A FULL MONTH.
 E ²¹₈ After that thou shalt be her husband. And
 if she please not her husband, who hath be-
 trothed her unto himself, he shall have no
 power to sell her to a strange nation, seeing
 E ²¹₁₀ that he hath dealt deceitfully with her. If he
 take him another wife, her food, her raiment,
 and her duty of marriage he shall not dimin-
 E ²¹₁₁ ish. And if he do not these three unto her,
 then he shall let her go out free without
 money.

The Tora of E amplifies the duty of the husband when this foreign wife happens to be displeasing to him. She shall be treated as a wife so long as she is in his house, irrespective of his affection for her. Should the husband fail in this obligation, then she may leave his house and go where she please. The enactment, however, in both toras is the same. This foreign wife has most wise protection placed around her to make her new relationship as acceptable as possible.

The family inheritance was inalienable in Israel. The year of jubilee saw each family return to its ancient heritage. Yet families might run out. Death might come in and threaten the extinction of a family name in Israel. This emergency alone wrought a modification in those laws which prevented unlawful mar-

riage among this people. The brother's wife might not be uncovered by any one close of kin to him. Yet, when a brother died and left no heir, then the surviving brother might take his wife and cohabit with her, and raise up an heir who should succeed to the inheritance of the deceased. But this course was by no means obligatory. The following section sets forth this case of taking a deceased brother's wife.

*CONCERNING A DECEASED BROTHER'S WIFE AC-
CORDING TO J.*

²⁵₅ IF BRETHEREN DWELL TOGETHER, AND ONE DIE, AND HAVE NO CHILD, HER HUSBAND'S BROTHER shall go in unto her and take her to ²⁵₆ him for a wife. And it shall be, the firstborn which she beareth shall succeed in the name ²⁵₇ of his dead brother. And if the man like not to take his brother's wife, then let her go up ²⁵₈ to the gates, and let the elders call him and ²⁵₇ speak to him. Should he be firm, then his brother's wife shall say, My husband's brother refuseth to raise up unto his brother a name ²⁵₉ in Israel. AND SHE SHALL SPIT IN HIS FACE. So shall it be done unto that man who will not build up his brother's house.

Duty and a liking are brought face to face in this provision of the Mosaic Tora. The great end accomplished in saving the extinction of a family in Israel led to a departure from the laws relating to unlawful marriages. Yet no unnatural mixture of blood occurred through marriage under this exception. Nor, indeed, would a marriage under the conditions of this modification, which permitted a man to take in marriage a brother's wife, bring about confusion of relationships. A man's dislikes for his brother's wife could be no ex-

cuse for not fulfilling this duty. Refusal to do so was punished with public disgrace at the city's gates.

CONCERNING A DECEASED BROTHER'S WIFE ACCORDING TO E.

²⁵₅ IF BRETHREN DWELL TOGETHER, AND ONE OF THEM DIE, AND HAVE NO CHILD, then the wife of the dead shall not marry without unto a stranger: but HER HUSBAND'S BROTHER shall perform the duty of a husband's brother unto her, that his name shall not be put out in ²⁵₆ Israel. If he say in the presence of the elders ²⁵₈, ²⁵₇ of his city, I like not to take her, then his ²⁵₈, ²⁵₉ brother's wife shall come to him in the presence of the elders and answer, My husband's ²⁵₇ brother wishes not to perform his duty. And she shall loose his shoe from off his foot, AND ²⁵₉ spit in his face. And his name shall be called in Israel, The house of him that hath his shoe loosed.

The ceremony of unloosing the shoe is added in the Tora of E. There is also a somewhat different mode of designating the duty of the husband's brother in this case, but the enactment is one.

Filial obedience is of the highest importance to Israel. The home, its honor, and its reverence are most zealously guarded. Disobedience on the part of a son, continued rebelliousness, is crime in Israel, and punishable without trial with death. Yet the accusers must be the father and the mother. The statement of the enactment which enforces filial obedience closes that part of the Mosaic Tora which relates to the household.

CONCERNING A REBELLIOUS SON ACCORDING TO J.

²¹₁₈ IF A MAN HAVE A SON stubborn and rebellious, who will not hearken unto his father

²¹₁₈ and his mother after they have chastised him,
²¹₁₉ then they shall lay hold upon him AND BRING
²¹₂₀ HIM unto the gate of his place, AND THEY
 SHALL SAY unto the elders of his city, THIS
 OUR SON is stubborn and rebellious, AND HE
¹³₁₀ WILL NOT OBEY OUR VOICE. And thou shalt
²¹₂₁ stone him with stones that he die. So shalt
 thou put evil from among you.

CONCERNING A REBELLIOUS SON ACCORDING TO E

²¹₁₈ IF A MAN HAVE A SON who will not obey
 the voice of his father or the voice of his
²¹₁₉ mother, THEN THEY SHALL BRING HIM unto
²¹₂₀ the elders of his city, AND SAY, THIS OUR SON
 is a glutton and a drunkard, HE WILL NOT
²¹₂₁ OBEY OUR VOICE. And all the men of that
 city shall stone him with stones that he die.
¹⁹₁₉ So shalt thou put away evil from among you.

Some day the awful consistency of the revelation in the Old Testament will hold the mind; but only after the literature of Israel shall have been recovered to its original form. It is altogether in harmony with the Old Testament Scripture to have this severe penalty visited upon a disobedient son. Sonship with God and man is an awful verity. The insubordination of the son works everywhere disaster. Disobedience in a son is monstrous. The present chapter concludes the Mosaic regulations respecting the home, so far as the purity and strength of its blood, the right of the wife, and the duty of a son are concerned. There are two copies of each regulation, with minor differences, but without clash or contradiction.

CHAPTER XIII.

RESPECTING CHASTITY.

THE severity of the Mosaic Tora manifests itself most conspicuously in the enactments which look toward the conservation of chastity in Israel. Incest, unnatural lusts, and illicit carnal relations are the foes to all that is pure and holy in the household. Death is the penalty attached to encroachments upon the chasteness of life in the household through any one of these three avenues. The fact only is to be pointed out in this chapter: the profound significance of these penal regulations for the health and permanence of a noble civilization is to be unfolded by those who make public morals the end of their pursuits.

CONCERNING INCEST ACCORDING TO J.

- L 18
7 Thou shalt not uncover the nakedness of
L 18, L 11 thy mother: it is the nakedness of thy fa-
L 18, L 12, L 11 ther. Their blood be upon them. Thou
L 18
13 shalt not uncover the nakedness of thy
L 18
23 daughter-in-law: she is thy son's wife. It
L 20
12 is confusion. Their blood be upon them.
L 18, L 12, L 17 Thou shalt not uncover the nakedness of a
woman and her daughter: it is wickedness.
L 20, L 13, L 16 Their blood be upon them. Thou shalt not
L 20
17 uncover the nakedness of a sister: it is a
L 20
18 wicked thing. Both of them shall be cut off
L 18
14 from among their people. Thy father's
brother, thou shalt not approach to his wife to
L 20
19 uncover her nakedness: for he uncovereth
his near kin. They shall bear their iniquity.

- L¹⁸₁₆, L¹⁸₁₅ Thy brother's wife, thou shalt not uncover
 L¹⁸₁₆ her nakedness: it is thy brother's nakedness.
 L²⁰₂₀ They shall die childless.

Moses was skilled in all the learning of the Egyptians; but these laws are not Egypt's gift to him. Incestuous union with a sister "was an iniquity common in Egypt, having the sanction of the royal custom from the days of the Pharaohs down to the times of the Ptolemies." The Church has laid these laws of the tora upon all the nations wherein it has had any considerable influence. Modern nations, save Turkey, obey them. But the Mosaic penalty is not attached to infractions of them.

CONCERNING INCEST ACCORDING TO E.

- L²⁰₁₁ A man that lieth with his father's wife hath
 L¹⁸₁₃ uncovered his father's nakedness: she is thy
 L²⁰₁₁ mother. Both shall surely be put to death.
 L²⁰₁₂ And if a man lie with his daughter-in-law,
 they have wrought confusion. Both of them
 L²⁰₁₄ shall surely die. And if a man take a wife
 and her mother, it is a wicked thing. They
 shall be burnt with fire, both he and they, that
 L²⁰₁₇ there be no wickedness among you. And if
 a man take the daughter of his father, or the
 daughter of his mother, and see her naked-
 ness, and she see his nakedness, he hath un-
 covered a sister's nakedness. They shall be
 L²⁰₂₀ cut off from the sight of their people. And
 if a man lie with his uncle's wife, he hath un-
 covered his uncle's nakedness. They shall
 L²⁰₂₁ bear their sin. And if a man take his broth-
 er's wife, he hath uncovered his brother's
 nakedness. They shall be childless.

The Tora of E indicates the kind of death to be inflicted upon all implicated, when a man uncovers the nakedness of a wife and her mother. It is burning. Otherwise, the variations consist in a different mode of indicating the relationships of the parties inculpated.

The next subject treated in the tora is unnatural lusts. Corrupt indeed is that human being, vitiated in every pure realm of thought and feeling, who burns with such brutal desire as to lead him or her to ignore sex and kind. The atmosphere of the decadent peoples whom Israel were to annihilate was corrupt in the extreme. Hence came danger.

CONCERNING UNNATURAL LUSTS ACCORDING TO J.

- L¹⁸₂₂ Thou shalt not lie with mankind as with
 L²⁰₁₆ womankind: it is an abomination. Their
 L¹⁸₂₃ blood be upon them. Thou shalt not lie
 with any beast, to defile thyself therewith.
 L²⁰₁₇, L¹⁸₂₃ Let him bear his iniquity. If a woman stand
 L²⁰₁₆ before a beast to lie down thereto, thou shalt
 kill the woman and the beast.

CONCERNING UNNATURAL LUSTS ACCORDING TO E.

- L²⁰₁₃ If a man lie with mankind as he lieth with
 womankind, both of them have committed an
 abomination: they shall surely be put to death.
 I²⁰₁₅ And if a man lie with a beast, he shall surely
 be put to death, and ye shall slay the beast.
 L²⁰₁₆ And if a woman approach any beast, and lie
 down thereto, they shall be put to death.

All are capital offenses. Such unnatural conduct is forfeiture of life in Israel. Human life, indeed, is sacred. Nature and the law alone may take it. And no nation ever surpassed Israel in its estimate of the worth

and sacredness of life in man. Yet the Mosaic law regards the imperiling of normal carnal relations by unnatural lusts as of higher consequence than human life. And, therefore, when these are threatened, life may be taken.

A civil life contemplates the intermingling of the members of a civic community in business and in social relations. The larger home for man is the community of which he forms a part. Modern life has emphasized this great relation which exists among all men in a taking phrase, "the brotherhood of man." The Mosaic Tora groups all infraction upon the purity of the household under the classification of incest. But there are also temptations arising out of the social state, and parties commit offense against the laws of chastity in civic life. The attitude of the Mosaic code toward these misdeeds is unrelenting and severe.

CONCERNING ILLICIT CARNAL RELATIONS ACCORDING TO J.

- L²⁰₁₀ The man that committeth adultery with his neighbor's wife, the adulterer and the adulteress
²²₂₃ shall be put to death. If a damsel be betrothed to a husband, and a man find her in the city and lie
²²₂₄ with her, THEN YE SHALL BRING THEM BOTH TO THE GATE OF THE CITY, AND YE SHALL STONE THEM WITH STONES, THAT THEY DIE. The betrothed damsel, because she cried not, the man because he hath humbled his neighbor's wife. So shalt thou put away evil from your midst.
²²_{25, 26} If a man force her in the field, then thou shalt
²²₂₇ do nothing to the damsel, as she cried and
²²₂₅ there was none to save. But he who lay with
E²²₁₆ her SHALL DIE. If a man entice a maid that

is not betrothed, and lie with her, he shall
 E ²²₁₇ surely endow her to be his wife. IF HER
 FATHER UTTERLY REFUSE TO GIVE HER TO
 HIM, he shall pay money according to the
 dowry of virgins.

Law ever seeks only such deterrent measures as will prevent evils. The Mosaic law could not be otherwise than as severe as the enactments indicate. Israel was to destroy utterly people who had become corrupt through such practices as these regulations have in view. Israel therefore could not wink among themselves at wrongdoings for which they were to destroy the Canaanites. And the sense of justice would have been perverted if they were to visit for certain deeds a greater punishment upon the inhabitants of the land which they were to possess than their own laws prescribed. Later laws among the Jews wisely or unwisely mitigated the penal sanctions in these cases.

*CONCERNING ILLICIT CARNAL RELATIONS ACCORD-
 ING TO E.*

²²₂₂ If a man be found lying with a woman
 L ²⁰₁₀ married to a husband, and committeth adultery
²²₂₂ with a man's wife, then they shall both die;
 the man that lay with the woman and the
²²₂₅ woman. And if a man find a betrothed dam-
²²_{24, 25,} ²²₂₄ sel in the city, and lie with her, THEN YE
¹⁷₅ SHALL BRING FORTH that man and that
²²₂₄ woman UNTO THE GATES OF THE CITY,
 AND YE SHALL STONE THEM WITH STONES
²²₂₂ THAT THEY DIE. So shalt thou put away
²²₂₇ evil from Israel. If a man find her the be-
²²₂₈ trothed damsel in the field, and lay hold on
²²₂₆ her, there is no sin in the damsel worthy of

death; for even is this case as when a man riseth up against a neighbor and slayeth him.

²²_{25, 28} The man only SHALL DIE. If a man find a damsel which is not betrothed, and lie with ²²₂₉ her, and they be found, then she shall be his ^E₁₆ ²² wife, because he hath humbled her. IF HER FATHER UTTERLY REFUSE TO GIVE HER TO ²²₂₉ HIM, then the man that lay with her shall give unto the damsel's father fifty pieces of silver.

The estimation of the dowry of a damsel is given as fifty pieces of silver in the Tora of E. The completeness with which the Mosaic Tora covers the sins against lawful carnal relations becomes immediately apparent to a thoughtful mind. The justness of its penal sanctions according to the stringent necessities of those times must also be recognized. They did unto themselves what they were commanded to do to others. This brief chapter concludes the subject of illicit carnal relations as they are dealt with in the Mosaic Tora. The two copies are consistent and practically alike.

CHAPTER XIV.

RESPECTING INJURIES TO MAN AND BEAST.

THE right to life and limb is absolute for man. No individual may take the life of another or injure his body. When this right is encroached upon, the sufferer may rise up and take the life of the aggressor and incur no guilt because of the killing. A State may take life. Certain offenses within its domain may work disaster to the body politic; and the State for its protection may determine to take the life of those who commit them. The wisdom of any civic body is most clearly shown in those laws which seek to protect its individual members in the right to life and limb. The business of criminal courts has largely to do with this matter. All killing of man by man, however, is not murder. Distinctions of motive have been recognized in the legal enactments of all nations with any advanced civilizations. The Mosaic Tora is remarkable in its provisions for insuring to each individual the surest protection against violation of the inherent right of life, while at the same time it provides refuge for any one who may unawares take the life of a neighbor until trial. Among the ancient nations the altars of their gods were places of refuge, whither one might flee and obtain temporary safety. Israel at first recognized this retreat for one whose life was endangered, but its lawgiver left it as an unwritten law. The Mosaic Tora requires the establishment of cities of refuge in the land of their possessions. Good roads were to lead to them. Hither the man who had killed his neighbor might flee, and when

once within its walls he was safe from the revenger of blood. The humaneness of this institution of refuge is readily conceded; and it became so beneficent and wise a part of the civic utilities in Israel that the Hebrew writers could find no word so pregnant with meaning as “refuge” to indicate that retreat and safety which the troubled soul ever has in Jehovah.

CONCERNING MANSLAUGHTER ACCORDING TO J.

¹⁹₈ And when Jehovah thy God shall have enlarged thy border, and hath given thee all the
¹⁹₂ land, as he hath sworn unto thy fathers, thou shalt separate for thee three cities in the midst of thy land which Jehovah thy God giveth
¹⁹₇ thee to possess it; and thou shalt separate for
⁴₄₉, N ³⁵₁₄ thee three cities on this side of Jordan. They
⁴₄₂ shall be cities of refuge, and the slayer shall flee thither who should kill his neighbor unawares, and hated him not in times past. And fleeing to one of these cities, he shall live.
¹⁹₅ As when a man goeth into the woods with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down a tree, and the head slippeth from the helve and
N ³⁵₂₃ lighteth upon his neighbor, and he die; or have cast upon him with a stone, that he die, and yet was not his enemy, nor sought him harm,
¹⁹₆ since he was not worthy of death, inasmuch
N ³⁵₁₂ as he hated him not in time past. And they
N ³⁵₁₅ shall be unto you, and unto the stranger,
N ³⁵₁₂ cities of refuge from the avenger; that the manslayer die not, until he stand before the tribunal for judgment.

Six cities were for refuge. It is interesting to follow

the conclusions of Kuenen and his school in respect to these cities of refuge. They find irreconcilable conflict between the account in Numbers and the record in Deuteronomy. Therefore, "there is not the least evidence that the writer of Deuteronomy iv. 41-43 was acquainted with the law of Numbers xxxv. 9-34. Nor could the design of harmonizing Deuteronomy xix. with it be attributed to him in any case, for it is just by making Moses assign these three cities that he comes into conflict with Numbers xxxv." (Hexateuch, p. 122.) Reconstructive criticism shows, on the contrary, that Numbers xxxv. and the passages in Deuteronomy complete the matter required to construct the two copies of the tora as it treats of the cities of refuge. A book of large size could be made pointing out simply how the theory advocated in this volume corrects the wild errors of higher criticism. The benign purpose accomplished by these cities of refuge is most apparent. It secures opportunity for trial. They were not established to delay justice, for no murderer had a right to flee thither. Nevertheless, there can be no reasonable doubt but that one who may have killed another would hasten to the nearest city of refuge, with the hope perhaps of acquittal when brought before the tribunal. Refuge in these cities was proffered alike to the Israelite and the stranger.

CONCERNING MANSLAUGHTER ACCORDING TO E.

¹⁹₁ When Jehovah thy God shall have cut off
the nations whose land Jehovah thy God giv-
¹⁹₈ eth thee, which he promised unto thy fathers
¹⁹₁ to give, and thou succeedest them and dwellest
N ³⁵₁₄ in their houses, ye shall give three cities on

this side of Jordan and three cities shall ye
 N³⁵₁₁ give in the land of Canaan to be cities of ref-
 N³⁵₁₃, ¹⁹₄ uge for you, and for the sojourner. And this
 is the case of the slayer that may flee to one
 of these cities and live: Whoso killeth his
 neighbor ignorantly, whom he hated not in
 N³⁵₂₂ time past. If he thrust him suddenly without
 enmity, or have cast anything upon him with-
 N³⁵₂₃ out lying in wait, not seeing him, wherewith
¹⁹₅ he may die, he shall flee into one of these
¹⁹₆ cities and live, lest the avenger of blood pur-
 sue the slayer, while his heart is hot, and over-
 take him, because the way is long, and slay
 N³⁵₂₄ him. And the tribunal shall judge between
 the slayer and the revenger of blood accord-
 ing to these judgments.

Certain interesting variations of language occur in the Tora of E, such as “in the land of Canaan,” “while his heart is hot,” and others. Yet the provisions are the same in the two copies of the tora; the same reasonable care to secure safety for the innocent is present in both.

A city of refuge is no safe retreat for criminals. Any one who may flee thither must appear before a tribunal for judgment. The verdict at this bar is final, and either hands the fugitive to the revenger of blood or returns him to the city of refuge to which he had fled.

CONCERNING THE INNOCENT FUGITIVE ACCORDING TO J.

N³⁵₂₅ And the tribunal may restore him to the
 N³⁵₃₂ city of his refuge whither he had fled until
 N³⁵₂₆ the death of the priest. But if the slayer at
 any time come without the border of his city

N³⁵₂₇ of refuge whither he was fled, and the revenger of blood KILL THE SLAYER, HE SHALL
 N³⁵₂₈ NOT BE GUILTY OF BLOOD. But after the death of the high priest, the slayer may return unto the land of his possessions.

The taking of life, although done ignorantly, has in Israel penalty. Therefore, sacred indeed is human life with this people. When the slayer of a man stands before the tribunal, and every such one must appear here, acquittal for him secures only the right of life within the city of his refuge during the life of the high priest then living. Not until his death could the innocent slayer of a man return to his home.

CONCERNING THE INNOCENT FUGITIVE ACCORDING TO E.

N³⁵₂₅ And the tribunal may deliver the slayer out
 N³⁵₃₂ of the hand of the revenger of blood unto the
 N³⁵₂₅ city he had fled to for his refuge. And he shall abide in it until the death of the high priest
 N³⁵₂₇ which was anointed with holy oil. And the revenger of blood MAY KILL THE SLAYER, if he finds him without the borders of the city of his refuge. HE SHALL NOT BE GUILTY OF
 N³⁵₂₈ BLOOD, because he should have remained in the city of his refuge until the death of the
 N³⁵₃₂ high priest. Then he may come to dwell in the land.

The high priest in the Tora of E is spoken of with greater circumspection than in the Tora of J. He is that one "which was anointed with holy oil."

The murderer forfeits his life in Israel. Nothing can atone for his violent act but his own life. He may flee to

a city of refuge, but from its sheltering walls that one shall be taken who wantonly takes human life, and he shall be put to death.

CONCERNING THE MURDERER ACCORDING TO J.

N³⁵₁₆ The murderer shall surely be put to death.
 19 N³⁵₁₈ If a man hate his neighbor and smite him
 N³⁵₁₆ with a weapon of wood, or if he smite him
 N³⁵₁₈ with his hand wherewith he may die, and he
 N³⁵₁₇ die, or with throwing of a stone, wherewith
 19 he may die, and he die, he is a murderer; or
 11 lie in wait for him, and rise up against him
 N³⁵₁₆ and smite him mortally, that he die, he is a
 N³⁵₂₁ murderer. The revenger of blood may slay
 19 the murderer when he meeteth him. IF HE
 19 FLEETH TO ONE OF THESE CITIES, THE ELD-
 12 ERS OF HIS CITY shall send and fetch him
 N³⁵₃₁ thence, and he shall surely be put to death.
 Moreover ye shall take no satisfaction for the
 life of a murderer, who is guilty of death.
 17 At the mouth of two or three witnesses shall
 6 he that is worthy of death be put to death.
 He shall not be put to death at the mouth of
 one witness.

He who kills another of hatred or for the purpose of robbery is a murderer according to the Mosaic Tora. There can be no satisfaction taken for his life. Two witnesses may condemn a man unto death, but not one. Such is the law of evidence in capital offenses.

CONCERNING THE MURDERER ACCORDING TO E.

N³⁵₁₇ The murderer shall surely be put to death.
 N³⁵₂₀, N³⁵₁₆ If he thrust him of hatred with an instru-

^{N 35}₁₇ ment of iron, so that he die, or if he smite
^{N 35}₂₁ him, he that smote him shall surely be put
^{N 35}₂₀ to death; or if he hurl at him by lying in
^{N 35}₁₈, ^{N 35}₂₁ wait, and he die, he is a murderer; or if he
 smite him in enmity with his hand, and he
^{N 35}₁₉ die, he is a murderer. The revenger of blood
 shall slay the murderer. When he meeteth
¹⁹₁₁ him he shall slay him. IF HE FLEETH TO
¹⁹₁₂ ONE OF THESE CITIES, THE ELDERS OF HIS
 CITY shall deliver him into the hand of the
^{N 35}₁₈ avenger of blood, that he may die. The mur-
^{N 35}₃₂ derer shall surely be put to death, and ye shall
^{N 35}₂₀ take no satisfaction for him. Whoso killeth
 any person shall be put to death by the mouth
 of two witnesses. But one person shall not
 testify against a person unto death.

The motives of the murderer are the same in each copy of the tora. Both toras require the death of the murderer. Nothing can atone for his crime. Striking is the emphatic way in which the law against murder is formulated. Its purpose is to guard men against the cherishing of hatred in their hearts and against that greed for riches which culminates in the complete disregard of human life.

History, both ancient and mediæval, furnishes not a few instances of the rage of a ruler toward a subject extending to the household of the offender. The ruin of a treacherous father reached even to his son and other relatives. It is the disease of tyrants to suspect the near kin of his enemies, and to effect the destruction of them all. The tora provides against this injustice. Such cases and matters pertaining to murder are gathered together in the next section.

*CONCERNING THE DEATH PENALTY ACCORDING
TO J.*

²⁴₁₆ The father shall not be put to death for the children, nor the children be put to death for ²¹₂₂ the father. And if a man commit a sin worthy of death, his body shall not remain on the tree over night; BECAUSE GOD CURSETH HIM THAT IS HANGED. And thou shalt not defile the land which Jehovah thy God giveth thee ^N₃₅³³ for an inheritance. The land has no atonement for blood which one sheds in it, except by the shedding of his blood.

*CONCERNING THE DEATH PENALTY ACCORDING
TO E.*

²⁴₁₆ Every man shall be put to death for his own ²¹₂₂ sin. And if one be put to death, and thou ²¹₂₃ hang him on a tree, thou shalt in anywise bury him on the same day. BECAUSE GOD ^N₃₅³³ CURSETH HIM THAT IS HANGED. And ye shall not pollute the land wherein ye are; for blood polluteth the land.

Awful is the crime of murder in the view of the tora. Even the death and the burial of the murderer, who is hanged upon a tree, must be on the same day. God's curse rests upon that man. The crime of murder pollutes the land. Dire danger threatens the community of Israel when murder unpunished stalks abroad. Such is the teaching of the tora.

The sacredness of human life is nowhere more carefully guarded than in the teachings of Moses. Idolatry forfeits life not alone in the nations which Israel were to supplant, but also among the Israelites themselves. Violence against the security of the home life was vis-

ited with the death penalty. He who shed blood atoned for his crime with his life. No rumor shocks a community more thoroughly than the report that some one has been killed. A kind of dread fills everybody when the author of the deed is unknown. All are aroused to discover him. There is grave danger to a community when murder can occur within its bounds and the criminal escape. It is most interesting to study the provision of the tora respecting the steps which must be taken when one is found slain in the field. The occurrence is heralded to the cities round about. The elders therefrom gather together. A consultation is held, and it is determined by measurement which city is nearest to the place where the slain man was found. This city then must perform a most remarkable ceremony in order that the land may not be charged with the shedding of blood.

CONCERNING UNKNOWN MURDER ACCORDING TO J.

²¹₁ IF ONE BE FOUND SLAIN in the land which
²¹₂ Jehovah thy God giveth thee to possess, then
thy elders shall come forth and measure unto
²¹₃ the cities round about him that is slain. And
it shall be, the city next to him that was slain,
even the elders of that city SHALL TAKE A
HEIFER which hath not drawn in a yoke,
²¹₄ AND BRING THAT HEIFER into a valley which
is neither eared nor sown. AND THEY SHALL
²¹₆ STRIKE OFF THE HEIFER'S NECK in that val-
²¹_{7,} ²¹₈ ley, and they shall say: BE MERCIFUL, O
JEHOVAH, unto thy people Israel, whom thou
hast redeemed, and let this blood be forgiven
²¹₉ unto them. So shalt thou put away the guilt
of innocent blood from among you.

This procession of aged men leading a heifer was most impressive, as it moved slowly to the most desolate valley of the neighborhood round about. All knew its meaning: some one had been killed. Equally striking was the ceremony in this lonesome valley. The elders circled about the heifer, and one with a blow smote off the head of the heifer. Then silence, then the voice of an elder, with the pathos that comes to it through old age, was heard in a solemn prayer, saying, "Be merciful, O Jehovah."

CONCERNING UNKNOWN MURDER ACCORDING TO E.

²¹₁ IF ONE BE FOUND lying in a field, and it be
²¹₄ not known who hath slain him, then the eld-
²¹_{6, 3} ers of the city next unto the slain man SHALL
 TAKE A HEIFER which hath not been wrought
²¹₄ with, AND BRING THE HEIFER unto a rough
 valley, AND STRIKE OFF THE HEIFER'S NECK
²¹₆ there; and the elders of that city shall wash
 their hands over the heifer that is beheaded,
²¹₇ and shall answer: Our hands have not shed
²¹₈ this blood, neither hath our eyes seen. BE
 MERCIFUL, O JEHOVAH, and lay not innocent
 blood unto thy people of Israel's charge.
¹⁹₁₃ Thus thou shalt put away innocent blood
 from Israel.

The Tora of E records the same ceremonial practice. It gives an additional feature in the washing of hands over the heifer that was beheaded, and changes somewhat the form of words in the invocation to Jehovah. But the legal enactment is the same.

Violence does not always culminate in murder. Men strive with men in anger, and woundings take place.

The Tora of Moses would be incomplete in its regulations respecting injuries to man unless it made provision for harm resulting from assault. Most comprehensive is this section. The case of man and man in angry strife is first considered. Then the case of a man and his slave.

*CONCERNING INJURIES TO PERSONS ACCORDING
TO J.*

E ²¹₁₈ IF MEN STRIVE TOGETHER, AND ONE SMITE
E ²¹₂₁ ANOTHER with a stone or with the fist, if he
E ²¹₁₈, E ²¹₁₉ continue a day or two and he die not, he shall
²⁵₁₁ pay only for the loss of time. And when
E ²¹₂₂ men strive together AND HURT A WOMAN
WITH CHILD, he shall pay according to the
judges. But should her fruit depart, he shall
²⁵₁₁ surely be punished. AND SHOULD THE WIFE
OF ONE put forth her hand UPON THE SECRETS,
²⁵₁₂ THEN THOU SHALT CUT OFF HER HAND.
E ²¹₂₀ Thine eye shall not pity her. AND IF A MAN
SMITE his servant or his maid, AND HE DIE
E ²¹₂₁ under his hand, NOTWITHSTANDING HE SHALL
NOT BE PUNISHED: FOR HE IS HIS MONEY.
E ²¹₂₆, E ²¹₂₇ But if a man smite the eye or the tooth OF HIS
E ²¹₂₆ MANSERVANT OR HIS MAIDSERVANT, and it
perish, he shall let him go free FOR HIS EYE
E ²¹₂₇, E ²¹₂₃ SAKE OR FOR HIS TOOTH SAKE. And thou
E ²¹₂₄ shalt give life for life, eye for eye, tooth for
E ²¹₂₅ tooth, hand for hand, foot for foot, burning
for burning, wound for wound, stripe for
stripe.

The essential justice in this paragraph of the tora is at once recognized. In a strife the uninjured must pay for the time lost by the one he harms. To hurt a woman

in a struggle is cause for damage; if she be with child and is made to miscarry, then he who wrought the injury shall surely be punished. A master may kill his slave when he is inflicting punishment and not be chargeable with murder. The slave is property. But if he smite out an eye or a tooth of a slave, he has permanently marred a human being; and this one, because of this injury, shall have freedom. The *lex talionis* is the principle for settlement among equals of all injuries from violence.

*CONCERNING INJURIES TO PERSONS ACCORDING
TO E.*

E²¹₁₈ IF MEN STRIVE TOGETHER AND ONE SMITE
E²¹₂₂, E²¹₁₈ ANOTHER and no mischief follow, but he
E²¹₁₉ keepeth his bed, if he rise again and walk
abroad upon his staff, then he that smote him
shall be quit. But he shall cause him to be
E²¹₂₂, E²¹₁₁ thoroughly healed. If men strive one with
E²¹₂₂ another AND HURT A WOMAN WITH CHILD,
then he shall pay according as the husband
E²¹₂₃, E²¹₂₀ lays it upon him. But if mischief follow, he
E²¹₂₃, E²¹₁₁ shall surely be punished. AND SHOULD THE
WIFE OF ONE draw near to deliver her hus-
band out of the hand of him that smote him
E²⁵₁₂ and take him BY THE SECRETS, THOU SHALT
E¹⁹₂₁ CUT OFF HER HAND. Thine eye shall not
E²¹₂₀, E²¹₂₆ pity. AND IF A MAN SMITE with a rod his
E²¹₂₀, E²¹₂₁ servant or his maid, AND HE DIE, NOTWITH-
STANDING HE SHALL NOT BE PUNISHED; FOR
E²¹₂₇, E²¹₂₆ HE IS HIS MONEY. But if a man smite the
E²¹₂₇ eye or the tooth OF HIS MANSERVANT OR HIS
E²¹₂₇ MAIDSERVANT, he shall let him go free FOR
E¹⁹₂₁ HIS EYE SAKE OR HIS TOOTH SAKE. Life for
life, eye for eye, tooth for tooth, hand for
hand, foot for foot.

These are the laws in the Mosaic Tora respecting violence to persons. It has been thought that the "eye for an eye" principle has in it too much of barbarity. Yet perhaps there is no more powerful deterrent upon the exercise of injurious assault than the knowledge that whatever harm to life or limb is inflicted in angry strife, that same evil shall be done to the party injuring.

The last section in this division of the tora seeks to indicate the liability of persons for injuries for which they may be responsible. The matters in question are such as would come up for consideration in communities which dwell in cities and go out into the fields to pasture their cattle or raise their grain.

CONCERNING LIABILITY FOR INJURIES ACCORDING TO J.

E ²¹₂₈ IF AN OX GORE a man or woman and they
 E ²¹₃₆ die, then the ox shall be surely stoned. But
 if it be known that the ox was wont to push
 in times past and his owner hath not kept him
 E ²¹₂₉ in, THEN HIS OWNER ALSO SHALL BE PUT TO
 E ²¹₃₀ DEATH. Yet he may give for the ransom of
 E ²¹₃₅ his life whatsoever is laid upon him. AND
 IF ONE MAN'S OX HURT ANOTHER'S THAT IT
 E ²¹₃₆ DIE, then he shall surely pay ox for ox, and
 E ²¹₃₃ the dead shall be his own. And if a man
 shall dig a pit AND AN OX OR AN ASS SHALL
 E ²¹₃₄ FALL THEREIN, the owner of the pit shall
 E ²²₅ make it good. IF A MAN shall cause a field
 to be caten, HE SHALL PAY for the depreda-
 E ²²₆ tion. IF FIRE breaks out so that the stacks
 of corn BE CONSUMED, HE THAT KINDLED
 THE FIRE SHALL SURELY MAKE RESTITU-
 TION.

It is to be observed that the tora makes distinction between taking life with one's hand with malice in the heart and the causing of life to be taken by neglect or carelessness. The murderer must die. There is no pardon for him, no ransom for his life. But if a man's ox which was known to be dangerous should kill a person, the owner of the ox is responsible, and should die; but he may ransom his life.

CONCERNING LIABILITY FOR INJURIES ACCORDING TO E.

E²¹₂₈, E²¹₂₉ IF AN OX GORE and kill a man or a woman,
 E²¹₂₈ the ox shall be stoned, and its flesh shall not
 be eaten. But the owner of the ox shall be
 E²¹₂₉ quit. But if the ox were wont to push in
 times past with his horn, and it hath been
 testified to his owner and he hath not kept
 him in, THEN HIS OWNER ALSO SHALL BE PUT
 E²¹₃₀ TO DEATH. If there be laid upon him a sum
 E²¹₃₁ of money, whether he hath gored a son or a
 daughter, according to this judgment it shall
 E²¹₃₅ be done unto him. AND IF A MAN'S OX
 HURT ANOTHER'S THAT IT DIE, they shall
 sell the live ox, and divide the money of it,
 E²¹₃₃ and the dead ox also they shall divide. And
 if a man open a pit and not cover it, AND AN
 E²¹₃₄ OX OR AN ASS FALL THEREIN, he shall give
 money to the owner of them, and the dead
 E²²₅ shall be his. IF A MAN shall send and feed
 in another man's field or vineyard, HE SHALL
 PAY of the best of his own field, and of the
 E²²₆ best of his own vineyard. IF FIRE catch in
 thorns and the standing corn or a field BE
 CONSUMED, HE THAT KINDLED THE FIRE
 SHALL SURELY MAKE RESTITUTION.

There is a difference in the enactment respecting the injury done when one man's ox kills another's. The Tora of J requires the owner of the living ox to pay for the dead ox, but its carcass shall belong to him. The variation in the Tora of E is that the live ox must be sold and the money received be divided. Also the dead ox is to be divided. Either regulation is just and, perhaps, in the end gives each person interested about the same return.

The chapter respecting injuries to man and beast is completed. The legislation on this subject is full and comprehensive. The community of Israel is protected against violence within itself. Gracious provision is made for those who may be threatened by the law, although they are innocent. These regulations, even when scattered in Exodus-Deuteronomy, have exercised a most powerful influence upon subsequent times. The gathering of them together in the form in which they stood in the tora, when it was first promulgated, will evidence the profound wisdom of the Mosaic legislation upon this subject.

CHAPTER XV.

RESPECTING MATTERS OF TRESPASS.

THIEVING is one of the evils which every society must guard against. A thief seeks gain by his deed. The motive is low, and the indignation of a community because of this kind of aggression has often led them to inflict capital punishment upon the offender. Many able jurists have doubted whether it was ever lawful to go to such severity as to inflict death upon a thief for his felony. Indeed, the ablest of them have proposed "that kind of corporal punishment which is nearest to a pecuniary satisfaction," namely, imprisonment and hard labor. A thief steals to get money, and therefore he would be unable to meet any pecuniary judgment which might be imposed upon him for stealing. Thefts of men and of cattle have generally been punished with great severity. A study of the statutes of nations bearing upon larceny will reveal the peculiar difficulties which have been experienced in dealing with this kind of public wrong.

The enactments of the Mosaic Tora as they deal with stealing have great interest attached to them, because of their great antiquity. A favorite study in some of our universities is the relation of the Israelitish legislation to other ancient legal systems. This study will have greater fascination as soon as the Mosaic Tora is considered, not as a scattered body of law throughout Deuteronomy, but as a compact, closely articulated system which exercised its influence in

all the changes which came to the people of Israel during their history.

CONCERNING THEFT ACCORDING TO J.

²⁴₇ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him and selleth him, then that thief shall die. IF A MAN STEAL AN OX OR A
 E ²²₁₆ E ²²₁ sheep, and it be found in his hand, he shall pay FIVE FOR AN OX AND FOUR FOR A SHEEP.
¹⁹₁₈ And the judges shall make diligent inquisition UPON ALL MANNER OF TRESPASS, AND WHOM THEY SHALL CONDEMN he shall pay
 E ²²₉ double unto his neighbor. And if he hath nothing, THEN HE SHALL BE SOLD FOR HIS
 E ²²₂ THEFT. And if a thief be found BREAKING
 E ²²₂ UP, AND HE BE SMITTEN THAT HE DIE, his
 E ²²₃ blood surely makes restitution.

CONCERNING THEFT ACCORDING TO E.

E ²¹₁₆ If one steal a man and selleth him, he shall
 E ²²₁ surely be put to death. IF A MAN STEAL,
 E ²²₄ whether it be an ox or a sheep, the theft be
 E ²²₁ certainly found in his hand alive, or he kill it
 and sell it, he shall pay FIVE FOR AN OX AND
 E ²²₉ FOUR FOR A SHEEP. UPON ALL MANNER
 OF TRESPASS the cause of both parties shall
 come to the judges, AND WHOM THEY SHALL
 E ²²₄, E ²²₂ CONDEMN he shall pay double. If he hath
 E ²²₃ nothing, THEN HE SHALL BE SOLD FOR HIS
 E ²²₇, E ²²₂ THEFT. And if a thief be found BREAKING
 UP, AND BE SMITTEN THAT HE DIE, his blood
 E ²²₇ pays double.

The statements of larceny, as found in the two copies, are placed together without comment upon them. We

notice, however, that there is a greater proportion of common matter than in any other section of the tora. This is due to the nature of the enactments in this portion. The consistent character of the section must here suffice as reason for the reconstruction. The legislation of the tora connected with matters of trespass shows that man stealing and cattle stealing are the most heinous, and that failure to pay the penalty for such thefts results in the sale of the thief. This slavery is modified by the fact that at the end of seven years he is free. When the felony is burglary and the thief is killed, it ends the matter; his life pays for his fault.

Oftentimes the needs and necessities of mankind induce one member of a community to impose trust in another by giving into his hands money or goods to keep. What is the liability of the trustee? The Mosaic Tora assumes that he who receives the money or goods had the confidence of the owner, and so if anything intrusted was stolen it would not be the deed of the trustee. However, a mere denial was not sufficient, but it must be a disclaimer under the most solemn circumstances. Then the word of the trustee shall be accepted.

CONCERNING A TRUST ACCORDING TO J.

E ²²₇ If a man shall deliver unto his neighbor MON-
 E ²²₁₂ EY OR STUFF TO KEEP, and it be stolen from
 E ²²₈, E ²²₁₁ him, if the thief be not found, THEN AN OATH
¹⁹₁₇, E ²²₁₁ before Jehovah SHALL BE MADE BETWEEN
 THEM BOTH, that he hath not put his hands to
 his neighbor's goods, and the owner of it
 shall accept it.

CONCERNING A TRUST ACCORDING TO E.

E ²²₁₀ If a man shall deliver unto his neighbor

E ²²₇, E ²²₁₂ MONEY OR STUFF TO KEEP, and it be stolen
 E ²²₇, E ²²₁₁ out of his house, AN OATH before Jehovah
 E ²²₈ SHALL BE BETWEEN THEM BOTH, that he
 hath not put his hands to his neighbor's goods,
 E ²²₁₁ and the master of the house shall not make it
 good.

The two copies of the tora contain the same enactment in this section. Acquittal is given to the one who has received a trust, when it is stolen from his house, as soon as he makes oath before Jehovah that he had no part in purloining his neighbor's goods which was intrusted to him.

Matters of dispute often arose out of the custom of loaning and hiring. There was need of some regulation which should remove this cause of strife in Israel. The tora contains provision for these cases.

*CONCERNING LENDING AND HIRING ACCORDING
TO J.*

E ²²₁₄ IF A MAN BORROW FROM HIS NEIGHBOR
 E ²²₁₀, E ²²₁₃ any beast, if it be torn in pieces, let him bring
 E ²²₁₁ it as a witness: HE SHALL NOT MAKE IT GOOD.
 E ²²₁₀, E ²²₁₂ IF IT BE DRIVEN AWAY, he shall make full
 E ²²₁₀ restitution unto the owner thereof. IF AN ASS
 E ²²₁₅ BE HIRED, and the owner thereof is with it,
 E ²²₁₀, E ²²₁₅ and it be hurt or die, he shall not make it
 good.

*CONCERNING LENDING AND HIRING ACCORDING
TO E.*

E ²²₁₄, E ²²₁₀ IF A MAN BORROW FROM HIS NEIGHBOR AN
 E ²²₁₃, E ²²₁₁ OX or a sheep, that which is torn, HE SHALL
 E ²²₁₀ NOT MAKE GOOD. IF IT BE DRIVEN AWAY,
 E ²²₁₄ no man seeing, he shall surely make it good.
 E ²²₁₅, E ²²₁₄ IF AN ASS BE HIRED, and the owner thereof

E ²²₁₅ is with it, and it be hurt or die, it came for his hire.

The principle of equity is evident. What the wild beast of the field destroys is a loss for which a borrower is not responsible. But a theft of a borrowed beast makes doubt in the minds of men. The borrower might have connived with the thief or, indeed, he himself might have stolen the beast. Hence it was right to place responsibility upon him and compel him to make restitution. Hiring is of a different class of liability. If the beast be injured or die when the owner is present, no obligation rests upon him who hired the beast.

Israel was not a people of traffic when the tora was given. Yet there were buying and selling among them, although they were not merchants. However, it is ever incident to a community settled in cities that bargaining should increase. The growth of the merchant in society is normal. He is a necessary factor in the development of civic life. The Tora of Moses anticipated the complex relations which would arise in Israel, when the people became agricultural, and followed less the nomadic ways of shepherds. Weights and measures would be more in demand. There would arise dangers of fraud, owing to the struggle for gain. The next section of the tora contains the injunctions which should secure honesty in buying and selling so far as quantity is concerned.

CONCERNING WEIGHTS AND MEASURES ACCORDING TO J.

²⁵₁₃ Thou shalt not have in thy bag divers
²⁵₁₄ weights, a great and a small. Thou shalt not
 have in thine house divers measures, a great

²⁵₁₅ and a small. Thou shalt have a perfect and a just weight, a perfect and a just measure shalt thou have.

CONCERNING WEIGHTS AND MEASURES ACCORDING TO E.

L. ¹⁹₃₅, L. ¹⁹₃₆ In meteyard, in weight, in measure, ye shall have just balances, just weights, a just ephah, and a just hin.

The names of the standards of measurement are given in the Tora of E. They are the ephah and the hin. The variation is interesting; but the principles are the same in the two copies. The enactment requires just weights and measures. A part of uprightness is to use them.

It is most appropriate that this chapter should close with a prohibition of that evil concupiscence that lies at the base of most actions which inflict upon men public and private wrongs. So important is this portion of the tora that it has been made a part of the decalogue in the popular mind; and, indeed, it is so placed in the two groups of precepts which have been regarded as the ten commandments.

CONCERNING COVETOUSNESS ACCORDING TO J.

E ²⁰₁₇ Thou shalt not covet thy neighbor's wife. Thou shalt not covet thy neighbor's house, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

CONCERNING COVETOUSNESS ACCORDING TO E.

⁵₂₁ Thou shalt not desire thy neighbor's wife. And thou shalt not covet thy neighbor's house, nor his field, nor his manservant, nor

his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Profound indeed is that knowledge of mankind which found expression in these words of the Tora of Moses. They strike at the root of much social evil. Obedience to them would secure the mightiest reform in the social condition of our times. They form a most fitting close to the wonderful legislation in the tora, which looks to the inculcation of justice and righteousness in Israel.

The present chapter includes the regulations upon those rules of conduct which relate to the commandment, "Thou shalt not steal." Reconstructive criticism has brought them together. No part of the whole tora is more elusive. At times the singular skill with which they were scattered seemed to baffle all attempts to gather them. Yet when they are united they afford a most remarkable series of enactments looking to matters of trespass. We have given two copies of them, which are substantially alike.

CHAPTER XVI.

RESPECTING COURTS OF LAW AND JUSTICE.

THE subject of public courts is treated in the tora as the interpretation of the last commandment, "Thou shalt not bear false witness." There is no place for a witness except before some kind of a public tribunal. The code of law embodied in the Tora of Moses is so far-reaching and excellent that nothing but a complete and harmonious system of courts could appropriately stand in the tora. Higher criticism finds no proper legal proceedings in Israel, even in the time of David and later. Justice according to its view was rudely administered. Might constituted right. Indeed, no fiction is so unreal as the proposed history of Israel written by Wellhausen and his school. The fact is, that from Moses onward there was in Israel a magnificent code of laws, and a most efficient system of courts to effectuate the law. Our task now is simply to set forth results. The day for discussion will come. It is not to be supposed that the conclusions which this book necessitates will be accepted without controversy. But one fact is incontrovertible, namely: higher criticism finds in Deuteronomy an incomplete fragmentary agglomeration of laws, precepts, cultus regulations, while reconstructive criticism from this literary agglomeration constructs a most perfect and complete and consistent system of law and government.

The system of courts in Israel is carefully graded. We have the civil court, where all injuries are taken cognizance of, save those which affect life, limb, and

body. Injuries through violence are under the charge of a criminal court. There is also a court of final appeal. Dissent from its decisions is visited with death upon the offender. It is thus seen that each court has its own jurisdiction. Each is independent. All make a most efficient method of administering public justice.

The civil courts had jurisdiction over all causes which came up between man and man, not involving violence or blood. They proffered redress for wrongs to property. They adjusted breaches of contract and settled quarrels. These civil courts were established within all the gates of Israel. Each separate community appointed its own judges, so that causes were settled in the civil courts by townsmen.

CONCERNING THE CIVIL COURTS ACCORDING TO J.

- ¹⁶/₁₈ Judges shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, and they shall judge the people with just judgment.
- ¹⁶/₁₈ Thou shalt not wrest judgment. Thou shalt not respect persons. Thou shalt not take a gift; for a gift doth blind the eyes of the wise and perverteth the words of the righteous.
- I. ¹⁹/₁₅ In righteousness shalt thou judge thy neighbor. And it shall be, if there is one WORTHY TO BE BEATEN, that the judge SHALL CAUSE HIM TO BE BEATEN before his face according ²⁵/₃ to number. He may give him FORTY STRIPES. He shall not add more, LEST THY BROTHER ¹⁹/₁₅ SHOULD SEEM VILE IN THINE EYES. At the mouth of two witnesses, or at the mouth of three witnesses, shall a case of any iniquity ¹⁹/₁₆ or any sin be established. If a false witness rise up against a man to testify against him

¹⁹ WRONGFULLY, THEN YE SHALL DO UNTO HIM
AS HE HAD THOUGHT TO HAVE DONE UNTO
his brother.

The principles upon which judgment is to be given, so far as the judges are concerned, seem almost self-evident and are few. Judgment without perversion must be uttered. The judge shall not respect persons nor receive a gift. The standard for the court is righteousness. Public chastisement was a mode of punishment. Yet it should never degenerate into a brutal beating. The limit of blows was forty. The law requires that a man be not made vile by many stripes. He has reason, and is not a brute in the sight of the law. The section closes with a consideration of a false witness. The motive in false witnessing is either to work harm to another for personal reasons or for gain. The harm which a false witness would bring to a neighbor is to be visited upon the perjurer. The civil court of the Israelites was a clean court from the point of view of the tora.

CONCERNING THE CIVIL COURTS ACCORDING TO E.

¹⁶ Officers shall there be throughout all thy
¹⁸ tribes. And they shall judge them and jus-
²⁵ tify the righteous and condemn the wicked.
¹⁶ That which is altogether just and right thou
²⁰ shalt follow. Thou shalt not wrest judg-
E ²³ ment. Thou shalt not respect the person of
L ¹⁹ the poor nor honor the person of the mighty.
E ²³ And thou shalt not take a gift; for the gift
⁸ blindeth the eyes of the wise and perverteth
²⁵ the words of the righteous. AND IF A WICKED
² person BE WORTHY TO BE BEATEN, the officer
²⁵ shall cause him to lie down AND BE BEATEN

²⁵₃ according to his fault. WITH FORTY STRIPES
 he may beat him, lest should he add above
 these many stripes THY BROTHER SHOULD
¹⁹₁₅ SEEM VILE IN THINE EYES. One witness shall
 not rise up against any man in any sin that
¹⁹₁₈ he sinneth. And behold, if a witness is a false
 witness and testifieth against his brother falsely,
¹⁹₁₉ YE SHALL DO UNTO HIM AS HE HAD THOUGHT
 TO HAVE DONE.

We notice in this tora that the term "officer" is used to designate the judge. Then, too, we have a fuller statement of the attitude of the officer toward the person at the bar. Yet the principle of judgment is one in both copies of the tora. There is to be shown no respect to persons. No gift shall be received. Care is taken, according to the Tora of E, to prevent brutal beating of men. The judge shall also impose the same penalty on a false witness as his testimony would have brought on an accused one had the witness been true. The two copies agree in substance in this part, although verbal differences are found in them.

The decalogue is certainly divided into two tables, the first declaring our duties to God, and the second our duties to man. A similar distinction is observable in the wrongdoings of men as they are cognized in the several courts. The civil courts are concerned with those wrongs which related primarily to actions of injustice, springing out of the communal relation. But those wrongs which arise from violation of the inalienable absolute rights of man, the rights of life and of body and of limb, are regarded as wrongs against God. The criminal court of the Israelites had jurisdiction in these latter cases.

*CONCERNING THE CRIMINAL COURT ACCORDING
TO J.*

- L ¹⁹₁₆ Thou shalt not stand against the blood of
¹⁷₁₀ thy neighbor. But thou shalt observe to do
according to all that the Levites inform thee.
¹⁷₁₁ Thou shalt not decline from the sentence
which they shall show thee either to the right
hand or to the left.

The criminal court, then, is the court of the Levites. They were to travel among the cities of Israel. They were to hear the causes among the people which involved violence. The Levites had their own cities, yet especial care was taken of them by Israel; for they had claim, when among the cities of Israel, upon the yearly tithes. They were also to be held in peculiar honor, and the tora enacted that they should never be forgotten. These Levites held the most responsible charge within the whole civic economy. They were the custodians of the lives of their brethren. They made no penalties. They simply judged whether a man had committed crime. The tora sets forth the punishment. The people may not appeal from their decisions. Yet these Levites might be at loss. Then they could carry the case upward to the final court. We see immediately the wisdom in this mode of administering justice in Israel. All civil causes came before judges who were fellow-citizens. These were acquainted with their townsmen and could reach equity, where it was impossible to decide according to law. Debt, theft in its thousand-fold ramifications, and breaches of contract were best settled by those who live in the city, and, therefore, citizens of the parties at strife. But not so where blood was involved, or injuries through violence

wrought in anger or for gain. These cases were punished with severe penalties. Yet in Israel's criminal court the highest regard for human life must be cherished. No one in all Israel would meet the requirement of a criminal judge more fully than the Levite. He was student of the tora; he was of the same tribe as the priests; yet he shared not in those functions peculiar to the servant at the central sanctuary. Furthermore, the Levite was closely associated with the people, often going to their cities. But he was not a citizen. He was independent. His own cities, which were inalienable, furnished him support. And in his rounds among the cities he had right to a claim upon the public tithes. If any provision could secure an incorruptible bench in a criminal court, surely this one of the Mosaic Tora was fitted to attain this result.

*CONCERNING THE CRIMINAL COURT ACCORDING
TO E.*

E ²³/₇ Thou shalt not slay the innocent and the
¹¹/₁₁ righteous. According to the sentence of the
 E ¹¹/₉, E ¹¹/₁₁ law which the Levites shall teach thee; and
 according to the judgment which they shall
 tell thee thou shalt do.

The Tora of E has the same criminal court, the same judges, the same jurisdiction as we found in the other tora. The Levites hold a most remarkable position in Israel.

The court of appeals is the highest court. The place where the tabernacle should be set up, its resting place, is where this court shall hold its sittings. Indeed, the judges of the supreme court are the priests who minister only at the central sanctuary. Hence the difficult causes are adjudicated by those persons revered

most of all in Israel. The highest court, then, is hierarchical. We may trace a kind of analogy between this high court and the place Moses held in Israel up to the time he promulgated his tora. All the difficult cases were brought to him for settlement, because in theory, as in truth, he mediated between God and man, and so would utter a judgment for the people most righteous. The priest at the central sanctuary is the mediator in Israel between God and man, and he too is member of the court of appeals for his people.

*CONCERNING THE COURT OF APPEALS ACCORDING
TO J.*

¹⁷₈ If there arise within thy gates, between plea and plea, matters of controversy in judgment, AND IT BE TOO HARD FOR THEE, then thou shalt arise and get thee up to the place which ¹⁷₉ Jehovah thy God shall choose, and the priests that shall be in those days shall show thee the ¹⁷₁₂ sentence of judgment. And he that will not hearken unto the priest, that standeth to minister there before Jehovah thy God, SHALL ¹⁹₂₀ BE PUT TO DEATH. And they that remain shall hear and fear, and shall not commit henceforth any more such evil among you.

The court of appeals has specific power to enforce its decrees. Disobedience to its decisions is visited with death.

*CONCERNING THE COURT OF APPEALS ACCORDING
TO E.*

²⁵₁ If there be a controversy between men and ¹⁷₈ they come to judgment, AND THE CASE IS TOO ¹⁹₁₇ HARD FOR THEE, then both of the men, between whom the controversy is, shall stand ¹⁵

before the priests that shall be in those days
¹⁶₆ at the place which Jehovah shall choose to
¹⁷_{9, 10} place his name there, and inquire; and thou
 shalt do according to the sentence which they
 of that place, which Jehovah shall choose, shall
¹⁷₁₂ show thee. The MAN that will do presump-
¹⁷₁₃ tuously SHALL SURELY DIE. And all the peo-
 ple shall hear and fear, and do no more pre-
 sumptuously.

The system of courts is complete. The question of jurisdiction is accurately settled. Each court has power to enforce its own decrees. The lower courts secure stability through the supreme power in the higher court, to which it may make appeal.

The present chapter completes the legislative portion of the Mosaic Tora. There is no deficiency in its legal provisions, no lack of adjudicatory power in its courts. Two copies are proffered the reader by reconstructive criticism. Hence the claims of its theory are established in so far as the legislative enactments of the tora are concerned.

CHAPTER XVII.

RESPECTING OBEDIENCE AND BLESSING.

ISRAEL received from Moses a complete body of law which they were to obey in the land beyond the Jordan. The regulations of the code were not new. Some had been practiced by the community during their wanderings in the desert. Others had been the rule of the people since they broke up that memorable sojourn at the foot of Sinai. These Sinaitic laws related to the religious life for the most part. The tora was in an important sense a recodification, yet the noblest remodeling of the civic laws of a community which the world ever saw. A new spirit invades every part of the code. The loftiest ethical feelings pervade the whole. All this is readily understood. Israel was about to enter into a national life. Family clans had to be welded into a compact, carefully organized communal life. The tora was to effect all this. It was no theocracy in the sense that God governs the nation. There was no hierarchy which dominated Israel. On the contrary, the priests and the associated class, the Levites, had no function in the national life beyond control over the religious ceremonies at the central sanctuary and the proceedings in the criminal court. The State was separate from the theocratic class. The religious life was independent of all civil authorities. Yet final appeal in all adjudicated matters was made to the priests, who stood in the place of God.

No national life was ever more normal than that of Israel. Step by step the unfolding took place. And

its progress becomes evident when we realize that the tora, with its most remarkable provisions for civil and religious rule, was fitted to the needs of this people. They were prepared to assume all its obligations, not as a new code, but as the expression of communal life as it had been lived year after year. One difference alone was to appear. Israel as a single people, composed of twelve tribes, had marched from Sinai to Jordan. The tabernacle was in their midst; they beheld it always. In camp each tribe had its place about the sanctuary. When they were on the march each had its position assigned, but always with respect to the tabernacle. In the region beyond the Jordan, however, it was to be different. A tribe was to have its own inheritance, a vast tract of territory. The sanctuary was to be set up centrally among the tribes, but a journey must be made in order to reach it. Danger, indeed, there was lest the national feeling should grow weak. The tora constantly warded off this peril. Not until the tora was disobeyed did the national spirit decline among the tribes. They were one people so long as they obeyed the Mosaic law.

Such was the import of the tora to Israel. Moses, therefore, would seek to proffer every inducement to keep this civil and religious code. Hence comes out the peculiar character of the conclusion. Nations, like men, have a mission. Israel was to teach the world the noblest faith in God and that righteousness in conduct which such a faith would work out in human affairs. The mission was onerous; it is not easy to be perfect in conduct amid the thousand allurements and temptations which beset the individual and the national life of man. The motive to obey the tora was founded

on advantage to Israel. Blessings would follow obedience. Moses held magnificent faith in the tora he delivered. He believed that obedience to its provisions would bring the mightiest advantages to Israel. The code and the constitution of things as created by God must be in harmony, otherwise clashings would bring disaster. God mediated the tora through Moses unto Israel. The aged leader knew this truth, if any one did. God created the universe. The logic of the two statements is that they must not be inconsistent. Good must follow upon obedience.

The historical introduction to the tora is a masterpiece of writing. Israel saw in its words the significance of that peculiar guidance which had directed every stage of their life as a people. They recognized Jehovah's hand ever present in their affairs. Such is the lesson of the introduction. The conclusion of the tora is no less remarkable than that stately and wonderful *résumé* of events and their teachings which prefaces the commandments and statutes and judgments that make the code.

CONCERNING THE FAITHFULNESS OF GOD ACCORDING TO J.

⁷_{9, 3, 9} Know therefore, O Israel, that Jehovah thy God, he is God, which keepeth covenant and mercy with them that love him and keep his ⁷₁₀ commandments to a thousand generations, and he repayeth them that hate him to their face ¹⁰₁₂ to destroy them. What then doth Jehovah thy God require of thee but to fear Jehovah thy God, and to walk in all his ways, and to love him, and to serve him with all thy heart ¹⁰₁₃ and with all thy soul, to keep the command-

ments of Jehovah, and his statutes which I command thee this day for thy good.

These words of the Tora of J set forth the requirements of the covenant. On his part God is faithful, not for one generation, but for a thousand. They that love him experience mercy; they that hate him are repaid with destruction. Herein is the goodness and severity of God. But what are the requirements of God? Simply to fear him, to walk in his ways, to love him, to serve him, to keep the law. Yet God gains not by this love and this service. It all is for Israel's good. Surely these are the words of a seer. They predict not events; they utter great universal truths. From the beginning God was keeper of covenant and mercy with them that love him; as long as time lasts he will not change.

CONCERNING THE FAITHFULNESS OF GOD ACCORDING TO E.

¹⁰_{12, 9} And now, O Israel, Jehovah thy God is a
⁷₁₀ faithful God, and he will not be slack to him
 that hateth him, but will repay him to his face.
⁷₁₁ Thou shalt therefore keep the commandments
 and the statutes, and the judgments which I
³⁰₆ command thee this day to do them, to love Je-
 hovah thy God with all thy heart, and with all
⁸₆ thy soul, to walk in his ways and to fear him
³⁰₆ that thou mayest live.

The Tora of E presents beautiful variations. In it the idea of a covenant is suggested in the expression that "Jehovah thy God is faithful." Israel's history was warrant for the assertion. Jehovah is sure to return reward to him that hates him. It is not stated what that reward shall be. But Israel knew. This

people were a chosen instrument to bear reward to the Canaanites, because they hated God. The inference is clear. Destruction is the reward of those who hate Jehovah. If Israel shall keep his commandments and statutes and judgments, shall love him, walk in his ways, fear him, then they shall live.

Does man profit by obedience to God? Moses hesitates not to affirm that obedience is for man's good, is man's life. Yea, more. In these closing words of his tora he enumerates wherein there is profit to Israel in obedience. The heavens will surely bring rains in due season, and Israel, if obedient, shall reap abundant harvests. The vine and the olive will hang heavy with fruit. The cattle and the herds and the flocks will multiply greatly. The household also will be gladdened with the voices of children. Such is the statement of the tora.

CONCERNING OBEDIENCE AND BLESSING ACCORDING TO J.

²⁸₁₃ If thou hearken unto the commandments of
 Jehovah thy God, which I command thee this
¹¹₂₂ day to observe and to do them, to love Jehovah
 your God, to walk in his ways, and to cleave
²⁸_{12, 13} ⁷ unto him, then Jehovah will love thee, and
²⁸₁₂ bless thee, and multiply thee. And he will
 open unto thee the good treasures of heaven,
¹¹_{14, 1} ²⁶₅ the early and the later rain; and your thresh-
 ing shall reach unto the vintage, and the vint-
²⁸₁₁ age reach unto the sowing time. And Jeho-
 vah shall make thee plenteous in goods, in the
 fruit of thy body, and in the fruit of thy cat-
⁷₁₃ tle, and in the fruit of thy ground, thy corn,
²⁸₁₁ thy wine, and thine oil, in the land which Je-
 hovah sware unto thy fathers to give unto

L. ²⁶/₇ thee. And ye shall chase your enemies, and they shall fall before you by the sword.

Law governs the universe, else God created it not. The apparently fickle clouds cannot escape control. Law governs all increase in both the animal and vegetable creation. It matters not what hand drops the seed, the faithful earth will cause it to grow. Showers fall from the heavens and water the earth, paying no heed to its ownership. How then can obedience to these commandments and statutes and judgments secure for Israel blessings more than they receive who were about them or who should come after them? Old, old is the question. Still it remains unanswered. Yet Moses declared that obedience to the tora would, without fail, bring such rewards. It is undeniably true that the same showers to-day will make fruitful one man's land and not bring forth increase in the land of his neighbor. The character of the two men determines the result. One is always ready for the showers, the other through unthrift is not prepared. So in all things the good and the obedient make by their character provision for benefits. The universe in all her laws waits upon him who obeys God. Here is the foundation of the faith of Moses. It is true, doubt it who may.

CONCERNING OBEDIENCE AND BLESSING ACCORDING TO E.

¹¹/₁₃ And it shall come to pass, if ye shall hearken
¹¹/₁ diligently, and keep his charge, and his statutes, and his judgments, and his commandments, to love Jehovah your God, and to serve him with all your heart and with all
²⁸/₈ your soul, then Jehovah shall command his blessing upon thee in the land which Jehovah

²⁸₁₂ thy God giveth thee, to give the rain in his
 season unto thy land and to bless all the works
¹¹₁₄ of thy hand, that thou mayest gather in thy
²⁸₈ corn, and thy wine, and thine oil. And he
 will bless thee in thy storehouses and in all
⁷₁₃ thou settest thine hand unto. He will also
 bless the fruit of thy womb, and the fruit of
 thy land, the increase of thy kine and thy
 l. ⁶₈ flocks of sheep. And five of you shall chase
 a hundred, and a hundred of you shall put ten
 thousand to flight: and your enemies shall fall
 by the sword.

We have in this tora the same supreme confidence in
 the material rewards which shall come to Israel in return
 for obedience. Yet they are not given in a tedious
 repetition of the Tora of J. We find just such variation
 as a speaker makes in recording afterwards a memora-
 ble public utterance. Fidelity to the thoughts expressed
 is rigidly retained; but variations in the imagery or in
 the order of the words to express a complex thought
 are permitted. Sometimes we are at a loss to determine
 which copy of the tora has the greater charm. The de-
 scription of the victorious career of Israel in case of
 obedience is wonderfully vivid in the Tora of E as com-
 pared with the other copy. Yet no less remarkable is
 the account of the fruitfulness of the harvests in the
 Tora of J; for there is the rarest literary charm in the
 words, "Your threshing shall reach unto the vintage,
 and the vintage reach unto the sowing time."

The culmination of all blessings is that Israel will be
 a holy people unto Jehovah if they obey his command-
 ments. Such a position would be for them unique
 among the nations of the earth. As a high mountain

towers above all the surrounding country, so would Israel stand high above all peoples.

CONCERNING THE HOLY PEOPLE ACCORDING TO J

²⁸₉ And Jehovah shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of ²⁸₁ Jehovah thy God and walk in his ways. And Jehovah thy God will set thee on high above all the nations of the earth.

CONCERNING THE HOLY PEOPLE ACCORDING TO E.

²⁸_{1, 13} ²⁹ And it shall come to pass, that Jehovah shall establish thee for a people unto himself, and he will be unto thee God, as he hath said unto thee and hath sworn unto thy fathers, to ²⁸₁ Abraham, Isaac, and to Jacob, if thou shalt diligently hearken unto the voice of Jehovah ²⁸₁₀ thy God. And the people of the earth shall see that thou art called by the name of Jehovah, and they shall be afraid of thee.

The exaltation of Israel in the earth is the one purpose of these laws. The Tora of E regards this chosen people as looked at by the nations of the earth in fear. The national name of Israel will inspire dread everywhere. Somewhat different is the representation of the Tora of J. Not as an august power, compelling fear, but as a people exalted in the earth, does this tora consider Israel. According to its representation, obedience to Jehovah will lift these children of the desert to a height so lofty that they shall be high above all the nations of the earth. These promises of blessings lie at the foundation of all those glowing urgings

of the prophets of Israel which implore the faithless people to return and secure from the favor of Jehovah blessings of material and civic prosperity. Reconstructive criticism gives this part of the Tora of Moses in two copies, each characterized by its own peculiar beauties.

CHAPTER XVIII.

RESPECTING DISOBEDIENCE AND PUNISHMENT.

AN awful severity is to be exercised toward Israel in case the people disobey Jehovah. It is not shown toward the individual, but toward the nation. Those infractions by the single person are remedied by the penal enactments of the tora. When the heart of the nation is right there is safety in the operation of law to provide against dangers from individual lawbreakers. Peril exists when the body politic have turned aside and follow not the ways of Jehovah. There must have been on the part of Israel a listening with bated breath as the aged Moses uttered in majestic words the series of evils which should come trooping upon them in case they should depart from the words of the law.

Later Hebrew literature cannot be understood without most carefully heeding these threatened punishments. History will show that the evils which wasted the Hebrew commonwealth followed in the order which is maintained in the tora. A prophet's time may be correctly designated by observing what is the impending calamity which he announces, whether it be plague or famine or an enemy. Indeed, the words of the prophets are rhapsodical messengers that walk the paths of the air, unless in Israel there is a clear knowledge of these fearful penalties which will be visited upon those who disobey the law.

Before the punishments are introduced, a few words are placed as a kind of preface. The structural char-

acter of this whole section, from the standpoint of grammar, is that of condition and conclusion.

CONCERNING DISOBEDIENCE ACCORDING TO J.

²⁸₅₈ If thou wilt not observe to do all the words of this law that are written in this book, that thou mightest fear Jehovah thy God, this glorious and fearful name :

CONCERNING DISOBEDIENCE ACCORDING TO E.

²⁶₁₅ And it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and statutes and judgments, which I command ⁶₂ thee this day, in order that thou mightest fear Jehovah thy God,

The principal difference in the two copies is found in the reference to the law. The Tora of J speaks of it as the law which is written in this book; but the other tora refers to it as commandments and statutes and judgments. The end of the law is, according to each, to conserve reverent fear for Jehovah God.

Seven punishments are enumerated, and these group themselves in two triads, and the seventh or sabbatic punishment. The first triad relates to those afflictions which shall be visited upon Israel through the powers of nature; the second triad includes those sufferings which the stronger and brutal nations bring upon all those whom they subjugated. The seventh punishment is that desolation which an enemy works upon the country he conquers through the miseries of depopulation.

*CONCERNING THE FIRST TRIAD OF PUNISHMENTS
ACCORDING TO J.*

²⁸ Then Jehovah shall make the pestilence
²¹ cleave unto thee, also every sickness, and of
²⁸ ²⁸ long continuance; and he shall rebuke thee,
^{61, 59} ²⁰ in all thou puttest thine hand unto for to do.
²⁸ Jehovah shall make thy plagues wonderful,
⁵⁹ ²⁸ and also the plagues of thy seed. All thy
⁴² trees and the fruit of thy land shall the locust
²⁸ ¹¹ consume. Jehovah shall shut up the heaven
^{63, 17} that there be no rain, and the land shall not
²⁸ yield her fruit. Thou shalt carry much seed
³⁸ into thy field, and shalt gather in but little.

Step by step misfortune will advance upon Israel if they disobey Jehovah. At first the household will be visited. Sickness, severe and prolonged, will enter at the door. Then plagues will fall upon the land. They will reach man and beast. Then the rains will cease to water the earth, and all the sowing will die. And this desolation of the fields will be increased by the locust, which will eat up all the fruit that hangs upon the trees. In these three visitations Israel may learn that it is Jehovah their God who afflicts, because they have departed from his way and heed no more his voice.

*CONCERNING THE FIRST TRIAD OF PUNISHMENTS
ACCORDING TO E.*

²⁸ Then Jehovah shall send upon thee cursing,
²⁰ vexation, and sore sickness of long contin-
²⁸ ⁵⁹ uance. Jehovah will smite thee with great
²⁸ ²⁸ plagues, and plagues of every kind. Thou
^{27, 59} ^{61, 39} shalt plant vineyards and dress them, but
 thou shalt not gather of the grapes nor drink
 of the wine; for the worms shall eat them.

L²⁶ And not shall the trees of the land yield
²⁸ their fruit; for the locust shall consume it.
³⁸ Jehovah shall make the rain of thy land pow-
²⁴ der and dust; from heaven it shall come
L²⁶ down upon thee. All your labor shall be in
³⁰ vain; for your land shall not yield her in-
²⁸ crease. Thou shalt have olive trees through-
⁴⁰ out all thy coasts, but thou shalt not anoint
thyself with oil; for the olive shall cast her
fruit.

The triad in the Tora of E agrees with that of J. Fact is paralleled with fact. Yet in several features, from the literary standpoint, E has greater graphic power, due to increase of detail and also to its vivid language. In view of the threatened punishments, contained in this first triad of the tora, consider these words of Joel: "That which the palmerworm hath left hath the locust eaten, and that which the locust hath left hath the cankerworm eaten, and that which the cankerworm hath left hath the caterpillar eaten." Or call to mind these words of the same prophet: "The vine is dried up and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, all the trees of the field, are withered." With the punishments threatened in the tora well known, what fearful emphasis comes to the prophet's words when the people pant for water and also see every herb of the field and every tree die for the drouth.

The second triad of punishments contained in the law respect those calamities which a people suffer when it has fallen before the martial strength of other nations. The miseries of war and defeat are enumerated as evils which shall come upon Israel hereafter, if

they forsake the commandments and statutes and judgments of Jehovah. This triad of punishments we will treat separately in its three parts. Yet we should keep in mind that they are related as making together a triad.

CONCERNING THE FOURTH PUNISHMENT ACCORDING TO J.

²⁸₂₅ Jehovah shall cause thee to be smitten before thine enemies. Thou shalt go out in one way against them and flee seven ways before ²⁸₂₉ them. Thou shalt only be oppressed and evermore spoiled, and no man shall save.

CONCERNING THE FOURTH PUNISHMENT ACCORDING TO E.

L ²⁶₂₅ And ye shall be delivered into the hand of ²⁸₃₃ the enemy. And thou shalt be only oppressed ²⁸₃₁ and crushed always, and thou shalt have none to rescue.

The fourth punishment in each copy of the tora concerns defeat before the enemy. Some idea of the severity of this affliction was already present with the Israelites. In their march upward to the Jordan they had been victorious. The memory of Sihon, king of Heshbon, and Og, king of Bashan, made a perfect picture of the helplessness of those who could not stand before their enemies. As for Israel, in case the nation departed from Jehovah their God, there was to be no rescuer, no savior. Constant defeat, but not overthrow, was the threat in the fourth punishment.

Egypt was familiar land to Moses; the palace of the Pharaohs had been his home. He knew the wars which the kings of that land at that time had waged. It is even handed down by tradition that he himself had

once led an Egyptian army, and won for Egypt's king a great victory. The horrors of a siege were, therefore, well known to him. He knew how city after city was razed to the ground by the Pharaohs, and that many of these only succumbed when famine and thirst became more deadly than Egypt's hosts which were assailing the walls. Israel knew but little of this distress from the siege. They may have taken some of the cities from the Amorite kings by besieging. Yet these would scarcely make clear to Israel the fearful sufferings within the walls, when the enemy was without and food and drink were wanting within. The fifth punishment is the calamity of the siege.

CONCERNING THE FIFTH PUNISHMENT ACCORDING TO J.

²⁸
⁴⁹ Jehovah will bring against thee a nation
²⁸
⁵⁰ from afar, as the eagle flieth, which does not regard the person of the old nor show favor
²⁸
⁵² to the young. And he shall besiege thee in all thy gates throughout all thy land, which
²⁸
⁵⁶ Jehovah thy God giveth thee. Then the tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward
²⁸
⁵⁷ her daughter, and toward her young one that cometh out from between her feet ; for she shall eat them for want of all things secretly in the siege and in the straitness, wherewith thine enemy shall distress thee in thy gates.

Literature can show but few parallels to the description of famine which we have in this passage. The

picture of the delicate woman eating her own offspring is drawn in lines as vivid as Dante's best efforts. The horror of the deed will be intensified by the beauty of the woman and the sly care she exercises lest her husband or her daughter appear and share the awful feast.

CONCERNING THE FIFTH PUNISHMENT ACCORDING TO E.

²⁸ ²⁸ A nation of fierce countenance, a nation
^{50, 49} ²⁸ whose tongue thou dost not understand, them
⁶¹ ²⁸ will Jehovah bring upon thee from the end of
⁴⁹ ²⁸ the earth. And he shall besiege thee in all
⁵² ²⁸ thy gates, which Jehovah thy God hath given
⁵³ ²⁸ thee, until thy high and fenced walls come
⁵² down wherein thou trusted throughout all thy
²⁸ ⁵⁴ land. And the man tender among you and
very delicate, his eye shall be evil toward his
brother, and toward the wife of his bosom,
²⁸ ⁵⁷ and toward the children which she hath borne,
²⁸ ⁵⁴ and toward the remnant of the children which
²⁸ ⁵⁵ he shall leave, so that he will not give to any
of them of the flesh of his children which
he shall eat, because he hath nothing left
him in the siege and in the straitness where-
with thine enemies shall distress thee in all thy
gates.

It is noticeable that in this copy the husband is the one who will show his greed in eating his children's flesh to the exclusion of all else. The Tora of J depicts the wife in this condition. The description of the besieging enemy is alike in each copy; for he is heartless, yea pitiless; but each copy has its characteristic way of setting forth this attribute of the enemy. The copies agree in the awful severity of the siege, so

terrible that man for hunger's sake will eat the flesh of man, yea a parent will eat the flesh of the offspring. In view of this punishment, threatened in the tora upon Israel should they depart from Jehovah their God, read the following passage from the Book of the Kings: "And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, if Jehovah do not help thee, whence shall I help thee? out of the barn floor or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. And it came to pass when the king heard the words of the woman, that he rent his clothes." These verses show the wonderful interlinking of the Scriptures, part with part, the law with the prophets.

The stern advance flags not; Moses continues in the tora to add to the disasters which shall meet Israel, if they forsake God. The sixth punishment threatens a foreign ruler. Pitiabie is the siege, but more so is that condition where a tyrant of another race puts his heel upon the neck of a doomed people and crushes them through every avenue by which oppression may be effected. The nobler the former state of this subjugated people the more wounding and galling is the tyrannical rule. Yet these miseries are pictured by the great law-giver as waiting upon Israel, if they depart from Jehovah to serve other gods.

*CONCERNING THE SIXTH PUNISHMENT ACCORDING
TO J.*

²⁸
⁴⁷ Because thou servedst not Jehovah thy God with joy and with gladness of heart, for the
²⁸
⁴⁸ abundance of all things, therefore thou shalt serve thine enemies which Jehovah shall send against thee, in hunger and in thirst, and in
²⁸
³⁰ nakedness, and in want of all things. Thou shalt betroth a wife, and another man shall lie with her. Thou shalt build a house, and thou shalt not dwell therein. Thou shalt plant a vineyard, and shalt not gather the grapes
²⁸
³¹ thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof. Thine ass shall be violently taken away before thy face, and shall not be restored unto thee. Thy
²⁸
³² sheep shall be given unto thine enemies. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail for them all the day long. And there shall be no might in thine hand.

Homeric scenes are vivid; they seem to be inspired with a spirit of life. Yet those beautiful word-paintings of the life of ancient Greece and Troy may be easily paralleled by passages in the tora. How skillful are the strokes which indicate the tribulation under a tyrant's hand! And most touching is the description of the Israelitish parent longing and looking all the day for sons and daughters, snatched away by the enemy, until the eyes fail with vain looking.

*CONCERNING THE SIXTH PUNISHMENT ACCORDING
TO E.*

²⁸
⁶³ And it shall come to pass, that as Jehovah

rejoiced over you to do good, and multiply
 you, so shall he rejoice over you to destroy
²⁸₄₈ you and to bring you to naught. He shall
²⁸₃₃ put a yoke of iron upon thy neck. The fruit
 of thy land and all thy labors shall a nation
²⁸₅₁ which thou knowest not eat up. He shall not
 leave thee corn, wine, or oil, the increase of
²⁸₄₁ thy kine or flocks of thy sheep. Thou shalt
 beget sons and daughters, but thou shalt not
 enjoy them; for they shall go into captivity.
²⁸₂₉ And thou shalt not prosper in thy ways.

Such is the statement concerning a foreign ruler, which we find in the Tora of E. The "yoke of iron" is new. Otherwise the general accordance with J will be immediately recognized.

One other punishment remains to be mentioned. It is the seventh. Hebrew literature, which came out of the period when Israel suffered the evil of the seventh punishment, is touched in every part with the minor chord. The wail of despair ascended from the people when their land was taken from them and they were deported into a far country. Higher criticism has of late been carrying to the period of the exile and afterwards most of the Psalms and many of the prophecies. Yet this tendency has been too freely followed. All really great utterances are pre-exilic. All the noblest oracles of the Old Testament are before the time when Israel as a haunted thing sneaked anywhere for a covert from oppression. Some day this truth will dawn with power upon the modern mind. We will then see that only the smallest part of the Hebrew literature, and that part only now and then touched with true Hebraic fire

and force, is post-exilic. When Israel wrestled with calamity, having strength and unbroken courage, the gigantic vitality of the nation produced situations wherein lay occasions that made the voice of the prophets ring out its mightiest warnings and pleadings. But when Israel in captivity was broken, she was an object of pity, and her words were scarcely discernible in the mingled noise of her sobs and her groans.

CONCERNING THE SEVENTH PUNISHMENT ACCORDING TO J.

²⁸₆₄ And Jehovah shall scatter thee among all people from one end of the earth even unto the other. And there thou shalt serve other gods which neither thou nor thy fathers have known, ²⁸₆₅ gods of wood and stone. And among these nations thou shalt find no ease. And Jehovah shall give thee there a trembling heart, and ²⁶₂₉ failing of eyes, and sorrow of mind. And thou shalt grope at noonday as the blind gropeth in darkness. And thy life shall hang in ²⁸₆₆ doubt before thee. In the morning thou shalt say, Would God it were even; and at even thou shalt say, Would God it were morning, for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes ^L₃₄ ²⁶₃₅ which thou shalt see. Then the land shall rest and enjoy her sabbaths. It shall rest as long as it lieth desolate, because it did not rest in your sabbaths when ye dwelt upon it.

Deportation of the inhabitants of a conquered city was common in days before Moses. Then the city was razed to the ground, or else another race or tribe entered into the vacant houses. It was new, however, to

assert that this evil of captivity would not come to Israel while they were faithful; and to declare that should such calamity come upon the chosen people, it would be due to their forsaking Jehovah. The high ethical conscience which the tora would develop in Israel is manifested by the fear of an Israelite when he should come into captivity. They should have "a trembling heart, and failing of eyes, and sorrow of mind." So sad and wretched would life be that at morn their prayer would be, "Would God it were even"; and at eve they would say, "Would God it were morning." All the literature of the exile, with the exception of the comparatively few utterances recording the joy of the return, has this wail of the utter weariness of things for the Israelites, making the continuance of life only an unbearable burden. Centuries afterwards men knew what was the meaning in the sentence, "Then the land shall rest and enjoy her sabbaths."

CONCERNING THE SEVENTH PUNISHMENT ACCORDING TO E.

²⁸₃₆ Jehovah shall bring thee unto a nation which neither thou nor thy fathers have known, and there thou shalt serve other gods, ²⁸₆₅ wood and stone. And the sole of thy foot ²⁸₆₂ shall have no rest. And ye shall be left few in number, whereas ye were as the stars of ²⁸₂₈ heaven for multitude. And Jehovah shall smite thee with madness, and blindness, and ²⁸₆₆ astonishment of heart. And thou shalt fear day and night, and thou shalt have no assurance ^L₃₄ ²⁶ of thy life. Then shall the land enjoy her sabbaths, as long as it lieth desolate and ye be in the land of your enemies.

The Tora of E sets forth the captive Israelite as timorous of his life, and as smitten with astonishment of heart. The difference discernible here and in the Tora of J are not those of inconsistencies, contradictions, but simply stylistic traits that increase the charms of each copy as we read the one and the other.

Unique is the doctrine of repentance and mercy in the Scriptures. And the most touching of all the heartfelt expressions in both the Psalms and the prophecies are connected with the joy of those who have experienced the mercy of God. The closing passage of the tora is a promise of mercy upon repentance. It is most fitting that this splendid law of Israel should conclude with a paragraph that holds out hope to this people, even though they should in the coming ages depart from Jehovah their God, and in consequence suffer all those evils which are threatened in the law.

*CONCERNING REPENTANCE AND MERCY ACCORDING
TO J.*

³⁰₆ And Jehovah thy God will circumeise thine
³⁰₁₀ heart and the heart of thy seed. Then if
 thou turn unto Jehovah thy God with all
 thine heart, and with all thy soul, and if thou
 hearken unto the voice of Jehovah thy God,
 to keep his commandments and his statutes
³⁰₃ written in this book of the law, then Jehovah
 thy God will have compassion upon thee, and
 will return and gather thee from all the na-
³⁰₉ tions, whither he hath scattered thee. And
 Jehovah thy God will make thee plenteous in
 every work of thine hand, in the fruit of thy
 body, and in the fruit of thy cattle, and in the
 fruit of thy land, for good. For Jehovah will

again rejoice over thee for good, as he rejoiced over thy fathers.

It is not the individual but the national good which is promised. Those who may be gathered in the day of the return will be under the shadow of the evils from which they were delivered. But they will lay the foundations for a new prosperity, which in its glory should not be inferior to that which their fathers enjoyed. All these statements rest on a simple philosophy; all are based on the principle that wrongdoing is disaster and right conduct brings security and blessedness to a State.

CONCERNING REPENTANCE AND MERCY ACCORDING TO E.

³⁰₁ And it shall come to pass, when all these things are come upon thee, and thou shalt call to mind Jehovah thy God among the nations
³⁰₂ whither he hath driven thee, and thou shalt return unto Jehovah thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all
³⁰₃ thine heart, and with all thy soul, then Jeho-
³⁰₄ vah thy God will turn thy captivity. If those of thine be driven out unto the uttermost part of heaven, from thence will Jehovah thy God gather thee, and from thence will he fetch
³⁰₅ thee. And Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it. And he will do thee good, and multiply thee above thy fathers.

The Tora of E concludes in harmony with the utterance at the close of the Tora of J. We feel that even in the severity of Jehovah in visiting upon his own be-

loved people the punishments of their wrongdoings, his heart is yet wonderfully kind, and that while he afflicts his arm is outstretched to save as soon as repentance is felt in the heart.

The present chapter completes the Tora of Moses. Slowly, step by step, the reader has beheld its restoration. From the chaotic mass of Deuteronomy we have taken here a part and there a part, and ordered the parts to their places, until at last we have produced a perfect code, fully and nobly adapted to develop a lofty civilization in Israel. We have furnished two copies of this tora with minor differences, but without inconsistencies or contradictions. This result we promised in the first chapters of the book, and we have successfully achieved our undertaking. A thousand questions and more spring up in connection with the restored tora. Later they will be answered. With the restoration of the tora we are furnished with the first sure and unfailing help in that most difficult problem which the subsequent literature of the Hebrews proffers to the critical student.

CHAPTER XIX.

DUTIES TO GOD AS GIVEN IN THE TORA.

PREFATORY STATEMENT.

J.

These are the testimonies and the statutes and the judgments, which Moses spake to the children of Israel on this side of Jordan in the land of Moab, after he had slain Sihon king of the Amorites, who dwelt at Heshbon, and Og king of Bashan, who dwelt at Astaroth in Edrei. This is the law which Moses set before the children of Israel.

E.

These are the words of the covenant, which Jehovah commanded Moses to make with the children of Israel in the land of Moab (besides the covenant which he made with them at Horeb), on this side of Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side of Jordan toward the sunrising. And Moses began to declare this law, saying :

INTRODUCTORY SENTENCES.

J.

Hear, O Israel; for ye are to pass over Jordan to go to possess the land which Jehovah our God giveth you, nations greater and mightier than thyself, sons of the Ana-

E.

Hear, O Israel, thou art to pass over Jordan this day, to go in to possess a nation great and tall, cities great, and fenced up to the heavens, and thou hast heard, Who can stand

J.

kim, whom thou knowest. Jehovah thy God will pass over before thee, a consuming fire: he will bow them down before thee, and he will destroy them. But know therefore, that not for thy righteousness doth Jehovah thy God give thee this goodly land to possess, but for the wickedness of these nations doth Jehovah drive them out before thee, and that he might perform his word, which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob. For thou art a stiff-necked people.

E.

before the sons of Anak? Jehovah thy God will pass over before thee, a consuming fire. And thou shalt drive them out and cause them to perish quickly, according as Jehovah has spoken to thee. Speak not in thy heart, when Jehovah thy God hath driven them out before thee, saying, For my righteousness Jehovah hath brought me to possess this land. Know therefore this day, that not for thy righteousness or uprightness of thy heart dost thou go in to possess this land, but for the wickedness of these nations Jehovah thy God doth drive them out before thee, and that he may establish his covenant, which he sware unto thy fathers.

APPOINTMENT OF JUDGES.

J.

Remember how thou angerest Jehovah thy God in the wilderness: Ye have been rebellious against Jehovah from the day I first knew you. At Horeb I SAID UNTO YOU: I am not able myself to bear you alone, your burden and YOUR STRIFE. Jehovah

E.

Forget not from the day thou camest out of Egypt until thou camest to this place ye have been rebellious against Jehovah. At Horeb I SAID UNTO YOU, How can I bear your cumbrance and YOUR STRIFE? Jehovah your God hath multiplied you, and,

J.

the God of your fathers hath increased you thousand times more than ye were, and hath blessed you as he hath promised. TAKE YOU wise men, having understanding, as your judges. And ye answered me, THE THING IS GOOD to do. And I commanded at that time, saying: Judge righteously between a man and his brother and the stranger with him, and ye shall not be afraid of the face of man. AND THE CAUSE WHICH IS TOO HARD FOR YOU bring it unto me.

E.

behold, to-day ye are as the stars of heaven for multitude. TAKE YE wise men as your officers. And you said, THE THING which thou hast spoken is GOOD. And I commanded you at that time all the things you should do. Ye should not respect persons in judgment; ye should hear the small matter as well as the great, for judgment is of God. THE CAUSE WHICH IS TOO HARD FOR YOU I will hear.

THE FIRST STAY IN THE MOUNTAIN.

J.

Jehovah our God made a covenant with us in Horeb. Also in Horeb ye provoked Jehovah to wrath. And it came to pass, when I had gone up into the mount at the end of forty days and forty nights, Jehovah gave me two tables of stone, tables of the covenant, written with the finger of God. And Jehovah said unto me: Rise up, leave me alone; I have seen this people, and behold, it is a stiff-necked people: they have corrupted themselves, and I will destroy

E.

And Jehovah declared unto you his covenant at Horeb, the ten words which he commanded you to perform, and he wrote them on tables of stone. And at Horeb Jehovah was angered with you to have destroyed you. And I abode forty days and forty nights to receive the tables of stone, tables of the covenant which Jehovah made with you. And I did neither eat bread nor drink water. And Jehovah delivered to me the two tables of stone. Further-

J.
them, and make of thee a nation mightier and greater than they.

E.
more he spake unto me, saying: Get thee down quickly from hence, for thy people, which thou broughtest out of Egypt, have turned aside from the way I commanded them and have made a molten image. And I will blot their name out from under heaven.

THE FIRST DESCENT.

J.
AND I TURNED AND CAME DOWN FROM THE MOUNT, and the two tables of the covenant were in my two hands, and behold, ye had sinned against Jehovah your God and made you a molten calf. AND I TOOK THE TWO TABLES and cast them from my two hands, and I took the calf which ye had made and stamped it and burnt it with fire.

E.
AND I TURNED AND CAME DOWN FROM THE MOUNT. And I saw ye had turned quickly from the way which Jehovah had commanded you. AND I TOOK THE TWO TABLES and brake them before your eyes; and your sin, I ground it to powder, small as dust, and cast the dust thereof into the brook that descendeth from the mount.

THE INTERCESSORY PRAYER.

J.
And I fell down before Jehovah forty days and forty nights, where I had fallen down before: because Jehovah had spoken to destroy you, because I feared the anger and hot wrath with which Jehovah was angered against you to destroy you. And I

E.
And I fell down before Jehovah as at first, forty days and forty nights. I ate no bread, nor did I drink any water, because of all your sin, which ye had sinned in doing evil in the eyes of Jehovah unto angering him. And I prayed therefore unto Jeho-

J.

said, O Lord, remember thy servants, Abraham, Isaac, and Jacob. Do not turn to the stubbornness nor to the wickedness and the sin of this people, whom thou hast redeemed by thy greatness. And they are thine inheritance which thou hast brought out with thy great strength and strong arm. And Jehovah hearkened unto me at that time also.

E.

vah: Do not destroy, O Jehovah, thy people and thy inheritance, which thou hast brought out of Egypt with thy strong hand, lest the land whence thou brought us out should say, Jehovah was unable to bring them to the land which he spake unto them; but he hated them and brought them out to slay them in the wilderness. And Jehovah did not will thy destruction, but he hearkened unto me at that time also. And Jehovah was very angry with Aaron to destroy him, and I prayed for Aaron at that time also.

THE THIRD ASCENT.

J.

AT THAT TIME JEHOVAH SAID UNTO ME: Make thee an ark, and I will write on tables the words which were on the first tables, which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, AND WENT UP INTO THE MOUNT. And Jehovah gave them unto me according to the first writing, the ten commandments which Jehovah had spoken unto you. AND I CAME DOWN FROM THE MOUNT AND

E.

AT THAT TIME JEHOVAH SAID UNTO ME: Hew thee two tables of stone like unto the first, and come up unto me in the mount. And I hewed two tables of stone like the first, AND WENT UP INTO THE MOUNT, having the two tables in my hand. And those words which Jehovah had spoken he wrote them on two tables of stone; he added no more, and he delivered them unto me. And I turned AND CAME DOWN FROM THE MOUNT AND

J.

PUT THE TABLES IN THE ARK, according as Jehovah commanded me.

E.

PUT THE TABLES IN AN ARK which I had made, and there they are.

THE NORTHWARD JOURNEY.

J.

AND JEHOVAH OUR GOD SPAKE TO US, SAYING: Ye have compassed this mountain long enough, take your journey and turn you northward to the land of the Canaanites and Lebanon. And we departed from Horeb. And at Taberah, Massah, and Kibroth-hattaavah ye provoked Jehovah to wrath.

E.

AND JEHOVAH OUR GOD SPAKE UNTO US at Horeb, SAYING: Ye have dwelt long enough at this mountain, turn you and go up to the hill of the Amorites and unto all places nigh thereto. And we went by the way of the mountain of the Amorites as Jehovah commanded us. And at Taberah, and at Meribah, and at Kibroth-hattaavah, ye rebelled against the commandment of Jehovah your God.

THE COMMAND TO ENTER.

J.

AND WE CAME TO KADESH-BARNEA. AND I SAID UNTO YOU: Behold I set before you the land which Jehovah our God giveth us. Enter and possess the land, which Jehovah promised to your fathers, to Abraham, and to Isaac, and to Jacob, and to their seed after them. And we sent men before us, a man from each tribe, and they searched for us the land and brought us back word of the

E.

AND WE CAME TO KADESH-BARNEA. Likewise, when Jehovah sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you, then ye believed him not nor hearkened unto his word. AND I SAID UNTO YOU: Ye are come to the mountain of the Amorites. See Jehovah thy God setteth the land before thee; go up, possess as Jehovah the God of thy fathers hath said

J.
 way we should go up. And they took of the fruit of the land in their hands and brought it down to us. **AND THEY SAID:** Good is the land which Jehovah our God giveth us, but the people are greater and taller than we.

E.
 unto thee. And I took twelve men of you, and they turned and went up into the valley of Eschol and tread through it and searched it out, and returned us word again into what cities we should come. **AND THEY SAID:** The cities are walled up and very great, and moreover we have seen the sons of Anak there.

PUNISHMENT OF UNBELIEF.

J.
AND I SAID UNTO YOU: Fear not, neither be discouraged. Jehovah your God goeth before you: he shall fight for you according to all that he did for you in Egypt before your eyes. Yet in this thing ye did not believe Jehovah your God, and ye would not go up. And he was angered **AND SWORE, SAYING:** **NOT SHALL** any of these men here **SEE** the goodly land which I swear to give to your fathers, save Caleb. And Joshua, the one standing before thee, shall enter there. And your little ones, whom ye said would be a prey, they shall enter there and possess

E.
 And the word was good in my eyes. But ye murmured in your tents. Then ye came near, all of you, and said: Why should we go up? Our brethren discourage our hearts, saying, The cities are great and walled up to the heavens, and also the sons of the Anakim we saw there. **AND I SAID UNTO YOU:** Dread not, neither be afraid of them; for Jehovah your God shall fight for you. But ye rebelled against the word of Jehovah your God, and said: Because Jehovah hated us he hath brought us forth out of Egypt to deliver us into the hand of the Amorite to de-

J.
it. But ye, take your journey
by way of the Red Sea.

E.
stroy us. And Jehovah heard
the voice of your words and
SWORE, SAYING: Verily this
evil generation SHALL NOT
SEE it; but the son of Jephu-
neh shall see it, and to him will
I give the land which he hath
trodden upon, because he hath
wholly followed Jehovah, also
the son of Nun. And your
children who did not know
between good and evil in that
day, to them I will give it.
Turn ye desertward.

PUNISHMENT OF DISOBEDIENCE.

J.
And ye answered, We will
go up. And ye girded every
man on his weapon of war.
BUT JEHOVAH SAID UNTO
ME, Go not up, and ye will not
be smitten before your ene-
mies. AND I SPAKE UNTO
YOU, but ye would not hearken,
and ye rebelled against
the commandment of Jehovah.
And the Amorites smote you
in Seir. And ye returned AND
WEPT BEFORE JEHOVAH, but
he gave no ear unto you.
And we compassed Mount
Seir many days.

E.
And ye said unto me, We
have sinned against Jehovah.
We will fight according to all
which Jehovah our God hath
commanded us. And ye made
ready to go up the hill. AND
JEHOVAH SAID UNTO ME:
Say to them, Make no battle;
for I will not be in your
midst. AND I SPAKE UNTO
YOU, but ye were presumptu-
ous, and ye went up the moun-
tain. And the dwellers in the
hill came out to meet you, and
as bees chased you unto Hor-
mah. AND YE WEPT BEFORE
JEHOVAH; but Jehovah would
not hearken unto your voice.

J.

E.

And ye abode in Kadesh many days, according to the days ye abode there.

WANDERINGS IN THE WILDERNESS.

J.

E.

And we took our journeyings into the wilderness by way of the Red Sea, as Jehovah spake unto me. And those forty years Jehovah thy God was with thee in a pillar of cloud by day and a pillar of fire by night, and he fed thee in the wilderness with manna, which thy fathers knew not, IN ORDER THAT THOU MIGHTEST UNDERSTAND that man should not live by bread alone. And thou didst lack nothing. Thou shalt also consider in thy heart that as a man chasteneth his son, so Jehovah thy God hath chastened thee, that he might humble thee, and that he might prove thee, to do thee good at the last.

And we turned and went through all that great and terrible wilderness which ye saw, in the south and by the way of the seacoasts. And thou shalt remember all the way which Jehovah thy God did lead thee those forty years in the wilderness, who went in the way before you in fire by night to search you out a place for your tents, and in a cloud by day to show you by what way ye should go. And he humbled thee and suffered thee to hunger, and fed thee with manna which thou knewest not nor didst thy fathers know, IN ORDER THAT THOU MIGHTEST UNDERSTAND: that man lives by every word which proceedeth out of the mouth of Jehovah. Therefore, Jehovah thy God blessed thee in the wilderness, where thou didst see how that Jehovah thy God carried thee as a man doth carry his son in all the way ye went, in order that he

J.

E.

might humble thee to prove thee, to know what was in thy heart, whether ye would keep his commandments or not.

THE THEOPHANY AT SINAI.

J.

E.

Take ye therefore good heed unto yourselves, lest ye corrupt yourselves and make you a graven image, the likeness of male or female, the likeness of anything which Jehovah thy God hath forbidden thee, or lest thou lift thine eye to the heavens and worship any of their host, which Jehovah thy God hath appointed unto every nation under the whole heaven. For ye saw no similitude on that day the Lord spake to you in Sinai out of the midst of fire. Then ye came near and stood under the mountain. And the mountain burned with fire, and there was darkness, clouds, and thick darkness, and a great voice out of the midst of the fire in the day of the assembly.

Take heed unto yourselves, lest ye forget the covenant of Jehovah your God which he made with you, and ye make yourselves a graven image, the similitude of any figure, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; or lest thou seeest the sun or the moon or the stars of heaven and thou shouldst be drawn away to them and serve them. And Jehovah spake to you out of the midst of fire the day thou stoodest before Jehovah at Sinai, when Jehovah said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days of their life, and teach them to their children. Then ye

J.

E.

heard the voice of the words, but saw no similitude, only a voice out of the midst of fire, out of the cloud, out of the thick darkness; for the mountain burned with fire unto the midst of heaven.

THE PETITION AT SINAI.

J.

E.

AND YE SAID: Behold Jehovah our God hath shown us his glory and greatness, and we heard his voice out of the midst of fire. For who of all flesh hath heard the voice of the living God out of the midst of fire as we, and lived? Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, lest I die. Go thou near and hear all that Jehovah our God shall say, and we will hearken unto it. AND JEHOVAH HEARD when ye spake to me, and Jehovah said unto me, They are right in what they have said. Oh that there were such a heart in them that they would always keep my commandments, that it might be well with them and with their children forever. And Jeho-

And it came to pass, when ye heard the voice out of the midst of the darkness, that ye came near unto me, all the heads of your tribes and your elders, saying: We have seen this day that God doth talk with man and he liveth. Now, therefore, why should we die? for this great fire will consume us: if we hear the voice of Jehovah our God any more, then we shall die. But speak thou unto us all Jehovah our God shall speak unto thee, and we will do it. AND JEHOVAH HEARD the voice of your words. And Jehovah said unto me: I have heard the voice of the words of this people, which they have spoken unto thee. They have spoken well in all that they have said. Go say unto them, Return to your tents. But

J.
 vah commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

E.
 thou, be thou here, and I will speak unto thee all the commandments and statutes and judgments, which ye shall teach them, and they shall do them in the land which I give them to possess.

THE MILITARY ORGANIZATION.

J.
 AND AT THAT TIME I TOOK those well known among your tribes and made them heads over you, captains over thousands, captains over hundreds, and captains over fifties, and captains over tens.

E.
 AND AT THAT TIME I TOOK the chief of your tribes and made them rulers over you; rulers over thousands, rulers over hundreds, rulers over fifties, rulers over tens.

MARCH BY SEIR AND MOAB.

J.
 AND JEHOVAH SPAKE UNTO ME, SAYING: YE ARE TO PASS the children of Esau. Meddle not with them, for I will not give you of their land, no, not so much as a foot's breadth: because I have given Mount Seir unto Esau as a possession. AND WE PASSED the children of Esau from Elath by the way of the plain. AND JEHOVAH SAID UNTO ME: Thou art to pass this day through Ar, the coasts of Moab. Distress not the Moabites nor meddle with them:

E.
 JEHOVAH SPAKE UNTO ME, SAYING: NOW command the people, saying, YE ARE TO PASS through the coasts of your brethren, who dwell in Seir. And they shall be afraid of you. Take good heed unto yourselves therefore. Ye shall buy meat of them for money, that ye may eat, and ye shall also buy water of them for money, that ye may drink. And we turned from Ezion-gaber and passed away from our brethren who dwell in Seir by the

J.
for I will not give thee of their land a possession, because I have given Ar unto the children of Lot for a possession.

E.
way of the wilderness of Moab. AND JEHOVAH SAID UNTO ME: Thou art to come nigh over against the children of Ammon. Distress them not, nor contend with them in battle: for I will not give thee of the land of the children of Ammon for a possession, because I have given it unto the children of Lot for a possession.

PASSAGE OVER THE RIVER AR.

J.
AND WE ABODE IN THE VALLEY OVER AGAINST BETH-PEOR. AND YOUR EYES SAW that every man that walked after Baal-peor, Jehovah thy God destroyed from the midst of you. And it came to pass in the fortieth year, in the eleventh month, and on the first day of the month, after all the men of war were consumed and dead among the people; for indeed the hand of Jehovah was against them to destroy them from among the host until they were consumed. Then it came to pass that Jehovah said unto me: Rise up and take your journey and pass

E.
AND WE ABODE IN THE VALLEY OVER AGAINST BETH-PEOR, AND YOUR EYES SAW what Jehovah did because of Beth-peor, but ye who did cleave unto Jehovah your God, every one of you are alive unto this day. And the space in which we came from Kadesh-barnea until we came to the brook Zered was thirty and eight years, until all that generation of the men of war were consumed, wasted from the host, as Jehovah sware unto them. Then Jehovah spake unto me, saying: Now rise up and get over the brook Zered. Behold, I have given into thine hand Sihon

J.
 over the river Arnon. Behold I have begun to give Sihon king of Heshbon and his land before thee. Begin to possess that thou mayest inherit the land. There shall no man be able to stand before you. Jehovah your God shall lay the fear and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

E.
 the Amorite and his land. Begin to possess and contend with him in battle. This day I will begin to put the dread of thee and the fear of thee upon the nations under the whole heavens, who shall hear the report of thee, and they shall tremble and be in anguish because of thee. And we passed over the brook Zered.

OVERTHROW OF SIHON AND OG.

J.
 AND I SENT words of peace TO SIHON KING OF HESHBON, SAYING: Let me pass through thy land as the children of Esau did unto me, who dwell in Seir, and the Moabites, who dwell in Ar. I will go along the highway, I will turn neither to the right nor to the left. But Sihon came out against us, he and all his people, to fight at Jahaz. And Jehovah our God delivered him before us, and we smote him and his sons and his people. And we took all his cities at that time, and utterly destroyed the men and the women and the little ones of every city. We left none to

E.
 AND I SENT messengers from the wilderness of Kedemoth TO SIHON KING OF HESHBON, SAYING: Let me only pass on afoot. Thou shalt sell me meat for money, that I may eat, and thou shalt give me water for money, that I may drink, until I pass over Jordan into the land which Jehovah our God giveth us. But Sihon king of Heshbon would not let us pass by him; for Jehovah thy God had hardened his spirit and made his heart obstinate, so that he might deliver him into thy hand as at this day. Then we turned and went up the way to Bashan. And when ye had

J. remain. The cattle we took only for a prey unto ourselves, and the spoil of the cities we took. From Aroer which is by the brink of the river Arnon, and the city by the river even unto Gillead, there was not one city too strong for us: Jehovah our God delivered all unto us. And Og the king of Bashan came out against us, he and all his people to battle at Edrei. And Jehovah said unto us, Fear not, for I will deliver him, and his people and his land into thy hand, and thou shalt do unto him as thou didst unto Sihon king of the Amorites, who dwelt at Heshbon. So Jehovah our God delivered into our hand also Og king of Bashan and all his people, and we smote him until there was none left him remaining. And we took all his cities at that time, all the region of Argob, the kingdom of Og king of Bashan, and we utterly destroyed them as we did unto Sihon king of Heshbon.

E. come to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them. There was not a city which we took not from them, threescore cities, utterly destroying the men, women, and children of every city. But all the cattle and the spoil of the cities we took for a prey unto ourselves. All these cities were fenced with high walls, gates, and bars, besides unwalled towns many.

POSSESSIONS EAST OF THE JORDAN.

J. And we possessed at that time from Aroer, which is by

E. And we took at that time out of the hand of the two

J.

the bank of the river Arnon, even unto Mount Sion, which is Hermon, all Gilcad and all Bashan, and all the plain eastward, even unto the sea of the plain under the springs of Pisgah. Only to the land of the children of Ammon thou camest not, unto the place of the river Jabbok, nor unto the cities of the mountains, nor unto whatsoever Jehovah our God forbade us. And this land, all the cities of the plain from Aroer, which is by the river Arnon unto Solcha and Edrei, cities of the kingdom of Og in Bashan, I gave to the Reubenites, and half of Mount Gilead and all the cities thereof to the Gadites. And the rest of Gilead and all Bashan, the kingdom of Og, I gave unto the half tribe of Manasseh.

E.

kings of the Amorites the land that was on this side of Jordan, from the river Arnon unto Mount Hermon. (The Sidions call Hermon Sirion, but the Amorites call it Shenir.) And we took their land and gave it for an inheritance unto the Reubenites and to the Gadites and to the half tribe of Manasseh. Jair, son of Manasseh, took all Argob, unto the coasts of Geshuri and Maachathi, all the region of Argob, which was called the land of the giants, and called them after his own name, Bashan-havoth-Jair. And I gave Gilead unto Machir. And I gave to the Gadites from Gilead half of the valley and Jordan and the coasts from Chinnereth even unto the sea of the plains, the salt sea under Ashdoth-pisgah eastward; and also to the Reubenites the plain, even unto the river Arnon, and the border even unto the river Jabbok, the border of the children of Ammon.

CLOSE OF THE HISTORICAL INTRODUCTION.

J.

AND I COMMANDED YOU

E.

AND I COMMANDED YOU

J.

AT THAT TIME, SAYING: Jehovah your God giveth you this land to possess. YET YE SHALL PASS OVER ARMED BEFORE the children of Israel, and they shall also possess the land which Jehovah your God giveth them beyond the Jordan. AND I BESOUGHT JEHOVAH AT THAT TIME, SAYING: O Lord, let me see that goodly land which is beyond the Jordan. But Jehovah was angry with me for your sakes and had sworn that I should not go over Jordan, and that I should not go into that goodly land which Jehovah thy God giveth thee for an inheritance. AND JEHOVAH SAID UNTO ME: Speak no more of this matter. But charge Joshua, and encourage him and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. And I commanded Joshua at that time, saying: Thine eyes have seen all that Jehovah your God hath done unto these two kings: so shall Jehovah do unto all the kingdoms whither thou passest. Be strong and of

E.

AT THAT TIME, SAYING: YE SHALL PASS OVER ARMED BEFORE your brethren, all the men meet for war. But your wives and your little ones and your cattle (I know ye have much cattle) shall abide in your cities which I have given unto you, until Jehovah hath given rest to your brethren as well as unto you. Then shall ye return every man to his possession, which I have given you. AND I BESOUGHT JEHOVAH AT THAT TIME, SAYING: O Jehovah, thou hast begun to show to thy servant thy greatness and thy mighty hand. Let me go over, I pray thee, to that goodly mountain and to Lebanon. But Jehovah was wroth with me for your sakes, and would not hear me. AND JEHOVAH SAID UNTO ME: Let it suffice thee; for thou shalt not go over Jordan. And I must die in this land. I may not go over Jordan. Joshua shall go over before thee, as Jehovah hath commanded. And he will destroy these nations before thee, and thou shalt possess them. And Jehovah shall do unto them as he did to Sihon

J.
good courage, fear not and be not afraid of them; for Jehovah thy God doth go with thee, he will not fail thee nor forsake thee.

E.
and Og, kings of the Amorites, whom he destroyed. Ye shall fear them not. And ye shall go over and possess that goodly land. And Jehovah shall give them up before thy face, that ye may do unto them according to all the commandments which I have commanded you. And Jehovah, who goeth over before thee, will be with thee, he will not fail thee nor forsake thee. Fear not, neither be dismayed.

TRANSITIONAL PARAGRAPH.

J.
Hear, O Israel, and know this day, and consider it in thy heart, that Jehovah, he is God in heaven above and in the earth beneath, and there is none else. Out of heaven he made thee hear his voice that he might instruct thee, and upon earth he showed thee his great fire, and thou hast heard his words out of the midst of fire. For now ask of the days that are passed which were before thee, and from one side of the heavens to the other, whether there has been seen any such great thing or hath been heard the

E.
Hear, therefore, O Israel, Jehovah our God is one Lord. Did ever people hear the voice of God speaking out of the midst of fire as thou hast heard, and live, since the day that God created man upon the earth? Unto thee it was shewed that thou mightest know that Jehovah he is God, and there is none else beside him. Or hath God essayed to go and take him a nation out of the midst of another by temptations and great terrors and war, and by a mighty hand according to all that Jehovah your God did in Egypt

<p>J. like of it. And because he loved thy fathers, therefore he chose their seed after them and brought them out of Egypt in his sight with signs and wonders and an outstretched arm and with his mighty power.</p>	<p>E. before your eyes? But Jehovah had delight in thy fathers and loved them and chose their seed after them, you above all people, as at this day.</p>
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THE FIRST TABLE.

<p>J. I. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.</p>	<p>E. I. Therefore thou shalt love Jehovah thy God with all thy heart and with all thy soul always.</p>
<p>II. Thou shalt love thy neighbor as thyself.</p>	<p>II. Thy neighbor thou shalt love him as thyself.</p>
<p>III. Thou shalt have no other gods before me.</p>	<p>III. Thou shalt have no other gods before me.</p>
<p>IV. Thou shalt not take the name of Jehovah thy God in vain.</p>	<p>IV. Thou shalt not take the name of Jehovah thy God in vain.</p>
<p>V. Remember the sabbath day, to keep it holy.</p>	<p>V. Keep the sabbath day, to hallow it.</p>

THE SECOND TABLE.

<p>J. VI. Honor thy father and thy mother.</p>	<p>E. VI. Honor thy father and thy mother.</p>
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J.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not kill.

IX.

Thou shalt not steal.

X.

Thou shalt not bear false witness against thy neighbor.

E.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not kill.

IX.

Thou shalt not steal.

X.

Thou shalt not bear false witness against thy neighbor.

EXHORTATION.

J.

Therefore ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the doorposts of thine house and upon thy gates, that your days may be multiplied: and that the days of your children in the land, which Jehovah sware unto your fathers to give them,

E.

And these words, which I command thee this day, shall be in thine heart, and thou shalt diligently teach them unto thy children, and thou shalt talk of them when thou sittest down in thine house and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates, that it may be well with thee, and that ye may increase mightily as Jehovah God of thy fathers promised

J.	may be as the days of heaven upon the earth.	E.	thee, and that thy days may be prolonged in the land that floweth with milk and honey.
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CONCERNING FIDELITY TO GOD.

J.	When Jehovah thy God shall bring thee into the land, whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, then thou shalt keep the commandments of Jehovah thy God, to walk in his ways and to fear him, and thou shalt serve him and thou shalt cleave unto him. And thou shalt remember Jehovah thy God. And it shall be, if thou forget at all Jehovah thy God, and walk after other gods and serve them and worship them, I testify against you this day, that ye shall surely perish; for Jehovah thy God is a jealous God among you.	E.	And it shall be when Jehovah shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, ye shall walk after Jehovah your God and fear him and keep his commandments, and obey his voice and serve him and cleave unto him. Take heed to yourselves, lest your hearts be deceived, and ye turn aside and serve other gods and worship them, and Jehovah's wrath be kindled against you, because ye would not be obedient unto the voice of Jehovah your God; and ye be destroyed just as the nations which Jehovah will destroy before your face: for Jehovah, whose name is jealous, is a jealous God.
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CONCERNING IDOLATERS.

J.	Take heed to thyself lest thou make a covenant with	E.	Only take heed to thyself lest thou make a covenant
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J.

the inhabitants of the land whither thou goest; for that would be a snare unto thee. But when Jehovah thy God shall deliver them before thee, thou shalt smite them and utterly destroy them. Thou shalt make no covenant with them nor show them any mercy. Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son: for they will turn away thy son from following me that they may serve other gods. So will the anger of Jehovah be kindled against you, and he will destroy thee suddenly: for thou art a holy people unto Jehovah thy God.

E.

with the inhabitants of the land, and they go a-whoring after their gods, and do sacrifice unto their gods, and one call thee and thou eat of his sacrifice. But thou shalt consume the people which Jehovah thy God delivers unto thee. Thine eye shall not pity them, lest it be for a snare in the midst of thee, and thou take of their daughters unto thy sons and their daughters go a-whoring after their gods and make thy sons go a-whoring after their gods, lest the anger of Jehovah thy God be kindled against thee and destroy thee from off the face of the earth: for thou art a holy people unto Jehovah thy God.

CONCERNING TRIBUTARIES.

J.

WHEN THOU COMEST NIGH A CITY TO FIGHT AGAINST IT, then proclaim peace to it. And it shall be, if it make thee an answer of peace, all found therein shall be tributaries unto thee. But if it make no peace with thee, THEN THOU SHALT BESIEGE IT. And when Jehovah thy God hath

E.

WHEN THOU COMEST NIGH A CITY TO FIGHT AGAINST IT, and it open unto thee, then the people therein shall serve thee. If it make war against thee, THEN THOU SHALT BESIEGE IT. When Jehovah thy God hath delivered them into thy hands, then thou shalt eat the spoil of thine enemies, all that

J.
 delivered it into thy hands, THOU SHALT SMITE EVERY MALE THEREOF WITH THE EDGE OF THE SWORD. But the women, and the little ones, and the cattle, and the spoil thereof, thou shalt take unto thyself. And of the cities of these people, which Jehovah thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth. When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing the ax against them to employ them in the siege when thou mayest eat of them. Nor shalt thou cut them down: for the tree of the field is man's life.

E.
 is in the city. BUT THOU SHALT SMITE EVERY MALE THEREOF WITH THE EDGE OF THE SWORD. Thus shalt thou do unto all the cities very far off from thee, which are not of the cities of those nations which Jehovah thy God giveth to thee. But thou shalt destroy them utterly. And thou shalt build bulwarks against the city that maketh war against thee until it be subdued. Only the trees, which thou knowest that they be not for meat, thou mayest destroy and cut them down.

CONCERNING CONFIDENCE IN JEHOVAH.

J.
 When thou goest out to battle against thine enemies, a people more than thou, then it shall be, when ye are come near to battle, THAT THE PRIEST SHALL APPROACH UNTO THE PEOPLE, and say unto them: Fear not, neither be terrified; for Jehovah thy God, who brought thee out of

E.
 When thou goest forth to war against thy enemies, and seest horses and chariots, be not afraid of them. AND THE PRIEST SHALL APPROACH UNTO THE PEOPLE and speak, saying: Hear, O Israel, ye approach this day unto battle against your enemies. Let not your hearts faint, and do

J.
the land of Egypt, is with thee, to save thee.

E.
not tremble because of them; for Jehovah thy God is he that goeth with you to fight for you against your enemies.

CONCERNING GOOD WILL TO MEN.

J.
Thou shalt not hate thy brother in thine heart; and thou shalt not suffer sin upon him, nor in anywise rebuke him. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them. Thou shalt in every case bring them to thy brother again. In like manner shalt thou do with his ass. And so shalt thou do with his raiment and with all lost things of thy brother's, which he has lost and thou hast found. Thou shalt not see thine enemy's ass or his ox fall down by the way, and hide thyself. Thou shalt surely help to lift them up again. And if a stranger sojourn with thee in your land, ye shall not vex him. The stranger that dwelleth with you shall be unto you as one born among you, for ye were strangers in the land of Egypt. Thou shalt not oppress a poor hired servant of thy brethren or of thy stranger within thy

E.
Thou shalt not avenge nor bear any grudge against the children of thy people. If thou meet thy brother's ox or his ass going astray, thou shalt surely bring it back to him again. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it. Then thou shalt restore it to him again. Thou shalt do likewise for his sheep, for his raiment, for any manner of lost thing that challengeth to be his. If thou see the ass of him that hateth thee lying under a burden, and wouldst forbear to help him, thou shalt not hide thyself, thou shalt surely help him. Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. The wages of an hireling that is needy shall not abide with

J.
gates. At his day thou shalt give him his hire, and thou shalt not let the sun go down upon it, lest he cry against thee unto Jehovah, and it be sin unto thee. And when ye reap the harvests of your land, thou shalt not reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, nor shalt thou glean thy vineyard. Thou shalt leave them for the poor and stranger.

E.
thee all night until the morning. For he is poor and setteth his heart upon it. Then he may cry unto Jehovah against thee, and it be sin unto thee. Ye shall have one manner of law for a stranger, as for one of your own country. And when ye reap the harvests of your land, thou shalt not make a clean riddance of the corners of the field when thou reapest, neither shalt thou gather any gleanings of thy harvest, neither shalt thou gather every grape of thy vineyard. Thou shalt leave them unto the poor and stranger.

CONCERNING NEED AND DEBT.

J.
If there be among you a poor man, one of thy brethren, or a stranger within any of thy gates, in the land which thy God shall give thee, thou shalt not harden thy heart, but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, which he hath want of. For the poor shall never cease out of the land. Thou shalt surely give him; because that for this thing Jehovah

E.
And if thy brother be waxen poor and fallen into decay with thee, then thou shalt not shut thine hand from thy poor brother; but thou shalt relieve him, that he may live with thee. Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land, save when there shall be no poor among you, in order that Jehovah thy God may bless thee in all that

J.
 thy God shall bless thee in all thy works, and in all that thou puttest thine hand to. Thou shalt not lend upon usury unto thy brother. Usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury. When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge. In every case thou shalt deliver him his pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee.

E.
 thou settest thine hand to in the land, whither thou goest to possess it. If thou lend to my people, poor with thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. Thou shalt not give thy money for usury nor lend thy victuals for increase. Take thou no usury from him nor increase, that thy brother may live with thee. Thou mayest exact of a foreigner. If thou take thy neighbor's raiment to pledge, thou shalt stand abroad, and the man to whom thou dost lend shall bring out abroad the pledge unto thee. And if the man be poor, thou shalt not sleep with his pledge. Thou shalt deliver it unto him by that the sun goeth down. For that is his covering only, it is his raiment for his skin, wherein shall he sleep? And it shall be righteousness unto thee before Jehovah thy God.

CONCERNING THE HEBREW SLAVE.

J.
 If thy brother, a Hebrew man or a Hebrew woman, be sold unto thee, he shall be with thee and serve thee six years. Thou shalt not rule

E.
 And over your brethren, the children of Israel, ye shall not rule over one another with rigor. If thou buy a Hebrew servant, or he be

J.

over him with rigor. And any that is nigh of kin unto him of his family may redeem him, or, if he be able, he may redeem himself. According unto his years shall he give him again the price of his redemption. But in the seventh year thou shalt let him go free from thee, and he shall depart from thee, he and his children with him, and shall return unto his own family. And when thou sendest him out from thee free, thou shalt not let him go away empty. Thou shalt give unto him of that wherewith Jehovah thy God hath blessed thee: for he hath been worth a double hired servant while serving thee six years. And thou shalt remember that thou wast a bondman in the land of Egypt, and Jehovah thy God redeemed thee. And it shall be, if he say unto thee, I will not go away from thee, because he loveth thee and thy house, because he is well with thee, then thou shalt take an awl and thrust it through his ear unto the door, and he shall be thy servant forever.

E.

sold unto thee, six years he shall serve thee. Thou shalt not compel him to serve as a bond servant, but he shall serve thee as a hired servant, and as a sojourner he shall be with thee. One of his brethren may redeem him, or his uncle or his uncle's son may redeem him. And he shall count with him that bought him from the year that he was sold to him; according to them he shall give the price of his redemption out of the money that he was bought for. But in the seventh year he shall go out free for nothing. Thou shalt furnish him liberally of thy flock, and out of thy floor, and of thy wine press. If he came in by himself, he shall go out by himself. If he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons and daughters, the wife and the children shall be her master's, and he shall go out free by himself. It shall not seem hard unto thee, when thou sendest him away free from thee. But thou shalt remember that thou

J.

E.

wast a bondman in Egypt. And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free, then his master also shall bring him unto the door or bring him unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever. And also thou shalt do likewise unto thy maidservant.

CONCERNING A STRANGER'S TITLE.

J.

E.

AND IF a stranger by thee wax rich, and thy brother sell himself unto the stranger, then the price of the sale shall be according to the number of years to the jubilee. As a yearly hired servant shall he be with him, and he shall not rule over him with rigor in thy sight. AFTER THAT HE IS SOLD, HE MAY BE REDEEMED AGAIN. And he shall count with him, if there remain but a few years, or if many years, unto the year of jubilee. BUT HE SHALL GO OUT IN THE YEAR OF JUBILEE, HE AND HIS CHILDREN WITH HIM.

AND IF a sojourner by thee wax rich, and thy brother by him wax poor AND SELL HIMSELF to a stranger, or the stock of the stranger's family, according to the time of a hired servant shall it be with him. AFTER THAT HE IS SOLD, HE MAY BE REDEEMED AGAIN. And if he be not redeemed in these years, THEN HE SHALL GO OUT IN THE YEAR OF JUBILEE, HE AND HIS CHILDREN.

CONCERNING DEBT RELEASE.

J.

The seventh year he that hath lent aught unto his neighbor shall release it. Therefore it shall be called Jehovah's release. And thine hand shall release that which is thine with thy brother. And thine heart shall not be grieved when thou givest unto him; because Jehovah thy God shall bless thee, as he hath promised.

E.

At the end of seven years thou shalt make a release. And this is the manner of release. No creditor shall exact of his neighbor or his brother. And Jehovah thy God shall bless thee in all thou doest. Beware that there be not in thy wicked heart the thought, saying, The year of release is at hand, and thine eye be evil against thy poor brother, and thou givest him naught. And he cry unto Jehovah against thee, and it shall be sin unto thee.

CONCERNING LAND REDEMPTION.

J.

And if thy brother be waxen poor, he may sell unto thee, according to the number of years of the fruits unto the jubilee. AND IF ANY OF HIS KIN COME TO REDEEM IT, OR HE HIMSELF BE ABLE TO REDEEM IT, then shall he redeem that which his brother sold. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the

E.

If thy brother by thee be waxen poor and selleth his possession, thou shalt buy of thy neighbor according to the number of years after the jubilee. For he selleth unto thee according to the number of the years of fruits. AND IF ANY OF HIS KIN COME TO REDEEM IT, OR HE HIMSELF BE ABLE TO REDEEM IT, then let him count the years of the sale thereof and restore the overplus to the man to whom

J.
price of it. And if the man
have none to redeem it, then
in the year of jubilee it shall
go out and he shall return to
his own possession.

E.
he sold it, and then he may
return unto his possession.
But if he be not able to re-
store it to him, then that
which is sold shall remain in
the hand of him that bought
it until the year of jubilee.

CONCERNING PERPETUAL BONDSMEN.

J.
Moreover, both thy bond-
men and thy bondmaids
which thou shalt have, of the
children of the strangers that
do sojourn among you, of
them shall ye buy, and of
their families that are with
you, which they begat in
your land, and they shall be
your possession, and ye shall
take them as an inheritance
for your children after you.

E.
Of the heathen that are
round about you, of them
shall ye buy bondmen and
bondmaids. They shall be
your bondmen forever to in-
herit as a possession.

CONCERNING IMAGE WORSHIP.

J.
When thou art come into
the land which Jehovah thy
God giveth thee, and thou
dwellest in their land, thou
shalt not make unto thee any
graven image nor likeness of
anything that is in the heaven
above, or that is in the earth
beneath, or that is in the wa-
ters beneath the earth: thou
shalt not bow down to them

E.
When Jehovah shall have
cut off the nations before thee,
whither thou goest to possess
and succeededst them, thou
shalt not make unto thee any
graven image or likeness of
anything that is in the heaven
above, or that is in earth be-
neath, or that is in the water
under the earth. Thou shalt
not bow down thyself to them

J.

nor serve them, that thy days may be long in the land which Jehovah thy God giveth thee. Therefore thou shalt worship no other god, of the gods of the people which are about you, neither shalt thou serve their gods, and thou shalt not bring an abomination into thy house, lest thou be a cursed thing like it, but thou shalt utterly abhor it. And thus shall ye deal with them. Ye shall utterly destroy their altars and break down their images, and cut down their groves and burn their graven images with fire.

E.

nor serve them, that thy days may be prolonged, and that it may go well with thee in the land which Jehovah thy God giveth thee. Ye shall not go after other gods of the gods of the people which are about you. Ye shall utterly destroy all the places wherein the nations ye possess served their gods upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars, and break down their pillars, and burn their groves with fire, and ye shall hew down the graven images of their gods and destroy their names out of that place. The graven images of their gods shall ye burn with fire. Thou shalt not desire the silver or gold on them nor take it unto thee, lest thou be snared therein; thou shalt utterly detest it, for it is an abomination unto Jehovah thy God.

CONCERNING FORMS OF DIVINATION.

J.

Thou shalt not learn to do after the abominations of those nations: for those nations, which thou art to pos-

E.

Take heed that thou be not snared by following them after that they be destroyed from before thee, and lest thou in-

J.
 sess, hearkened unto observers of times and unto diviners; but as for thee, Jehovah thy God doth not suffer thee. And there shall not be found among you one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a consulter with familiar spirits, or a wizard. Ye are the children of Jehovah your God. Ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For all these are an abomination unto Jehovah, and because of these abominations Jehovah thy God doth drive them out before thee.

E.
 quire after their gods, saying, How did these nations serve their gods? Even so will I do likewise. Thou shalt not do so unto Jehovah thy God; for every abomination to Jehovah which he hateth hath they done unto their gods. For even they have burned their sons and daughters in the fires of their gods. Regard them not that have familiar spirits, neither seek wizards, nor a necromancer, nor a charmer, to be defiled by them. Ye shall not use enchantments nor observe times. Ye shall not round off the corners of your heads, nor shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh, nor print any marks upon you for the dead. For all that do such things are an abomination unto Jehovah thy God.

CONCERNING THE FALSE PROPHET.

J.
 If there arise among you a prophet or a dreamer of dreams, saying, Let us go after other gods which thou hast not known and let us serve them, and he give thee

E.
 And if thou say in thine heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not

J.

a sign or a wonder, and the sign or the wonder come to pass whereof he spake to thee, thou shalt not hearken unto the words of that prophet or dreamer of dreams; for Jehovah your God proveth you to know whether you love Jehovah your God. And that prophet or dreamer of dreams shall be put to death.

E.

nor come to pass, that is the thing which Jehovah hath not spoken, the prophet hath spoken presumptuously. Thou shalt not be afraid of him. And the prophet who is presumptuous to speak what I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

CONCERNING APOSTATIZING.

J.

If there be found among you, within any of thy gates which Jehovah thy God giveth thee, man or woman that hath wrought wickedness in the sight of Jehovah thy God in transgressing his covenant, and hath gone and served other gods, nigh unto thee or far off from thee, and worshipped them, either the sun or the moon, or any of the host of heaven, which I command thee not; and it be told thee, and thou hast heard it, and hast inquired diligently, and behold it is true, and the thing certain, such abomination is wrought in Israel, then thou shalt bring forth that man or that woman which hath com-

E.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known nor thy fathers, from one end of the earth even unto the other end of the earth, thou shalt not consent unto him nor hearken unto him, neither shalt thou spare him nor conceal him: but thou shalt surely kill him, that man or that woman. THINE HAND SHALL BE THE FIRST UPON HIM TO PUT HIM TO DEATH, AFTERWARDS THE HAND OF THE PEOPLE. And thou shalt surely stone him

J.

mitted this wicked thing unto the gates, AND THINE HAND SHALL BE THE FIRST UPON HIM TO PUT HIM TO DEATH, AFTERWARDS THE HAND OF THE PEOPLE. And thine eye shall not pity, but thou shalt stone them with stones that they die; because he hath spoken to turn you away from Jehovah your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which Jehovah thy God commanded thee to walk in. So shalt thou put away evil from the midst of thee.

E.

with stones till he die, because he hath sought to thrust thee away from Jehovah thy God, which brought thee out of the land of Egypt, out of the house of bondage. And all Israel shall fear and shall no more do any such abomination as this among you.

CONCERNING AN APOSTATE CITY.

J.

IF in one of thy cities, which Jehovah thy God hath given thee to dwell there, THOU SHALT HEAR that men have gone out from among you to go after other gods to serve them, then thou shalt make search and ask diligently, and BEHOLD it is true, destroy it utterly, and all which is in it, and its cattle, by the edge of the sword. And thou shalt gather all the spoil of it

E.

IF THOU SHALT HEAR, saying, There are children of Belial, and they have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known, then thou shalt inquire, and BEHOLD the thing is certain, such abomination is wrought among you, thou shalt surely smite the inhabitants of that city with the edge of the sword. And

J.

into the midst of the street thereof, and shall burn it with fire. And it shall be a heap forever: it shall never be rebuilt. And Jehovah will have compassion on thee.

E.

not shall there cleave unto thy hand anything of the accursed place. The city and all the spoil thereof shall be a burnt offering unto Jehovah thy God, in order that he may turn from the fierceness of his wrath and show thee mercy.

CONCERNING THE PRIEST.

J.

The priests are the sons of Aaron; for him Jehovah thy God chose out of all thy tribes to stand to minister in the name of Jehovah and to bless in the name of Jehovah, him and his sons forever. Thou shalt sanctify him therefore, for he offereth the bread of thy God. He shall be holy, for he is holy unto his God. And he shall not profane the sanctuary of his God. He shall eat the bread of his God and the offerings of Jehovah made by fire. Jehovah is his inheritance, according as Jehovah thy God hath promised. **AND IF A LEVITE** come from any of thy gates unto the place which Jehovah shall choose to minister unto him, **THEN HE SHALL MINISTER** as all his brethren which shall

E.

The priests are the sons of Aaron; for them Jehovah thy God hath chosen to stand before Jehovah, to minister unto him, and to bless in his name. They shall be holy unto their God; for the bread of their God they do offer. Therefore they shall be holy unto thee. And they shall not profane the name of their God. They shall eat the offerings of Jehovah made by fire. Jehovah is their inheritance, as he hath said unto them. **AND IF A LEVITE** come out of all Israel, where he sojourned, with all the desire of his mind unto the place which Jehovah shall choose, **THEN HE SHALL MINISTER THERE** in the name of Jehovah his God. **THEY SHALL HAVE LIKE PORTIONS** to eat beside that which

J.	stand there before Jehovah. THEY SHALL HAVE LIKE PORTIONS TO EAT and his inheritance.	E.	comes from the sale of his patrimony.
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CONCERNING THE LEVITE.

J.	JEHOVAH SEPARATED the tribe of Levi to bear the ark of the covenant of Jehovah. Therefore they have no inheritance among their brethren. Matters of controversy within thy gates BETWEEN BLOOD AND BLOOD and every stroke belong unto thy God. And thou shalt come unto the Levites AS THE TRIBUNAL of God. Take heed to thyself that thou forsake not the Levite AS LONG AS THOU LIVEST ON THE EARTH.	E.	JEHOVAH SEPARATED the sons of Levi, who bear the ark of the covenant of Jehovah. Wherefore Levi hath no part nor inheritance with his brethren. Every controversy BETWEEN BLOOD AND BLOOD and every stroke belong unto God. And the sons of Levi shall come near AS THE TRIBUNAL of God. Thou shalt not forsake him AS LONG AS THOU LIVEST UPON THE EARTH.
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CONCERNING THE PROPHET.

J.	And Jehovah thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me, according to all that thou desirest of Jehovah thy God at Sinai. THEN JEHOVAH SAID UNTO ME: And he shall speak unto them in my name all I command him. Unto him shall ye hearken.	E.	AND JEHOVAH SAID UNTO ME in the day of the assembly: I will raise them up a prophet from their brethren like unto thee. And I will put my word in his mouth. And it shall come to pass, whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
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CONCERNING THE CENTRAL SANCTUARY.

J.

Thou mayest not sacrifice within any of thy gates which Jehovah thy God giveth thee, but in the place which Jehovah thy God shall choose to put his name there in one of thy tribes; thither shalt thou come, and there thou shalt sacrifice. For not as yet are ye come to the rest and to the inheritance which Jehovah your God hath given you. After you have passed over Jordan and ye dwell in safety, thither shall ye bring all I commanded you, your burnt offerings, and your sacrifices, and the heave offering of your hand, and all your choice vows which ye vow unto Jehovah. Thou mayest not eat within thy gates the firstlings of thy herds or of thy flocks, nor any of thy vows which thou vowest, nor thy free-will offerings, nor the heave offerings of thine hand. But thou must eat them before Jehovah thy God, in the place which Jehovah thy God shall choose, and thou shalt roast and eat there. And thou shalt rejoice before thy God, thou and thy son, and thy

E.

But ye shall go over Jordan and dwell in the land which Jehovah your God giveth you to inherit, and he shall give you rest from all your enemies round about. Then ye shall seek unto his habitation, unto the place which Jehovah shall choose out of all your tribes, and thither shall ye bring your burnt offerings, and your sacrifices, and the heave offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds, and of your flocks. And ye shall rejoice before Jehovah your God, ye and your sons, and your daughters, and your menservants and your maidservants, and the Levite within your gates; for as much as he hath no part nor inheritance with you.

J.

daughter, and thy manservant, and thy maidservant, and the Levite within thy gates; for he hath no part nor inheritance with thee.

E.

CONCERNING THE EATING OF FLESH.

J.

If the place be too far from thee, where Jehovah shall choose to set his name, when Jehovah thy God hath blessed thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh, nevertheless then thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after according to the blessing of Jehovah thy God, which he hath given unto thee. Only the holy things which thou hast and thy vows thou shalt take and go unto the place which Jehovah shall choose. And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow that are within thy gates. The unclean and the clean shall eat of them alike. Only be sure that thou eat not the blood. For the blood is

E.

When Jehovah shall enlarge thy border as he hath promised thee, thou mayest eat flesh, whatsoever thy soul lusteth after. If the place where Jehovah thy God hath chosen to place his name be too far from thee, then thou shalt kill of thy herd and of thy flock which Jehovah giveth thee according as I commanded thee. And thou shalt eat within thy gates whatsoever thy soul lusteth after. And thou shalt rejoice before Jehovah thy God, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gate, and the stranger, and the fatherless, and the widow that are among you. The unclean and the clean may eat thereof. Only ye shall not eat the blood; ye shall pour it on the earth as water.

J.

the life, and thou mayest not eat the life with the flesh. Thou shalt not eat it, thou shalt pour it upon the earth as water.

E.

CONCERNING CLEAN BEASTS.

J.

Thou shalt not eat any abominable thing: for thou art a holy people unto Jehovah thy God. Whatsoever parteth the hoof or is cloven-footed, and cheweth the cud among beasts, that ye shall eat. Nevertheless ye shall not eat those of them that divideth the hoof and cheweth not the cud, or that divideth not the hoof. And every creeping thing shall be an abomination. All clean birds ye shall eat. But all flying creeping things which have four feet shall be an abomination unto you. Yet ye may eat those of every flying creeping thing that goeth upon four feet which have legs above their feet to leap withal upon the earth. Of all that are in the waters, all that have fins and scales, ye shall eat. Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.

E.

These are the beasts which ye may eat, that ye may be holy. Every beast that parteth the hoof or cleaveth the cleft into claws, and cheweth the cud among beasts, ye may eat. Nevertheless ye shall not eat of them which divideth the cloven hoof but chew not the cud, or that divideth not the hoof. The thing which creepeth upon the earth shall not be eaten. All clean fowl ye may eat. All fowls that creep, going on all fours shall be an abomination unto you. And every creeping thing that flieth is unclean unto you. They shall not be eaten. Whatsoever hath fins and scales in the seas and rivers, them ye may eat. And whatsoever hath not fins and scales in the seas and in the rivers ye may not eat. It is unclean unto you.

CONCERNING THE SABBATHS.

J.

Six days shalt thou labor and do all thy work, as Jehovah thy God hath commanded thee. But the seventh day is the sabbath of Jehovah thy God. In it thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days Jehovah made the heaven and the earth, and the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the seventh day, and hallowed it. And six years thou shalt sow thy land and gather in the fruits thereof; but the seventh thou shalt let it rest and lie still, that the poor of thy land may eat, and what they leave the beasts of the field shall eat. In like manner shalt thou deal with thy vineyard and with thy oliveyard. And ye shall hallow the fiftieth year; for it is the jubilee.

E.

Six days shalt thou labor and do all thy work, as Jehovah thy God hath commanded thee. But the seventh day is the sabbath of Jehovah thy God. In it thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any of thy cattle, nor the stranger that is within thy gates: for in six days Jehovah made heaven and earth, and rested on the seventh day, and was refreshed. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard and gather in the fruit thereof. But in the seventh year there shall be a sabbath of rest unto the land. And all the increase thereof shall be for meat for thy poor and thy needy of the land, and for thy cattle, and for the beasts that are in thy land. A jubilee shall the fiftieth year be unto you.

CONCERNING THE PASSOVER.

J.

OBSERVE THE MONTH OF ABIB AND KEEP the passover

E.

OBSERVE THE MONTH OF ABIB AND KEEP the pass-

J.

at eventime, for in the month of Abib Jehovah thy God brought thee forth out of Egypt by night. And thou shalt eat no leavened bread with it. When thy son in time to come shall ask, Why is this? then thou shalt say unto thy son: Thy fathers went down into Egypt with threescore and ten persons; but now Jehovah thy God hath made thee as the stars of heaven for multitude. And we became Pharaoh's bondmen in Egypt, AND THE EGYPTIANS evil entreated us, and when we cried unto Jehovah God of our fathers, he heard our voice. And Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household before his eyes. AND JEHOVAH SLEW all the firstborn in the land of Egypt, and he brought us out hence that he might bring us to give us the land which he swore unto our fathers. And thou shalt set apart unto Jehovah all that openeth the matrix; every firstling that cometh of a beast which thou hast,

E.

over unto Jehovah thy God at the going down of the sun in the season thou camest forth out of Egypt. There shall no leavened bread be eaten. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him: A Syrian, ready to perish, was thy father, and he went down into Egypt and sojourned there with a few, and became there a nation great and mighty and populous. AND THE EGYPTIANS afflicted us and laid upon us hard bondage; but Jehovah looked on our affliction and our labor and our oppression. And it came to pass, when Pharaoh would hardly let us go, that Jehovah brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders. AND JEHOVAH SLEW the firstborn of man and the firstborn of beast, and brought us into this place, and hath given us this land, a land that floweth with milk and honey. Therefore I sacrifice unto Jehovah all

J.

the male is Jehovah's. All the firstborn of thy sons thou shalt redeem. And it shall be a token upon thy hand and for frontlets between thine eyes; for by the strength of the hand Jehovah brought us forth out of Egypt.

E.

that openeth the matrix, being male, but the firstborn of my sons I redeem. And it shall be a sign unto thee upon thy hand, and for a memorial between thine eyes; for with a strong hand Jehovah brought thee out of Egypt.

CONCERNING THE ANNUAL FEASTS.

J.

Three times a year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, the firstfruits of the wheat harvest, and in the feast of tabernacles.

E.

Three times in the year shall all thy males appear before Jehovah God in the place which Jehovah thy God shall choose: the feast of unleavened bread, and the feast of harvest, the firstfruits of thy labor, which thou hast sown in the field, and the feast of ingathering in the end of the year, when thou hast gathered in thy labors out of the field.

CONCERNING THE FEAST OF UNLEAVENED BREAD.

J.

The feast of unleavened bread shalt thou keep in the time of the month of Abib; for in the month of Abib thou camest forth out of Egypt. Seven days thou shalt eat unleavened bread as I commanded thee, that thou mayest remember the day

E.

Thou shalt keep the feast of unleavened bread in the time appointed in the month of Abib; for in it thou camest forth out of Egypt. Seven days shalt thou eat unleavened bread as I commanded thee. Remember that day in which ye came

J.

when thou camest forth out of the land of Egypt all the days of thy life. Six days thou shalt eat unleavened bread, the bread of affliction, in the place which Jehovah shall choose, for thou camest forth from Egypt in haste. Then on the seventh day shall be a solemn assembly unto Jehovah thy God.

E.

out of Egypt, out of the house of bondage; for by the strength of hand Jehovah brought you forth from there. Seven days thou shalt keep a solemn feast unto Jehovah thy God in the place which Jehovah thy God shall choose, and there shall be seen no leavened bread with thee in all thy coasts seven days.

CONCERNING THE FEAST OF WEEKS.

J.

Seven weeks shalt thou number unto thee; then thou shalt keep the feast of weeks unto Jehovah thy God with a tribute of free-will offering of thy hand from the first sickling of the wheat, which thou shalt give according as Jehovah thy God hath blessed thee. And none shall approach before me empty. AND THOU SHALT PUT IT INTO A BASKET, and go unto the place where Jehovah thy God shall choose to place his name. And thou shalt set it before Jehovah thy God, and thou shalt speak and say before Jehovah thy God: Behold now I have brought the firstfruits of the land which

E.

Begin to number seven weeks, then is the feast of weeks. And thou shalt take of the first of all the fruit of the earth, which thy land shall yield, which Jehovah thy God giveth thee, every man as he is able according to the blessings of Jehovah thy God, which he hath given thee. AND THOU SHALT PUT IT INTO A BASKET, and go unto the priest that shall be in those days in the place where Jehovah thy God hath chosen to place his name. And none shall appear before me empty. And thou shalt say unto him: I profess this day unto Jehovah thy God, that I am come unto the coun-

J.
 thou, O Jehovah, hast given
 unto me,

E.
 try which Jehovah sware unto
 our fathers to give us. And
 the priest shall take the bas-
 ket out of thy hand and set
 it down before the altar of Je-
 hovah thy God, and thou shalt
 worship before Jehovah thy
 God.

CONCERNING THE FEAST OF TABERNACLES.

J.
 Thou shalt observe the
 feast of tabernacles for seven
 days after thou hast gathered
 in thy corn and wine. And
 thou shalt eat before Jehovah
 thy God in the place which
 he shall choose to put his
 name there. And thou shalt
 rejoice in every good which
 Jehovah thy God hath given
 unto thee and unto thy house.
 And ye shall dwell seven
 days in booths of boughs of
 thick trees and branches of
 the palm.

E.
 And thou shalt observe the
 feast of ingathering at the end
 of the year, because Jehovah
 hath blessed thee in thine in-
 crease and in all the works
 of thy hand. Therefore thou
 shalt surely rejoice. And thou
 shalt go unto the place which
 Jehovah thy God shall choose
 to put his name there. And
 ye shall take on the first day
 boughs of goodly trees and
 willows of the brooks, and
 all that are Israelites born
 shall dwell in booths. And
 ye shall rejoice before Jeho-
 vah your God seven days.

CONCERNING TITHING.

J.
 Thou shalt lay up within
 thy gates your tithes, the tithe
 of thy corn, and of thy wine,
 and of thy oil. And thou
 shalt give the tithing of the

E.
 Thou shalt surely tithe all
 the increase of thy seed that
 the field bringeth forth year
 by year, the tithe of thy corn,
 of thy wine, of thine oil.

J.

year unto the Levite, the stranger, the fatherless, and the widow within thy gates, that they may eat and be filled. WHEN THOU HAST MADE AN END OF TITHING all the tithes of thine increase, the third year THEN THOU SHALT SAY BEFORE JEHOVAH THY GOD: I have hearkened unto the voice of Jehovah my God, and have done according to all thou hast commanded, AND HAVE BROUGHT THE HALLOWED THINGS OUT OF MY HOUSE. LOOK DOWN from thy holy habitation and BLESS thy people.

E.

And thou shalt bring forth all the tithes of thine increase of the same year, and the Levite, and the stranger, and the fatherless, and the widow within thy gates shall come and be satisfied. At the end of three years, WHEN THOU HAST MADE AN END OF TITHING your tithes, THEN THOU SHALT SAY BEFORE JEHOVAH THY GOD: I have not transgressed thy commandments, neither have I forgotten them. I HAVE BROUGHT OUT OF MINE HOUSE ALL THE HALLOWED THINGS according to all thy commandments which thou hast commanded me. LOOK DOWN from heaven AND BLESS Israel and the land which thou hast given us.

CONCERNING THE VOW.

J.

That which goeth forth from thy lips thou shalt keep. And thou shalt perform the free-will offering which thou hast promised with thy mouth, according as thou didst vow unto Jehovah thy God.

E.

When thou shalt vow a vow unto Jehovah thy God, thou shalt not slack to pay it, for Jehovah thy God shall surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee.

CHAPTER XX.

DUTIES TO MAN AS GIVEN IN THE TORA.

CONCERNING UNLAWFUL MARRIAGES.

J.

Thy mother thou shalt not uncover her nakedness: it is the nakedness of thy father. The daughter of thy father or the daughter of thy mother thou shalt not uncover their nakedness: it is the nakedness of thy sister. Thy daughter or the daughter of a son or of a daughter thou shalt not uncover their nakedness: theirs is thine own nakedness. The sister of thy father or the sister of thy mother thou shalt not uncover her nakedness: she is thy aunt. Thou shalt not take A WIFE TO HER SISTER in her lifetime, and the nakedness OF HER SON'S DAUGHTER AND HER DAUGHTER'S DAUGHTER thou shalt not uncover: they are her near kinswomen. Also thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for uncleanness.

E.

Thou shalt not uncover the nakedness of thy father's wife: it is thy father's nakedness. Thou shalt not uncover the nakedness of thy sister, begotten of thy father or of thy father's wife. Thou shalt not uncover the nakedness of a daughter, born at home or abroad. Thou shalt not uncover the nakedness of thy father's sister or thy mother's sister: for she is a near kinswoman. Thou shalt not take A WIFE TO HER SISTER to uncover her nakedness beside the other to vex her, and the nakedness of HER SON'S DAUGHTER, OR HER DAUGHTER'S DAUGHTER, thou shalt not uncover: she is a near kinswoman. And if a man lie with a woman having her sickness and shall uncover her nakedness, he hath discovered her fountain and she uncovereth her fountain of blood. It is unclean.

CONCERNING DIVORCE.

J.

E.

WHEN A MAN HATH TAKEN A WIFE, and it come to pass that she hath no favor in his eyes, because he hath found she hath been uncovered, then let him write a bill of divorcement and give it in her hand and send her out of his house. And when she hath departed out of his house, she may be another man's wife. If HE DIE who took her, he who sent her away MAY NOT TAKE HER again to be his wife.

WHEN A MAN HATH TAKEN A WOMAN and hath married her, after she hath been defiled and he hate her, then he shall write her a bill of divorcement and give it in her hand and send her out of his house. And she may go to a second husband. If her second husband DIE who took her, her former husband MAY NOT TAKE HER to be his wife.

CONCERNING DEFAMING A WIFE.

J.

E.

IF A MAN TAKE A WIFE and go in unto her and bring an evil name upon her, AND SAY, When I went in unto her, I FOUND HER NOT A MAID, then shall the father of the damsel and her mother take and bring forth the tokens of the damsel's virginity unto the elders of the city, SAYING, Now these are the tokens of my daughter's virginity, and the elders of that city SHALL TAKE THAT MAN and chastise him, because he hath brought an evil name

IF A MAN TAKE A WIFE and hate her and give occasion of speech against her, AND SAY, I took this woman, AND I FOUND HER NOT A MAID, then the damsel's father shall say unto the elders at the gate, I gave my daughter unto this man to wife and he hated her, and lo, he hath given occasion of speech against her, SAYING, I found not thy daughter a maid. And they shall spread the cloth before the elders of the city. THEN THEY SHALL

J.

upon a virgin of Israel. AND SHE SHALL BE HIS WIFE. He may not put her away all his days. But should virginity not be found for the damsel, THEN THE MEN OF THAT CITY SHALL STONE HER WITH STONES THAT SHE DIE, because she hath wrought folly in Israel. So shalt thou put away evil from among you.

E.

TAKE THAT MAN and amerce him a hundred pieces of silver and give them unto the damsel's father. AND SHE SHALL BE HIS WIFE. He may not put her away all his days. If the thing be true, then they shall bring out the damsel to the door of her father's house, AND THE MEN OF THAT CITY SHALL STONE HER WITH STONES THAT SHE DIE; for she played the whore in her father's house. So shalt thou put away evil from Israel.

CONCERNING THE RIGHT OF THE FIRSTBORN.

J.

IF A MAN HAVE TWO WIVES, one beloved and one hated, and they have borne him children, and the firstborn son be hers that is hated, double portion, the right of the firstborn, is his. And it shall be, when he maketh him to inherit what he hath, he may not make the son of his beloved wife the firstborn before the son of the one hated.

E.

IF A MAN HAVE TWO WIVES, one beloved and one hated, and the firstborn is the son of the hated, then he shall acknowledge the firstborn by giving him a double portion of all he hath; for he is the beginning of his strength.

CONCERNING A FOREIGN WIFE.

J.

When thou hast taken captive a beautiful woman and a

E.

When thou lookest upon a captive and hast a desire for

J.
 virgin, and thou wouldst take her for thy wife, then she shall put off the raiment of her captivity from her and remain in thy house, AND SHE SHALL BEWAIL HER FATHER AND HER MOTHER A FULL MONTH. After that thou shalt go in unto her, and she shall be thy wife. And it shall come to pass if thou hast no delight in her, then thou shalt let her go whither she will. Thou shalt not sell her at all for money, and thou shalt not make merchandise of her, because thou hast humbled her.

E.
 her, and thou shalt bring her into thy house, then shall she shave her head and pare her nails, AND SHE SHALL BEWAIL HER FATHER AND HER MOTHER A FULL MONTH. After that thou shalt be her husband. And if she please not her husband, who hath betrothed her unto himself, he shall have no power to sell her to a strange nation, seeing that he hath dealt deceitfully with her. If he take him another wife, her food, her raiment, and her duty of marriage he shall not diminish. And if he do not these three unto her, then he shall let her go out free without money.

CONCERNING A DECEASED BROTHER'S WIFE.

J.
 IF BRETHREN DWELL TOGETHER, AND ONE DIE, AND LEAVE NO CHILD, HER HUSBAND'S BROTHER shall go in unto her and take her to him for a wife. And it shall be, the firstborn which she beareth shall succeed in the name of his dead brother. And if the man like not to take his brother's wife, then let her

E.
 IF BRETHREN DWELL TOGETHER, AND ONE OF THEM DIE, AND LEAVE NO CHILD, then the wife of the dead shall not marry without unto a stranger: but HER HUSBAND'S BROTHER shall perform the duty of a husband's brother unto her, that his name shall not be put out in Israel. If he say in the presence of the

J.

go up to the gates, and let the elders call him and speak to him. Should he be firm, then his brother's wife shall say, My husband's brother refuseth to raise up unto his brother a name in Israel. AND SHE SHALL SPIT IN HIS FACE. So shall it be done unto that man who will not build up his brother's house.

E.

elders of his city, I like not to take her, then his brother's wife shall come to him in the presence of the elders and answer, My husband's brother wishes not to perform his duty. And she shall loose his shoe from off his foot, AND SPIT IN HIS FACE. And his name shall be called in Israel, The house of him that hath his shoe loosed.

CONCERNING A REBELLIOUS SON.

J.

IF A MAN HAVE A SON stubborn and rebellious, who will not hearken unto his father and his mother after they have chastised him, then they shall lay hold upon him AND BRING HIM unto the gate of his place, AND THEY SHALL SAY unto the elders of his city, THIS OUR SON is stubborn and rebellious, AND HE WILL NOT OBEY OUR VOICE. And thou shalt stone him with stones that he die. So shalt thou put evil from among you.

E.

IF A MAN HAVE A SON who will not obey the voice of his father or the voice of his mother, THEN THEY SHALL BRING HIM unto the elders of his city, AND SAY, THIS OUR SON is a glutton and a drunkard, HE WILL NOT OBEY OUR VOICE. And all the men of that city shall stone him with stones that he die. So shalt thou put away evil from among you.

CONCERNING INCEST.

J.

Thou shalt not uncover the nakedness of thy mother :

E.

A man that lieth with his father's wife hath uncovered

J.

E.

it is the nakedness of thy father. Their blood be upon them. Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife. It is confusion. Their blood be upon them. Thou shalt not uncover the nakedness of a woman and her daughter: it is wickedness. Their blood be upon them. Thou shalt not uncover the nakedness of a sister: it is a wicked thing. Both of them shall be cut off from among their people. Thy father's brother, thou shalt not approach to his wife to uncover her nakedness: for he uncovereth his near kin. They shall bear their iniquity. Thy brother's wife, thou shalt not uncover her nakedness: it is thy brother's nakedness. They shall die childless.

his father's nakedness: she is thy mother. Both shall surely be put to death. And if a man lie with his daughter-in-law, they have wrought confusion. Both of them shall surely die. And if a man take a wife and her mother, it is a wicked thing. They shall be burnt with fire, both he and they, that there be no wickedness among you. And if a man take the daughter of his father, or the daughter of his mother, and see her nakedness, and she see his nakedness, he hath uncovered a sister's nakedness. They shall be cut off from the sight of their people. And if a man lie with his uncle's wife, he hath uncovered his uncle's nakedness. They shall bear their sin. And if a man take his brother's wife, he hath uncovered his brother's nakedness. They shall be childless.

CONCERNING UNNATURAL LUSTS.

J.

E.

Thou shalt not lie with mankind as with womankind: it is an abomination. Their blood be upon them.

If a man lie with mankind as he lieth with womankind, both of them have committed an abomination: they shall

J.

Thou shalt not lie with any beast, to defile thyself therewith. Let him bear his iniquity. If a woman stand before a beast to lie down thereto, thou shalt kill the woman and the beast.

E.

surely be put to death. And if a man lie with a beast, he shall surely be put to death, and ye shall slay the beast. And if a woman approach any beast, and lie down thereto, they shall be put to death.

CONCERNING ILLICIT CARNAL RELATIONS.

J.

The man that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall be put to death. If a damsel be betrothed to a husband, and a man find her in the city and lie with her, THEN YE SHALL BRING THEM BOTH TO THE GATE OF THE CITY, AND YE SHALL STONE THEM WITH STONES, THAT THEY DIE. The betrothed damsel, because she cried not, the man because he hath humbled his neighbor's wife. So shalt thou put away evil from your midst. If a man force her in the field, then thou shalt do nothing to the damsel, as she cried and there was none to save. But he who lay with her SHALL DIE. If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be

E.

If a man be found lying with a woman married to a husband, and committeth adultery with a man's wife, then they shall both die; the man that lay with the woman and the woman. And if a man find a betrothed damsel in the city, and lie with her, THEN YE SHALL BRING FORTH that man and that woman UNTO THE GATES OF THE CITY, AND YE SHALL STONE THEM WITH STONES THAT THEY DIE. So shalt thou put away evil from Israel. If a man find her the betrothed damsel in the field, and lay hold on her, there is no sin in the damsel worthy of death; for even is this case as when a man riseth up against a neighbor and slayeth him. The man only SHALL DIE. If a man find a damsel which is

J.

his wife. IF HER FATHER UTTERLY REFUSE TO GIVE HER TO HIM, he shall pay money according to the dowry of virgins.

E.

not betrothed, and lie with her, and they be found, then she shall be his wife, because he hath humbled her. IF HER FATHER UTTERLY REFUSE TO GIVE HER TO HIM, then the man that lay with her shall give unto the damsel's father fifty pieces of silver.

CONCERNING MANSLAUGHTER.

J.

And when Jehovah thy God shall have enlarged thy border, and hath given thee all the land, as he hath sworn unto thy fathers, thou shalt separate for thee three cities in the midst of thy land which Jehovah thy God giveth thee to possess it; and thou shalt separate for thee three cities on this side of Jordan. They shall be cities of refuge, and the slayer shall flee thither who should kill his neighbor unawares, and hated him not in times past. And fleeing to one of these cities, he shall live. As when a man goeth into the woods with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down a tree, and the head

E.

When Jehovah thy God shall have cut off the nations whose land Jehovah thy God giveth thee, which he promised unto thy fathers to give, and thou succeedest them and dwellest in their houses, ye shall give three cities on this side of Jordan and three cities shall ye give in the land of Canaan to be cities of refuge for you, and for the sojourner. And this is the case of the slayer that may flee to one of these cities and live: Who-so killeth his neighbor ignorantly, whom he hated not in time past. If he thrust him suddenly without enmity, or have cast anything upon him without lying in wait, not seeing him, wherewith he may die, he shall flee into

J.

slippeth from the helve and lighteth upon his neighbor, and he die; or have cast upon him with a stone, that he die, and yet was not his enemy, nor sought him harm, since he was not worthy of death, inasmuch as he hated him not in time past. And they shall be unto you, and unto the stranger, cities of refuge from the avenger; that the manslayer die not, until he stand before the tribunal for judgment.

E.

one of these cities and live, lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him. And the tribunal shall judge between the slayer and the revenger of blood according to these judgments.

CONCERNING THE INNOCENT FUGITIVE.

J.

And the tribunal may restore him to the city of his refuge whither he had fled until the death of the priest. But if the slayer at any time come without the border of his city of refuge whither he was fled, and the revenger of blood **KILL THE SLAYER, HE SHALL NOT BE GUILTY OF BLOOD.** But after the death of the high priest, the slayer may return unto the land of his possessions.

E.

And the tribunal may deliver the slayer out of the hand of the revenger of blood unto the city he had fled to for his refuge. And he shall abide in it until the death of the high priest which was anointed with holy oil. And the revenger of blood **MAY KILL THE SLAYER,** if he finds him without the borders of the city of his refuge. **HE SHALL NOT BE GUILTY OF BLOOD,** because he should have remained in the city of his refuge until the death of the high priest. Then he may come to dwell in the land.

CONCERNING THE MURDERER.

J.

The murderer shall surely be put to death. If a man hate his neighbor and smite him with a weapon of wood, or if he smite him with his hand wherewith he may die, and he die, or with throwing of a stone, wherewith he may die, and he die, he is a murderer; or lie in wait for him, and rise up against him and smite him mortally, that he die, he is a murderer. The revenger of blood may slay the murderer when he meeteth him. IF HE FLEETH TO ONE OF THESE CITIES, THE ELDERS OF HIS CITY shall send and fetch him thence, and he shall surely be put to death. Moreover ye shall take no satisfaction for the life of a murderer, who is guilty of death. At the mouth of two or three witnesses shall he that is worthy of death be put to death. He shall not be put to death at the mouth of one witness.

E.

The murderer shall surely be put to death. If he thrust him of hatred with an instrument of iron, so that he die, or if he smite him, he that smote him shall surely be put to death; or if he hurl at him by lying in wait, and he die, he is a murderer; or if he smite him in enmity with his hand, and he die, he is a murderer. The revenger of blood shall slay the murderer. When he meeteth him he shall slay him. IF HE FLEETH TO ONE OF THESE CITIES, THE ELDERS OF HIS CITY shall deliver him into the hand of the avenger of blood, that he may die. The murderer shall surely be put to death, and ye shall take no satisfaction for him. Whoso killeth any person shall be put to death by the mouth of two witnesses. But one person shall not testify against a person unto death.

CONCERNING THE DEATH PENALTY.

J.

The father shall not be put to death for the children, nor the children be put to death

E.

Every man shall be put to death for his own sin. And if one be put to death, and

J.

for the father. And if a man commit a sin worthy of death, his body shall not remain on the tree over night; BECAUSE GOD CURSETH HIM THAT IS HANGED. And thou shalt not defile the land which Jehovah thy God giveth thee for an inheritance. The land has no atonement for blood which one sheds in it, except by the shedding of his blood.

E.

thou hang him on a tree, thou shalt in anywise bury him on the same day. BECAUSE GOD CURSETH HIM THAT IS HANGED. And ye shall not pollute the land wherein ye are; for blood polluteth the land.

CONCERNING UNKNOWN MURDER.

J.

IF ONE BE FOUND SLAIN in the land which Jehovah thy God giveth thee to possess, then thy elders shall come forth and measure unto the cities round about him that is slain. And it shall be, the city next to him that was slain, even the elders of that city SHALL TAKE A HEIFER which hath not drawn in a yoke, AND BRING THAT HEIFER into a valley which is neither cared nor sown. AND THEY SHALL STRIKE OFF THE HEIFER'S NECK in that valley, and they shall say: BE MERCIFUL, O JEHOVAH, unto thy people Israel, whom thou hast redeemed, and let this

E.

IF ONE BE FOUND lying in a field, and it be not known who hath slain him, then the elders of the city next unto the slain man SHALL TAKE A HEIFER which hath not been wrought with, AND BRING THE HEIFER unto a rough valley, AND STRIKE OFF THE HEIFER'S NECK there; and the elders of that city shall wash their hands over the heifer that is beheaded, and shall answer: Our hands have not shed this blood, neither hath our eyes seen. BE MERCIFUL, O JEHOVAH, and lay not innocent blood unto thy people of Israel's charge. Thus thou shalt put

J.
 blood be forgiven unto them.
 So shalt thou put away the
 guilt of innocent blood from
 among you.

E.
 away innocent blood from Is-
 rael.

CONCERNING INJURIES TO PERSONS.

J.
 IF MEN STRIVE TOGETH-
 ER, AND ONE SMITE ANOTHER
 with a stone or with the fist,
 if he continue a day or two
 and he die not, he shall pay
 only for the loss of time. And
 when men strive together
 AND HURT A WOMAN WITH
 CHILD, he shall pay accord-
 ing to the judges. But should
 her fruit depart, he shall sure-
 ly be punished. AND SHOULD
 THE WIFE OF ONE put forth
 her hand UPON THE SECRETS,
 THEN THOU SHALT CUT OFF
 HER HAND. Thine eye shall
 not pity her. AND IF A
 MAN SMITE his servant or his
 maid, AND HE DIE under his
 hand, NOTWITHSTANDING HE
 SHALL NOT BE PUNISHED:
 FOR HE IS HIS MONEY. But
 if a man smite the eye or the
 tooth of HIS MANSERVANT
 OR HIS MAIDSERVANT, and it
 perish, he shall let him go free
 FOR HIS EYE SAKE OR FOR
 HIS TOOTH SAKE. And thou

E.
 IF MEN STRIVE TOGETH-
 ER, AND ONE SMITE ANOTHER
 and no mischief follow, but
 he keepeth his bed, if he rise
 again and walk abroad upon
 his staff, then he that smote
 him shall be quit. But he
 shall cause him to be thor-
 oughly healed. If men strive
 one with another AND HURT
 A WOMAN WITH CHILD, then
 he shall pay according as the
 husband lays it upon him.
 But if mischief follow, he
 shall surely be punished. AND
 SHOULD THE WIFE OF ONE
 draw near to deliver her hus-
 band out of the hand of him
 that smote him and take
 him BY THE SECRETS, THOU
 SHALT CUT OFF HER HAND.
 Thine eye shall not pity. AND
 IF A MAN SMITE with a rod
 his servant or his maid, AND
 HE DIE, NOTWITHSTANDING
 HE SHALL NOT BE PUNISHED;
 FOR HE IS HIS MONEY. But
 if a man smite the eye or the

J.

shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

E.

TOOTH OF HIS MANSERVANT OR HIS MAIDSERVANT, he shall let him go free FOR HIS EYE SAKE OR HIS TOOTH SAKE. Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CONCERNING LIABILITY FOR INJURIES.

J.

IF AN OX GORE a man or woman and they die, then the ox shall be surely stoned. But if it be known that the ox was wont to push in times past and his owner hath not kept him in, THEN HIS OWNER ALSO SHALL BE PUT TO DEATH. Yet he may give for the ransom of his life whatsoever is laid upon him. AND IF ONE MAN'S OX HURT ANOTHER'S THAT IT DIE, then he shall surely pay ox for ox, and the dead shall be his own. And if a man shall dig a pit AND AN OX OR AN ASS SHALL FALL THEREIN, the owner of the pit shall make it good. IF A MAN shall cause a field to be eaten, HE SHALL PAY for the depredation. IF FIRE breaks out so that the stacks of corn BE CONSUMED, HE THAT KINDLED THE FIRE

E.

IF AN OX GORE and kill a man or a woman, the ox shall be stoned, and its flesh shall not be eaten. But the owner of the ox shall be quit. But if the ox were wont to push in times past with his horn, and it hath been testified to his owner and he hath not kept him in, THEN HIS OWNER ALSO SHALL BE PUT TO DEATH. If there be laid upon him a sum of money, whether he hath gored a son or a daughter, according to this judgment it shall be done unto him. AND IF A MAN'S OX HURT ANOTHER'S THAT IT DIE, they shall sell the live ox, and divide the money of it, and the dead ox also they shall divide. And if a man open a pit and not cover it, AND AN OX OR AN ASS FALL THEREIN, he shall give money

J.

SHALL SURELY MAKE RESTITUTION.

E.

to the owner of them, and the dead shall be his. IF A MAN shall send and feed in another man's field or vineyard, HE SHALL PAY of the best of his own field, and of the best of his own vineyard. IF FIRE catch in thorns and the standing corn or a field BE CONSUMED, HE THAT KINDLED THE FIRE SHALL SURELY MAKE RESTITUTION.

CONCERNING THEFT.

J.

If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him and selleth him, then that thief shall die. IF A MAN STEAL an ox or a sheep, and it be found in his hand, he shall pay FIVE FOR AN OX AND FOUR FOR A SHEEP. And the judges shall make diligent inquisition UPON ALL MANNER OF TRESPASS, AND WHOM THEY SHALL CONDEMN he shall pay double unto his neighbor. And if he hath nothing, THEN HE SHALL BE SOLD FOR HIS THEFT. And if a thief be found BREAKING UP, AND HE BE SMITTEN THAT HE DIE, his

E.

If one steal a man and selleth him, he shall surely be put to death. IF A MAN STEAL, whether it be an ox or a sheep, the theft be certainly found in his hand alive, or he kill it and sell it, he shall pay FIVE FOR AN OX AND FOUR FOR A SHEEP. UPON ALL MANNER OF TRESPASS the cause of both parties shall come to the judges, AND WHOM THEY SHALL CONDEMN he shall pay double. If he hath nothing, THEN HE SHALL BE SOLD FOR HIS THEFT. And if a thief be found BREAKING UP, AND BE SMITTEN THAT HE DIE, his blood pays double.

J.

blood surely makes restitution.

E.

CONCERNING A TRUST.

J.

If a man shall deliver unto his neighbor MONEY OR STUFF TO KEEP, and it be stolen from him, if the thief be not found, THEN AN OATH before Jehovah SHALL BE MADE BETWEEN THEM BOTH, that he hath not put his hands to his neighbor's goods, and the owner of it shall accept it.

E.

If a man shall deliver unto his neighbor MONEY OR STUFF TO KEEP, and it be stolen out of his house, AN OATH before Jehovah SHALL BE BETWEEN THEM BOTH, that he hath not put his hands to his neighbor's goods, and the master of the house shall not make it good.

CONCERNING LENDING AND HIRING.

J.

IF A MAN BORROW FROM HIS NEIGHBOR any beast, if it be torn in pieces, let him bring it as a witness: HE SHALL NOT MAKE IT GOOD. IF IT BE DRIVEN AWAY, he shall make full restitution unto the owner thereof. IF AN ASS BE HIRED, and the owner thereof is with it, and it be hurt or die, he shall not make it good.

E.

IF A MAN BORROW FROM HIS NEIGHBOR an ox or a sheep, that which is torn, HE SHALL NOT MAKE GOOD. IF IT BE DRIVEN AWAY, no man seeing, he shall surely make it good. IF AN ASS BE HIRED, and the owner thereof is with it, and it be hurt or die, it came for his hire.

CONCERNING WEIGHTS AND MEASURES.

J.

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers

E.

in meteyard, in weight, in measure, ye shall have just balances, just weights, a just ephah, and a just hin.

J.

measures, a great and a small. Thou shalt have a perfect and a just weight, a perfect and a just measure shalt thou have.

E.

CONCERNING COVETOUSNESS.

J.

Thou shalt not covet thy neighbor's wife. Thou shalt not covet thy neighbor's house, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

E.

Thou shalt not desire thy neighbor's wife. And thou shalt not covet thy neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

CONCERNING THE CIVIL COURTS.

J.

Judges shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, and they shall judge the people with just judgment. Thou shalt not wrest judgment. Thou shalt not respect persons. Thou shalt not take a gift; for a gift doth blind the eyes of the wise and perverteth the words of the righteous. In righteousness shalt thou judge thy neighbor. And it shall be, if there is one WORTHY TO BE BEATEN, that the judge SHALL CAUSE HIM TO BE BEATEN before his face according to number.

E.

Officers shall there be throughout all thy tribes. And they shall judge them and justify the righteous and condemn the wicked. That which is altogether just and right thou shalt follow. Thou shalt not wrest judgment. Thou shalt not respect the person of the poor nor honor the person of the mighty. And thou shalt not take a gift; for the gift blindeth the eyes of the wise and perverteth the words of the righteous. AND IF a wicked person BE WORTHY TO BE BEATEN, the officer shall cause him

J.

He may give him FORTY STRIPES. He shall not add more, LEST THY BROTHER SHOULD SEEM VILE IN THINE EYES. At the mouth of two witnesses, or at the mouth of three witnesses, shall a case of any iniquity or any sin be established. If a false witness rise up against a man to testify against him wrongfully, THEN YE SHALL DO UNTO HIM AS HE HAD THOUGHT TO HAVE DONE unto his brother.

E.

to lie down AND BE BEATEN according to his fault. WITH FORTY STRIPES he may beat him, lest should he add above these many stripes THY BROTHER SHOULD SEEM VILE IN THINE EYES. One witness shall not rise up against any man in any sin that he sinneth. And behold, if a witness is a false witness and testifieth against his brother falsely, YE SHALL DO UNTO HIM AS HE HAD THOUGHT TO HAVE DONE.

CONCERNING THE CRIMINAL COURT.

J.

Thou shalt not stand against the blood of thy neighbor. But thou shalt observe to do according to all that the Levites inform thee. Thou shalt not decline from the sentence which they shall show thee either to the right hand or to the left.

E.

Thou shalt not slay the innocent and the righteous. According to the sentence of the law which the Levites shall teach thee; and according to the judgment which they shall tell thee thou shalt do.

CONCERNING THE COURT OF APPEALS.

J.

If there arise within thy gates, between plea and plea, matters of controversy in judgment, AND IT BE TOO HARD FOR THEE, then thou shalt arise and get thee up to the

E.

If there be a controversy between men and they come to judgment, AND THE CASE IS TOO HARD FOR THEE, then both of the men, between whom the controversy is,

J.

place which Jehovah thy God shall choose, and the priests that shall be in those days shall show thee the sentence of judgment. And he that will not hearken unto the priest, that standeth to minister there before Jehovah thy God, SHALL BE PUT TO DEATH. And they that remain shall hear and fear, and shall not commit henceforth any more such evil among you.

E.

shall stand before the priests that shall be in those days at the place which Jehovah shall choose to place his name there, and inquire; and thou shalt do according to the sentence which they of that place, which Jehovah shall choose, shall show thee. The MAN that will do presumptuously SHALL SURELY DIE. And all the people shall hear and fear, and do no more presumptuously.

CONCERNING THE FAITHFULNESS OF GOD.

J.

Know therefore, O Israel, that Jehovah thy God, he is God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, and he repayeth them that hate him to their face to destroy them. What then doth Jehovah thy God require of thee but to fear Jehovah thy God, and to walk in all his ways, and to love him, and to serve him with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes which I command thee this day for thy good.

E.

And now, O Israel, Jehovah thy God is a faithful God, and he will not be slack to him that hateth him, but will repay him to his face. Thou shalt therefore keep the commandments and the statutes, and the judgments which I command thee this day to do them, to love Jehovah thy God with all thy heart, and with all thy soul, to walk in his ways and to fear him, that thou mayest live.

CONCERNING OBEDIENCE AND BLESSING.

J.

If thou hearken unto the commandments of Jehovah thy God, which I command thee this day to observe and to do them, to love Jehovah your God, to walk in his ways, and to cleave unto him, then Jehovah will love thee, and bless thee, and multiply thee. And he will open unto thee the good treasures of heaven, the early and the later rain; and your threshing shall reach unto the vintage, and the vintage reach unto the sowing time. And Jehovah shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, thy corn, thy wine, and thine oil, in the land which Jehovah sware unto thy fathers to give unto thee. And ye shall chase your enemies, and they shall fall before you by the sword.

E.

And it shall come to pass, if ye shall hearken diligently, and keep his charge, and his statutes, and his judgments, and his commandments, to love Jehovah your God, and to serve him with all your heart and with all your soul, then Jehovah shall command his blessing upon thee in the land which Jehovah thy God giveth thee, to give the rain in his season unto thy land and to bless all the works of thy hand, that thou mayest gather in thy corn, and thy wine, and thine oil. And he will bless thee in thy storehouses and in all thou settest thine hand unto. He will also bless the fruit of thy womb, and the fruit of thy land, the increase of thy kine and thy flocks of sheep. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall by the sword.

CONCERNING THE HOLY PEOPLE.

J.

And Jehovah shall establish thee a holy people unto

E.

And it shall come to pass, that Jehovah shall establish

J.

himself, as he hath sworn unto thee, if thou shalt keep the commandments of Jehovah thy God and walk in his ways. And Jehovah thy God will set thee on high above all the nations of the earth.

E.

thee for a people unto himself, and he will be unto thee God, as he hath said unto thee and hath sworn unto thy fathers, to Abraham, Isaac, and to Jacob, if thou shalt diligently hearken unto the voice of Jehovah thy God. And the people of the earth shall see that thou art called by the name of Jehovah, and they shall be afraid of thee.

CONCERNING DISOBEDIENCE.

J.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mightest fear Jehovah thy God, this glorious and fearful name :

E.

And it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and statutes and judgments, which I command thee this day, in order that thou mightest fear Jehovah thy God,

CONCERNING THE FIRST TRIAD OF PUNISHMENTS.

J.

Then Jehovah shall make the pestilence cleave unto thee, also every sickness, and of long continuance ; and he shall rebuke thee, in all thou puttest thine hand unto for to do. Jehovah shall make thy plagues wonderful, and also the plagues of thy seed. All

E.

Then Jehovah shall send upon thee cursing, vexation, and sore sickness of long continuance. Jehovah will smite thee with great plagues, and plagues of every kind. Thou shalt plant vineyards and dress them, but thou shalt not gather of the grapes nor drink of

J.
thy trees and the fruit of thy land shall the locust consume. Jehovah shall shut up the heaven that there be no rain, and the land shall not yield her fruit. Thou shalt carry much seed into thy field, and shalt gather in but little.

E.
the wine; for the worms shall eat them. And not shall the trees of the land yield their fruit; for the locust shall consume it. Jehovah shall make the rain of thy land powder and dust; from heaven it shall come down upon thee. All your labor shall be in vain; for your land shall not yield her increase. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with oil; for the olive shall cast her fruit,

CONCERNING THE FOURTH PUNISHMENT.

J.
Jehovah shall cause thee to be smitten before thine enemies. Thou shalt go out in one way against them and flee seven ways before them. Thou shalt only be oppressed and evermore spoiled, and no man shall save.

E.
And ye shall be delivered into the hand of the enemy. And thou shalt be only oppressed and crushed always, and thou shalt have none to rescue.

CONCERNING THE FIFTH PUNISHMENT.

J.
Jehovah will bring against thee a nation from afar, as the eagle flieth, which does not regard the person of the old nor show favor to the young. And he shall besiege

E.
A nation of fierce countenance, a nation whose tongue thou dost not understand, them will Jehovah bring upon thee from the end of the earth. And he shall besiege thee in

J.

thee in all thy gates throughout all thy land, which Jehovah thy God giveth thee. Then the tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet; for she shall eat them for want of all things secretly in the siege and in the straitness, wherewith thine enemy shall distress thee in thy gates.

E.

all thy gates, which Jehovah thy God hath given thee, until thy high and fenced walls come down wherein thou trusted throughout all thy land. And the man tender among you and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the children which she hath borne, and toward the remnant of the children which he shall leave, so that he will not give to any of them of the flesh of his children which he shall eat, because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

CONCERNING THE SIXTH PUNISHMENT.

J.

Because thou servedst not Jehovah thy God with joy and with gladness of heart, for the abundance of all things, therefore thou shalt serve thine enemies which Jehovah shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things. Thou shalt betroth a wife, and another man shall

E.

And it shall come to pass, that as Jehovah rejoiced over you to do good, and multiply you, so shall he rejoice over you to destroy you and to bring you to naught. He shall put a yoke of iron upon thy neck. The fruit of thy land and all thy labors shall a nation which thou knowest not eat up. He shall not leave

J.

lie with her. Thou shalt build a house, and thou shalt not dwell therein. Thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof. Thine ass shall be violently taken away before thy face, and shall not be restored unto thee. Thy sheep shall be given unto thine enemies. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail for them all the day long. And there shall be no might in thine hand.

E.

thee corn, wine, or oil, the increase of thy kine or flocks of thy sheep. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. And thou shalt not prosper in thy ways.

CONCERNING THE SEVENTH PUNISHMENT.

J.

And Jehovah shall scatter thee among all people from one end of the earth even unto the other. And there thou shalt serve other gods which neither thou nor thy fathers have known, gods of wood and stone. And among these nations thou shalt find no ease. And Jehovah shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thou shalt grope

E.

Jehovah shall bring thee unto a nation which neither thou nor thy fathers have known, and there thou shalt serve other gods, wood and stone. And the sole of thy foot shall have no rest. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude. And Jehovah shall smite thee with madness, and blindness, and astonishment of heart.

J.

at noonday as the blind gropeth in darkness. And thy life shall hang in doubt before thee. In the morning thou shalt say, Would God it were even; and at even thou shalt say, Would God it were morning, for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. Then the land shall rest and enjoy her sabbaths. It shall rest as long as it lieth desolate, because it did not rest in your sabbaths when ye dwelt upon it.

E.

And thou shalt fear day and night, and thou shalt have no assurance of thy life. Then shall the land enjoy her sabbaths, as long as it lieth desolate and ye be in the land of your enemies.

CONCERNING REPENTANCE AND MERCY.

J.

And Jehovah thy God will circumcise thine heart and the heart of thy seed. Then if thou turn unto Jehovah thy God with all thine heart, and with all thy soul, and if thou hearken unto the voice of Jehovah thy God, to keep his commandments and his statutes written in this book of the law, then Jehovah thy God will have compassion upon thee, and will return and gather thee from all the nations, whither he hath scat-

E.

And it shall come to pass, when all these things are come upon thee, and thou shalt call to mind Jehovah thy God among the nations whither he hath driven thee, and thou shalt return unto Jehovah thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, then Jehovah thy God will turn thy captivity. If those of thine be driven out

J.

tered thee. And Jehovah thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good. For Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers.

E.

unto the uttermost part of heaven, from thence will Jehovah thy God gather thee, and from thence will he fetch thee. And Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it. And he will do thee good, and multiply thee above thy fathers.

CHAPTER XXI.

HIGHER CRITICISM CHALLENGED.

I CALL now into question the surest conclusions of modern biblical criticism. Higher criticism, if compelled to abandon its views of Deuteronomy, must begin afresh and revise all its conclusions. The Mosaic Tora I have restored and given two copies of it in the preceding pages. The following claims may be regarded as established by this result.

A. Respecting the Deuteronomic Code and the Reconstructed Tora.

THE DEUTERONOMIC CODE AND THE RECONSTRUCTED TORA ARE ALIKE IN BEING SIMPLY THEORIES, ADVOCATED BY CRITICAL SCHOLARSHIP IN ORDER TO ACCOUNT FOR THE PHENOMENA IN THE BOOK OF DEUTERONOMY.

The Code is not an ancient document. It is simply a portion of Deuteronomy, separated by modern scholars according to certain assumed critical principles. The right to make this attempt is not denied to higher critics; for the difficulties in the traditional book were so many and so obtrusive that some explanation must be sought in order to quiet doubts that would not down. But any other theory as to the origin of the difficulties of Deuteronomy has equal right with this code theory. The more reasonable should be accepted.

THE TORA AS RESTORED HAS EVERY MARK OF A COMPLETE SYSTEM OF LAW; AND IT IS MORE REASONABLE TO ACCEPT A THEORY THAT TWO COPIES OF THE TORA WERE DISPERSED, FORMING THE DEUTERONOMIC CODE, THAN THE THEORY THAT THE DEUTERONOMIC CODE, WITH ALL ITS INCONSISTENCIES, WAS THE WORK OF A LAWGIVER.

It is true that if two copies of the tora had existed they might have been scattered and brought into the form of the so-called Deuteronomic Code. This truth is self-evident, for the corresponding part of the tora was formed in its two copies out of the code in the main. It is undeniable that the document recovered and called a tora is such, for it contains complete regulations for a religious cultus, and also an ethical one, a criminal code, a civil code, and a system of courts. The Deuteronomic Code, on the contrary, is not a systematic body of law, but an agglomeration of precepts, ethical, religious, civil, without a discernible principle regulating its composition. Of the two documents, that proffered by the Deuteronomic Code and that presented in the Tora of Moses, it is more reasonable to accept that the tora is the original and the code was formed from it by the dispersion of the two copies of the tora than to accept that the Deuteronomic Code, by proof a hodgepodge, is the original, and reject the reconstructed tora. It is conceivable that two beautiful edifices, constructed according to the same architectural principles, stone fitting stone in column, arch, façade, and spire, might be torn down and built into some kind of a composite structure which would give shelter. Such a structure is often found to-day in Palestine, wherein each carved stone in the wall makes protest against its

place, and the design upon a stone, by not joining its appropriate neighbor, makes loud outcry against its setting. Deuteronomy was found to be such a composite structure by higher criticism.

THE DEUTERONOMIC CODE AND THE TORA OF MOSES ARE ALIKE IN REJECTING CERTAIN SECTIONS IN XII.—XXVI.; THE ADVOCATES OF THE CODE REGARD WHAT THEY REJECT AS RECENSIONS, BUT I WILL SHOW IN ANOTHER VOLUME THAT WHAT IS NOT TAKEN UP IN THE TORA BELONGS FOR THE MOST PART TO EXODUS—NUMBERS.

It is an easy method to explain inconsistencies by the assertion that they are due to recensions. Yet a theory which involves the acceptance of numerous redactions has within it a somewhat which will always work at variance with its adoption; for many will contend that the recensions pointed out by one scholar are part of the original. We claim, on our theory, that the parts not contained in the tora are as old as it, and belong to writings which have suffered, like our present Deuteronomy, from a confusing hand, yet which become more complete and perfect through these parts in Deuteronomy not taken up by the tora. The rejection of parts of xii.—xxvi. in the reconstruction of the tora is no ground for withholding belief in the tora as the original document. If so, then faith must be withdrawn from the Deuteronomic Code on the same ground. To claim that the unused portions are essential to the restoration of Exodus—Numbers is to advance a very reasonable justification for their omission; but to urge that these parts are redactions is to assail the integrity of the document at once. The tora as restored is a document

without any interpolations, and its contents are established by two witnesses.

THE PRODUCTION OF THE TORA IN TWO COPIES OUT OF THE MATTER IN THE DEUTERONOMIC CODE FOR THE MOST PART IS REASON SUFFICIENT TO ABANDON THE THEORY OF A DEUTERONOMIC CODE AND ACCEPT THAT OF A TORA IN TWO COPIES.

The Deuteronomic Code is a conglomerate writing without system, according to the concessions of its discoverers. There are in it numerous interpolations and redactions and contradictions and inconsistencies. If there were no better theory to explain the problem of Deuteronomy than the code theory, we would be forced to accept it. However, the theory of a tora in two copies scattered so as to form what is denominated the Deuteronomic Code meets all demands, provided the two copies of the tora are furnished to the reader and are produced out of the code. We have furnished these two copies in this volume and used the code to construct them. Higher criticism, therefore, must abandon its theory of a Deuteronomic Code.

B. Respecting the Preface to the Deuteronomic Code and the Tora of Moses.

Higher critics are divided as to the relation of v.-xi. to the Deuteronomic Code. Some, as Wellhausen, contend for a different authorship: others regard this portion as from the same hand as the code. We will take the words of Kuenen to describe the views of higher criticism in regard to this part of Deuteronomy: "It is obvious that v.-xi. is intended as an introduction to xii.-xxvi., and that on the whole it is not inappropri-

ate as such. Now this does not in itself prove that the former is from the same hand as the latter, and that the collection of xii.–xxvi. was from the first put into the mouth of Moses, addressing Israel after the conquest of the transjordanic district; but the objections to the unity of authorship, which have been urged most recently by Wellhausen and Valeton, are not convincing. . . . The hortatory character and diffuseness of v.–xi. by no means compel us to ascribe it to another author. In details v.–xi. and xii.–xxvi. completely yet spontaneously agree. Finally, in language and style they present just that degree of agreement and difference which we should be justified in expecting on the hypothesis of a common origin.”

The preface (v.–xi.) to the Deuteronomic Code is a singular piece of writing, whether by the same hand as the code or not. Institutions and statutes are to be observed, which are not known until the code is read; announcement is made that now statutes and judgments are to be given, which, nevertheless, are withheld until the code begins; motives for obedience to the law are advanced, but the laws are not stated. Indeed, if this part were at the close of the code, it would be much more acceptable to the mind, for it would be somewhat suitable as a conclusion, whereas the contents make it quite inappropriate as a preface.

THE TORAINCORPORATES HALF OF THIS HORTATORY PREFACE AS PART OF ITS HISTORICAL INTRODUCTION.

As far as this preface is gathered into the tora, so far at least a unity of authorship is required for it and the tora. And we assert that what remains constitutes essential parts of Exodus–Numbers. Our theory,

therefore, does not have recourse to recensions to explain the presence of this unused portion, but alleges that Exodus-Numbers require it to complete their narratives. Some faith should be placed in this assertion of mine, since I have presented the tora in two copies, according to my claim in the earlier chapters of this book.

AS THE DEUTERONOMIC CODE AND ITS PREFACE (V.-XXVI.) ABOUND IN ILLOGICAL SEQUENCES, INCONSISTENCIES, REPETITIONS, AND ALSO AS THE TWO PARTS ARE LOOSELY CONNECTED TOGETHER, IT CERTAINLY IS MORE REASONABLE TO ACCEPT THE TORA AND ITS HISTORICAL INTRODUCTION SO FAR AS THESE ARE RESTORED FROM THE CODE AND ITS PREFACE THAN THE THEORY WHICH ASSUMES THE CODE AND ITS PREFACE; BECAUSE THE TORA IS A SYSTEM CLOSELY UNITED TOGETHER, AND THE HISTORICAL INTRODUCTION IS ESSENTIAL TO THE UNDERSTANDING OF THEM.

The above statement can hardly be questioned. Its truth commends itself at sight. The tora requires no argument to prove that the historical introduction is by the same author as the legislative portion. The two parts are too closely connected to permit of a doubt of a common authorship.

C. Respecting the Historical Introduction to the Deuteronomic Code and the Tora.

Higher criticism regards i.-iv. as the historical introduction to the code. Yet so peculiar are certain features of this portion that there is practically agreement among higher critics in assigning this introduction

to another author. Kuenen sums up his view in these words: "Deuteronomy i.-iv. 40, and the postscript v. 41-43, cannot be assigned to D. This appears from their very position before the heading iv. 45-49, and from their relation to it. And it is confirmed by their contents, which are at any rate in part foreign to the hortatory and legislative purpose of v.-xxvi. Obviously i. 1-iv. 40 was composed by a writer whose spirit responded to that of D, and whose interest in history and archæology made him feel the absence of all mention of the historical antecedents of the legislative discourse of v.-xxvi. He therefore supplied the defect through the mouth of Moses himself, and took the opportunity of laying upon his lips fresh exhortations to observe the tora." (Hex., p. 116.)

THE TORA OF MOSES REQUIRES DEUTERONOMY I.-IV. IN ORDER TO MAKE COMPLETE ITS HISTORICAL INTRODUCTION.

The reader will have seen that i.-iv. is incorporated into the historical introduction of the tora. The passages not used are ii. 10-12, 20-23; iii. 11, 27; iv. 1, 2, 5-9, 27-31, 40, 43. Perhaps several other verses. These rejected passages, comparatively few in number, are essential to the Exodus-Numbers history. The remarkable fitness of the historical introduction to the Tora of Moses becomes manifest at a glance. By it a worthy and impressive approach is secured to the following legislative portion. Higher criticism finds in the historical matter of i.-iv. reason for assuming a different author for this part. Reconstructive criticism discovers that this historical matter is essential to the introductory portion of the tora.

SINCE DEUTERONOMY I.-IV. IS A NECESSARY PART OF THE TORA OF MOSES, IT IS THEREFORE BY THE SAME AUTHOR.

The inference is unavoidable. Since higher critics justified the assumption of a different authorship, because the part seemed to be but loosely connected with what follows, I am justified in assuming a single authorship for i.-iv. and v.-xxvi., because in the reconstruction of the tora they are found to be inseparably connected.

SINCE THE DEUTERONOMIC CODE (D_1 , OR XII.-XXVI.) AND ITS HORTATORY PREFACE (D_2 , OR V.-XI.) AND THE SUPPLEMENTARY INTRODUCTION (D_3 , OR I.-IV.) ARE INTEGRAL PARTS OF THE TORA OF MOSES, THE THEORY ASSIGNING D_1 , D_2 , D_3 TO SEVERAL WRITERS MUST BE ABANDONED.

The only possible way to avoid this conclusion is to demolish the reconstructed tora. This, of course, is impossible; because I have not only restored the tora, but have given two copies of the same; and the Deuteronomic materials have furnished most of the matter out of which this reconstruction has been effected. It would be but a captious reply to this claim to answer that I do not use all of the Deuteronomic material in the tora; because the trend of higher criticism has been to increase the parts of Deuteronomy, which cannot be assigned to the Deuteronomic Code or xii.-xxvi. I justify my rejection of those parts which are not found in the tora on the ground that they, for the most part, belong to Exodus-Numbers; whereas higher critics have recourse to interpolations or redactions to justify the presence of the parts which they reject.

D. Respecting the Early Priestly Code and the Tora of Moses.

In reconstructing the tora it was found that certain defects in it could be supplied from Leviticus. These parts relate to the ethical laws, yet in a few instances they complete the statement of the religious cultus. The following verses are taken from Leviticus: xviii. 7-19, 22, 23; xix. 9, 10, 15-18, 26-28, 31, 34-36; xx. 10-21; xxi. 1, 6, 8, 12, 22; xxiii. 22, 40, 43; xxiv. 22; xxv. 3, 4, 7, 10, 12, 15, 16, 25-28, 35-41, 45-54.

HIGHER CRITICISM ADMITS THAT LEVITICUS XVIII.-XXVI. BELONG TO THE EARLIEST STRATUM OF THE PRIESTLY LEGISLATION TO A LARGE EXTENT.

Kuenen says: "We therefore recognize P without hesitation in Leviticus xviii., in xix., except in v. 2, 21, 22, and in xx. . . . As to these chapters, there is great unanimity amongst the critics." (Hex., p. 277.) It will be seen that the portions in these chapters taken up in the tora, except v. 2, are to be found in these chapters which critics accept with "great unanimity" as belonging to P. Also the parts of xxi., xxiii., xxiv. are according to higher critics either P₁, or P₁ in a qualified sense: not so, however, with xxv.

THE TORA OF MOSES THEREFORE IS SEPARATED FROM THE EZRA REFORMATION, AND EARLIER THAN IT, BECAUSE THE TORA REQUIRES NO PART OF THE PRIESTLY LEGISLATION EXCEPT THE MOST ANCIENT, IN ORDER TO COMPLETE ITS SYSTEM.

Dillman was impressed with the unique character of Leviticus xviii. sqq. He concluded that there existed

“a Sinaitic law book in Israel of great antiquity.” It is remarkable that what is found necessary to the tora in Leviticus is taken from that portion which the acutest commentator of Germany selected as characterized by marks indicating a great antiquity.

E. Respecting the Book of the Covenant and the Tora of Moses.

The group of laws in Exodus xx. 23-xxiii. 33 is referred to in higher criticism as the Book of the Covenant. Indeed, this code has been made the norm for judging the Deuteronomic and the priestly codes in all the investigations of higher criticism. Bertheau, in 1840, undertook to discover a system in the group, and he separated this Book of the Covenant into seven decalogues. Ewald followed in his steps, but instead of decalogues he advocated a series of pentades. Briggs has in recent years given a most interesting study of this early code, and concludes that pentades and decalogues are to be found within it. Apart from any system which scholars have thought to exist in the Book of the Covenant, the relation of the Deuteronomic Code to it is by common consent of critics that of an earlier code to a later. Kuenen says: “The Deuteronomic laws are later than the ordinances incorporated in the prophetic portions, and, in particular, later than the laws of the Book of the Covenant.” (Hex., p. 166.) The Tora of Moses requires, in order to complete its two copies, the following parts of the Book of the Covenant: xxi. 2-6, 8, 10, 11, 18-31, 33-36; xxii. 1-17, 25-27; xxiii. 4-11, 15-17. In other words, the greater part of the Book of the Covenant is an essential portion of the Tora of Moses.

THE TORA IS A CONSISTENT BODY OF LAW, AND INCORPORATES WITHIN ITSELF MOST OF THE DEUTERONOMIC CODE, A SIGNIFICANT PART OF THE PRIESTLY CODE, AND ALMOST THE WHOLE OF THE BOOK OF THE COVENANT.

The body of the law in the tora was given to Israel at one time. Hence all the conclusions relative to the Deuteronomic Code and the early priestly laws and the Book of the Covenant, so far as their origin in time is concerned, must be revised, since these codes are essential parts of the tora and so contemporary.

F. Respecting the Religious Cultus of the Tora.

The tora prescribes all the essential regulations for a religious cultus. Yet nowhere within its limits are the priestly ceremonies described. These must be sought elsewhere. A religious cultus necessitates a sacred place, sacred persons, sacred times, offerings, and sacrifice. We will now set forth the provisions made in the tora for each of these elements, which together constitute the practice of Israel in its matters of worship.

THE TORA OF MOSES REGARDS THE RELIGIOUS LIFE OF ISRAEL AS INSEPARABLY CONNECTED WITH A CENTRAL SANCTUARY, WHICH IS YET TO BE LOCATED, WHERE THE PRIESTS ARE TO DWELL AND THE PEOPLE TO ASSEMBLE THREE TIMES A YEAR.

The most casual reading of the tora will make this statement evident. The feeling of national unity is to be cherished through the influence of this central sanctuary. Higher criticism finds only in the reign of Jo-

siah the presence of this demand for the centralization of worship. But all the history of Jerusalem, so far as that history was the center of the religious thought in Israel, belongs to a time prior to Josiah. The divided kingdom is evidence that at one time the city of the king was also the place where men worshiped. In Josiah's time and afterwards Jerusalem was a kingly city, ever imperiled and ultimately overthrown. Men then and afterwards began to doubt whether the foundations of Jerusalem were everlasting because the God of Israel dwelt there. The great fact of Solomon's day, so far as the religious life is concerned, must be sought in the temple of Jehovah at Jerusalem. Here is centralization of worship, and to make the assertion, that some sacrifices were offered elsewhere on the *bemoth*, wreck faith in the central sanctuary—is to let a fickle stream or a transient rill swallow up an ocean. Yet the tora does not designate Jerusalem; nor does history confirm that this city was the place where first the people gathered together for worship. On the contrary, it was Shiloh to which Israel came for worship after they had made conquest of Canaan.

THE ONLY PRIESTHOOD RECOGNIZED BY THE TORA IS
ONE WHICH DOES NOT INCLUDE ALL THE LEVITES.

The phrasing of the statement avoids the word Aaronic. Higher critics affirm that the Aaronic priesthood is not known until after the time of Ezra. Prior to his reformation all Levites were priests. The tora, although composed of the Deuteronomic material, so called, and the priestly elements, so called, and the prophetic legislation, so called, does not contain the name Aaron as connected with the priesthood. Still

we assert that the tora knows nothing of a priesthood which includes all the Levites. This may be argued from the fact that the Levites, except the family of Aaron, attended to the administration of judgment in the criminal court for all Israel, according to the tora. Exodus-Numbers, however, make it evident that the priesthood is Aaronic.

THE SACRED TIMES ARE THE PASSOVER, THE THREE ANNUAL FEASTS, AND THE SABBATHS.

A reference to the chapter "Respecting Worship in Israel" will recall how the tora treats the subject of sacred times. Every seventh day is a sabbath. The tora does not indicate how this sabbath day is to be observed; yet there must have been a recognized form of worship. Exodus-Numbers will furnish this information. Some sabbaths may have been more elaborately observed, as, for instance, the times of the new moon. The tora does not mention anything relating to this usage. Indeed, the tora gives no ritualistic information at all. The passover and feast of unleavened bread are solemn feasts; the feast of weeks is the time of free-will offering; the feast of tabernacles is a thanksgiving time, when all are commanded to rejoice.

THE OFFERINGS AND SACRIFICES OF ISRAEL, ACCORDING TO THE TORA, MUST BE BROUGHT TO THE CENTRAL SANCTUARY, AND THERE THE PRIESTS ARE REQUIRED TO PRESENT THEM TO JEHOVAH.

No provision of the tora is more remarkable than this. This regulation, of course, stamps a new character upon offerings and sacrifice. It was not thus in the times of the fathers of Israel. But a priesthood was

established at Sinai, and the dwelling place of the priests, according to the tora, was to be at the central sanctuary. Since then the exclusive right to present offerings to Jehovah was given to the priests, it follows that when men wished to make offerings and sacrifice they must go to the sanctuary.

G. Respecting the Civil Administration of the Tora.

It is necessary to have such information as the restored tora furnishes, if we are to understand the mode of administering justice in Israel prior to the time of Hezekiah; for higher criticism detects no system of courts as recognized in the Israelitish community before his day. Wellhausen says that a kind of unwritten law, a system of precedents, which tradition had conserved, was the norm of civil practice in Israel prior to Hezekiah's time. This is unsatisfactory. The civil regulations to secure justice, which we have presented in the restored tora, are needed in order to make clear how the complex civilization in the life of the cities of Israel, before the establishment of the monarchy, was ordered in respect to matters of right and wrong between citizens. The system of courts, according to the tora, is as follows:

THE CIVIL COURTS WERE LOCATED IN EACH CITY OF ISRAEL, AND JUDGES APPOINTED BY THE CITIZENS PRESIDED OVER THEM.

THE CRIMINAL COURTS WERE HELD IN EACH CITY, BUT THE JUDGES WERE THE LEVITES.

THE COURT OF APPEAL FOR CIVIL AND CRIMINAL CASES WAS AT THE CENTRAL SANCTUARY, AND THE PRIESTS THERE WERE THE SUPREME JUDGES.

The constitution of these courts is set forth in Chapter XVI. The system is complete, and suitable to secure the rights of men in communal life.

II. Respecting the Prophets of Israel and the Tora of Moses.

We are now prepared to inquire, At what time did this restored tora, which we have called THE TORA OF MOSES, appear? We can simply indicate our answer to this inquiry.

THE TITHE REGULATION OF THE TORA IS NOT A TEMPLE TAX, BUT A CIVIL TAX FOR THE SUPPORT OF THE LEVITE JUDGES AND THE POOR.

Tithes, as set forth in the tora, belong not at all to the priestly class. In Ezra's time they did; and his regulation was not one like that in the tora, but a temple tax, imposed because of the exigencies of his time. Hence the tora is antecedent to Ezra.

IF THE TORA OF MOSES WERE AN AUTHORITY IN ISRAEL OF LONG STANDING, JEREMIAH, WHO LAMENTED THE OVERTHROW OF FAITH AMONG GOD'S PEOPLE, WOULD SHOW EVIDENCE OF ACQUAINTANCE WITH THIS HIGH STANDARD.

Colenso pointed out the striking agreement in language and style between Jeremiah and the Deuteronomist. Now this same agreement is present between Jeremiah and the tora; for the tora contains the Deuteronomic materials. The agreement here brought to notice is unchallenged by higher critics. And we affirm, moreover, that the prophecies grouped under the name

of this prophet are simply enigmatic, unless the tora be conceded as already existing. Read the chapter of the tora upon fidelity to Jehovah, then read these prophecies. Light immediately dawns upon them. Consult the section upon divorce in the tora, and then read iii. 6-11. The words of the prophet concerning the desecrating of the sabbath day, in xvii. 21-25, become freighted with significance when we read the tora's regulation respecting the sabbath. Indeed, Jeremiah is not to be understood unless there was in Israel a tora of undisputed authority and of great antiquity.

THE SO-CALLED ISAIAH, AS DISTINGUISHED FROM THE DEUTERO-ISAIAH, SHOULD BEAR WITNESS TO THE TORA IF IT WAS THE LAW BOOK FOR ISRAEL IN HIS TIME.

The assertion that Isaiah knew the book of the law is not new. Scholars have maintained a resemblance between him and the Deuteronomist. But the claim here is that the restored tora is the norm according to which the judgments of Isaiah are formulated. Unless there had been appointed seasons recognized in the cultus of Israel, i. 11-13 would have little meaning. If, however, these seasons were diverted from the purpose for which they were established, and so contravened the spirit of the authoritative tora, then a message denouncing the perversion is intelligible. A prophet acquainted with the chapter of the tora respecting the neighbor, and the requirements which the tora exacts from judges, would have tremendous force backing his words, when he decries wrongs such as are alluded to in i. 16, 17. The Immanuel prophecies of this Isaiah have the statements of the tora to give them cre-

dence. The tora forbids consultation with wizards, and indeed every form of divination. The tora has the testimony, or decalogue; it has also the law. In view of this fact, how significant becomes viii. 19, 20. There can be no understanding of the terrible denunciations of the so-called Isaiah unless we read the chapter of the tora upon the penalties of disobedience.

AMOS CANNOT BE READ WITHOUT RECOGNIZING THE INFLUENCE OF THE TORA UPON HIS UTTERANCES.

A very remarkable prophecy among those assigned to Amos is in iv. He enumerates in this chapter the punishments brought upon Israel by Jehovah. There are six: the withholding of rain, the blasting of the crops of the field, the destruction of the locusts, the desolation of the pestilence, the defeat of Israel by enemies, the destruction of some of her cities. Now turn to the chapter of the tora upon penalties of disobedience. There are seven threatened. The first six are identical with those which Amos mentions and the last is captivity, and the closing prophecies of Amos announce this as impending.

HOSEA'S OUTCRY AGAINST IDOLATRY BECOMES FEAR-INSPIRING ONLY IN THE LIGHT OF THE TORA.

The early chapters of Hosea, as we have his prophecies, employ a figure to express idolatry which we found in one of the copies of the tora. Idolatry is whoredom. The crime of Israel in departing from Jehovah becomes enormous only in the light of the tora as it treats of fidelity to Jehovah and the sin of idolatry. Without these utterances of the tora as well known in Israel and acknowledged as of authority, the mighty energy in the

words of Hosea would be wanting. The tora is the illuminating background for these prophecies.

THE INFLUENCE OF THE TORA IS DISCERNIBLE IN MICAH'S PROPHECIES, ESPECIALLY IN CHAPTER VI.

In the regulations of the tora respecting trespass one requires just weights and measures. In the light of this enactment these words of Micah, in vi. 11, have peculiar emphasis:

Shall I count her pure with the wicked balances?
And with the bag of deceitful weights?

In i. 15 we find a threat, that there should be a sowing but no reaping, a treading out of olives but no anointing with the oil. The tora in its penalties includes this failure of the grain field and the olive vats.

AMONG THE PROPHECIES ASCRIBED TO JOEL TWO ANNOUNCE THE DESTRUCTION WHICH IS THREATENED IN THE TORA FOR DISOBEDIENCE.

The celebrated prophecy regarding the locust is one of these passages. The other is in i. 11-14, in which the failure of corn and wheat is announced. The priests mentioned in the latter passage are such as the tora recognizes, those who minister unto Jehovah. These prophecies gain their power through the implied knowledge of the tora which the hearers possess.

IF IT BE TRUE THAT THE TORA IS ASSUMED BY THESE PROPHETS AS EXISTING, AND THEIR UTTERANCES ARE EMPHASIZED BY THE TEACHINGS OF THE TORA, WHICH WERE WELL KNOWN, THEN A RESTORED TORA, CONFIRMING THEIR WORDS, MAY BE ACCEPTED AS ORIGINAL AND IN ALL PROBABILITY MOSAIC.

The reasonableness of this claim is at once apparent. The office of the prophet was established by the tora. And the voices of the prophets were mighty in Israel. We have seen that they denounced departure from Jehovah and threatened disobedience to him only with those punishments which are recorded in the tora. Disobedience always requires clear knowledge of a command. Hence the tora would be necessary in order that those precepts might be well known which according to the prophets had been disobeyed. Without the tora, as a well-known body of law in Israel, the presence of prophetic literature would be inexplicable.

The order then is the Law and the Prophets. Yet the Law was no hierarchical bondage, but a noble and humane code, showing severity only against that which corrupted faith in Jehovah. The Prophets were the voices of the holiest men in Israel, raised against their brethren when apostate, and ever pleading for return to faith and for uprightness of life. The Law and the Prophets are the great highways, built by the Hebrew people, over which the nations of the earth may walk and learn the wonderful preparation for the revelation of Christ Jesus our Lord.

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