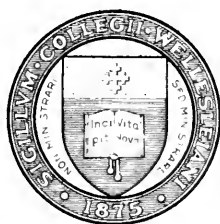


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THE
HOLY BIBLE,

In the Authorized Version;

WITH NOTES AND INTRODUCTIONS

BY
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VOL. I.
THE FIVE BOOKS OF MOSES.

NEW EDITION.

RIVINGTONS,
London, Oxford, and Cambridge.

1875.

11/7/10.
Lancaster

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PREFACE.

“IN order to understand and interpret the Old Testament aright, we must begin with the New Testament; and if we meet with difficulties in the Old Testament, let us consider them with reference to Christ, and if we see Him revealed in them, we have reason to think that we have found the solution of the difficulty.”

Such were the words of one¹ who was raised up by the providence of God fifteen hundred years ago to defend the Old Testament against those who endeavoured to separate it from the New. He asserted as a fundamental principle, on which all right Interpretation of the Old Testament rests, that both Testaments are from one and the same Divine Hand, and form one harmonious whole; that the New Testament is enfolded in the Old, and that the Old Testament is unfolded in the New².

A similar work seems to be needed in the present age. We enjoy many intellectual benefits which were not granted to any former generation. The study of ancient languages has been prosecuted with industry and success. Much has been effected by Biblical Criticism for the elucidation of the Sacred Text. The researches of the Historian, the Chronologer, and the Topographer have shed much light on the pages of Holy Scripture, especially of the Old Testament.

But notwithstanding these advantages, yet it may well be doubted, whether, as far as the *spirit* and *inner meaning* of Holy Scripture is concerned, our expositions of the Old Testament have not greatly declined from the standard of primitive times.

The history of the Old Testament is treated by many in our own days as if it were a common history. The history of God's dealings with the Patriarchs and with His chosen People is often classed with the histories of ancient Greece and Rome, and is read and interpreted as such. But wherever it is thus treated, its real meaning is lost; and it is degraded from its true position and dignity, and is exposed to the cavils of Unbelief.

To speak specially of the Pentateuch. What is its true character? It extends over a period of about two thousand five hundred years. In that long space of time how many revolutions occurred in the history of Nations! And yet from that period, the Author of the Pentateuch, in his brief narrative, has selected incidents as worthy of

¹ *S. Augustine*, Epist. 132, and in Psalm xvi.

² “In Vetere Testamento Novum latet, in Novo Vetus patet.” *Augustine*, Quæst. 73, in Exod. Cp. in Numeros, Qu. 33. And so *Hooker*, V. xx. 6 (translating the words of the ancient author of Quæst. ad Orthodox. 101), “What is the Law, but the Gospel foreshadowed? What is the Gospel, but the Law fulfilled?”

commemoration, which, when examined by that kind of Criticism which deals merely with the *letter* of history, must necessarily seem trivial, petty, and insignificant, and can hardly fail to be disparaged as contemptible, and perhaps even as repulsive.

If the history of the Patriarchs, especially of the Patriarch Jacob, is merely a common history, may not the question be fairly asked, What is that history to us? If Abraham is a mere Eastern Sheikh or Emir, what is Abraham to us? Why should we concern ourselves with him and his doings? Had we not better spend our time in reading the stirring stories of great Oriental Conquerors? If, again, Moses is a mere human Legislator and an ordinary Annalist, had we not better abandon the study of the Pentateuch for that of other Codes and of other Histories? If the Hebrew Nation is to be classed with any other Nation in the world, is it entitled to any special notice from us? In numbers, the Israelites were a mere handful, and they were not distinguished by commercial enterprize, manufacturing skill, or scientific attainments. If their Exodus from Egypt was an ordinary event, if it was merely a Migration of about two millions of people, less than the population of one of our own cities, toward a petty strip of territory not much larger than some of our own counties, what is that Exodus to us? Had we not better discard the study of that history, and bestow our time on that of nobler Nations of the world?

Such questions as these are forced upon us by the prevalence of that kind of Criticism, which characterized the Marcionites and Manichæans in ancient times, and is rife in our own age.

The Marcionite and Manichæan treated the Old Testament as a common book. And what was the consequence? They were not long before they discovered, as they thought, that it was a bad book. They alleged that it was disfigured by innumerable blemishes, that its credibility was questionable; that its morality was censurable; and that it was at variance with the New Testament.

Thus they prepared the way for an attack upon the Gospel itself.

The Divine Author of the Gospel has appealed to the Old Testament as the Word of God, and as bearing witness to Himself. "Had ye believed Moses," He said, "ye would have believed Me, for he wrote of Me; but if ye believe not his writings, how shall ye believe My words¹?"

Therefore by disparaging the Old Testament they undermined the foundations of the New. By separating the Law from the Gospel, and Moses from Christ, they invalidated the testimony of both. They weakened the faith of many, and gave a triumph to Unbelief.

Here is our own danger.

The history of the struggle, in which the Church of Christ was engaged against the Marcionites and Manichæans in the third and fourth centuries, is very instructive to ourselves. The writings of S. Irenæus and Tertullian against the former, and of S. Augustine against the latter, may be studied profitably by us; and the lesson which they inculcate may be commended to the consideration of all, especially of younger students of theology.

That lesson is this; in order that we may be able to read the Old Testament with

¹ John v. 46, 47.

benefit, we must begin with the New. We must be firmly built up in the great doctrines of the Christian Creed, especially of the Godhead of Christ, and of the Holy Ghost. In order to understand what was the mind of the Holy Spirit, when He wrote the book of Genesis, and Exodus, and the rest of the Pentateuch, we must listen to the interpretations given of them by Jesus Christ, the Son of God, and by His Apostles, to whom He sent the Holy Spirit in order "to teach them all things" and to "guide them into all truth," and to "bring all things to their remembrance which He Himself had spoken unto them¹." Not only the comments, which Jesus Christ and His Apostles made on the Old Testament, are to be noted with reverent attention, but every suggestion and hint which they give, every clue that they supply, is to be thankfully accepted by the Expositor of the Old Testament. He must listen to every whisper of the Holy Spirit breathed by their lips.

A warning against other modes of dealing with the Old Testament, and especially against that servile and literal method of Interpretation, which unhappily disfigures much of our modern Biblical Criticism, is given by the intellectual and spiritual condition of the Hebrew Nation itself, which enjoyed the greatest advantages for the interpretation of the Old Testament.

To the Jews were delivered the Oracles of God². The Scriptures were written in their own mother tongue. They heard the voices of Moses and the Prophets read in their Synagogues every Sabbath Day³. They had peculiar privileges and facilities, philological, historical, and geographical, for the right exposition of the Old Testament. In their Priests and Levites, and in their Scribes and Lawyers, they had an order of men set apart for the interpretation of the Sacred Text. They had Schools of the Prophets; they had Colleges of learned Rabbis, and indefatigable Masorites. As far as the *letter* of the Old Testament went, they had every resource that could be desired for its successful elucidation.

But what was the result?

With all these advantages, they failed to understand the true sense of that very Volume which was committed to their keeping, and which they held in their hands, and which was read in their ears, week after week, in their Synagogues, and which was collated carefully by their Masorites, and was studied diligently by their Rabbis, and which was written in the language of their forefathers, with which many of them were familiar from their childhood. They held that Volume in their hands, they unrolled the parchment on which the Scripture was written, they read its syllables with their eyes, they heard its sound with their ears, but they did not apprehend its true meaning with their minds; it did not enter into their hearts.

And why? Because they were students of the letter, and not of the spirit. Because they did not see Christ in it, Who is the sum and substance of it. They rejected Him "of Whom Moses and the Prophets did write⁴." They thus incurred the punishment pronounced in those very Scriptures against such as would not receive Him. As St. Paul says, "Because they *knew Him not, nor yet the voices of the Prophets which are read every Sabbath Day, they have fulfilled them in condemning Him*⁵." "Beware there-

¹ John xvi. 13; xiv. 26.

² Rom. iii. 2.

³ Acts xiii. 27; xv. 21.

⁴ John i. 45.

⁵ Acts xiii. 27. 40.

fore," he adds, "lest that come upon you, which is spoken of in the Prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." And the same Apostle unfolds the reason of this blindness. They were slaves of the letter of Scripture, he says, "and the letter killeth, but the Spirit giveth life¹." "The veil was on their hearts in the reading of the Old Testament;" but "when they turn to Christ," and see Him in the Old Testament, and listen to His interpretation of it in His teaching, actions, and sufferings, and in the Voice of the Holy Spirit, speaking by His Apostles and Evangelists; then the veil will be taken away from their hearts², and then, but not till then, will they understand the Old Testament.

Clear therefore it is, that men may devote their whole lives to Biblical Criticism; certain it is, that they may spend their days and nights in collating the Manuscripts of Holy Scripture, and in careful comparison of its Ancient and Modern Versions, and in minute philological analysis of its words and idioms; clear it is, that they may make elaborate researches into its History, Chronology, and Geography; that they may combine the learning of the Rabbis with the labours of the Masorites, and yet may *know nothing of the true meaning of Holy Scripture* in those particular respects for which Scripture was written³; but, on the contrary, may be "blind leaders of the blind⁴;" and may even pervert the sense of Scripture, and may reject Him Who is the Light.

Evident also it is, that if they do not look for Christ in the Old Testament,—if they do not (as an ancient Father expresses it⁵) search for Him there as the Pearl of great price, and as the Hidden Treasure; if they do not recognize the fact⁶ that "almost every page of it speaks of Christ and the Church," they will be in danger of lapsing into a *worse spiritual state* than that of the *Jews* themselves.

The reason is, because the *Jews*, with all their shortcomings, have been faithful and vigilant Guardians of the Old Testament. By their careful transcription of it, and by their public reading of it in their Synagogues in all parts of the world, they have preserved it from mutilation, addition, and alteration. And the *Jews* have ever revered it as the inspired Word of God. They are possessors of the field, and the time is coming when they will find in it the Hidden Treasure. They hold in their hands the shell in which the precious Pearl lies, and the day is coming when the shell will be opened, and the Pearl will gleam in its pure lustre before their eyes. They have the Old Testament in its integrity; their eyes are now fixed on the letter of it, but the time is coming when "the veil will be taken from their hearts," and they will see the letter gilded with the bright beams of the Spirit shed upon it from the countenance of CHRIST.

There is, therefore, hope for the *Jews*. But *if* they, who *profess Christianity*, do not recognize the life-giving virtue of the Spirit in the Old Testament, they cannot expect to retain the letter of the Old Testament; they will soon lose their belief in its unity, integrity, veracity, and inspiration; they will become neither Christians nor *Jews*, but will sink into Infidelity.

¹ 2 Cor. iii. 6.

² 2 Cor. iii. 14—16.

³ 2 Tim. iii. 15. John xx. 31.

⁴ Matt. xv. 14.

⁵ *S. Cyril of Alexandria*, Glaphyr. in Gen. i.

⁶ *S. Augustine*, Serm. 46: "Prope omnis pagina nihil aliud sonat quàm Christum et Ejus Ecclesiam."

The main design of the present Commentary is to endeavour to illustrate the Old Testament by means of the New.

Christ was before Moses. He sent Moses and the Prophets to prepare the way for His Coming into the world. He is the Everlasting Word, and He is the Author of the Written Word. As St. Peter says, "The Prophets searched diligently what the Spirit of CHRIST, which was in them, did signify, when it testified beforehand of His sufferings, and the glory that should follow¹." Moses wrote of Christ². The Law was "our school-master to bring us to Christ³." Christ the Everlasting Word, having become Incarnate for our sakes, and having fulfilled what Moses and the Prophets foretold of Him, expounded the Old Testament by word and deed; and having ascended into heaven, He sent the Holy Spirit to His Apostles and Evangelists, that they might be qualified to explain the Old Testament by means of their writings in the New.

We may therefore here adopt the language of an ancient Father⁴ of the Church, "If any man, being puffed up with arrogance, despises the sayings of the Apostles, let him look to it. But it is good for me to cleave to our God and to our Lord Jesus Christ, and to His Holy Apostles, and to derive intelligence from the Divine Scriptures, interpreted according to the tradition delivered to us by them."

They have taught us to see in the Old Testament,—from Genesis to Malachi,—foreshadowings of the Gospel. They have instructed us to behold in the first chapters of Genesis, and in the record of the Creation of the World, not merely a true history, but a divine prophecy; not only correct statements of physical phenomena, but marvellous foreshadowings of spiritual mysteries; they have taught us to see in the history of Creation a mirror of our new creation in Christ. They have taught us to see in Adam a type of Christ⁵; in the Flood a figure of a Christian Sacrament⁶, and in the Ark a type of the Christian Church. To them the Deluge, and the destruction of Sodom and Gomorrah, were not merely true historical events, but were divine prophecies of the Universal Judgment to come. To them the rite of Circumcision was not only a seal of God's Covenant with Abraham, but it had an inner spiritual meaning, it prefigured the work of the Holy Ghost on the hearts of men⁷.

"Nilil otiosum, nihil vacuum, neque sine signo apud Eum⁸." Nothing in Holy Scripture is idle, or empty, or without a meaning. We now see through a glass darkly⁹; but the time is coming, when even those incidents in the lives of the Patriarchs, which to some may now seem strange, and trivial, and perhaps offensive, will be found to be fraught with a rich store of inner spiritual meaning, and to have some mysterious relation to Christ¹⁰.

¹ 1 Pet. i. 11.

² John i. 46; v. 45.

³ Gal. iii. 24.

⁴ *Origen*, in Lev. Hom. 7: "Si quis arrogantiam tumidus Apostolica dicta contemnit, ipse viderit. Mihi autem sicut Deo et Domino Nostro Jesu Christo, ita et Apostolis Ejus adherere bonum est, et ex divinis Scripturis secundum ipsorum traditionem intelligentiam capere."

⁵ τύπος τοῦ μέλλοντος, Rom. v. 14.

⁶ 1 Pet. iii. 21.

⁷ Rom. ii. 29. Col. ii. 11.

⁸ See *S. Irenæus*, iv. 21. *Origen*, in Rom. c. 1; and in Num. Hom. 27, "Non possumus hoc dicere de Sancti Spiritus literis, quod aliquid in eis otiosum sit aut superfluum."

⁹ 1 Cor. xiii. 12.

¹⁰ As *S. Jerome* says (Epist. ad Evang., vol. ii. p. 571), "Omnes penè Patriarchæ in aliquâ re figuram

Indeed, the seeming littleness and meanness of these incidents may well suggest this inference. For why, being in semblance so petty and trivial, should they have been selected by the Holy Ghost from a period of so many hundred years? Were the Power and Knowledge of God so stinted, that He should be content with the refuse of His own world? If these incidents were mere weeds and straws, scattered about the almost boundless field of History, would they have been picked up by His Divine Hand, and have been tied up by Him together with the most fragrant and beautiful flowers of Paradise, in the goodly garland of Scripture? "*Consider*¹ the lilies of the field," said our Blessed Lord. Pass them not by; mark them well. . . . And if this be true of the natural world, how much more true is it of the spiritual? If it be true in Nature, much more true is it in Scripture. Consider the lilies of that spiritual field. Learn divine wisdom from them.

Many of the incidents in the lives of the Patriarchs, as related in the Pentateuch, may seem to some readers to be poor and contemptible; they may seem to them like hedge-row plants, or useless weeds, or poisonous herbs. But not so to the reverent reader, who views them in the light shed upon them by the New Testament; when gathered by the hand of Faith, and when viewed by the eye of Faith, they will be sweet and lovely flowers, fit to be twined and wreathed into crowns of saints in glory.

We may recognize here a wise providential purpose. The simplicity of Scripture tries the strength of faith. It allows men to despise it, if they will. Scripture is like Christ. The written Word is like the Incarnate Word. "He was set for the fall and rising of many in Israel²." So Scripture is set for our fall, or for our rising. It is full of stumbling-blocks to many; but it has in it the "Corner-stone, Elect, precious³," for the humble-minded. Many persons are scandalized by what they consider the poorness, and meanness, and weakness of Scripture; and many were offended by the low estate of Him who "had not where to lay His head." But Wisdom is justified of her children⁴; and the Written Word may say, as did the Incarnate Word, "Blessed is he, whosoever shall not be offended in Me⁵." "Mysteries are revealed unto the meek⁶." God hides these things from the wise and prudent, but reveals them unto babes⁷. "He resisteth the proud, and giveth grace unto the humble⁸." Strong men must become little children, if they would enter the kingdom of God⁹. The dumb ass may see the angel, while the disobedient Prophet, who rides upon her, is blind to the vision¹⁰.

It is the design of the Author of the present Commentary to exhibit evidences of this statement, in the notes on the history of the Patriarchs in Genesis.

expresserunt Salvatoris." *S. Ignatius* uses a remarkable expression with regard to the Prophets, "They lived Christ-ward, being inspired by His grace" (ad Magnes. c. 8). See also *S. Augustine*, c. Faust. Manich. xxii. 94, below, p. xxxvii.; and on Ps. cxviii., where he says, "The man who loves God's Word, reveres in it even what he does not understand; and if any thing in it seems to him to have an uncouth sound (ei sonare videtur absurdè), he deems that he himself does not rightly apprehend it, and that there is some great mystery hidden there (aliquid magnum ibi latere judicat); and therefore the Bible is not a stumbling-block to him,—he is not offended at it."

¹ Matt. vi. 28. Observe His word—καταμάθετε.

² 1 Pet. ii. 6.

³ Eccles. iii. 19.

⁴ Matt. xviii. 3.

⁵ Matt. xi. 19.

⁶ Luke x. 21.

⁷ Num. xxii. 23.

⁸ Luke ii. 34.

⁹ Matt. xi. 6.

¹⁰ James iv. 6. 1 Pet. v. 5.

It has also been his endeavour to show that the Exodus of Israel from Egypt, in their march toward Canaan, is not to be compared with any other Migration that ever happened, or ever will happen, in the history of Mankind. If it had been an ordinary eruption of an enslaved tribe, quitting the land of its bondage for another country, then we need not hesitate to allow, that the miracles by which it is asserted in Scripture to have been preceded, accompanied, and followed, would be incredible. The ancient critic¹ said well,

“Nee Deus intersit, nisi dignus vindice nodus
Inciderit;”

and if the Exodus had been an ordinary migration, there would have been no adequate crisis,—no “dignus vindice nodus” for the intervention of the Deity, much less for the inauguration, as it were, of a new era in the World’s History, by a magnificent manifestation of miraculous agency.

But the Exodus of the Israelites was an unique event. It stands alone in the annals of antiquity. It was not only the first public assertion of the universal supremacy of JEHOVAH in opposition to the false deities of Heathenism; a majestic and awful vindication of His Divine prerogatives, as Creator and Lord of the Universe, as Arbiter of the destinies of Nations, and as the Protector and Father of His People against the usurped dominion of the Apostate Spirit of Evil, who claimed divine worship for himself in various forms, in the Pantheon of Egypt²; not only was the Exodus the deliverance of God’s People from the grasp of Satan, who lorded it over them in that country by the power of Pharaoh rebelling against God; not only was it a signal overthrow and discomfiture of the Powers of Darkness³, which were adored by Egypt, a land arrogating to itself the proud title of the most enlightened region of the ancient world.

The Exodus was all this; but it was something more.

It was the type and figure of the greatest event which the world has ever seen; it was a preparation for an event which concerns all mankind in every nation of the Earth, until the end of time, and through the countless ages of eternity. It was the type and figure of the World’s Exodus; it was the type and figure of Mankind’s deliverance by the Death and Passion of Him who is no other than the LORD JEHOVAH Himself, and Who took our Nature and became Incarnate, and passed through the Red Sea of His own Passion, and overwhelmed Satan in its abysses, and marched through that Sea, and carried the World with Him, and led it forth in triumph from the house of spiritual bondage,—from the Egypt of Satan, Sin, and Death,—and conducted it in a glorious career toward the Canaan of its heavenly rest.

The Holy Spirit, in the New Testament, teaches us to regard the Exodus in this light. He teaches us that Israel, God’s “firstborn,” was a figure of Christ⁴; and that

¹ *Horat.*, Ars Poet. 191.

² Cp. 1 Cor. x. 20: “The things which the Gentiles sacrifice, they sacrifice to devils, and not to God.”

³ The words of God were not only, “I will smite all the firstborn,” but they were also, “Against all the gods of Egypt I will execute judgment, I am the LORD” (Exod. xii. 12). It was not without a mysterious meaning that the Israelites were commanded to encamp before *Baal-zephon*: see Exod. xiv. 2. 9.

⁴ See Matt. ii. 15; and note below on Exod. iv. 22; and the Preliminary Note to ch. xiv.

The Prophets in the Old Testament had prepared the world for this Evangelical Exegesis, by continually coupling references to the Exodus with prophecies of the deliverance and victory to be achieved by Christ’s Death and Resurrection: see Isa. lxiii. 1—14. Hos. xi. 1; xii. 9. 13; xiii. 4. 14.

all things in the Exodus of Israel were *τύποι ἡμῶν*¹, *figures of us*; that they were figures of Christ's Church, whose members are united together under Him their Head, Who has engrafted them into His own body, and has made them partakers of His own Death and Resurrection by the Sacrament of Baptism, which was foreshadowed by the passage of Israel through the waters of the Red Sea. Israel's Exodus was Christ's Exodus. It was the Exodus of His Church in Him. Their wanderings are ours. Christ has taught us to see Himself in the Manna from heaven², and in the Brazen Serpent³ lifted up by Moses in the wilderness. St. Paul has taught us to see Him in the smitten Rock gushing with water in the desert. The history of the Israelites is our history; it is the history of the Church Universal. It was written for our sake, as the Holy Spirit teaches, when He says by St. Paul, "All these things happened unto them *τυπικῶς*," so as to have a figurative meaning, and "are written for our admonition, upon whom the ends of the world are come"⁴.

No wonder, then, that the Exodus was introduced and accompanied by miracles. It would have been strange indeed, if it had not been so inaugurated. When we consider what it was in itself, and much more what it prefigured and pre-announced; when we reflect not only on what it was as an historical event, but when we regard it in all its bearings, moral, social, national, and religious, and also contemplate it as a prophecy, promise, and pledge of the World's Exodus in Christ, then we cannot deny, that if ever there was an adequate occasion for the sounding forth of the Voice of God from the majestic stillness of Eternity, calling on the World by the trumpet tongue and thunder peal of Miracles, it was the Exodus of Israel from Egypt.

The history of the Exodus of Israel is the history of all Mankind summed up in God Incarnate. Let us read it as such.

In a similar spirit let us study the rest of the Pentateuch⁵, and of the Old Testament. What has been said of the history of the Exodus of Israel from Egypt is confirmed by the history of the entrance of Israel into Canaan, as described in the Book of Joshua.

If the conflict of Joshua with the kings of Canaan had been a mere common conflict, then it might well be asked, why should the course of nature have been interrupted, and why should God have listened to Joshua's voice, "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon?" why should this wonderful phenomenon have been continued "till the people were avenged of their enemies"⁶? What would there then have been in the circumstances of the case to justify this marvellous prodigy, so that there was "no day like that before it"? If Joshua was a common man, if that conflict was a common conflict, such a miracle is incredible. But since Joshua is (as the Church Universal has ever taught) a signal type of JESUS CHRIST; since the overthrow of the Canaanites was a figure of the future total discomfiture of all the enemies of Jesus Christ on the eve of eternity; since the settlement of the Israelites by Joshua in Canaan was a type of the planting of the Church Visible in the World by our Divine Joshua, Jesus Christ, and of her future establishment in her everlasting inheritance at the Day of

¹ See on 1 Cor. x. 1—11.

² John vi. 49.

³ John iii. 14.

⁴ 1 Cor. x. 11. Cp. the remarks of the *Bp. of Gloucester and Bristol*, *Aids to Faith*, pp. 396, 397.

⁵ On the *Christian* significance of *LEVITICUS*, see below, the *Introduction* to that Book.

⁶ Josh. x. 12, 13.

Doom ; and since these events concern all the World, and are unique in their importance, then the suspension of the course of Nature by the command of God, listening to the voice of Joshua, is justified and explained, and such a suspension as that of the standing still of the Sun and Moon was a very expressive and significant pre-announcement of that great event which we shall all one day see, and for which all men ought ever to be looking and preparing themselves, the suspension of the course of Nature at the Great Day, till all enemies are put under the feet of our heavenly JOSHUA, and then the Sun will go down for ever, and the Moon for ever be eclipsed¹.

The Psalmist says, “The heavens declare the glory of God ; and the firmament showeth His handiwork² ;” and having surveyed the Natural Heavens, he proceeds to speak of the Written Word of God ; “The Law of the Lord is an undefiled law, converting the soul ; the testimony of the Lord is sure, and giveth wisdom unto the simple.” And thus he teaches us to combine these two Volumes together,—the Volume of God’s Works and the Volume of God’s Word, and to illustrate the one by the other.

Glorious indeed is the Natural Creation. Beautiful and fairly written, like some illuminated Manuscript. But how much more glorious is the Volume of God’s Word ! “O Lord, Thy Word endureth for ever in heaven³.” It is more comprehensive than the vault of the visible heavens bespangled with constellations. Its light will never wane. It reaches beyond the bounds of space ; it over-arches eternity. “Heaven and earth will pass away, but Thy Word, O Lord, will not pass away⁴.”

Holy Scripture, having this character of extension and permanence, and being the Word of Him to Whom all things are present, and Who understands all the secrets of Nature, and all the mysteries of the invisible world, and of the kingdom of glory, and the inmost recesses of the human heart, and the future succession of ages, and Who there speaks to the thoughts of men, and to the consciences of succeeding generations, and Who has a foresight of all that will happen even to the end, and Who orders His speech accordingly, and Who has given His own Son to take our nature, in order to restore us to Himself ; and Who has written the Holy Scriptures to be as it were a divine commentary on the Incarnation of Christ and all its consequent blessings to us in time and eternity, so that the Written Word is both a prophecy and a history of the Incarnate Word ; and Who provides in Holy Scripture holy nourishment and discipline for the Faith, and Hope, and Love of His Church, and anticipates all her needs, and supplies instruction, guidance, and comfort suited to all her trials ; and Who fits and adjusts every thing in exquisite symmetry and proportion throughout the whole Volume of His Word, and has woven it together into a beautiful tissue, variegated, indeed, as with many colours of needlework, but woven into one, like the coat without seam, from top to bottom⁵, of the Eternal Word Incarnate, Jesus Christ ; assuredly it is the duty of the Expositor of Scripture to endeavour to conform himself to this gracious design, and to interpret the Word of God with an eye steadily fixed on the attributes and perfections and purposes of Him Who wrote it ; and particularly to interpret the Old Testament with an ear

¹ See below, the *Introduction* to the Book of JOSHUA, for a further prosecution of this argument ; and the *Introductions* to JUDGES, RUTH, and SAMUEL.

² Ps. xix.

³ Ps. cxix. 89.

⁴ Matt. xxiv. 35.

⁵ John xix. 23.

attentively inclined to receive every note and comment that may fall from the lips of Christ Who is the sum and substance of that Sacred Volume, and Who came into the world to bear witness to the Truth¹.

The expositions of Jesus Christ, and of His Apostles and Evangelists, who were taught by Him and by the Spirit whom He sent, form the basis of the present Commentary.

I am not unconscious of the dangers to which an Interpreter is exposed Who resorts to the spiritual method of exposition, and I am not forgetful of the wild and fanciful excesses to which it has sometimes led; I am not ignorant that the Expositor of Scripture is always in need of the Apostle's precept, *φρονεῖν εἰς τὸ σωφρονεῖν*². The union of *sober-mindedness* with *spiritual-mindedness* is the perfection of the Scriptural Expositor. That no interpretations will be found in the following pages which will provoke the sneers of some, is what I do not venture to hope. But, with all honesty be it said, there may be defect in the reader, as well as excess in the writer. Our Lord Himself, who "spake as never man spake," was said by some to be "beside Himself³." St. Paul was taxed with madness⁴, when he was speaking "the words of soberness and truth." If he was beside himself, it was "to God⁵;" and I entertain a hope that many may be ready to receive interpretations which issue from the pure well-spring of the Holy Scriptures, and flow through the channel of the Catholic Church.

The principal helps which have been used for the execution of this design are the following:—

(1) The *Canonical Scriptures* themselves; especially the New Testament⁶.

(2) The *Hebrew Calendar of Lessons*, as framed by the ancient People of God;

The Hebrew Church divided "the Law," or Pentateuch, into fifty-four sections or Proper Lessons, which were read in the Synagogues, on the weekly Sabbath, throughout the year. Each of these Proper Lessons from "the Law" was coupled with another Proper Lesson taken from the other books of the Old Testament, which were called "the Prophets." These Prophetical Proper Lessons were chosen with a view to some analogy

¹ John xviii. 37.

² Rom. xii. 3.

³ Mark iii. 21: cp. John x. 20.

⁴ Acts xxvi. 25.

⁵ 2 Cor. v. 13.

⁶ I adopt with pleasure here the words of a recent writer, *Dr. Patrick Fairbairn*, Principal and Professor of Divinity, Glasgow, on the *Typology of Scripture*, vol. i. p. 466, 4th edition.

"The chief thing necessary for enabling us to go heartily along with the applications made of the *Old Testament* in the *New*, is a correct apprehension of the relation between the Jewish and the Christian dispensations. It is because the Inspired Writers (of the New Testament) went so much farther in this respect than many of their readers and commentators are disposed to do now, that the great difficulty is experienced in sympathizing with this part of their writings. They saw every thing in the Old pointing and tending towards the manifestation of God in Christ; so that not only a few leading prophecies and more prominent institutions, but even subordinate arrangements and apparently incidental notices in matters connected with the ancient economy, were regarded as having a significance in respect to Christ and the Gospel. No one can see eye to eye with them in this, if he has been wont practically to divorce Christ from the Old Testament. And in proportion as an intelligent discernment of the connexion between the two economies is acquired, the course actually adopted by the New Testament writers will appear the more natural and justifiable. Let there only be a just appreciation of the things written and done in former times, as preparatory to the better things to come in Christ, and there will be found nothing to offend even the science and the taste of the nineteenth century in the principles of interpretation sanctioned in the writings of the New Testament."

If this is not done, not only the interpretation of the Old Testament is robbed of its life and beauty, but the New Testament itself becomes an inexplicable enigma, and will eventually be rejected as a dream.

or parallelism between them and the Lessons of the Law respectively, with which they were associated.

Hence the Hebrew Calendar affords a providentially ordered exposition of the sense of the ancient Hebrew Church, connecting together the Law and the Prophets. Our Blessed Lord and His Apostles were regular attendants at the Synagogue¹; they heard the ancient Scriptures read according to this Calendar; and it will often be found that the combination of the Law and the Prophets, in the weekly readings of the Hebrew Church, has been the groundwork of their teaching; and the use which they make of the Prophetical Sections will often reflect light on the parallel sections of the Law,—and *vice versâ*. The Prophetical Books are the bridge by which they passed from the Law to the Gospel.

(3) The *Septuagint*, or Authorized Greek version of the Old Testament, has been also a most important auxiliary in the present work.

This Greek Version, having been made by Jews before the Coming of Christ, was providentially prepared for the use of the Apostles and Evangelists writing the New Testament in that language². This Version was employed by the Holy Spirit in the New Testament when quoting from the Old. The comments which the Holy Spirit makes on the passages thus quoted, are divinely-inspired expositions of the Old Testament. These expositions receive much clearness and force from the use of a common language in the passages quoted, and in the comments upon them. On this account, the Septuagint occupies a place of its own, distinct from, and superior to, that which is held by any other Version of the Old Testament.

But this is not all. Not only does the Holy Spirit explain the Old Testament by direct quotations from it in the New, and by transferring entire sentences from the Septuagint Version to the pages of the Christian Scriptures; but He also elucidates the Old Testament by taking up *single words* and *detached phrases* from the Septuagint Version, and by engrafting them on the New. By this process of spiritual *insition* or *budding*,—if we may venture to use the expression,—He makes them bring forth new blossoms and flowers, and bear new fruits. He thus sheds fresh beauty and new light on the Old Testament, even where perhaps we least expect it, and where we may easily miss it, unless we are on the watch for it. What has been produced by this process of spiritual insition, may at first sight seem to spring from the root by which it is sustained. But on a nearer inspection we shall discover that it comes from another stock. Sometimes by means of a single word, transferred from the Old to the New, He suggests an analogy between two entire sections of the two Testaments, and unfolds a precious exposition of the deepest mysteries.

One or two examples of this may be specified. If we open the Book of Genesis as it stands in the Septuagint, the first words we read there are, *ἐν ἀρχῇ* (*in the beginning*).

¹ Luke iv. 16. Acts xviii. 4.

² On the use of the Septuagint Version to the Theological Student, the reader may see what is said by *Bp. Pearson* in his *Prefatio Parænetica* to the Cambridge edition of the Septuagint, A.D. 1665; below in the preface to the Greek Testament, p. xiv.; and in the learned article on the Septuagint by one of *Bp. Pearson's* successors at Cambridge, *Dr. Selwyn*, in the Dictionary of the Bible, iii. 1208; and in the excellent Prize Essay of the *Rev. W. R. Churton*, Cambridge, 1861; and the *Rev. S. C. Malan's* erudite work, "Philosophy and Truth," pp. 48, 49.

If now we turn to the Greek Testament, we find these same words adopted by the Holy Spirit, and placed as the first words of the Gospel of St. John. That Gospel, more than any other, reveals the mystery of the Eternal Generation of the Son of God, and of His Incarnation as Son of Man, and of our new Creation in Him.

When we consider these things, may we not venture to suppose, that the Holy Spirit by this verbal identity intended to give us a hint and intimation that we may trace an analogy between the Cosmogony of Nature and the Cosmogony of Grace; and between our first Creation in the Divine Image in Adam, and our second Creation, and restoration to the Divine Image, in Christ, whom St. John has taught us to recognize as no other than the Creator Himself? Are we not thus led gently onward to recognize a mysterious parallel between the formation of Eve, his Bride, from the side of the first Adam as he slept (who, we know, was a type of Christ, and is so called by St. Paul¹), and the formation of the Church, the Bride of Christ, from the side of the Second Adam, as He slept the sleep of death, to which the Church owes her life, and by which she became the Spiritual Eve,—“the Mother of all living?”

This conjecture is confirmed by the use of another “*catch-word*” (if the term may be allowed), derived from the second chapter of Genesis, as it stands in the Septuagint Version, and adopted by the Holy Spirit in the beginning of another Gospel,—the Gospel of St. Matthew,—and helping to rivet the two cosmogonies together, and to recognize the harmonies of both.

This other catch-word is *βίβλος γενέσεως* (*the book of the generation*), as rendered by the Septuagint: it meets us at the beginning of the second account of the Creation in the fourth verse of the second chapter of Genesis. And this same phrase greets us at the entrance of that Gospel, the Gospel of St. Matthew, which unfolds the genealogy of Christ the Lord, the King of the covenanted people of God, who are the seed of David and of Abraham. The use of these words, *βίβλος γενέσεως*², at the beginning of St. Matthew’s Gospel, sheds light on its use for the first time, as the preamble of that section of Genesis which describes the natural Creation in its relation to the Lord JEHOVAH, who, in process of time, was to become Incarnate, and is “the LORD our RIGHTEOUSNESS³.”

Very fit it was that the same words should be placed in the forefront of that Evangelical Genealogy which describes the Incarnation of the Lord Jehovah Himself, Who came of the seed of Abraham, and in whom all the families of the earth are blessed.

Such catch-words as these arrest our attention; they are *φωνῶντα συνετοῖσι*, “vocal to the wise;” and with the persuasive appeals of a quiet eloquence they move us to draw out the parallels between the natural and spiritual Creations; and the further we pursue the investigation, the more we shall see reason to believe that there is one Divine Hand which operates in the works of Creation and Redemption, and which also guided the description of those works, in the Holy Scriptures of the Old and New Testament.

¹ Rom. v. 14.

² For *βίβλος γενέσεως* is not a literal translation of the Hebrew, Gen. ii. 4 (*elleh toledoth*), but a paraphrase; and is a remarkable one, when applied to the physical cosmogony.

³ Jer. xxiii. 6; xxxiii. 16.

Again;—sometimes a single word or two of the Septuagint, adopted in the New Testament, may serve to fix a type, or point to the fulfilment of a Prophecy.

Some, unhappily, have been known to scoff at the words of Genesis, where it is said, that “the Lord smelled a sweet savour¹,” when Noah offered his sacrifice after the Flood. But perhaps they might have been restrained from their unseemly and irreverent sneers, if they had looked into the Septuagint, and had noticed the words there used (*ὁσμὴν εὐωδίας*); and an interesting field of inquiry might have been opened to them, if they had then turned to the New Testament, and had observed that the holy Apostle St. Paul has adopted these same words, and has applied them to the Sacrifice of Christ². They might thereby have been led to examine, whether that sacrifice of Noah, and whether the sacrifices offered by all the Patriarchs from the days of Abel, might not haply have been typical and figurative of the One Sacrifice offered on the Cross; and whether all the Patriarchal sacrifices did not derive their fragrance from the One Sacrifice of Calvary, and whether they were not offered in faith, looking forward to that Sacrifice, and whether they were not rendered thereby “acceptable and well-pleasing unto God³.”

Again, it has been doubted by some, whether Abraham’s offering of Isaac on Mount Moriah is ever represented in the New Testament as a figure of the oblation of Christ dying upon the Cross, and rising again from the grave, as Isaac was restored to his father, after that, in the Patriarch’s view, he had been three days dead.

The Author of the Epistle to the Hebrews seems to suggest that it was so⁴; for he says that Abraham then received Isaac back again, as it were, ‘*in a figure*’—a type of Christ dying and rising again from the dead.

St. Paul’s adoption of a phrase from the Septuagint, in the narrative of Isaac’s sacrifice, confirms this conclusion. That phrase occurs in the recital of God’s words from heaven to Abraham: “*Thou hast not withheld thy son, thine only son, from Me.*” These words, as they stand in the Septuagint twice, are *οὐκ ἐφείσω τοῦ υἱοῦ σοῦ τοῦ ἀγαπητοῦ*⁵, *thou didst not spare thy beloved son*. Now, if we turn to the New Testament, and refer to the Epistle to the Romans, where the Apostle is speaking of God’s love to man, we see that he has adopted this phrase, and has applied it to God the Father, giving up His own well-beloved Son to die on the Cross for our sakes⁶—*ὅς γε τοῦ ιδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ’ ὑπὲρ πάντων ἡμῶν παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται*;—since God “*spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*”

One more example may be cited. The Second Book of Moses, which describes the going forth of Israel from Egypt toward Canaan, and their passage through the waters of the Red Sea, in which their enemies were overwhelmed, is entitled in the *Septuagint* Version *Ἔξοδος*, *Exodus*,—a name which has passed from the Septuagint into the Latin Version, and has become the received appellation of that Book.

Probably, it was not without a meaning that the Holy Spirit has adopted this word *Exodus* in the Gospel of St. Luke, when He describes the conversation which Moses held

¹ Gen. viii. 21.

² Phil. iv. 18, which he calls *ὁσμὴν εὐωδίας, θυσίαν ὀσμὴν, εὐάρεστον τῷ Θεῷ*.

³ Phil. iv. 18. See note on Gen. viii. 21.

⁴ See on Heb. xi. 19.

⁵ Gen. xxii. 12. 16.

⁶ Rom. viii. 32.

with Christ at the Transfiguration. He says that the subject of that conversation with Moses and Elias was Christ's "*Exodus*¹." And thus He appears to suggest that the Death of Christ was the great moral and spiritual End, to which the Law and the Prophets, represented by Moses and Elias, looked. He says that they spake of His "*Exodus*", which He should *accomplish* at Jerusalem. Did not the Holy Spirit thereby intend us to infer, that the *Exodus*, which was *begun* by Israel at the Red Sea, was *accomplished* by Christ at Jerusalem? Did He not intend us to bear in mind, what He has taught us by St. Paul, that Christ's *Exodus* is the *substance*, of which Israel's Exodus was the *shadow*;—that Christ is the true Passover²; that His Passage through the Red Sea of His own Blood, by which we come forth out of our spiritual Egypt, and in which our spiritual Pharaoh and his host are overwhelmed, and from which we march forward to the Canaan of our Rest, was prefigured by the Exodus of Israel from Egypt; and that in reading the Book of Exodus, we are not only reading a true history of a past event, but have there a prophetic Gospel, a typical delineation of Christ Himself, and of Mankind summed up in Him³,—of Mankind dying in His death, and rising again to life in His Resurrection?

With regard, also, to the interpretation of the Prophetic Scriptures of the Old Testament, it may be observed as a specimen of the use of the Septuagint Version, that the words ἡ παρθένος of Isaiah⁴ in his prophecy concerning the birth of Emmanuel, are adopted by St. Matthew, and that thus a controversy with the Jews is settled.

There are also numerous words scattered through the Septuagint Version of Daniel, which are taken up and repeated in the Apocalypse by St. John, and which serve the important purpose of identifying the subjects of Daniel's visions with those in the Book of Revelation⁵, and of riveting them together as parts of one and the same prophecy, delivered by the Holy Spirit first to Daniel, and unfolded afterwards more fully to the Daniel of the Gospel, St. John.

Collections have been made of the passages of the Septuagint which are quoted in the New Testament, and they serve a very useful purpose. But there remains another work to be executed, which would not be less fruitful in results, and would shed fresh light on the pages of the Old Testament,—I mean a vocabulary of catch-words, that is, of notable words derived from the Septuagint, and adopted in the New Testament. Such a vocabulary would much assist the biblical Student in connecting types with antitypes, and linking prophecies with their fulfilment; and in coupling the phenomena of Nature with their analogous phenomena in Grace; and in pairing events in the history of God's ancient People, with their counterparts in the annals of the Christian Church; and in fixing the true meaning of theological terms⁶, frequently occurring in the New Testament, and derived from the diction of the Septuagint⁷. They would serve like the golden

¹ Luke ix. 31. This is the only place in the *Gospels*, where the word ἔξοδος is used for *death*; and it is remarkable, that it is adopted by St. Peter, when referring to the *Transfiguration*, and to the prospect of his own *decease* (ἔξοδος), 2 Pet. i. 15—18.

² 1 Cor. v. 7. Cp. John xix. 36 with Exod. xii. 46.

³ See 1 Cor. x. 1—11; and *Preliminary Notes* below to Exod. xii. and xiv.

⁴ Isa. vii. 14. See below, on Matt. i. 23.

⁵ As may be seen below, *Introduction* to the Apocalypse, p. 152, and note on Rev. xiii. 4.

⁶ Such as δικαίωσις, δικαιοῦν, ἱλαστήριον, ἰλάσασθαι, σὰρξ, πιστεύω τῷ Θεῷ, θυσία, θυσία περὶ ἁμαρτίας, ὁλοκαύτωμα, βδέλυγμα, τελειοῦν (*to consecrate*), κ.τ.λ.

⁷ An eminent scholar, L. C. Valckenær (in his note on Luke i. 51), has rightly said, "If we would

taches which coupled the curtains of the Tabernacle to one another, so that it became one Tabernacle¹; they would show the unity of Scripture; they would manifest it as a holy Tabernacle, in which the Divine Presence dwells, and in which God communes with man, as from the Mercy Seat of the Holy of Holies.

(4) Next in order among the subsidiary helps for the notes in the present Volume, may be mentioned the ancient Fathers of the Christian Church, who followed the Holy Apostles, and derived wisdom from their writings, and from other sources, many of which are now lost. I have already stated in another place the grounds on which a special regard is due to the expository writings of the ancient Fathers².

In the interpretation of the Old Testament, some of the Fathers had to deal with difficulties similar to those which beset us; and they suggest valuable materials for surmounting them. Their reverent handling of Holy Scripture, and their diligent endeavours to unfold its inner meaning, and to illustrate it by the light of the Gospel, and their devout appeals to, and reliance on, the Divine Author of Scripture for grace and help to understand and expound His Word, are exemplary to all ages, especially to our own.

In the interpretation of the Pentateuch, let me particularly commemorate with thankfulness the names of *S. Justin Martyr*, *S. Irenæus*, *Origen*, *Tertullian*, *S. Ambrose*, *S. Hilary*, *S. Athanasius*, *S. Chrysostom*, *S. Jerome*, *S. Cyril of Alexandria*, *S. Augustine*, *Theodoret*, and *S. Prosper Aquitanus*³.

(5) Among more recent authors, those to whose writings I have been most indebted for assistance, are the great divines of the Church of England: such as *Richard Hooker*, *Bp. Andrewes*, *Bp. Pearson*, *Bp. Sanderson*, *Bp. Bull*, and *Dr. Waterland*⁴. Let me also record my obligations to *Bp. Walton's* Collection of Ancient Versions⁵; and to the Commentary of *Cornelius à Lapide*; and to *Henry Ainsworth's* Annotations on the Pentateuch⁶; and to *Augustus Pfeiffer's* *Dubia Vexata Sacræ Scripturæ*⁷; and to the work of *Samuel Parker*, entitled *Bibliotheca Biblica*⁸.

The critical writers of a more recent age who demand thankful acknowledgments from me are *Hengstenberg*, *Hävernick*, *Dr. Kalisch* (the learned Editor of *Genesis*⁹ and *Exodus*¹⁰), *Delitzsch*¹¹, and *Keil*¹². I have also derived valuable help from the Lexicons of

desire to understand the Greek Text of the New Testament, nothing is more profitable than to have made a diligent study of the Septuagint; from which more benefit may be derived for that purpose, than from all the ancient Greek writings taken together. Hundreds of phrases are found in the New Testament, which are not to be met with in classical Greek writings, but are of frequent occurrence in the Septuagint."

¹ Exod. xxxvi. 13.

² Preface to the Greek Testament, pp. xv, xvi.

³ Or rather the Author of the work, "De Promissionibus et Prædictionibus Dei," which is inserted in *S. Prosper's* Works, ed. Bassani, 1782, tom. ii. pp. 63—131.

⁴ Particularly in his "Scripture Vindicated," in vol. vi. of his works, as edited by Bp. Van Mildert, Oxford, 1823.

⁵ *Biblia Polyglotta*. Five volumes, folio. London, 1657.

⁶ Lond., 1626.

⁷ *Ultrajecti*, 1704.

⁸ London, 1720—1735, five vols. 4to. There is another work, of a similar character, on the books of *Genesis* and *Deuteronomy*, by *J. J. Duguet*, the Oratorian and Jansenist, Paris, 1732—1734.

⁹ London, 1858.

¹⁰ London, 1855.

¹¹ Leipzig, 1860.

¹² Leipzig, 1860.

*Gesenius*¹ and of *Fürst*², the *Biblisches Realwörterbuch* of *Winer*³, and some articles in the Dictionary of the Bible, edited by *Dr. William Smith*⁴—a learned work, not to be used without caution by the younger student of theology, not only on account of what it sometimes says, but also on account of what it leaves unsaid. My obligations to others will be acknowledged in the notes; but I cannot forbear a special reference to one, who no longer survives to receive a grateful tribute of affectionate veneration, and who was deservedly revered for his eminent services to Biblical Literature in days of severe trial, private and public, and was no less beloved for his many Christian graces,—the late *Alexander McCaul*.

The Authorized English Translation, with the marginal readings and references, as they stand in the latest editions published at our Universities, is reproduced verbatim in the present edition. I have, however, taken the liberty of adopting a division of the Text into *paragraphs*, instead of the common one into *verses*, for the sake of displaying the sense more clearly, and of bringing out more distinctly its force and beauty, especially in the poetical portions. Wherever the renderings of the Authorized Version seemed capable of improvement, the alterations are suggested in the notes.

The present commentary is designed for the use of ordinary English readers, and of candidates for Holy Orders, and of the younger clergy. To them, and to all readers of Scripture, let me speak in the words of an ancient Father, which seem to be specially applicable in an age like our own:—

“In order to understand and interpret Holy Scripture, the first requisite is the fear of God, which meditates on His Justice. This holy Fear will make us think of Death, and of a Judgment to come; and it will make us bewail our sins, and nail our proud thoughts to the Cross of Christ. It will constrain us to bow down in lowly adoration before the majesty of Scripture. In order to understand Scripture, it is necessary to love God and Man, and to cherish that pure affection, to which the light of God’s countenance is vouchsafed, by which the truth is made visible in His Word. He that fears God, diligently seeks to learn His Will in His Word. Such a man loves not strifes, but is gentle and devout. He has skill in languages, for the exposition of Holy Scripture; he possesses other necessary knowledge; and he has the True Text of Scripture derived from correct Manuscripts. Thus furnished and equipped he comes to the interpretation of Scripture. And wherever he is in doubt, he consults the Rule of Faith, which is deduced from the plain places of Scripture, and from the authority of Christ’s Church. And if it is his duty to expound Scripture to others, he will first pray, and then preach; he will pray for himself, and for those that hear him; and he will take good heed to his life and conversation, that, if he is not eloquent in tongue, his life may be a sermon⁵.”

The first portion of this work is now commended to Almighty God, with an earnest

¹ The edition which is referred to in the notes, is that of *Dr. Tregelles*, Lond., 1847. Bagster.

² The edition used is that of *Dr. Davidson*, Lond., 1865.

³ Third ed., Leipzig, 1847. This is referred to by an abbreviation, as “*Winer R. W. B.*”

⁴ Three vols., Lond., 1860—1863. This is referred to by an abbreviation, as “*B. D.*”

⁵ *S. Augustine* de Doctr. Christianâ, ii. 9; iii. 1, 2; iv. 32. 62. Compare his wise maxim, always to be borne in mind by the Expositor of Scripture, “*Intellectui fides viam aperit, infidelitas claudit.*”

prayer, that the same Divine Spirit, Who moved on the face of the waters at the Creation, and Who descended on the Ever-blessed Son of God at His Baptism, and Who spake of old by the Prophets, and Who came down on the Apostles at the day of Pentecost, may vouchsafe to shed His bright beams of light on the hearts and minds of the interpreter and of the readers of His Holy Word, and that they may be enabled to behold the true sense of the Old Testament, revealed to them by the glorious illumination reflected upon it from the New.

Cloisters, Westminster Abbey,

St. Matthew's Day,

September 21, 1864.

Revised, May 6, 1866.

INTRODUCTION.

On the Inspiration of the Old Testament.

IN order to *interpret* the *Old Testament* aright, we must begin with the *New*. This proposition has been already handled in the Preface.

We may now proceed to affirm, that we must also begin with the *New Testament*, in order to prove the *Inspiration* of the *Old*.

If we would demonstrate the Divine Inspiration of the Old Testament, we must first show that JESUS CHRIST is the SON of GOD.

In order to show this, we must prove that the Gospels are true histories.

That the Gospels are true histories, is clear not only from the fact, that, in the first and second centuries, many Christians, who were fully qualified to judge of their truth, died as Martyrs in their defence; but also that Heathen Rome, the Imperial Mistress of the World, which put them to death for their testimony to the Gospels, was herself at length convinced of the Truth of the Gospels, and publicly avowed her conviction of their Truth, although that avowal involved the surrender of her own Religion, which was associated with the most glorious events of her History, and was closely interwoven with her Literature, her Manners, and her Laws, and flowed, as it were, in all the veins and arteries of her public and private life.

That acknowledgment was a recantation of her own ancient Religion, in favour of the Religion of Jesus of Nazareth—an obscure village in a conquered and despised Province—who had been put to death by Pontius Pilate, one of her own Procurators. Great, therefore, was the sacrifice on her part. It is not too much to say, that never was a more illustrious tribute paid to Truth, than when Rome the Conqueror and Queen of the World, who had made the nations of the Earth to pass beneath her military yoke, meekly bowed her own head beneath the yoke of the Cross, and owned the sway of the Prince of Peace, and changed her magnificent heathen Temples and Basilicas into Christian Churches, in which the four Gospels, which recorded the sayings, actions, and sufferings of Jesus of Nazareth, were thenceforth read as true and divine histories; and when she placed those Gospels themselves on Royal Thrones in her Council-chambers; and dislodged the Roman Eagle from her standards, and surmounted them with the Cross of Christ, and set it on the diadems of her Kings.

These are facts: and in the face of these facts it cannot be denied that the Gospels are *true*.

Since, then, the Gospels are *true*, it follows that there was such a Person as JESUS CHRIST; that He did those things which the Gospels relate of Him; that in the presence of large numbers of persons,—many of them His bitter enemies,—He, by His own independent power, healed the sick, cleansed lepers, cast out devils, raised the dead to life; that He *gave* this miraculous power to others¹, which no other man ever did; that He knew the thoughts of men, and foretold the future; that God owned Him to be His beloved Son, in Whom He was well pleased; that He acknowledged Him to be true by raising Him from the dead, and by receiving Him up into heaven, and by sending down the Holy Spirit on His Apostles, and enabling them to work miracles, and to speak with tongues, and to prophesy: that, therefore, Jesus Christ was indeed what He claimed to be, not only Very Man, but VERY GOD; that He is the Creator and Governor of the World; that He spake the truth when He said, “I and My Father are One,” “All men shall honour the Son as they honour the Father,” “I am the Way, the Truth, and the Life,” “He that heareth My Words, hath everlasting Life,” “Heaven and Earth shall pass away, but My Words shall not pass away².”

¹ Matt. x. 1.

² John x. 30; v. 23; xiv. 6. Matt. xxiv. 35.

What, then, let us now inquire, was the testimony which JESUS CHRIST gave to the OLD TESTAMENT ?

The Old Testament existed in the days of Christ's Ministry in the same condition as it does now. It has been carefully guarded ever since that time, by the twofold independent custody of Jews and Christians, diffused throughout the world.

In our Lord's age, the Old Testament was publicly read in the Jewish Synagogues ; and our Lord was a constant attendant at the worship of the Synagogue¹ ; and not only took part in its ritual as a hearer and a worshipper, but he officiated in it as a Minister².

The Jews, as is well known, regarded the Old Testament as divinely inspired. The holy Apostle, St. Paul, a Hebrew of the Hebrews³, brought up at Jerusalem at the feet of Gamaliel, declared the commonly-received opinion of his own nation, when he said, referring specially to the Old Testament, "*All*⁴ Scripture is given by inspiration of God ;" and when he avowed that he "*believed all things* which are written in the *Law and in the Prophets*⁵," and that the Scriptures are "*the*⁶ writings that are able to make wise unto Salvation." And the Jewish historian Josephus⁷ expressed the universal sentiment of the Hebrew Nation, when he affirmed that "*it is a principle innate in every Jew, to regard these Writings as oracles of God, and to cleave to them, yea, and to die gladly for them.*"

This testimony of the Jewish Nation is a very strong argument in behalf of the Truth and Inspiration of the Old Testament.

For let it be borne in mind, that the Old Testament does not give a favourable account of the Jewish Nation. On the contrary, it is a history of their ingratitude, unfaithfulness, idolatry, and rebellion against God ; and it is not only a record of their sins, but it denounces God's anger against them, and displays them as the objects of His displeasure.

The Old Testament, being such as it is, would never have been received and publicly read by the Jews in their Synagogues as divinely inspired, if they had not been convinced, by infallible proofs, of its Truth and Inspiration.

Besides, let it be considered, that in the reign of Rehoboam, the Hebrew Nation was divided into two rival Kingdoms ; and that Jeroboam, the King of Israel, desired to detach the Ten Tribes of Israel from Jerusalem, the royal seat of the House of David ; and that he therefore set up the two calves, the one at Bethel, and the other at Dan⁸.

If the Old Testament had *not* been true, if it had not been inspired by God, Jeroboam and his successors would assuredly have rejoiced in being able to show that the Scriptures, which Judah received, were *not* what they were affirmed by Judah to be, the unerring Word of God. In their envy, jealousy, and hatred of Judah, and in their desire to draw off their subjects from Jerusalem and its ritual, they would have treated the Pentateuch in the same manner as they treated the Temple ; and the more so, because the Pentateuch condemns in the strongest terms such sins as those of which Jeroboam and his successors were guilty. If the Pentateuch was not inspired, if it was not the work of Moses, the Kings of Israel would have exposed the forgery, and by that exposure they would have strengthened themselves against Judah. But no ; they did not, they could not deny its Genuineness, Truth, and Inspiration ; they received it as true, genuine, and inspired ; and the agreement of Israel with Judah in this reception affords a strong confirmation of the proof that what they both received as such, was true, genuine, and inspired.

The question which now arises is,

Did Jesus Christ allow and sanction this opinion of the Hebrew Nation concerning the Old Testament ?

Undoubtedly He did.

At the Temptation, He used the Old Testament as His own chosen weapon against Satan⁹. He resorted to that weapon, and to no other, and with it He defeated the Tempter. He affirmed the genuineness of the Books of the Old Testament : "*They have Moses and the Prophets, let them hear them ;*" and, "*If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead*¹⁰." He grounded His own claims on the testimony of the Old Testament : "*Had ye believed Moses, ye would have believed Me, for he wrote of Me.*" "*These are the words which I spake unto you, that all things must be fulfilled, which were written in the Law of Moses,*

¹ Luke iv. 15, 16.

² Luke iv. 15.

³ Phil. iii. 5. Acts xxii. 3.

⁴ Literally, *every Scripture*, πᾶσα γραφή, 2 Tim. iii. 16.

⁵ Acts xxiv. 14.

⁶ Observe the article τὰ δυνάμενα—the only writings that are able. 2 Tim. iii. 15.

⁷ Josephus, c. Apion. 1, § 3.

⁸ Luke iv. 4, 8, 12.

⁹ 1 Kings xii. 26—33.

¹⁰ Luke xvi. 29, 31.

and in *the Prophets*, and in *the Psalms*, concerning Me¹." He affirmed the divine truth and power of the Old Testament in one short, but most emphatic sentence,—“The Scripture cannot be broken².”

Not only did our Lord quote numerous passages of the Old and New Testament as the Word of God, but what is more, He *communicated with the Jews* in receiving the *whole* of the Old Testament as the Word of God. By joining in the worship of the Synagogue, in which *the whole* was received as such, and by officiating in that worship, Jesus Christ publicly gave His assent to the judgment of those who venerated *the whole* as given by inspiration of God. This testimony of Christ covers the whole Volume. The Incarnate Word of God sets His own seal on the Written Word, and avouches it to be divine.

It has, indeed, been alleged by some, that in so doing Christ only *accommodated* Himself to the popular views of the Jews on this subject.

But surely such a supposition as this is a very unwarrantable one. It is an irreverent affront to the HOLY ONE of God.

What does He Himself say? “For this cause came I into the world, that I should bear witness to the Truth; and every one that is of the Truth heareth My voice³.” “I am the Way, the Truth, and the Life⁴.” So far was He from conniving at popular errors, that He encountered scorn and even death for exposing and refuting them. Because He would *not accommodate* Himself to the popular views of the Jews, who looked for a *temporal* Messiah, and because He denounced woe against them, therefore they cried, “Crucify Him⁵,” and He consented to die.

Besides, our Lord not only acknowledged the Old Testament as God’s Word, when He was reasoning with the Jews; He did so, as has been already observed, when He was contending with the Devil at the Temptation. Did Christ *accommodate* Himself to the Tempter, when He used the Old Testament as His weapon against him, and vanquished him thereby? He also referred to the Old Testament as divinely inspired, in His private intercourse with His disciples⁶, and in His secret communings with His Father⁷. Was He chargeable with a pious fraud in so doing? The mind shrinks with horror from such a suggestion.

We may, therefore, safely affirm, that, if the Old Testament is *not* the Word of God, Christ, Who “is the true and faithful Witness⁸,” and Who came to bear witness to the Truth, and Who sealed His witness with His blood, would not have connived at those who received, revered, and publicly read the Old Testament as the Word of God. No; He would have rebuked them for doing so. He *did* reprove the Pharisees for making “the Word of God of none effect by their traditions⁹,” and thus He declared, that what they so corrupted, *was* the Word of God; and He thus showed His zeal for that Word. And is it to be imagined, that He would have communicated with them in publicly receiving and reading that Word as the Word of God, if it were not indeed the Word of God? He Who showed His zeal even for the *outer courts* of the House of God, He Who made a scourge of small cords, and drove the buyers and sellers out of them, and overthrew the tables of the money-changers, and the seats of them that sold doves¹⁰, would not have failed to reprove those who ascribed the word of man to the God of Truth; He would not have failed to resent the overtures of those who delivered that word to Him as the oracle of God. He would never have taken part in hearing, reading, and expounding that word as divine, in their Synagogues; He would not have made Himself an accomplice in such a forgery; He would not have abetted the fraud and impiety of those who stamped a counterfeit coinage with the image and superscription of God, and circulated it through the world. Such an act of treachery against God would surely never have been connived at and promoted by the Son of God, Who sought not His own glory, but the glory of the Father Who sent Him¹¹.

We receive the Old Testament as the divinely-inspired Word of God from the hands of JESUS CHRIST Himself, sitting in glorious majesty at God’s right hand in Heaven. To believe in the inspiration of the Old Testament is to believe in Christ; and *not* to believe in its Inspiration is to reject Christ.

¹ John v. 46. Luke xxiv. 44.

² *ἀσθῆναι*, a very expressive word. Scripture is so solidly compacted together as to be *indissoluble* (John x. 35). Surely this assertion of our Lord is irreconcilable with the theory of those who think, that by a critical chemistry they can analyze and dissolve the Scripture into what they call its constituent elements—dogmatic, historic, physical, &c.—and that they may accept the first and reject the others.

³ John xviii. 37.

⁵ Luke xxiii. 21.

⁷ John xvii. 12.

¹⁰ Matt. xxi. 12.

¹¹ John viii. 50.

⁴ John xiv. 6.

⁶ Matt. xxvi. 31. John xiii. 18.

⁸ Rev. iii. 14.

⁹ Matt. xv. 3, 6.

Mark xi. 15. Luke xix. 45. John ii. 15

Need we, therefore, shrink from avowing our assent to the words of one of the wisest among the ancient Fathers of the Christian Church, who was also one of the ablest champions of the Old Testament, *S. Augustine*? "I confess (says he in one of his letters to *S. Jerome*) that I have learnt to pay such veneration and honour to those Books alone that are called canonical, that I most firmly believe that none of their Authors ever fell into any error in writing them; that if I meet with any thing in those books which seems to me to be at variance with the truth, I do not doubt but that either my copy of that book is faulty, or that the translation which I am using of it has missed the sense, or that I myself have failed to understand the true meaning of the Writer. And I suppose that you, my brother in Christ, are of the same mind with me in this matter. I do not imagine that you desire your own works to be read with the same regard as those of Prophets and Apostles, concerning whose writings it is impious to entertain any doubt that they are altogether free from error."

S. Augustine goes on to show how insecure the whole fabric of the Christian Faith would eventually become, if the inerrancy of Holy Scripture were given up. "If (he says in another letter²) we once admit that Scripture (which is designed to be the standard of our faith) is false, the whole structure will be shaken and totter; and it is not possible to express how great and inextricable would be the evils which would ensue from this admission." And again, in the same letter, he says, "I owe this free allegiance to Canonical Scripture, of all the books in the World, that I follow it alone, and do not doubt that in nothing were its Writers in error, and that in nothing do they deceive others³."

Again, in his treatise against Faustus the Manichæan⁴, he says, "Distinct from all other writings is the pre-eminence of the authority of the Canonical Books of the Old and New Testament, which, being established in the age of the Holy Apostles, has been settled in its sublime altitude by means of the succession of Bishops and the propagation of Churches, and to which every faithful and pious intelligence must pay homage. In these writings, if the mind meets with any thing that seems absurd, we are not permitted to say that the author of this book has swerved from the truth. No; but we ought rather to suppose that our copy of the book is faulty, or that our translation is erroneous, or that we ourselves do not apprehend the meaning. Whatever you read in the true text of Scripture, doubt not that it is true. If Scripture is not true, if it is not received as such, if it is once slighted and set aside, there will eventually be no writings in the world by which the weakness of human inexperience may be guided and confirmed."

Such are the words of *S. Augustine*; and with them may be coupled the language of one who may justly be termed the Augustine of the Church of England,—*Richard Hooker*. "Scripture," he says⁵, "with Christian men being received as the Word of God, that for which we have probable, yea, that which we have necessary reason for, yea, that which we see with our eyes, is not thought so sure as that which the Scripture of God teacheth; because we hold that *His* speech revealeth there what *Himself* seeth; and therefore the strongest proof of all, and the most necessarily assented unto by us, who do thus receive the Scripture,—is the Scripture."

Here is a strong affirmation indeed, concerning the paramount authority of Scripture; but not more strong than the declaration of a holy Apostle on the same subject. *St. Peter* having appealed to the testimony of *his own senses*, beholding the glorious light of the Transfiguration on the Holy Mount, and hearing the Father's voice from Heaven, does not hesitate to add, that the witness of Holy Scripture is *more sure* even than that which his own eyes saw, and his own ears heard. "We have (he says) a *more sure* word of prophecy⁶" (or rather, according to the literal rendering of the sentence), "we have the prophetic Word more sure;" where the prophetic Word is to be taken in the largest sense, so as to include *Moses*⁷. The Word is more sure than the Voice. The Light of the Transfiguration was indeed glorious; but it was only for a time, and visible to a few. The voice from Heaven was a testimony to the divine Sonship of Christ; but it was audible only to Peter, and James, and John, among living men on earth, and it soon died away into silence; but "the Word of the Lord endureth for ever:" its sound will never cease;

¹ *S. Augustine*, Epist. ad *S. Hieronym.* 82. The whole of that Epistle is very instructive, in reference to the truth and inspiration of Canonical Scriptures.

² *Ibid.* 40: "Ne sancta Scriptura, quæ ad fidem posteris edita est, admissâ auctoritate mendacii, tota dubia nutet et fluctuet. Non enim potest litteris explicari, quanta et quam inexplicabilia mala consequantur, si hoc concesserimus."

³ *Ibid.*, § 23. See also de Sanctâ Virginitate, § 18.

⁴ *S. Augustine*, c. Faust. xi. 4.; cp. Epist. 40, ad *S. Hieron.*

⁵ *Hooker*, E. P., II. ch. vii. 5. See also II. ch. viii. 5.

⁶ See below, notes on 2 Pet. i. 16—20.

⁷ Who is called a *Prophet* in Scripture: see Deut. xviii. 15, "A prophet shall the Lord thy God raise up unto thee like unto me;" and xxxiv. 10, "There arose not a prophet since in Israel like unto *Moses*."

its light will never wane. When we see with our own eyes, or hear with our own ears, we see and hear with organs that are liable to err; but when we read the pages of Scripture, we see with the eyes, and hear with the ears, of God, Who wrote it, and Who can neither deceive, nor be deceived.

Well, therefore, might one of our greatest philosophers¹ say, we are “obliged to believe God’s Word, though we find a reluctance in our reason; for if we believe only what is agreeable to our sense, we give consent to the matter, and not to the Author; which is no more than we would do towards a suspected and discredited witness. But that Faith, which was accounted to Abraham for righteousness, was of such a point as whereat Sarah laughed², who therein was an image of Natural Reason.”

It has, indeed, been alleged by some, who prefer the natural Reason of Sarah to the justifying Faith of Abraham, that forasmuch as it is the main end of Scripture to make us “wise unto salvation,” we may be content with receiving what it teaches in matters of *doctrine*, but are under no obligation to believe what it says concerning *physical phenomena*; and that we may safely reject what it relates of the Creation, the Deluge, and other events in the history of the World.

To all such allegations as these we may reply, in the words of *S. Ambrose*, “Cui magis de Deo quàm Deo credam?” Whom should I believe concerning God, rather than God Himself? Was the Creation an act of God? Was the Deluge a judgment from God? If so, let me believe what I read concerning them in the Word of God. True it is, that it was not the main end of Scripture to teach Science: but still less was it any purpose of Scripture to lead us into error; and it was a main end of Scripture to teach us humility,—to make us distrust ourselves, and to believe God, and to bow humbly before Christ. And let us remember, that Christ is revealed to us in the New Testament as God; that He is there affirmed to be no other than the Creator of the Universe; for “by Him all things were made; and without Him was not any thing made that was made³.” Let us also bear in mind, that Christ,—the Divine Creator,—received as true, and as divinely inspired, the Book of Genesis, describing the Works of Creation. Shall we not believe the Creator, delivering to us the records of Creation?

Besides, can any one venture to affirm, that he is able to draw a line of demarcation between the physical phenomena, related in Scripture, and the spiritual doctrines which are taught there? The World of Nature and the World of Grace are joined closely together. Both of them are God’s Worlds; and they are set, as the wise man says, “double, the one against the other⁴.” “So look upon all the Works of the Most High; there are two and two, one against the other⁵.” The Natural World, as revealed to us in Scripture, is a counterpart to the World of Grace. The one is the reflexion of the other. We might as well suppose a man could distort his own features, without disturbing the reflexion of them in the mirror before him; or that, when the heavens are dark and cloudy, there would be a clear blue sky in the looking-glass of the lake beneath it, as believe that we could mar the record of the physical phenomena set down in Holy Scripture without affecting its doctrines.

Let us consider some evidence of this.

Let us look, for example, at the record of Creation in the first two chapters of Genesis. There are countless analogies between the natural cosmogony of Genesis and the spiritual cosmogony of the Gospel⁶. The revelation of Light on the first day has its Evangelical counterpart in the Resurrection of Christ, “Who brought life and immortality to light,” and in the Coming of the Light of the Holy Ghost, on the same day. The creation of man on the sixth day has its spiritual correlative in his second creation by Christ’s Death on the same day. What is the first Sabbath? What is the Rest of God on the seventh day, but an image of Christ’s Rest in the grave on the same day, by which the Grave itself became a Sabbath to us? The formation of Eve after Adam, and out of Adam, as he slept, what is it but a prophecy and a type of the formation of the spiritual Eve, the Church, from the bleeding side of Christ, sleeping in death on the Cross? The descent of all Mankind from one pair, what is it but a foreshadowing of the union of Christ with His Church, and of the spiritual derivation of all the faithful in every age and nation from that mystical union?

Imagination is the handmaid of Faith. Imagination is the highest faculty of the human mind, apart from Revelation; and when it rises up into Faith, then “it overcomes the World.” Imagination

¹ *Lord Bacon*, Advancement of Learning, p. 256.

³ John i. 3. See also Col. i. 16. Heb. i. 2, asserting Christ to be God, the Creator of the world.

² Gen. xviii. 12–15.

⁴ Eccles. xlii. 21.

⁵ *Ibid.* xxxiii. 15.

⁶ As may be seen in the notes below on those chapters.

is higher than Reason, though it must be regulated by Reason acting reasonably. And one of the clearest evidences of the divine origin of Scripture, and of its perfect adjustment to the highest faculties of man, is that by such analogies as these it affords the best food for the Imagination; and they who labour to mar such analogies as these, do not promote the growth of the human intellect, but rather may be said to blight and wither it.

Again, the history of the Flood, when it is read with the natural Reason of Sarah, may provoke a smile; but the time may perhaps come, when natural Reason may be ashamed of its laughter, as Sarah was, and may even be ready to say with her, "I laughed not¹." The Faith by which Abraham was justified will read the history of the Flood in a different spirit². To Faith, the Flood is, as it is represented in Scripture, a Miracle, a Prophecy, and a Type. Being a Miracle, and an unique Miracle of its kind in the world's history, it stands alone; it is not to be scanned by natural Reason, and to be reduced to the standard of ordinary events. Being a Type, it is to be read by the light reflected on it by the Antitype. The Ark was a figure of the Church Universal. Animals of various species were carried safely in the Ark. What wonder? We see countless discordant tribes brought into harmonious union in the Church of Christ. The Flood was universal;—why are we to marvel at this? So is its Antitype, the Sacrament of Baptism. But we do not see traces of the Flood every where. No; nor do we every where see traces of Baptism, even in those whom we know to have been baptized.

We cannot tamper with the phenomena of Genesis, without damaging the doctrines of the Gospel, and without marring the symmetry of the Creed. We cannot injure the one, without laying violent hands on the other. They who would rationalize on the sacrifice of Isaac on Mount Moriah, are not very far from doing outrage to the sacrifice of Christ on Calvary. They who would pare away the facts of Exodus, are silently sapping the foundations of belief in the Passion, and in the whole mystery of Redemption, wrought by the blood of Christ.

The history of the miraculous increase of the Israelites in Egypt is rejected by some as an exaggeration. But let them read that history by the light of its Antitype. What is that miraculous increase of God's chosen people under persecution, but a foreshadowing of the history of the Church Universal, especially of the Primitive Church, protected by God, and marvellously multiplied in the days of its severest trials, and even by those trials themselves? The miraculous passage of Israel through the Red Sea will never seem incredible to those who fix their eyes on the glorious Antitype, the Passage of Christ Himself through the Red Sea of His Passion, and the Passage of His redeemed ones with Him, and the overthrow of their enemies there. The wonderful sustentation of the Israelites and their cattle in the Wilderness for forty years, will appear to them only as a faint and feeble shadow of what they know to be a fact, namely, the preservation of the Universal Church for nearly twenty centuries in its pilgrimage through the wilderness of this world, to the Canaan of its everlasting rest.

Are we then to close our eyes to the deductions of Science, and to the records of History? Certainly not, to the deductions of Science, rightly so called, nor to the records of History, in the proper sense of the word. But Science, if it is worthy of its name, will be the first to confess that there are limits beyond which it cannot go: and that if it is to exercise its legitimate influence on great and noble minds, it must show its wisdom by reigning within its own province, and not by attempting to encroach on the domain of Faith. And if History is to be worthy of its mission, it must recognize the facts of Christianity as no insignificant part of the phenomena within the range of History; and in a large and enlightened spirit of truly liberal comprehension, it will consider the bearing of the facts of the Gospel on those of the Old Testament. It will remember that the Incarnation of the Son of God, Who made the World,—His sayings and His sufferings, His Resurrection from the Dead, His Ascension into Heaven, and His sending of the Holy Ghost, and the consequent changes wrought in Mankind's hopes, for Time and Eternity,—are immeasurably and infinitely the most important events of the World's History; and that the History of the World, since the Creation, and especially the History of the Patriarchs and of the Israelites, as related in the Old Testament, is pre-adjusted to those events, and was designed to make preparation for them. It will, therefore, read the history of the Old Testament with an eye to those events. Otherwise, it will see only the surface of things; and being nearly blind it cannot enlighten others.

The fallacy of that reasoning, which infers that there must be errors in the Pentateuch, because Moses, its Author, acknowledged himself to have erred on sundry occasions,—as at Meribah Kadesh,

¹ Gen. xviii. 15

² See below, the *Preliminary Note* to Gen. vi.

when "he spake unadvisedly with his lips¹,"—would hardly be entitled to any notice, if it had not found a place in some modern treatises on Inspiration.

Those who fall into this fallacy, may be requested to consider what is said by S. Augustine on a similar point,—"*Non inquiri quid fecerit: quid scripserit quero*²." I do not ask what Moses *did*, but what he *wrote*. I believe that *St. Peter erred*, because *St. Paul* in *Canonical Scripture* assures me that St. Peter did *err*³. Indeed this is the very essence of *Inspiration*. We cannot say that *God* is inspired. And why? because He is infallible; because He is the Source of Light and Truth; and He inspires men, who could not be said to be inspired, unless there were some Being above them who could breathe into them the truth. But we say that Moses is *inspired*, because, being not exempt from human *infirmity* in *acting*, he was enabled to *write* what he never could have written if he had not been guided by the Spirit of God. Moses was not free from error as a *man*, but as a *writer* of *Canonical Scripture* he was preserved from error by the Holy Ghost; and all that he wrote was "given by inspiration of God," and was acknowledged so to be by Christ Himself, Who is God. God used erring men to write Scripture, in order that Scripture, which is unerring, might be known to be not the work of man, but of God.

Genuine Science is wise, generous, and just. It will not forget, but will frankly acknowledge, that the Cosmogony of Genesis is far more enlightened and true than all the Cosmogonies of the most learned philosophers of the ancient world, who flourished in Egypt, Greece, and Rome, long after the age of Moses⁴.

As a sceptic of our own age has observed, the Writer of the Pentateuch soared far above the theories of all ancient Science, and declared in opposition "alike to the dreams of Pagan and of Oriental Philosophy, that heaven and earth were not self-existent and eternal, but created; that the Sun and Moon were not gods, but the work of God; creatures, not creators⁵." Another writer, who cannot be suspected of partiality, has specified other important particulars, in which the Mosaic Cosmogony was far in advance of all other Cosmogonies⁶ for two thousand years after its age, and has been confirmed by the discoveries of modern Science: a celebrated philosophical observer has well said, "There is so much in Genesis that the most recent readings of Science have for the first time explained, that the idea of Man being its Author is truly incomprehensible⁷."

We are sure that much which the Pentateuch reveals to us of the Natural World could not have been learnt by its Author in any human school of Physical Science. He could only have derived it from God Himself. And is it not, therefore, reasonable to infer, that the rest of his revelations will one day be found to be in entire accordance with the truth?

It is a question which deserves attentive consideration, whether the alleged contradictions between Nature and Scripture *are* contradictions at all; and whether they are not rather contradictions between *our interpretations* of Scripture and *our interpretations* of Nature; and whether one or both of these interpretations may not be erroneous?

It is quite as possible to read Nature wrong, as it is to read Scripture amiss. For many hundred years, as all modern Science admits, Nature was wrongly read. The history of Physical Science is a history of recantations.

They who condemned Galileo were bad interpreters both of Nature and Scripture, as Galileo himself told them⁸, and as is now generally allowed. Surely it would be well, if the interpreters of God's Two Volumes,—Nature and Scripture,—instead of spending their time in fruitless conflicts with one another, and of claiming infallibility for themselves, would look back upon the past, and learn modesty and humility from it, and would endeavour to help one another by mutual concert and friendly co-operation. Theology has use of Science, and Science has need of Theology. As the father of the Inductive Philosophy⁹ has observed, "In saying to the Sadducees, 'Ye do err, not knowing the Scriptures, nor the power of God'¹⁰," our Saviour lays before us two books or volumes to study; first, the Scriptures, revealing the will of God; and then the Creatures, expressing His Power; whereof the latter is a key unto the former, not only opening our understanding to conceive the true sense of Scripture, but chiefly opening our belief, in drawing us into a due meditation of His Omnipotence¹¹."

¹ Ps. cvi. 33. ² Epist. 82. ³ Gal. ii. 11—14.

⁴ This is confessed even by the writer in "Essays and Reviews," p. 253: "Moses anticipated the highest revelation of modern inquiry—the unity of the design of the world, and its subordination to one sole Maker and Lawgiver."

⁵ Creed of Christendom, p. 50.

⁶ Cp. Dr. Kalisch, Genesis, pp. 32—34.

⁷ Professor Dana: see Macdonald on the Pentateuch, i. 373—378; and Hävernick, Einleitung § 119.

⁸ See Galileo's Letter, A.D. 1633, in Tiraboschi, Letterat. Italian. viii. p. 175.

⁹ Lord Bacon's Advancement of Learning, p. 53.

¹⁰ Matt. xxii. 29.

¹¹ Compare the remarks in Dr. Whewell's History of the Inductive Sciences, book v.; and Archdeacon Lee on Inspiration, Lect. viii.

In the mean time, if there seem to us to be any inconsistencies between Nature and Scripture which we cannot reconcile, and if there are any difficulties in the Old Testament which we cannot solve, we may consider that many difficulties in the Old Testament have been solved to us in the New. The story of Jonah in the whale's belly might have seemed a difficulty to the Hebrew reader, but our Lord has affirmed its truth, and has taught His disciples to see in it a type of Himself¹, of His own Death, Burial, and Resurrection, which He foretold, and which we know to be facts. The story of Balaam and his ass might have seemed a difficulty to some, but its truth is avouched by the divinely-inspired Apostle St. Peter, who has taught us to see an important moral in it, very apposite to the question before us, namely, that the most despised creatures, who obey the law of their being, are more wise and clear-sighted than Prophets and Philosophers who resist the Will and disobey the Word of God.

Faith, Patience, and Humility are wise readers of the Bible; and Time is an excellent interpreter. Twenty-five years ago, a celebrated critic, Von Bohlen, made a great noise in the world by undertaking to prove that the Author of the Pentateuch was a Chaldean, and could have known nothing of Egypt, because in Exodus he speaks of vines and grapes in ancient Egypt, and of making wine there, and of buildings of brick, and of asses and sheep. And the faith of some was shaken by the confident assertions of that celebrated critic. But wise men waited patiently; and, thanks to the antiquarian researches of some recent explorers of Egypt², we all know that the Author of the Pentateuch is now acknowledged to have been right, and the celebrated critic to be wrong. Some objections have been made by critical historians to Daniel's account of Belshazzar, but an ancient inscription lately discovered has proved his veracity. And many other instances might be quoted, in which distinguished literary and scientific men have said that the Bible was wrong, and all the while they themselves were wrong in saying so. Theodore Beza was a learned man, and he thought, on the strength of a passage in Strabo, that the Author of the Acts of the Apostles had made a mistake when he called Sergius Paulus a *Proconsul* instead of a *Proprætor* of Cyprus³; and he substituted the word *Proprætor* in his own translation of the Acts,—as some would correct Moses. But prudent people waited a little, and soon afterwards some old coins and ancient inscriptions were turned up in the island of Cyprus, which showed that Theodore Beza was wrong, and St. Luke was right.

Here then is a noble field for the Historian, the Chronologist, the Traveller, the Critic, and the Philosopher. Let them dedicate the talents which God has given them to the noblest purpose to which they can be devoted,—the elucidation of His Word. And if, after all, difficulties should remain, as doubtless they will, to our finite intelligence in the study of that Word, especially of the Old Testament, which we cannot solve, we may consider that these difficulties were well known to Christ, and that He received the Old Testament as the unerring Word of God, and has delivered it as such to us. Christ's divine eye saw at one glance all the difficulties, Geological, Astronomical, Ethnological, and Philological, that ever have been, or ever will be, raised to the Old Testament, and *they were no difficulties to Him*.

Let us therefore wait, and suspend our judgment in such cases as these. "*Melius est cum pietate nescire, quam cum insaniâ judicare*."⁴ Let us resolve our ignorance into the knowledge of Christ. Modern discoveries are no discoveries to Christ, Who has existed from Eternity, and Whose creature Time is. There is nothing new to Him, Who is from everlasting to everlasting, and Who foreknows all things, and enables men to discover things which to Him are old, but are new to us who are of yesterday. Let us be content to read the Old Testament by the light of His intelligence. All the difficulties in it are mere dust in the balance when set against the difficulty of rejecting the testimony of Him Who is Omniscient, Who made the world, and Who is God. And these difficulties have a spiritual value for us. They are part of our moral probation. They are appointed for a providential purpose, that our Faith, being tried, might triumph. They prove whether we rely on ourselves or on Him. We need not therefore repine at them; rather we may rejoice in them. They are the leaves and flowers, of which our crown of heavenly glory is to be woven. If we stand the trial, we shall gain the victory. "This is the victory, which overcometh the world, even our Faith⁵;" and in God's own time all the doubts and mists will be dispersed, which now obscure our spiritual vision; and we, who now "see through a glass darkly," shall "see face to face, and shall know even as we are known⁶."

¹ Matt. xii. 40, 41.

² Sir Gardner Wilkinson, Rosellini, and others.

³ See below, on Acts xiii. 7.

⁴ 1 John v. 4.

⁵ S. Augustine. Serm. 132.

⁶ 1 Cor. xiii. 12.

On the Unity and Authorship of the Pentateuch.

We are accustomed to see the Pentateuch divided into five books, and to regard it as consisting of five separate writings. But this seems to be an erroneous view of it, and it has served to give currency to inaccurate theories concerning its Authorship.

The Pentateuch is *One Book, in five parts*. It was probably written originally on one Roll, consisting of skins of parchment attached successively to each other, so as to form one Volume.

When it was completed, it was placed at God's command near the Ark in the Holy of Holies, in the Tabernacle. Thus, by the divine appointment, it was set apart and distinguished from all other writings in the world. Thus also it was secured against alteration. It was enshrined in the holy Oracle, near the Throne of God Himself, beneath the wings of the Cherubim¹.

We nowhere find in the Old or New Testament that the Pentateuch is spoken of as consisting of five Books. It is regarded as One Book. It is called simply "The Book of the Law," or "The Law of Moses," or "Moses." It must also be remembered, that the word Law, as there used, means *doctrine or instruction*².

The name PENTATEUCH is not of Hebrew origin, but Greek; and the names by which the component parts of the Pentateuch are now called (e. g. *Genesis, Exodus, &c.*), are not Hebrew, but Greek; and are probably not older than the formation of the Septuagint or Greek Version of them³.

It is observable that the Books of Exodus, Leviticus, and Numbers, all begin with the Hebrew conjunctive particle *Vau, and*. Thus they are knit to each other.

The Pentateuch may be regarded as a prophetic History of Mankind, summed up in Christ. It stretches from the Creation to the entrance into Canaan; that is, from the type of our new Birth in Him, to the type of our heavenly inheritance which He has obtained for us.

The first act of this divine drama, if we may venture to use the expression, reveals the history of the Creation of the World as it now is, for the sake of man, made in the image of God. It reveals the evil agency by which that work was marred, and man fell; it reveals the divine promise of the future reparation by the Redeemer, the Seed of the Woman, who should bruise the Serpent's head; it reveals the further declension of the human race, and the reduction of Mankind to one family, saved in the Ark; it reveals the choice of a particular race to be the depository of God's truth; and to be the inheritor of that blessing which was to be extended to all Nations of the earth, by Him who had been pre-announced as the Seed of the Woman, and who was afterwards more clearly foretold as the seed of Abraham.

The unity of GENESIS is marked by a characteristic formula which runs through the whole, and makes ten successive links of the chain, which binds the whole together in one;

This formula is, "These are the generations."

"These are the generations of the Heavens and the Earth⁴." This is the first link. The second is: "These are the generations of Adam⁵." After the decline in Cain we rise to a higher elevation: "These are the generations of Noah⁶." We sink in the Flood, but rise in the new race which peoples the world: "These are the generations of the Sons of Noah⁷." We sink in Ham, but rise in the family of Shem: "These are the generations of Shem⁸." We sink again in the degeneracy of that family, but rise again in the chosen seed of Abraham: "These are the generations of Terah⁹." With Abraham we come to Canaan. The worldly race is preferred for a time to the heavenly: "These are the generations of Ishmael¹⁰" precedes the announcement, "These are the generations of Isaac¹¹;" and "These are the generations of Esau" comes before "These are the generations of Jacob¹²."

With Jacob we go down into Egypt, where Joseph receives us, and there the promised seed is disciplined by adversity till the time is come for the manifestation of the power of JEHOVAH, the God of Israel, against the false gods of heathenism, and for the march of Israel to Canaan, the land promised to Abraham (see below on Exod. vi. 2, 3).

¹ See below, notes on Deut. xxxi. 9—11.

² See note on Deut. xxxi. 9.

³ *Leusden*, Philol. Hebr. p. 45. *Keil*, Einleitung, p. 54.

⁴ Gen. ii. 4.

⁵ Ibid. x. 1.

⁶ Ibid. xxv. 12.

⁷ Ibid. v. 1.

⁸ Ibid. xi. 10.

⁹ Ibid. xxv. 19.

¹⁰ Ibid. vi. 9.

¹¹ Ibid. xi. 27.

¹² Ibid. xxxvii. 2.

Genesis concludes with the prophecy of the dying Patriarch Jacob revealing the future kingdom of Christ, Who was to come forth from the Tribe of Judah¹, and to whom "the gathering of the people" should be; and with the act of faith of Jacob and of Joseph giving commandment for the transfer of their bones to Canaan, by which they declared their belief in the future Exodus, and in the Resurrection of the body.

God had promised to Abraham that in His Seed all Nations were to be blessed. He had promised also to give Canaan to him as an *everlasting* possession. All Nations are Abraham's Seed in Christ. Canaan is, as it were, extended to the Whole Earth in Him. Nay, it reaches to heaven itself. The temporal Type is swallowed up in the Eternal Antitype. Man mounts to heaven in Christ; and dwells there with Him in glory for ever.

Here are internal marks of unity of plan and oneness of Authorship in Genesis, and of its pre-adjustment to the New Testament.

Let us proceed to Exodus.

This, the second part of the Pentateuch, is a sequel to Genesis: it is joined on to Genesis by the conjunction *and*, and bears a remarkable resemblance to it.

In Genesis, the Earth rises out of darkness into light; in Exodus, Israel emerges out of the darkness of Egyptian bondage into light and liberty. The beginning of Genesis speaks of intestine struggles², which preceded the Creation of the Earth in its present state; such also was the condition of Israel, "without form and void," before the Exodus. At the Creation, the Earth was brought forth out of the water, on the face of which the Spirit moved. And surely it was not without a meaning, that the great Leader of Israel, its Mediator and Lawgiver, the type of Christ Himself, Moses, was drawn out of the water, and thence received his name³. Surely it was not without a meaning, that Israel, whose children had been merged in water⁴ (as the prior Earth was), rose to new life out of the waters of the Red Sea, over which the Spirit brooded in the cloud, and "they were baptized unto Moses in the cloud and in the sea⁵." In Genesis the Earth was born, by the Spirit, out of the water; In Exodus, Israel is born anew by the Spirit out of the water; and both these are figures of the New Birth in Christ by water and the Spirit. "They figured, O Lord, Thy holy Baptism⁶."

Here is an inner analogy between Genesis and Exodus, and this treatment of the two great subjects bespeaks an unity of authorship. It bespeaks the presence also of the Divine Mind, guiding the hand of the Writer.

The Law is given on Sinai; not a new Code, but a re-publication of the primeval Law, delivered by God Himself to Mankind⁷. Israel is Mankind in miniature; but Israel is Mankind to be redeemed by Christ, God manifest in the flesh, the Saviour of the World, and to be enlarged into a Church Universal. All the legislation of Sinai looks forward to Christ.

At Sinai God commands the Tabernacle to be built, according to the pattern shown in the Mount. "Umbra in Lege, Imago in Evangelio, Veritas in Cœlo⁸." The Shadow comes in the Levitical Church, the Image in the Christian Church, but the Truth is in the Heavenly Church; and God, by dwelling in the Tabernacle in the Wilderness, prepared the way for His own tabernacling⁹ in our Flesh in Christ, and for His tabernacling¹⁰ for ever with us in Heaven.

LEVITICUS is clasped on to Exodus, as Exodus is to Genesis, by the copulative conjunction, and it is the natural supplement to it.

In Exodus, the Tabernacle had been erected at Sinai, and in that Tabernacle at Sinai God *speaks* almost the whole of Leviticus to Moses, in the course of a few days¹¹.

Leviticus closes with the words, "These are the Commandments which the Lord commanded Moses for the Children of Israel in Mount Sinai;" that is, in the Tabernacle there. Inasmuch as these words are represented as words spoken by God to Moses, it is clear, that either Leviticus is

¹ See on Gen. xlix. 10.

² See on Gen. i. 2, "The earth was without form and void."

³ Exod. ii. 10.

⁴ Ibid. i. 22.

⁵ 1 Cor. x. 2.

⁶ See below, *Preliminary Note* to Exod. xii.

⁷ See *Preliminary Note* to Exod. xx.

⁸ S. Ambrose, de Officio Ministr. i. 48.

⁹ John i. 14, "The Word was made flesh and tabernacled" (*ἐσκήνωσεν*).

¹⁰ See the promise in Rev. vii. 15, God *σκηνώσει ἐπ' αὐτούς*: and Rev. xxi. 3, Θεὸς *σκηνώσει μετ' αὐτῶν*.

¹¹ See Lev. i. 1; iv. 1; vi. 1. 24; vii. 22. 38. Chapters viii., ix., x. are narrative. The allocution is resumed in ch. xi., xii. Aaron alone is addressed ch. xiii. Moses in xiv. Moses and Aaron xv. Moses in xvi., xvii., xviii., xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvii.

a forgery, or else it is no other than a divine Allocution to Moses himself, which was committed to writing by him.

Leviticus has ever been received by the Hebrew Nation as divinely inspired; and if it had not been so, it is morally impossible that they should ever have received and put in use such a complex and burdensome code of Laws as is therein contained.

Besides, Leviticus was received by Christ Himself as an integral part of the Pentateuch. Leviticus therefore affords strong evidence of divine utterance to Moses, and of the *writing* of it by Moses.

Moses is identified with this portion of the Pentateuch, and this identification confirms the evidence that he is also the Author of the other portions of it, which are intimately connected with it, and which are all called in Scripture by one and the same name, viz., "The Law of Moses," "The Book of the Law," and were all received by the Hebrew Nation, and by Christ Himself, as integral parts of one divine whole.

Leviticus, as we shall see¹, has a moral and theological character impressed upon it by God Himself.

By the marvellously minute details of its legislation it reveals the true nature of Sin. It dissects the inner man by a spiritual anatomy, as the Priest dissected the Victim in the Tabernacle². It "is sharper than a two-edged sword; it pierces to the dividing of the soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart." It discovers man's secret recesses to himself, and declares his relation to God, and as he stands in God's sight by reason of Sin; thus it possesses an ethical value of inestimable importance.

At the same time the Book of Leviticus, by the variety of the offerings prescribed for sin, as the Sin-offering, the Burnt-offering, the Meat-offering, the Drink-offering, the Peace-offering³, reveals the *πολύμορφον ποικιλίαν καὶ πλουτότητα*, the wonderful many-sidedness and inexhaustible richness of the ONE SACRIFICE offered by Christ on the Cross; the divine light and glory of which could not be represented and prefigured, however dimly and faintly, except by a galaxy and constellation of types starred together, and fixed by God's hand in the symbolical firmament of the Levitical Law.

It is not too much to assert, as will be shown more fully hereafter in the *Introduction* to Leviticus, that no one can hope to have a clear view of the sinfulness of *Sin*, and of the true character of the *Atonement*, and also of the *Holy Eucharist*, except by a diligent study of Leviticus. Its ethical, dogmatic, and theological value is unspeakable.

The fourth portion of the Pentateuch, NUMBERS, is also joined on to the third by the conjunctive particle *and*; as the third part is to the second, and as the second is to the first.

It has also its well-defined place, which is consequent on what has gone before.

In Exodus, the Tabernacle had been set up; in Leviticus, God had spoken to Moses in the Tabernacle, and the Priests had been consecrated to minister there. In Numbers, the People of God are enlisted and mustered an Army, as a Church Militant, ranged under their Standards, around the holy Tabernacle, where the Sacred Presence is, and God Himself is their Leader. They have just been strengthened by the sacred food of the Passover, as they were when they marched forth out of Egypt. They now set forward, by His command, from Sinai to take possession of Canaan, the borders of which they might have reached in eleven days³. They arrive at Kadesh-barnea, on the confines of Canaan, and send spies to explore the land. The spies return with the fruit of the land, but the people murmur at their report, and will not trust God's word. And what is the consequence? All they who had been numbered at Sinai a short time before, with the exception of Caleb and Joshua⁴, are excluded from the promised land, and are condemned to wander in the wilderness, and to die there.

The term of the Wandering, including the time that had already elapsed since the Exodus, is fixed at forty years⁵.

Here for a time the Israelites almost cease to have a history. Between the events in the fourteenth and twentieth chapters of Numbers there is a chasm of thirty-eight years. We know that the People existed. There is a list of all the stations at which they halted, in the thirty-third

¹ This will be developed more fully in the *Introduction* to LEVITICUS, and in *Preliminary Notes* to several chapters in it, and in the notes *passim* throughout the book.

² Compare Heb. iv. 12.

³ Deut. i. 2.

⁴ The Levites are not reckoned.
⁵ See the references and details below, in the note on Exod. xvi. 1.

chapter of Numbers; but we know scarcely any thing of what happened at those stations; and at the end of their wanderings they are again at Kadesh-barnea; no nearer to Canaan, but at the same place as where they had been thirty-eight years before.

Here is a solemn lesson to Churches and Nations. They lose their place in God's history by unbelief, and by rebellion against Him; and, however they may boast of their own intellectual advancement, they *make no progress*, but rather are marching in a retrograde direction; and after a long and weary pilgrimage they are only again at Kadesh-barnea.

Here, also, it may be observed, we have a reply to sundry objections that have been made to the Pentateuch. How, it is asked, could the Israelites have maintained a sufficient number of sheep and cattle in the wilderness for the supply of the sacrifices required by the Levitical Law? How could they have had lambs enough for the daily sacrifices, and for the yearly Passover, and for all the various offerings of the Hebrew ritual, as contained in the Pentateuch?

Such questions as these, we may be permitted to say, seem to evince that they who put them have scarcely read the Pentateuch itself with attention¹.

The Levitical Ritual was given to the Israelites at Mount Sinai in the *first* and *second* years of their wandering; and it was given on the *presumption* that they would *obey God*, and would *enter the Promised Land in a few days* after its delivery, where they would have abundance of provision for their cattle; and it was delivered for their observance *in that land*. But they did *not* obey God; they murmured against Him at Kadesh-barnea, and were excluded from the Promised Land for *thirty-eight* years.

It is not enough to say, that there is *no* evidence that they ever celebrated a single Passover in those thirty-eight years. Rather it ought to be said, that God would *not accept* their offerings. They felt themselves to be estranged from Him by disobedience. Even the initiatory rite of Circumcision was not practised by them². And no one could eat of the Passover without being circumcised³. And, therefore, the omission of Circumcision shows that the Passover was omitted also. They remained, as it were, under a ban of excommunication during that time; they were disfranchised; they almost forfeited the spiritual privilege of Communion with God; they were like the *penitentes*, *flentes*, and *hyemantes*, in the vestibules of Primitive Churches; they were almost under an interdict.

At the same time God mercifully gave them some hopes of restoration. He still insisted on the observance of the weekly Sabbath⁴; He continued to them the offering of incense on the golden Altar⁵; He gave them the suppletory law of the fringes on their garments⁶; and, above all, He then instituted that expressive typical sacrifice,—the Sacrifice of the Red Heifer⁷.

Miriam, the Prophetess, died in the earlier part of the fortieth, or last year of the wanderings⁸; Aaron, the Priest, died in the fifth month of the same year⁹; and, lastly, Moses, the deliverer of the Law¹⁰, died in the last month of the same year¹¹. All these events were significant. They showed that Prophecy, the Levitical Priesthood, and the Levitical Law, could, and did, bring Israel to the *borders* of Canaan, the type of Heaven; but they could *not* cross the frontier; they could not bring them into Canaan. That was reserved for Joshua, the type of Jesus, the Saviour of all the Israel of God. For, as the Holy Ghost says by St. John, "The Law was given by Moses, but Grace and Truth came by Jesus Christ¹²."

The last portion of the Pentateuch, DEUTERONOMY, is not a history, but a homily. It is the farewell Oration of the great Lawgiver to the people, on the eve of his death. In it he takes a retrospective view of God's mercies to them; and the commemoration of those mercies is the groundwork of his exhortation to them that they should show their fear of God's judgments, and love for His goodness, by obedience to His Law. As Moses had begun his career in the wilderness with a song of praise to God¹³, so he ends it. He begins and ends with a Hymn of thankfulness; and that Hymn is also a prophecy, reaching to the last days.

This rhetorical and poetical character of Deuteronomy affords a reply to those who allege, that the difference of style between Deuteronomy and the rest of the Pentateuch bespeaks a difference of authorship.

¹ On this and other topics connected with that period compare the notes below on Num. xv.—xix.

² See Josh. v. 2—8. Compare Deut. xii. 8.

³ Exod. xii. 48.

⁴ See on Num. xv. 32—36.

⁵ Num. xvi.

⁶ See below on Num. xv. 38—41.

⁷ Ibid. xx. 1.

⁸ Deut. i. 3; v. 3. 5.

⁹ John i. 17.

¹⁰ Ibid. xix. 2.

¹¹ Ibid. xxxiii. 38.

¹² Ibid. xxxi.

¹³ Exod. xv. 1—19.

If the subject-matter of Deuteronomy had been the same as that of the other portions of the Pentateuch, then indeed there would have been some weight in that allegation. But no one expects the same style from the same author when uttering an harangue, and pouring forth a poem, as he had used when inditing a history, or promulgating a Code of Laws. On such grounds as those on which the objection just recited rests, we might deny that St. John wrote the Apocalypse; for its language is very dissimilar from that which is used in his Gospel and his Epistles¹. But on this and other matters connected with the authorship of Deuteronomy, more will be said hereafter in the *Introduction* to that book.

MOSAIC authorship of the PENTATEUCH.

With regard to the Mosaic authorship of the Pentateuch, the *external* testimony is so strong, that nothing but an arbitrary Criticism can gainsay or resist it.

The Pentateuch is not like a Book which is published by private authority for private use. It was a Public National Document. It was more than a Royal Proclamation or a collection of Legislative Enactments. It was set apart by God from all other writings by being deposited in the Tabernacle, in the Holy of Holies². It was received by the whole Hebrew Nation as the work of Moses, writing under the direct inspiration of God for the benefit of the Nation and of the World. Every word of the Pentateuch was publicly read, year after year, in all the Hebrew Synagogues throughout the world. This national reception of it as such by the whole Hebrew People is a testimony which ought to outweigh all conjectures of modern times.

This testimony is confirmed by the character of the contents of the Pentateuch.

The Hebrew Nation could not have been biassed by any national prepossessions to receive the Pentateuch as the work of Moses, writing under the guidance of God. For the Pentateuch exhibits the Hebrew nation as murmuring against God, almost immediately after their deliverance from Egypt, and as rebelling against Him even at Horeb. It exhibits the whole race, which had come out of Egypt, and had been numbered at Sinai, as condemned by God to banishment from Canaan. God Himself pronounced this sentence upon them: "Because all those men which have seen My glory and My miracles which I did in Egypt, and in the wilderness, and have tempted Me these ten times, and have not hearkened to My voice, surely they shall not see the land which I swore unto their fathers . . . as for you, your carcases shall fall in the wilderness. I will surely do it unto all this evil congregation that are gathered against Me; in this wilderness they shall be consumed, and there shall they die³." And at the end of the forty years' sojourn in the wilderness, Moses, just before his death, addressed them in these words, "Thou art a stiff-necked people, ye have been rebellious against the Lord since the day that I knew you⁴."

The Pentateuch is a history of the *sins* of the Hebrew nation; it exhibits God as pronouncing a sentence of condemnation against the Hebrew people. And yet it was received by the Hebrew nation as the work of Moses himself writing under the guidance of God. It was publicly read as such by the Hebrew nation, not only in the Kingdom of Judah, but in the Kingdom of Israel,—although the schismatic and idolatrous practices of the Kings of Israel were strongly condemned by it; and among all the defections of Israel and of Judah from the Law of Moses, not a single voice was ever heard to deny the genuineness and inspiration of that Law⁵.

Nations do not readily adopt libels against themselves, and recite them as true histories, delivered by God through the instrumentality of their greatest men. And when they have broken the laws embodied in a Code, they would not be disposed to assert that the Code is from God.

If therefore the Pentateuch is *not* the genuine work of Moses, writing under the inspiration of God, the acceptance of it as such by the whole Hebrew nation, from time immemorial to the present day, is so great and portentous a prodigy, so unparalleled and unprecedented a phenomenon, running through three thousand years, and requires such a vast amount of superstitious credulity for its belief, that no one, possessing the critical faculty of weighing evidence, would be able to accept it. But we know *that* reception to be a *fact*. And it is a fact which can only be accounted for by another fact, viz., that the Pentateuch *is*, what the whole Hebrew Church believed it to be, the work of Moses, the faithful servant of God⁶, the Leader of Israel through the wilderness, to whom God "spake face to face, as a man speaketh to his friend⁷."

¹ Cp. *Keil*, Einleit. § 28–30.

² See below, on Dent. xxxi. 9. 24. 26.

³ Num. xiv. 22. 29. 33.

⁴ Cp. Dent. iv. 6, 7. 24.

⁵ Cp. *Introduction* to Deuteronomy, p. 199.

⁶ Num. xii. 7. Heb. iii. 2. 5.

⁷ Exod. xxxiii. 11. Deut. xxxiv. 10.

Yet, further, this immemorial and universal consent of the Hebrew nation, receiving the Pentateuch as the divinely-inspired work of Moses, has been sanctioned and confirmed by the Son of God Himself. JESUS CHRIST received it as such. He delivered it as such to the Christian world, and ever since the age of Christ and His Apostles the Universal Church of Christ, which is "the pillar and ground of the truth¹," to whom He sent the Holy Ghost to "teach her" and to "guide her into all truth," has received the Pentateuch as the work of Moses, writing under the inspiration of God.

If we turn to *internal* evidence, this testimony is strengthened thereby.

The style of the Pentateuch bears marks of greater² antiquity than that of any other portion of the Hebrew Scriptures.

These idiomatic peculiarities characterize the whole Pentateuch,—not excepting Deuteronomy³,—and are signs of its priority with regard to the rest of the Bible, and of the contemporaneity of its several parts.

But perhaps the most striking *internal* proof of the unity and genuineness of the Pentateuch is the following.

The Pentateuch deals with a period of time reaching from the Creation to the death of Moses, that is, more than two thousand five hundred years.

In this long period how many important events occurred in those regions of the earth with which the Author deals,—Chaldea, Armenia, Syria, Canaan, Egypt! An ordinary Historian would have been embarrassed and perplexed by the heterogeneous richness of his materials; and if *several* historians had been employed in the work, they would have produced a miscellaneous assemblage of historical narratives. We should have had a work more various than that of Herodotus, Diodorus Siculus, or of Pliny. We should never have had a Pentateuch.

The Pentateuch ranges over a vast period of time, and over a large extent of space, and yet there is a harmonious unity in it from beginning to end. There is a systematic plan in the whole. The design of the work is for ever present to the eye. And this marvel will appear still more extraordinary, when it is considered that the end which the whole work has in view, is a transcendental one,—an end far beyond the ken of uninspired human intelligence, and lying in the mysterious dimness and darkness of the far-off future, namely, the Redemption of the world by Christ, God manifest in the flesh. The Pentateuch is preparatory to the Gospel. "The Law was our schoolmaster to bring us to Christ⁴." But how could the schoolmaster have brought us to Christ, except the finger of God had pointed the way?

The history of the Creation, as described in the Pentateuch, is so written, as to be a reflexion of the New Creation in Christ. It is pre-adjusted to the Evangelical Revelation of our Regeneration in Him. The History of Adam is so treated, as to be a prophecy of Christ; the History of the Flood and of the Ark is written in such a manner, as to be a typical adumbration of a Christian Sacrament, and of the Christian Church; the materials of the History of Genesis are so selected, methodized, and marshalled, as to be like rays converging steadily from various points to one central focus. The incidents in the lives of the Patriarchs, which seem trivial when read literally, and which would never have been recorded, unless they had possessed a prospective value, and unless He who guided the writer, had perceived them to have that prospective value, all fall into their proper place, when they are read by the light which is shed on them by the Gospel of Christ, preached fifteen centuries afterwards. They are so selected as to be full of instruction, first, to the literal Israel, committed to the guidance of Moses (and here is an evidence of the Mosaic authorship); and next, to the Christian Church Universal, of which the Israelites in their wanderings were a type⁵.

This is excellently stated by an ancient Father⁶ of the Church, in reply to those who disparaged the history of the ancient Patriarchs. "Let those portions of Holy Scripture," he says, "which are traduced by heretics, be minutely analyzed, and, as it were, questioned and interrogated; and the more obscure they seem to be, the more rich they will be found to be in marvellous treasures

¹ 1 Tim. iii. 15.

² As for example, the use of the personal pronoun *הוא* (*hu*), for *היא* (*hi*), (which is feminine in the other books,) in 195 places in the Pentateuch (36 of which are in *Deuteronomy*), while the latter form is only found nine times in the Pentateuch; and the use of *נָאָר* (*naar*) in a feminine sense in twenty-one places; the form *הָאֵל* (*ha-el*), for *הָאֵלֶּה* (*ha-elleh*), is found only in the Pentateuch: see Gen. xix. 8. 25; xxvi. 3. 4. Lev.

xviii. 27. Deut. iv. 42; vii. 22; xix. 11. Other Archaisms, peculiar to the Pentateuch, may be seen collected in *Delitzsch*, *Einleitung*, p. 26; and *Keil*, *Einleitung in das Alt. Test.* p. 35; and cp. *Macdonald* on the Pentateuch, i. 303—307.

³ As has been shown by *Delitzsch*, p. 26; and *Keil*, p. 100.

⁴ Gal. iii. 24.

⁵ 1 Cor. x. 1—6.

⁶ *S. Augustine*, c. Faust. Manich. xxii. 94.

of divine mysteries. All these things are eloquent of Christ. The Old Testament was, as it were, in travail and in pain with Christ, Who has now ascended into Heaven, and with His Body the Church, which is still militant on earth. And we ought not to imagine that there is any thing recorded in the texture of these prophetic books, which does not pre-signify something that is future, except only those things which are set down there, that they may be like supports whereon to hang those things which pre-announce Him, Who is our King, and which pre-signify the People who are His subjects. For as it is in a Harp, where only the strings which are struck emit the sound, and yet all things in the instrument are so fitted together, as to minister to the strings which send forth the music, so in these prophetic narratives of the Pentateuch, the incidents which are selected by the prophetic Spirit, either send forth an articulate sound themselves, and pre-announce something that is future, or else they are there inserted, in order that they may bind together the strings which produce the sounds."

Again, many of the incidents recorded concerning Moses himself in the Pentateuch, are such as no one but Moses was in a condition to relate, and are such as, we may add, no Hebrew writer except Moses would ever have recorded¹.

Let any one compare the manner in which the history of Moses is told in the Pentateuch with the manner in which it is treated by Josephus and Philo, and other Hebrew writers, and he will see a strong confirmation of the received belief of the Jewish and Christian Church, that the Pentateuch was written by Moses. Even St. Stephen relates some things to the credit of Moses, which we look for in vain in the Pentateuch². So does the Author of the Epistle to the Hebrews³.

The treatment of the history of the Exodus of Israel, and of their march through the wilderness, is altogether in harmony with the treatment of the History of the Patriarchs in Genesis.

The historian looks far beyond the horizon of his own age. Minute incidents are noted by him, which would never have arrested the attention of a common annalist. The author of Exodus wrote not only as an historian, but as a prophet; and these minute incidents, even by their minuteness, are proofs of his prophetic intuition. They become great and glorious, when transfigured by the light of the Gospel. The writer of Exodus is there seen to have written with the same divine guidance as the writer of Genesis. He is a prophet⁴. And therefore Hosea says⁵, "By a *prophet* the Lord brought Israel out of Egypt, and by a *prophet* was he preserved." The history of Exodus is *prophetically* pre-adjusted to the history of Christ and His Church, even to the end of time.

A similar remark may be made with regard to the other parts of the Pentateuch. They form consistent portions of one harmonious system.

The ritual arrangements of Leviticus cannot but appear to be petty, trivial, tedious, cumbrous, complex, and, in some particulars, even repulsive, if they are regarded merely in their literal sense, and are not viewed by the light of the Gospel. Here was the trial and exercise of the faith of the ancient People of God. A Law was given them, which, in its ceremonial enactments, was a heavy burden⁶, an inexplicable enigma. But this was designedly done to prove their obedience, and to make them *look forward* to the time when the yoke would be taken off from their necks by Christ, and the enigma be solved by the Gospel. It was done that they might lead *prophetic lives*; that they might not live in the present, but in the future. And when these minute requirements of the Levitical Law are regarded by the light of the Gospel (as we have been taught to regard them by Christ and His Apostles, especially in the Epistle to the Hebrews), then they assume a new character; they are like the hieroglyphics on the palace-wall, read and interpreted by the Holy Spirit, speaking by the Prophet Daniel. They are seen to be instinct with divine love and presence, and to be marvellously pre-arranged and fitted to evangelical mysteries; especially to the "great Mystery of Godliness, God manifest in the flesh⁷."

This wonderful method of treating events lying in a vast expanse of space, and spread over twenty-five centuries, pervades the whole Pentateuch. It bespeaks unity of Authorship. This manner of handling historical incidents, and setting down ceremonial laws, so that they should, after a lapse of fifteen hundred years, start up to new life, and be lighted up, like a beautiful landscape in the morning, by the dawn of "the Sun of righteousness," and be recognized as preparatory to the greatest event that has ever occurred in the History of the World,—the Redemption of Man

¹ See note below, Exod. ii. 11—15; iv. 24—26; and vi. 26; xi. 3. Num. xii. 13.

² See Acts vii. 23—27. ³ Heb. xi. 23—28.

⁴ As Severian well said, Bibl. Patr. Max. v. 1229, Moses ἔγραψεν οὐχ ὡς ιστοριογράφος (μόνον), ἀλλ' ὡς προφήτης.

⁵ Hos. xii. 13.

⁶ As St. Peter owns, Acts xv. 10.

⁷ 1 Tim. iii. 16.

by the Son of God; and that they should be seen to be typical and prophetic of it, and fulfilled in it, is just what might have been expected to be done by the instrumentality of Moses, the deliverer of God's people from Egypt, their great Lawgiver and Leader, their Mediator with God, who received a commission from God Himself to write a record of His mighty acts¹, and who was the direct recipient of His laws, and who said, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear²."

Whether Moses used historical documents already existing, and whether he incorporated them in the Pentateuch, or no, is a question of little importance.

Inspiration does not supersede Reason and Labour, but presupposes the use of both. Inspiration enables human Reason to use perfectly, whatever human Labour has provided for its use.

If such documents existed, and if they were trustworthy, and were ministerial to the end which Moses had in view, then he would be guided by divine Inspiration, as well as by his own reason, to use them.

St. Matthew and St. Luke incorporate Genealogies of Christ in their Gospels. St. Paul quotes Aratus³, Menander⁴, and Epimenides⁵: two of the Evangelists quote speeches of Satan himself⁶.

The theories which have professed to decompose and disintegrate the Pentateuch, and which have superseded one another at intervals in the course of about a century⁷ from the present time, have led to no consistent and satisfactory results.

These theories first took the form of what is called the *Document-hypothesis*⁸.

This was followed by the *Fragment-hypothesis*⁹.

This seems now to be supplanted by the *Completion-hypothesis*¹⁰.

This last hypothesis rightly and honestly acknowledges the systematic character and organic unity of the Pentateuch, but supposes it to have passed through various phases of development, till it reached its present form at an age posterior to Moses. It has therefore a certain value, as admitting the important truth, that there is *unity of design* in the Pentateuch, and as contravening the other theories of those who regard the Pentateuch as a patchwork of ill-assorted materials.

Like the *Document-hypothesis*, it has also been incidentally the occasion of some benefit to the readers of Holy Scripture, by drawing their attention to the phenomena of the diction of the Pentateuch, and particularly to the fact that the Divine Being is called by two distinct Names, which have two distinct meanings.

But this fact by no means proves a difference of Authorship, or even a use of different documents by the same Author. For the same phenomenon is observable in other Books of the Old Testament which were confessedly written by one and the same Author¹¹.

In many instances we can discern the *reason* why one of these names was used in portions of Genesis, and not the other, just as we can discover the reason why Jesus Christ, "Who is the same yesterday, to-day, and for ever¹²," is called the Lord Jesus in countless instances by St. Luke, in his *second* treatise the Acts of the Apostles, and is only once so called in his *former*

¹ Exod. xvii. 14; see note there.

² Deut. xviii. 15. 18. See Acts iii. 22; vii. 37.

³ Acts xvii. 28.

⁴ 1 Cor. xv. 33.

⁵ Titus i. 12.

⁶ Matt. iv. 3—6. Luke iv. 6—9.

⁷ Since the publication of *Astruc's* works, Brussels, in 1753.

⁸ Propounded by *Astruc*, who supposed that Moses used two principal original documents, the one framed by a writer who used the Name ELOHIM (GOD), the other by a writer who used also the word JEHOVAH (LORD; see below on Gen. ii. 4), and ten smaller subsidiary ones. This theory was adopted, with certain modifications, by *Eichhorn*, *Ilgén*, *Gramberg*, *Hupfeld*, *Schumann*, and others. Compare the strictures on it by *Dr. McCaul*, *Aids to Faith*, p. 191. *Rev. H. J. Rose*, *Quarterly Review*, No. 226, p. 429—444; and particularly the masterly exposure and refutation of the theory by the *Rev. W. Kay, D.D.*, formerly Principal of Bishop's College, Calcutta, and Fellow of Lincoln College, Oxford, 1866.

Let me here be permitted to express a wish, that the terms *Elohist* and *Jehovist*, *Elohistic* and *Jehovistic*, had never been adopted by Theologians. They were unknown to the ancient Church, both Hebrew and Christian. And when we remember the reverential awe with which the Ancient People of God

regarded the Divine Name; and when we reflect on the commands, both in the Old and New Testament, to hallow that Name, and the divine indignation denounced against those who take it in vain; we may well desire that the ears of Christendom had been spared the sound of these newly coined expressions, in which the divine Name is often handled with irreverent familiarity, which does not augur any good to Biblical Criticism, for the success of which the first requisite is reverence for Holy Things, especially for the NAME of GOD.

⁹ Which regarded the Pentateuch as a conglomerate of a large number of *fragments* thrown together without method; something like an Epicurean world, formed by a fortuitous concourse of atoms. It was propounded in *Henke's Magazine*, vi. 221, and maintained by *Vater*, *Hartmann*, and others.

¹⁰ "Ergänzungs-hypothese," propounded by *Stähelin*, and maintained by *Ewald*, *Von Bohlen*, *Tuch*, *Knobel*, *Delitzsch*, and others.

¹¹ Thus, in the Book of Ezra, the name JEHOVAH (LORD) occurs thirty-seven times, and ELOHIM (GOD), ninety-seven; in the Book of Nehemiah, the Name JEHOVAH, seventeen times; ELOHIM, seventy-four. See the remarks of the *Bishop of Ely* on the Pentateuch, p. 50.

¹² Heb. xiii. 8.

treatise, the Gospel; and as we can recognize the reason why He is sometimes called *Jesus* only¹, and in other places *Jesus Christ*, and in others *Christ Jesus*.

In some cases we *cannot* clearly discover the reason of the difference of nomenclature in the Pentateuch. But we ought not therefore to assume, that there is no reason for the difference; rather, since we *can* discern the reason in so many cases, we ought to infer that there *is* a reason also in those cases where we do not discern it².

Besides, the extreme diversities and endless contradictions to which those Critics³ have been driven, who have adopted what they call the *Completion-hypothesis*, the barrenness of its results, and what is worse, the irreverent disparagement of the Pentateuch to which it has led, and the consequent scepticism and unbelief, assailing the foundations of the Gospel, may well induce us to pause, before we commit ourselves to the inextricable labyrinth of a theory unknown to the Hebrew Church, which received the Pentateuch as the inspired work of Moses; a theory never heard of by Christian Antiquity, which received the Pentateuch as such from the hand of Christ Himself.

It may suffice us to remember, that He, "by Whom all things were made," He Who knew how and by whom the Pentateuch was composed, Jesus Christ, the Son of God, has delivered the Pentateuch to us, not only as "the Book of Moses," but has identified it with Moses himself, and speaks of it even as "*Moses*," and that His holy Apostles and Evangelists do the same. Christ, when He asserts that the Jews possessed the Pentateuch, says, "They have *Moses*." The Evangelist, when he relates that Christ, after His Resurrection, appealed to the Pentateuch, says that "beginning at *Moses* He expounded unto them in all the Scriptures the things concerning himself." St. James, at the Council of Jerusalem, when he reminds his hearers that the Pentateuch is read every Sabbath Day in the Synagogues of the Jews dispersed throughout the world, says, "*Moses* of old time hath in every city them that preach *him*, being read in the Synagogues every Sabbath Day⁴." St. Paul tells the Corinthians, that when the Jews hear the Pentateuch read in their Synagogues, they do not rightly understand it, because they do not see Christ in it; and he there says, "Even unto this day, when *Moses* is read, the veil is upon their hearts; nevertheless when it shall turn to the Lord, the veil shall be taken away⁵." The Pentateuch was *Moses* to Christ and His Apostles and Evangelists; and what was *Moses* to them, may well be *Moses* to us. Whatever documents Moses may have had, were like intellectual food which he received into himself, and identified with his own being, by spiritual assimilation. They were like the roll given to the Prophet Ezekiel¹⁰ by Him Who said, "Son of Man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth (says the Prophet), and He caused me to eat the roll;" and he went and spake to the house of Israel. He incorporated it into himself, and prophesied therewith to the World.

RECAPITULATION.

What, then, in fine, are our reasons for belief in the Inspiration of Holy Scripture?

I. We have the authority of God Himself, declared to us in the uniform consent and practice of His own People, acknowledging the OLD TESTAMENT to be His Word.

We have that acknowledgment authorized and confirmed by the Son of God, when He came down from heaven and dwelt among us.

And for our belief in the Inspiration of the New Testament as well as of the Old, we have the testimony of the Son of God, speaking by the voice of God the HOLY GHOST in the Church Universal, to which He has promised His presence and His guidance, even to the end¹¹.

The value of this testimony to the Inspiration of Holy Scripture is its comprehensiveness and universality. Other arguments apply with greater or less force to *portions* of Holy Writ. But

¹ e.g. Luke ii. 52, where *Jesus Christ* would have been inadmissible. Cp. Phil. ii. 10; the only passage in the whole Epistle where he is called *Jesus*.

² This proposition has been maintained with more or less success by *Hengstenberg*, *Drechsler*, *Ranke*, *Wette*, *Kurtz*, *Hävernick*, and *Keil*; see his *Einleitung*, pp. 68—71; and *Macdonald* on the Pentateuch, bk. ii. ch. i.

³ For example, *Stähelin* assigned the composition of the original groundwork (*Grund-schrift*) of the Pentateuch to the time of the Judges; *Bleek* and *Tuck* attributed it to the days of Saul; *Killisch*, to those of David; *Ewald* and *Lengerke*, to the age of Solomon; *De Wette*, to the days of the Kings. According to *Stähelin*, the finisher of it lived under Saul. *Tuck* places him in the age of Solomon; *De Wette* puts him in

the first half of the eighth century before Christ. Other similar diversities of the Completionists may be seen in *Keil*, p. 127; *Davidson*, Introduction to the Old Test. vol. i. 46—52.

"Sed neque quam multæ species, nec nomina quæ sint, Est numerus, neque enim numero comprehendere refert."

Virgil, *Georg.* ii. 103.

⁴ John i. 1.

⁵ Mark xii. 26.

⁶ Luke xvi. 29. 31.

⁷ Luke xxiv. 27.

⁸ Acts xv. 21.

⁹ 2 Cor. iii. 15.

¹⁰ Ezek. iii. 1—3.

¹¹ Matt. xxviii. 2. John xiv. 25, 26; xvi. 13. 1 John ii. 20. 27.

this testimony extends to the *whole* Bible. It covers the whole with a divine panoply. It authenticates the whole as the Inspired Word of God; it proves, that "*all Scripture*"—*every part of Scripture*—"is given by Inspiration of God¹."

II. The strength of this general testimony of God the Son, and of God the Holy Ghost, to the Inspiration of Holy Scripture, is corroborated by other subsequent considerations, which accrue with cumulative force, and settle and stablish us more firmly in the belief, that the Scriptures are "the Word of God."

What, then, are these considerations?

1. First, we are confirmed in our belief of the Inspiration of the Bible, by observing the evidences of a *providential design*, carried on during many ages in succession, for *protecting* the Bible, and for *assuring* us that *Holy Scripture is God's Word*.

If the Bible were *not* His Word, it would be nothing else than a *forgery* put forth in His name. For, it professes to deliver a message from God, and to give revelations of His nature and attributes, and to unfold the hidden mysteries of the spiritual world.

If, therefore, the Bible is *not* from God, it is a counterfeit coin, bearing His impress: it is a profane outrage against Him, and a fraudulent imposture upon Mankind. Consequently it would be viewed with indignation by Him Who is a God of justice and truth.

But look back upon the past. Ever since the Bible was written, Almighty God has continued to protect it. He has never ceased to acknowledge it as His own. When the first books of the Bible—namely, the Books of Moses—were written, He received them under His divine guardianship in the Holy of Holies. In critical times, He has ever interfered to save it. When the Old Testament was in peril of being lost, through the corruption and idolatry of Princes, Priests, and People, He brought forth the original volume of the Law from its sacred retreat in the days of good King Josiah², who in his own name, and in that of his people, proclaimed it to be the Word of God.

The subsequent *dispersion* of the *Jews* for their sins was made ministerial to the preservation and dissemination of God's Holy Word in almost all countries, where Synagogues were erected by the Jews, in which the Old Testament was publicly read every Sabbath day.

Afterwards, in an evil time, Antiochus Epiphanes the King of Syria arose, and set up an "abomination of desolation" in the Temple of God at Jerusalem; and endeavoured to compel the Jews to worship the gods of the Heathen; and sent forth his own soldiers to destroy the copies of the Old Testament, who "rent in pieces the Books of the Law which they found, and burnt them with fire; and whosoever was found with any such Book, was put to death by the king's command³."

In that critical juncture, Almighty God interposed to rescue His own Word, and the persecuting King was suddenly cut off by a miserable death⁴.

About a century and a half passed away, and the Son of God came down from heaven. At that time the Word of God was publicly read by the Jews in the Synagogues of Palestine, and in almost every city of the civilized world. But its sense was overlaid and obscured by human traditions. The Son of God acknowledged the Old Testament in the hands of the Jews. He owned it to be God's Word. He showed His zeal for it by sternly rebuking the Pharisees who made it of *none effect by their tradition*⁵. But He never rebuked them for receiving it as God's Word. No: on the contrary, He joined with them in the service of their Synagogues, and in reading and expounding the Old Testament as God's Word. And His Apostles, and His Church after them, being taught by the Holy Ghost, sent by the Son of God, received the Old Testament as inspired by God, and they commanded all men to receive it as such.

At the beginning of the fourth century after Christ, a fierce persecution arose against His Church. The Emperor of the Roman World, Diocletian, endeavoured to destroy the Bible. He ordered diligent search to be made in all parts of the Empire for copies of the New Testament⁶, and commanded them to be burnt. But God again interfered to save it. The sacred Bush *was* burning, but it *was not consumed*, and God's voice came forth from the midst of it⁷. In a few years afterwards, He raised up another Sovereign of the Roman World, Constantine, the first Emperor who embraced Christianity; and by his royal command, copies of the Holy Scriptures were multiplied, and Churches were built, in which those Scriptures were read, as the Inspired Word of God.

¹ See below on 2 Tim. iii. 16.

² See below on 2 Kings xxii. 10—13.

³ 1 Mac. i. 54, 55—57.

⁴ 1 Mac. vi. 12, 13, 26. 2 Mac. ix. 11—18, 28.

⁵ Matt. xv. 3, 6.

⁶ Euseb. H. E. viii. 2.

⁷ Exod. iii. 2, 4.

A thousand years passed away. Then was an evil time for Holy Scripture. The Bible was not dead; but it was buried. It was entombed in the sepulchre of a dead language.

Not to speak of other lands, but to limit ourselves to our own, not a single copy of the Bible existed at that time in England in our tongue. But then arose John Wickliffe. Five hundred years ago, he translated the Bible into English¹. In that age, copies of the Bible could only be had in manuscript; and four-and-twenty years after his death it was decreed² by some in high place among us, that “no one should hereafter translate any text into English, and that no book of this kind should be read that was composed by John Wickliffe.”

There was then a “famine of hearing God’s Word³” in England.

But in fifty years’ time, the art of Printing was invented, and William Caxton set up his press at Westminster⁴. And about the year 1526 William Tyndal made and published in London his Translation of the Bible—the first Translation that ever was printed in this land. The Author of this Translation, and his coadjutor John Frith, died nobly as Martyrs for the Faith; and the light which they kindled has never been put out. Two centuries and a half after the first Translation of the Bible into English by Wickliffe, and about two centuries and a half ago,—that is, in the year of our Lord 1611,—our own “Authorized Version” was published. That Translation was made by a goodly company of pious and learned men, at the head of whom was a Dean of Westminster⁵; and by God’s blessing on their labours, and on those of others, in this and other lands, especially our religious Societies, the Holy Scriptures are now diffused every where. “Their sound is gone out into all lands, and their words into the ends of the world⁶.” “This is the Lord’s doing, and it is marvellous in our eyes⁷.”

These events, extending over a range of more than three thousand years, afford practical attestation from God Himself, that the Bible is His Word. Surely they may inspire us with the cheering assurance, that, however Satan may assail it, God will protect it unto the end.

2. Another evidence of the Inspiration of Holy Scripture is seen in the *fulfilment of the Prophecies*, which are contained therein. God, and God alone, can foresee the future. He challenges false gods by saying, “*Show us what shall happen, declare us things for to come*”⁸.

Let this test be applied to the Books of the Old Testament.

Can any *other* writings in the world be named, composed at such different times, in such different places, and by the instrumentality of such different persons, as the Books of the Old Testament; and delivering such a long series of Prophecies, as those, for instance, which concern the Messiah, and begin with the Book of Genesis, and end with that of Malachi; can any other writings be named, containing Prophecies so minute, so various, and *seemingly* so contradictory—as, for example, those which pre-announce a Messiah, *suffering* the most shameful and agonizing death, and yet *triumphing* as a mighty Conqueror, and *reigning* as a glorious King—and all punctually fulfilled, fulfilled by the agency of that very people—the Jews—who heard those prophecies every Sabbath day in their Synagogues, and yet, as St. Paul says, “fulfilled them in condemning Him” of whom those Prophecies speak?

Here, then, is another proof that the Books of the Old Testament are animated by the breath of God.

3. Let us consider also the *wonderful symmetry of the various parts of the Bible*.

Its subject-matter reaches from the Creation to the End of time. Its Books were written by different persons in distant ages and countries. And yet how marvellously do they harmonize together! They are like Christ’s *vesture, woven without seam*⁹. They are like the wings of the Cherubim, as described by Ezekiel, intertwined and interlaced together¹⁰. The Jewish Doctors said that the words of the Pentateuch make *one word*; and there is a spiritual truth in the saying. The Books of the Bible are all fitted together. The Law prepares the way for the Prophets, and the Prophets proclaim the sanctity of the Law. The New Testament lies hid in the Old Testament, and the Old Testament is opened in the New. All the Books of the Bible are joined together, and form *one Book*.

No human design could have produced such a result as this. It is the work of Him who sees

¹ See *Lewis*, History of English Translations of the Bible, pp. 18—27. Lond. 1739.

² By Archbishop Arundel, in a Constitution at Oxford, 1408.

³ Amos viii. 11.

⁴ A.D. 1474.

⁵ Dean—afterwards Bishop—Andrewes. See *Lewis’s* History of the Translations of the Bible, p. 308.

⁶ Ps. xix. 4.

⁸ Isa. xli. 22.

¹⁰ Ezek. i. 9. 11, 12.

⁷ Ps. cxviii. 23.

⁹ John xix. 23.

all things at a glance "*to the end from the beginning*"¹, and with Whom "*one day is as a thousand years, and a thousand years as one day*"²."

Here is another evidence that the Bible is from God.

4. Let us also reflect *what kind of persons* they were, who were *employed* to write the Bible.

The Bible, particularly the New Testament, professes to unfold things "*hidden from the foundation of the world*"³. The Gospels claim to be records of the sayings of the Son of God, revealing the secret Mysteries of His heavenly Kingdom. And *who* were the persons *chosen* to write these marvels? Their enemies justly said that they were "*unlearned and ignorant men*"⁴. True: such they were in *themselves*; Publicans and Fishermen of Galilee. Yet these "*unlearned and ignorant men*" have become the Teachers of the World. They are the Historians of the greatest deeds that ever were done; they are the Chroniclers of the wisest sayings that were ever uttered; they are the Preachers of the most heavenly Sermons that were ever uttered. And the World has received their words,—has received them as divine. The Gospels are read every where. God has evangelized the learned and wise by means of the simple and foolish; and not the simple and foolish by means of the learned and wise. As S. Augustine says, "He caught the Orator by the Fisherman; and not the Fisherman by the Orator"⁵."

The greatest sages of this world—the Bacons and Newtons, the Keplers and Pascals—sit down, as little children, at the feet of St. Matthew and St. John.

How could this be done?

Certainly not by the writers themselves. "*Of themselves they could do nothing. Their sufficiency was of God*"⁶. But according to His promise, Christ sent the Holy Ghost, "*to lead them into all truth, and to bring all things to their remembrance, whatsoever He had said to them*."

He chose weak instruments for this mighty work of evangelizing the World, in order that by the weakness of the instruments chosen, and by the *greatness of the work done* through their instrumentality, it might be evident to all, that the work was not of them, but of God. The treasure of heavenly truth was committed to "*earthen vessels*," in order that the "*excellency of the power of the Gospel* might be seen to be of God, and not of men"⁷."

5. Let us reflect also on the *beneficent effects produced by the Bible* on the World.

Here is another proof that the Scriptures are from God. The Bible speaks in God's name, and professes to be God's Word. And *if* it is not in fact, what in name it professes to be, then it has a lie in every page, and it is not from God, but from the Evil One. "Every plant which My Heavenly Father hath not planted, shall be rooted up," says Christ⁸. And, "A Tree is known by its fruits"⁹."

What, then, have been the *fruits* of the Bible?

Do they not prove that the tree is a good tree, that it is a tree of life, and that "its leaves are for the healing of the Nations"¹⁰?"

This is the fact on which St. Paul insists, when he says that "All Scripture," or rather, every Scripture, being "*divinely inspired*," or inbreathed by God, "*is also profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work*." What is the condition of men without it? and what is their condition, wherever they receive and obey it?

The Bible, and the Bible alone, makes subjects loyal to their Sovereigns, because it teaches them that, in obeying their Sovereign, they are obeying God, and will be rewarded hereafter by Him¹¹. The Bible, and the Bible alone, makes Sovereigns rule rightly, because it reminds them that they must render a strict account of their rule to the King of kings. The Bible makes Judges and Magistrates judge just judgment, because it tells them, that they must one day stand before the Judgment-seat of Christ. The Bible makes Masters kind to their Servants, because it declares to all Masters, that they have a Master in heaven¹². The Bible makes Servants faithful to their Masters, because it assures all Servants that they are Christ's freemen, and will receive a reward for dutiful service, at the Great Day¹³. The Bible persuades men to forego worldly business, and makes women to renounce worldly pleasure, and visit Prisons and Hospitals, and minister at the bedside of the sick, and watch over the dying; because they know, that what they do to the least of Christ's brethren on earth, they do it unto Him, and that He will requite them for it at the

¹ Isa. xlv. 10.

² 2 Pet. iii. 8.

⁷ 2 Cor. iv. 7.

⁸ Matt. xv. 13.

³ Matt. xiii. 35.

⁴ Acts iv. 13.

⁹ Matt. vii. 16; xii. 33. Luke vi. 43.

¹¹ Rom. xiii. 1—3.

¹⁰ Rev. xxii. 2.

⁵ Piscatorem de Oratore non lucratus est Christus, sed Oratorem de Piscatore. S. Augustine de Utilitate Jejuniæ ix., and Serm. xliii. and lxxxvii., and in Ps. cxlix.

¹² Eph. vi. 9. Col. iv. 1.

¹³ Eph. vi. 5. Col. iii. 22. Titus ii. 9. 1 Pet. ii. 18. 22.

⁶ 2 Cor. iii. 5.

Great Day¹. The Bible, and the Bible alone, unlocks the fetters of the slave, and makes all men to be *brethren in Christ*². The Bible sends forth the Missionary to heathen lands, to loose the chains of the soul. The Bible, and the Bible alone, operates on the mainspring of human actions,—*the heart*. The Bible makes men honest and just, kind and charitable in their *thoughts* and *speeches*, as well as in their *acts*, because it teaches them, that “*all things are naked and open to the eyes of Him with Whom they have to do*,” and that He will “*bring to light the hidden things of darkness, and make manifest the counsels of the hearts*.” The Bible makes Husbands and Wives faithful and loving to each other, because it teaches, that Marriage was instituted by God in Paradise, and that it represents the spiritual union and wedlock between Christ and His Church, and that whoever dishonours Marriage desecrates a great Mystery³. The Bible makes young men and young women live pure, chaste, and holy lives, because it teaches them that *their bodies are temples of the Holy Ghost*, and that whosoever “*defiles the Temple of God, him will God destroy*,” and that *their bodies are members of Christ*, and are to be held in honour as such⁴; and that their bodies will be raised again from the grave, and that they must then give an account of the *things done in the body*⁵, and that, if they have presented their bodies a *living sacrifice* to God upon earth⁶, in holiness and pureness of living, their bodies will rise from the grave, and live hereafter in heaven, in everlasting health and angelic beauty, and “*be made like unto Christ’s glorious body, according to the mighty working whereby He is able to subdue all things unto Himself*”¹⁰.

What shall we say more? The Bible is the fountain of all true Patriotism and Loyalty in States; it is the source of all true wisdom, sound policy, and equity in Senates, Council-chambers, and Courts of Justice; it is the spring of all true discipline and obedience, and of all valour and chivalry in Armies and Fleets, on the battle-field, and on the wide sea. It is the origin of all probity and integrity in Commerce and in Trade, in Marts and in Shops, in Banking-houses and Exchanges; in the public resorts of men, and in the secret silence of the heart. It is the pure unsullied fountain of all love and peace, happiness, quietness, and joy, in families and households. Wherever it is duly obeyed, it makes the desert of the World to rejoice and blossom as the rose¹¹.

These are the fruits of the Bible. Surely we may conclude from them, that the Tree which bears them has been planted by the hand of God, and is watered by the dews and showers of His Spirit, and is warmed by the sunshine of His grace;—that it is God’s Tree, and will flourish for evermore.

Lastly let me be allowed to imagine the reader to be present in a place with which the writer of these words has now been connected for more than twenty-one years—Westminster Abbey.

In that ancient Minster, Kings and Queens are crowned: and at their Coronation, that Sacred Volume, the HOLY BIBLE, is taken from that Altar; and that Blessed Book is placed in the Monarch’s hands, with these solemn words, uttered by the public Voice of the English Church and Nation, at that august ceremonial¹²:—

“Our Gracious Sovereign! we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the Royal Law; these are the lively Oracles of God. Blessed is he that readeth, and they that keep the Words of this Book; that keep and do the things contained in it. For these are the words of eternal Life, able to make you wise and happy in this world, nay, wise unto salvation; and so, happy for evermore, through faith which is in Christ Jesus; to whom be glory for ever. Amen.”

Meditations on royal deaths, and on royal funerals, find a proper place here. For here Kings and Queens rest in their graves. Here Princes and Nobles sleep in the dust. Here lie Statesmen and Orators, Legislators and Judges, Philosophers, Poets, and Historians, Captains and Conquerors.

Let us consider this;—

At their last hour, when the shadows of death were falling upon them, when the heart was beating feebly and faintly, and the hand could hardly prop the drooping head, when the eyes were beginning to be bedimmed with the cloud and mist of mortality, where, then, was their stay and support? At that hour, did the Sovereign find any solid comfort in meditating on the vast extent of his dominions, or on the long duration of his reign? No. Did the Princes and Nobles, who

¹ Matt. xxv. 40.

² Philem. 16.

⁹ Rom. xii. 1.

¹⁰ Phil. iii. 21.

³ Heb. iv. 13.

⁴ 1 Cor. iv. 5.

¹¹ Isa. xxxv. 1.

⁵ Eph. v. 22—32.

⁶ 1 Cor. iii. 16, 17; vi. 19.

⁷ 1 Cor. vi. 15. 1 Thess. iv. 4.

⁸ Rom. ii. 6; xiv. 12. ² Cor. v. 10.

¹² See the “Form and Order of Coronation of the Kings and Queens of Great Britain and Ireland, in the Abbey Church of St. Peter, Westminster.”

here lie buried, derive any real consolation from the splendour of their stately mansions, or the beauty of their wide demesnes, or from their patrician badges and titles, and the long line of their ancestral dignities? No: at that hour, all these were vanishing like a dream. Did the Statesman obtain any comfortable assurance from his political sagacity, or the Orator from his brilliant eloquence? No: these things were like fading flowers. Did the Legislator or the Judge find any assistance in their Codes and Law Books? No: they themselves were summoned to Judgment. Could the Philosopher solace himself with musing on his Problems and Theories, or the Poet with the remembrance of his songs? No: these *were like a tale that is told*¹. Could the Historian procure peace for his soul from his records of past ages? No: he himself was passing away. Could the seafaring Captain obtain a spiritual calm from his long voyages to distant climes? No: he must now take another voyage to an unexplored region, where no earthly chart or compass would guide him. He must now set sail for Eternity. Did the General or Admiral,—the heroes of many battles,—gather hope and joy for themselves from their laurels gained in the conflicts of war? No: they must prepare now for a sharper struggle with Spiritual Powers, against which the Artillery of this world would be of no avail.

But, had they, then, no comfort in that hour of Death? Miserable, miserable indeed, if such was then the case! Had they no comfort? And if they had, where was it? It was in the BIBLE. If they believed its doctrines, and had obeyed its precepts, and if they trusted in its promises, if they had lived and fed on it as living bread from heaven, then there was hope in their end. Then there was peace in their death, through the might and mercy of Him who died for them, and was buried, and overcame, and rose again, and opened the kingdom of heaven to all believers. Then, though *they walked through the valley and shadow of death, they feared no evil, for He was with them*². Then they fell asleep in peace, and in hope to awake with joy. Then *Death* to them was *Birth*,—*Birth to endless life*. Then they felt in their inmost hearts, that belief in the Inspiration of the Bible—a belief based on the soundest reason—is able to speak comfort to the soul. Then they realized its power. Then it proved its virtue. Then they knew that “*whatsoever things had been written aforetime, had been written for our learning, that we through patience and comfort of the Scriptures might have hope*”³. Then they found, by personal experience, that a few verses of the Bible, heard with the ear of faith, are of more worth than crowns and coronets; that they are of more value than all the wealth and grandeur, all the mansions and estates, all the eloquence and wisdom, all the genius and science, all the triumphs and trophies of this world. Then they drank a refreshing stream of heavenly peace and joy from such blessed words as these, “*I am the Resurrection, and the Life*,” saith the Lord: “*he that believeth in Me, though he were dead, yet shall he live: and he that liveth and believeth in Me shall never die*”⁴. *Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life*”⁵. Then they were able to say, “*O Death, where is thy sting? O Grave, where is thy Victory? Thanks be to God who giveth us the Victory through our Lord Jesus Christ*”⁶. Then there was divine music for them in those heavenly words, “*I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord: even so, saith the Spirit, for they rest from their labours*”⁷.

May this support be ours, in our last hour! It will be ours, we may be sure, if we live and die in the belief, that “*all Scripture is given by inspiration of God*.” And hereafter, at the great and dreadful Day, when the “*elements shall melt with fervent heat*”⁸, and when the Volume of this visible Creation will no more be legible; when all the fair characters now written in earth and sky upon the pages of the book of Nature, will be effaced and obliterated, and the heavens themselves *will depart as a scroll*⁹,—then the WORD of GOD will remain unchanged; its letters are indelible, they will endure for ever¹⁰. “*Heaven and earth shall pass away*,” says Christ, “*but My Words shall not pass away*”¹¹. Blessed, therefore, is he that heareth and keepeth the sayings of this Book¹², blessed indeed is he—blessed for evermore!

¹ Ps. xc. 9.³ Rom. xv. 4.⁵ John v. 24.² Ps. xxiii. 4.⁴ John xi. 25, 26.⁶ 1 Cor. xv. 55.⁷ Rev. xiv. 13.⁹ Isa. xxxiv. 4. Rev. vi. 14.¹¹ Matt. xxiv. 35.⁸ 2 Pet. iii. 10.¹⁰ 1 Pet. i. 25.¹² Rev. i. 3; xxii. 7.

GENESIS AND EXODUS.

GENESIS.

I. ¹ IN the ^a beginning ^b God created the heaven and the earth.

a John i. 1, 2.
11eb. i. 10.

b Ps. 8, 3, & 33, 6, & 89, 11, 12, & 102, 25, & 136, 5, & 146, 6. Isa. 44, 24. Jer. 10, 12, & 51, 15. Zech. 12, 1.
Acts 14, 15, & 17, 24. Col. 1, 16, 17. Heb. 11, 3. Rev. 4, 11, & 10, 6.

PRELIMINARY NOTE ON THE PROPER LESSONS OF THE PENTATEUCH AS READ IN THE HEBREW SYNAGOGUES.

In the Hebrew Bibles the letter *Pe*, written thrice, is prefixed to this chapter, and signifies *Parashah* or *section*; and again at Genesis vi. 9 we find the same letter, and again at Genesis xii. 1, and again at xviii. 1, marking the beginning of a new *Parashah* or *section*; and so on, through the PENTATEUCH, which was divided into fifty-four *Parashahs* or *sections*; one of which was read as a *Proper Lesson* in the *Synagogue every Sabbath Day* (see Acts xv. 21), to which were added *Proper Lessons* out of the *Prophets* (*Haphtarahs*) or *Dismissals*, as concluding the reading of Scripture (see Acts xiii. 15).

The first *Parashah* of the Pentateuch, beginning with the first verse of Genesis, is called *Breshith*, *In the Beginning*, from its first words. The corresponding *Haphtarah* was Isa. xlii. 5 to xliii. 10, which refers to the *Creation*.

This first *Parashah* or *Lesson* was read on the first Sabbath after the feast of Tabernacles; and the second on the second Sabbath; and so on, till the Pentateuch was read through.

A CALENDAR of the sections of the Proper Lessons of the Law and the Prophets may be seen in *Bartolucci*, Bibl. Rabbin. ii. pp. 593—8. 655—664; cp. *Hottinger*, Thesaurus, p. 215; *Prideaux's* Connexion, i. 5, on B.C. 446; *Allen's* Modern Judaism, pp. 10—12; and they are marked in *Van der Hooght's* Bible.

In this distribution of the Pentateuch into Proper Lessons, and in the Public reading of those Lessons, with their parallel Lessons from the Prophets, in the Synagogues of the Jews scattered throughout the world, there was a providential arrangement for the preservation of the Hebrew Scriptures in their integrity; and a providential preparation for the preaching of the Gospel in Synagogues throughout the world, by the Apostles and others; and for the manifestation of its harmony with the Law and the Prophets (see below, the *Introduction* to the Acts of the Apostles, pp. 8, 9).

The adjustment of certain Lessons from the Prophets, especially of those prophetic Lessons which pre-announced the Messiah and the blessings of the Gospel, was like an authoritative exposition of the Pentateuch by the ancient Hebrew Church; and is of great value in fixing its sense, especially in a Christian point of view (see below on chap. xviii.).

The following is a Calendar of the Proper Lessons of GENESIS as read in the synagogues; and of their parallel prophetic Lessons. The chapters and verses are numbered according to the *Hebrew Bible*.

PARASHAHs or Proper Lessons of the LAW. HAPHTARAHs or Proper Lessons of the PROPHETS.

Sect.	Genesis	In the annexed table, where a section of the Law is followed by two sections of the Prophets, that in the first line is according to the use of the Spanish and Portuguese synagogues, and that in the second line according to the German and Polish Jews.
I.	i. 1 to vi. 8 . . .	{ Isaiah xlii. 5—21. { Isaiah xlii. 5 to xliii. 10.
II.	vi. 9 to xi. 32 . .	{ Isaiah liv. 1—10. { Isaiah liv. 1 to lv. 5.
III.	xii. 1 to xvii. 27 .	{ Isaiah xl. 27 to xli. 16. { 2 Kings iv. 1—23.
IV.	xviii. 1 to xxii. 24.	{ 2 Kings iv. 1—37.

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V.	xxiii. 1 to xxv. 18	1 Kings i. 1—31.
VI.	xxv. 19 to xxviii. 9	Mal. i. 1 to ii. 7.
VII.	xxviii. 10 to xxxii. 3	Hos. xi. 7 to xii. 11.
VIII.	xxxii. 4 to xxxvi. 43	{ Obadiah throughout. { Hos. xii. 12 to xiii. 16.
IX.	xxxvii. 1 to xl. 23	Amos ii. 6 to iii. 8.
X.	xli. 1 to xlv. 17 .	1 Kings iii. 15 to iv. 1.
XI.	xlv. 18 to xlvii. 27	Ezek. xxxvii. 15—28.
XII.	xlvii. 28 to l. 26 .	1 Kings ii. 1—12.

At the present time we see the Pentateuch (as its name imports) in *five* books. But there is no evidence that the Law was so divided in its primitive form. The Law speaks of itself as *one book*; and so the New Testament speaks of it. This is important to be borne in mind (see below, Deut. xxxi. 24—26).

The first book of the Law is now called *Breshith* by the Jews, because *Breshith* signifies *in the beginning*, the two first words of the book; and in like manner they call the other books of the Pentateuch by names derived from the *first words* of them respectively.

The Christian Church Universal calls the Books of Moses—not by *Hebrew* but by *Greek* names (*Genesis*, *Exodus*, *Deuteronomy*, &c.), and thus declares that these Books are for all Nations.

The principal expository works of Ancient Fathers of the Church on Genesis, are—*Origenes*, Homil. in Gen. tom. ii. ed. Bened. Paris 1733; *S. Basilii* in Hexameron, tom. i. ed. Paris 1721; *S. Cyril. Alexandr.*, Glaphyra in Genes. tom. i. ed. Aubert, Paris 1638; *Theodoret*, Quæst. in Gen. tom. i. ed. Schulze; *S. Jerome*, Quæst. Hebraicæ in Genes. tom. ii. ed. Bened. 1699; *S. Ambrose*, Hexameron; and on other parts of Genesis, ed. Bened. 1686, vol. i.; *S. Augustine*, Quæstiones in Gen. tom. iii. ed. Bened. 1679—1700. Much valuable material is collected from the Fathers in Bibliotheca Biblica, five volumes 4to, Lond. 1720—1735, containing the Pentateuch.

CH. I. 1. *In the beginning*] That is, in the beginning of *Time*. God, who alone is Eternal, made the world; and so *Time* began. There was *no Time* before Creation (says *Augustine*, Sent. 280); but by Creation *Time* was made, which is Christ's creature; for "by Him, and for Him, are all things, and by Him all things consist" (Col. i. 16). "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands" (Heb. i. 10). These words are spoken of Jesus Christ, "by Whom all things were made (John i. 3; Heb. i. 2), for God created all things by Jesus Christ" (Eph. iii. 9; Col. i. 16); and the Holy Spirit, Who in the first words of Genesis reveals the work of the *first* Creation, "In the beginning God created the heaven and the earth," repeats those words by the holy Evangelist St. John, when He is about to describe the work of the *new* Creation by Christ. The first words of Genesis are also the first words of St. John's Gospel, "*In the beginning* (*ἐν ἀρχῇ*, *Septuagint Vers.*) God created" (Gen. i. 1). "*In the beginning* was the WORD," *ἐν ἀρχῇ ἦν ὁ Λόγος* (John i. 1). The first describes the act of God in *time*; the second describes the *existence* of Christ from *eternity* (cp. *S. Hilary* de Trin. ii. 13, p. 41).

The words "*in the beginning*" do not reveal to us *when* the heavens and earth were created; but refer us back to some epoch of time, which may be at a distance of hundreds of thousands of years from our own age (cp. *Dr. McCaul*, Aids to Faith, pp. 200—203).

The Sacred Writer does not specify the *time* at which the

² And the earth was without form, and void;

Heavens and the Earth were first made. But He informs us that they were *made*, and are *not*, therefore, *from eternity*; and that they were made by *God*.

This is what it concerns us to know; and we could not have discovered these truths by any physical inquiries; they could only be learnt from Revelation; and therefore in the Epistle to the Hebrews it is said that through "*faith* we understand that the Worlds were made by the Word of God, so that things which are seen were not made of things that do appear" (Heb. xi. 3).

In the *Septuagint*, or Greek Version of the Old Testament, which has been well called the "*viaduct between the Old Testament and the New*," the words "*in the beginning*" are translated *ἐν ἀρχῇ*; and this word *ἀρχή* is sometimes used in the New Testament with reference to the beginning of which Moses here speaks: see John i. 1, 2; viii. 44. 1 John i. 1; ii. 13. Jude 6; and Christ Himself is called the *beginning*, *ἡ ἀρχὴ τῆς κτίσεως*, the beginning of the Creation, Rev. iii. 14, and *ἡ ἀρχὴ καὶ τὸ τέλος*, the beginning and the end (Rev. xxi. 6; xxii. 13).

We find the word *ἀρχή* and its cognate verb *ἄρχομαι* at the beginning of all the four Gospels, the divinely-inspired records of the working of Christ, "*Who maketh all things new*." In Matt. iv. 17 we read, *ἤρξατο ὁ Ἰησοῦς κηρύσσειν*. In Mark i. 1, *ἀρχὴ εὐαγγελίου Ἰησοῦ Χριστοῦ*. In Luke i. 2, *οἱ ἀπ' ἀρχῆς αὐτόπται*; and in Luke iii. 23, *ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριάκοντα ἀρχόμενος*. In John i. 1, *ἐν ἀρχῇ ἦν ὁ Λόγος*. In Acts i. 1, *ὡν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν*.

"*In the beginning*." The Holy Spirit, speaking by St. John at the opening of his Gospel, refers to these words of Moses, and says, "*In the beginning was the WORD*." He leads us to consider the analogies of the creation in Adam and the new Creation in Christ. He teaches us to regard God's workings in Nature as a Mirror of His workings in Grace. And He sets His seal on the record of Moses, He avouches its truth; and throughout the New Testament our Blessed Lord, and the Holy Ghost, speaking by His Apostles, refer continually to the first two chapters of Genesis (as the reader may see by casting his eye on the margins of those chapters), as if for the set purpose and design of declaring its Truth and Inspiration.

— *God created*] Here is a prophetic protest against the false systems of Natural Philosophy which have prevailed in the world. *God created all things*. The World is not God, as the Pantheists affirm. It did not exist from eternity, as the Peripatetics taught. It was not made by fate and necessity, as the Stoics said. It did not arise from a fortuitous concourse of atoms, as the Epicureans asserted; nor from the antagonism of two rival powers, as the Persians and Manichæans affirmed; nor was it made by Angels, or by emanations of Æons, as some of the ancient Gnostics held; nor out of matter co-eternal with God, as Hermogenes said; nor by the spontaneous agency and evolution of self-developing Powers, as some have affirmed in later days. But it was *created* by One, Almighty, Eternal, Wise, and Good Being—*GOD* (*Newton's Princip.* at end).

Here is a proof of the divine inspiration of the writer. God by him forewarned the world against errors concerning His own work. "Moses was learned in all the wisdom of the Egyptians" (Acts vii. 22), the most learned nation of his age. But if the wisdom of Moses had been only human wisdom, he would have given us an Egyptian cosmogony, that is, a cosmogony of rival and antagonistic powers, such as is described in heathen writers (*Herod.* ii. 42, 59, 156; *Diod. Sic.* i. 13—20; *Plutarch* de Iside, 12—20), and is expounded by *Eusebius*, *Præp. Evang.* iii. 11; cp. *Kalisch* here, p. 54.

But the history of the Creation here presented to us by Moses, 1500 years before the coming of Christ, is totally at variance with the Egyptian cosmogony, and with all systems of Natural Philosophy which the Reason of man, in the most intelligent ages and countries of the world—in Egypt, in Greece, and Rome—was able to devise. It is the account given of Creation by Him who alone was able to give it,—the CREATOR Himself. Cp. *S. Cyril* c. Julian. lib. ii.; *Tertullian* c. Marcion. 11, c. 10; c. Hermogen. c. 19; *S. Augustine* c. Adversar. Legis, c. 2; *Petavius* de Opificio Sex Dierum, lib. i. c. 1; *Bp. Pearson* on the Creed, Art. i.; *Perrone* de Mundo, caps i. and ii.

In this respect, these first words of Genesis may be compared with the sermon of the Apostle St. Paul at Athens; where from his knowledge derived through divine inspiration he combats the physical theories of all ancient heathen philosophers; see *Bentley's* Boyle Lectures (Lect. 2); *Bp. Pearson's* Concio, in his Posthumous Works, ii. pp. 56—63, ed. Churton; and see below, the note on Acts xvii. Also, as to the Gnostic theories, the note below on Col. ii. 8.

This declaration of the Book of Genesis is confirmed by the researches of Science, which display evidence of unity of design,

and of consummate skill in the natural world, all bearing witness to the operation of one divine Mind, and of one divine Hand in the creation and government of the World.

It is not indeed the design of the Holy Scripture to teach physical science, but "*to make us wise unto salvation through faith in Christ*" (2 Tim. iii. 15). But "*all Scripture is given by inspiration of God*" (2 Tim. iii. 16), who "*made the worlds by His eternal Son Jesus Christ*" (Heb. i. 2), who has avouched the Old Testament to be true and divine.

And therefore we may be sure that the Book of Genesis, which is God's Word, does not teach any thing that is at variance with the teaching of Nature, which is God's Work; and with the discoveries of Philosophy, rightly so called; but that all the researches of Science will one day be seen to illustrate and confirm the Revelations of Holy Writ. It cannot rightly be said that Physical Science and Theology may be separated the one from the other. There are many *physical* phenomena recorded in God's Word which have the most intimate connexion with the *doctrines* of Christianity. The brooding of the Spirit of God on the waters (v. 2, see note there), the restoration of the earth out of the water; the existence of Light before the sun (see vv. 4, 14—16), the shining forth of Light on the first day of the week (v. 5); the creation of Man in God's image; the formation of Man out of the Dust; the formation of Woman out of Man; their Union and Marriage instituted and solemnized by God; the descent of all Mankind from one pair—all these *physical facts*, revealed in Scripture, are intimately connected with *spiritual doctrines* taught by Christ and His Church. Whatever affects the former has an important bearing on the latter. See below on v. 5.

Let us read both of God's Books,—Nature and Scripture,—with reverence, humility, and prayer for the illumination of His Holy Spirit, and He will reveal Himself to us in both.

The Hebrew word, translated GOD here, is *ELOHIM*: a plural noun; and it is joined here with a verb singular (*bará, he created*).

It has been said by some, that this plural (*Elohim*) represents merely an endeavour to combine the deities of Polytheism into one; as if Polytheism and not Monotheism were the original religion. Others have asserted that it is the plural *majestatis*; or, that it is only the plural used by royal personages; but this cannot be, for in Scripture it is used only by them when speaking of themselves (e. g. in Ezra iv. 18; vii. 24).

The truth seems to be, that, although it would be rash to deduce from this combination of a plural noun with a verb singular the doctrine of a plurality of persons in the One Godhead, and to infer from it that all the three Persons of the Blessed Trinity took part in the Creation; yet, like many other expressions in the ever-blessed Word of God, to whom all things are present, and Who speaks and writes in Scripture from the plenitude of His own Omniscience (see v. 26), this combination *adjusts and adapts* itself to that doctrine, proved from other places of Holy Scripture, and, as it were, anticipates its revelation; and therefore the Ancient Fathers of the Christian Church were not in error who with one consent interpreted it in this sense. See *Cornelius à Lapide* here, and *Bp. Horsley*, *Biblical Criticism*, i. p. 24.

— *created*] The Hebrew word (*bará*), here used for *created*, is limited in its primary form to the working of God; and is never used in Holy Scripture (where it occurs in *kal* thirty-five times) to describe the works of man; and presents to us an instance of the exactitude and precision with which the Holy Spirit writes, especially in speaking of God.

— *the heaven*] What does the word *heaven* here mean?

It appears to designate the *heavens* and all their host (ii. 1), the *highest* heavens or empyrean, in which the Angels dwell. God created the heaven, and He created the *Angels* in heaven (*Theophil. Antiochen.*, *Origen*, *S. Hilary*, *Theodoret*, and most of the ancient expositors). And this exposition is confirmed by other places of Scripture; which reveals that the *Angels* were created before the earth, and that they rejoiced and sang a hymn of joy at its Creation (Job xxxviii. 7), as they did afterwards at the Second Creation or New Creation, namely, at the Nativity of the Son of God (Luke ii. 13).

In Holy Scripture man is said to have been made a little lower than the Angels (Ps. viii. 5), and in the same divine record we see an evil Angel—Satan—already existing and fallen from heaven, tempting our first Parents in Paradise (chap. iii.).

Therefore, since *all* things were made by God, Angels were made by Him, and were made before the creation of Earth.

— *and the earth*] that is, the Earth in which we now dwell; but *not in its present state*; for, observe what follows;—

2. *And the earth was without form, and void*] It is *not* said

And darkness was upon the face of the deep.

that the *heaven* was in this condition; but the *Earth* was. Here is a remarkable revelation. Although the Earth had been created by God, and though God is a God of infinite goodness, wisdom, and power, yet still, through some agency or other, the Earth was *without form and void*; or, as the original words (*thohu wa bohu*) signify, the Earth was *wasteness and desolation*.

The word *thohu* is applied in Scripture to a *ruined* city by the Prophets of the Old Testament (Isa. xxxiv. 11), and it describes what is *frustrated or reduced to vanity* (Isa. xli. 29; xlv. 18; xlix. 4); and it is rendered by *Gesenius*, in his Hebrew Lexicon, p. 857, "that which is *wasted, laid waste*," like "a ruin" or "desolated city."

The word *bohu* joined with *thohu* as here, confirms the opinion that the Earth is here represented as having been brought into a *ruined, desolate* condition; see Jer. iv. 20—30, which is one of the best comments on this text. There Jeremiah is describing a ruin; he says, "I beheld the earth, and, lo, it was without form and void (*thohu wa bohu*). I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down . . . every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do?" The only other passage in the Bible where this combination occurs is Isa. xxxiv. 11, which also refers to a *ruin*. See Isa. xxxiv. 8—15. Accordingly, we find that the *Targum of Onkelos* represents the first word by *tsadia*, which signifies *ruined or desolate*; see Zephaniah. iii. 6 (*Gesen.*, p. 701), and *R. Kimchi* explains the two words by *shammah*, "a desolation and astonishment." In Deut. xxxii. 10, the word *thohu* is rendered *waste* in our Authorized Version; and that passage illustrates the present (see the note there); in Job xii. 24, it is rendered by *wilderness*. So Ps. cvii. 40; in Isa. xxiv. 10; xxxiv. 11; xli. 29, by *confusion*.

Therefore the comparison of one Scripture with another leads us to the conclusion that this verse describes the condition of the Earth, reduced to a state of ruin by some convulsion or catastrophe, which took place at some indefinite time *after* the creation mentioned in the foregoing verse.

Such convulsion or catastrophe could not be due to *any design* of the Creator Himself. But it was permitted by Him. "Didst not thou sow good seed in thy field, from whence then hath it *laves*? An Enemy hath done this" (Matt. xiii. 28). The Maker of all things is God. He is infinitely good; but the Earth which He had created was reduced to a desolate state; and this desolation of God's work was due not to the hand of God, but to some other agency. "An enemy had done this." The conjunction *and*, here rendered *and*, is often adversative (as in ii. 6), and introduces an opposite state of things to that which has been described (see iii. 3, and xlv. 12, where it is translated *but*). See *Noldii Concordant*, p. 284, for many examples of this use.

It is distinctly asserted in Holy Scripture that God did not make the earth to be without form, and void, *thohu* (Isa. xlv. 18); as the son of Sirach says (Ecclesi. xlii. 24), God *made nothing imperfect*. God is not the *Author of confusion* (1 Cor. xiv. 33). Chaos and Creation are opposites. Creation is of God; but Chaos is not of God.

How then did the Earth become a desolation?

Many of the ancient Fathers of the Christian Church (*S. Gregory Nyssen*, *S. Gregory Nazianzen*, *S. Basil*, and *S. Augustine*:—see *Petavius de Opere Sex Dierum*, i. c. 2; and cp. *Kalisch*, p. 61; *Hitchcock*, p. 40; *Kitto*, p. 21) were of opinion, that the *Earth*, in this verse, describes the materials of the Earth, in a *prior* state of existence; and *Philastrus*, a learned Bishop of Brescia in the fourth century, adopting the same opinion, says that it is an error to suppose that the Earth here described was any thing but the *matrix* or womb of the *present* Earth. And he asserts as the Catholic opinion, that the previous Earth was renewed by water at the Creation (as the *present* Earth will be renewed by fire at the day of Judgment, 2 Pet. iii. 12, 13), and that the *present* Earth has sprung forth, as it were, from the roots of a former Earth (*Philastr. de Hæres.* 95, 96, 97). With regard to the agency by which the Earth was brought into the condition in which it is here described by Moses, namely, as without form and void,—that is, a *ruin*, it is evident from the nature of the case that this agency must have been hostile to God; and it has been supposed by many persons (and the supposition was inserted in the royal laws of England by King Edgar in the tenth century (see *Tholuck*, *Verm. Schrift.* ii. 230), and in the biblical poem of the Anglo-Saxon bard, *Cædmon*, in the seventh century; see *Delitzsch*, p. 106), that, in the language of St. Jude 9, the Angels "who kept not their first estate,"—*their* beginning, ἀρχήν (the word used here by Moses), were permitted by Almighty God, for

His own wise purposes of a greater manifestation of His glory in a new Creation, to exercise their desires and powers for evil, in damaging His work of Creation, and to mar the structure of the Earth as originally made by Him.

This ancient opinion has been adopted in whole or in part by some learned modern Expositors, especially *Dalthe*, *Michaelis*, *J. G. Rosenmüller*, *Stier*, *Schubert*, *Baumgarten*, *Guericke*, *Kurtz*, *Delitzsch*, and others. It is confirmed by other passages of Scripture, especially of the prophetic books, the Psalms, and the Book of Job; the testimonies of which ought to be remembered here, so as to supply material for the history of the Earth in the lacuna or gap between the first and second verse of Genesis. To Job it is said, "Where wast thou when I laid the foundation of the Earth, when the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii. 7;) an epoch infinitely remote, as is plain from the words of Moses in the 90th Psalm, "Before the mountains were brought forth, or ever Thou hadst formed the earth or the world, even from everlasting to everlasting Thou art God." What force would there be in this mention of the mountains and the world, unless they were of themselves of immense antiquity? And accordingly elsewhere they are called, "the ancient mountains, the everlasting hills." Deut. xxxiii. 15; Gen. xlix. 26; and Job xv. 7. Cp. *Ven. Archd. Freeman*, p. 9, *Harmony of Science and Scripture*, 1864, and the *Bishop of Ely's* notes.

The discoveries of Geology bear testimony to the great antiquity of the Earth, and show that it was inhabited by many species of animals, and was clothed with great variety of vegetation long *before* the six days' work of Creation described in this chapter of Genesis.

It cannot be said that the present interpretation of these words of Genesis has been suggested by the discoveries of Geology, or has been devised in order to accommodate the Sacred Text to the results of scientific inquiry. Rather it was an *anticipation* of those discoveries; for, as has been observed, it is more ancient than those discoveries. It has been adopted by many eminent geologists, such as *Buckland* and *Sedgwick*. An abstract of the geological argument may be seen in *Dr. Hitchcock's* Religion of Geology, pp. 36—40. It has been illustrated by many theologians in this country, such as *Dr. Chalmers*, *Dr. P. Smith*, *Dr. McCaul*, *Burgon*, *Birks*, and the *Rev. Isaac Williams*, who characterizes this interpretation as "agreeable to the general tenour of Scripture, to the opinion of approved writers in the Church Catholic, and the discoveries of Science." "Out of confusion came forth order, a succession of well-regulated days and nights; out of desolation, a peopled world; out of darkness issued light; out of ruin, the new world which we behold." (*Williams* on Genesis, p. 54, and p. 212 and p. 294. See especially the remarks of *Dr. Pusey*, on Daniel, Preface, pp. xviii, xix.

This Interpretation is in harmony with all that is revealed to us in Scripture concerning the history of the earth, and of God's dealings with mankind. We are not to imagine that the Earth, in its present state, is a mere isolated thing; but rather one of many links in a long chain of successive productions.

The history of all God's dealings with mankind presents to us a series of trials and of victories; a series of ruins and of reparations; and each new production is an improvement upon the former condition; and though Evil is ever struggling against Good, and the Enemy fights against God, yet the conflict always issues in the defeat of the Enemy, and in the triumph of good, and in the greater manifestation of God's glory. Suppose, then—as we have good reason to do—that the Earth was created many myriads of years ago; suppose it to have been tenanted by many successions of animal tribes, and to have been adorned with trees, and shrubs, and vegetable life, as the researches of Geology authorize us to do. Here Revelation comes in to our aid. We know from the Holy Spirit Himself that the *Devil sinneth from the beginning*, ἀπ' ἀρχῆς, 1 John iii. 8, the same word as used here, and by St. John in his Gospel, i. 1.

Suppose, then, the Earth to have been marred and ruined by the envious and malignant agency of Evil Spirits, who had been cast down from Heaven; what could be more probable than that God, Who ever brings good out of evil, and Who often allows evil to prevail for a time in order that His own victory over evil may be more glorious (as, for example, in the history of Pharaoh and of the Crucifixion of Christ), should have used the ancient materials of the *ruined* Earth, in order to *build it up* again in a more beautiful form, and to people the Earth with *new* creatures—namely, *men*, formed in His own image and likeness, who should succeed to the places in heaven from which the Evil Angels had been cast down?

c Ps. 33, 6.
Isa. 40, 13, 14.

And the Spirit of God moved upon the face of the waters.

May we not also say, that this question is illustrated by the language of other portions of Scripture in reference to the Creation? The author of the Epistle to the Hebrews says that the *Worlds* (*aiōnes*) were framed by the Word of God (Heb. xi. 3), and that He hath appointed His Son heir of all things, by whom also He made the *Worlds*. (Heb. i. 2.)

Is it not probable, that, in using the word *Worlds*, the Holy Spirit is speaking of a *succession* of acts of Creation in different *ages*, or periods of time?

The history of the Earth *after its restoration*, and after the Creation of *Man*, reflects some light on this interesting subject. No sooner was the Earth raised up from its ruin, and Man made in God's image, than the Enemy appeared, and endeavoured to mar God's work. And Satan was permitted to succeed for a time. Man fell. But no sooner did Man fall, than out of the ruin of human nature a new and more glorious fabric was revealed. Christ the Son of God, the Second Adam, was promised. The Incarnation is Mankind's reparation. We fell in Adam, but we rise higher in Christ. Thus Satan's work recoiled on himself, and was made a glorious occasion for the greater triumph of God.

Here also we see that a ruin was made the *material* of the new fabric. Mankind, which fell in the first Adam, was built up in the second Adam, Jesus Christ, "Emmanuel, God with us" (Matt. i. 23), "God manifest in the flesh" (1 Tim. iii. 16).

What wonder, then, that we should find fossils of great antiquity, and vegetable substances dating from distant ages, embedded in the Earth's crust?

We find precisely the same thing within *ourselves*; we find it in our restored condition in Christ. The "*thohu va bohu*" of our old nature was repaired by Him. But many fossils of the old Adam remain in our new nature. Some infection of our old nature remains even in them that are regenerate (Art. IX.).

Christianity is indeed a new Creation of the earth in its present state; but it used the materials of all former dispensations. When it pleased God to build us up in Christ, He employed existing elements, which were then in a ruinous condition, in order to construct the fabric of the new man, and to build up the edifice of the Christian Church. He used the materials of human Nature, then decayed and corrupted, which He repaired, purified, and restored, making us new creatures in Christ, in Whom "we are renewed in knowledge after the image of Him that created us in righteousness and true holiness" (Eph. iv. 23, Col. iii. 10). He worked up the materials of the primitive Patriarchal dispensation, renewing us by the "Seed of the Woman" (Gen. iii. 15), and making us children of Abraham by faith (Gal. iii. 29). He worked up the materials of the old Levitical Law, and spiritualized them in the Gospel. The sacred Ordinances of the Mosaic dispensation—its Passover, Pentecost, and Tabernacles,—are enured, like the fossils and vegetables of an aboriginal world, in the Ritual of the Christian Church. "*Behold I make all things new*" is ever the language of God and of Christ both in the world of Nature and in the world of Grace (Isa. xliii. 19. Rev. xxi. 5). As *Bp. Andrewes* well says (Sermons on the Nativity, i. p. 273), when Christ came from heaven, "the whole world was then but a mass of errors, a chaos of confusion, *thohu* and *bohu* (Gen. i. 2);" but He restored and renewed all.

The annual falling of leaves in autumn, their decomposition into mould, their resurrection in spring flowers, is an epitome of the work which is ever going on in the world, "*Omnia mutantur, nihil interit*."

The revelations also, which God has given us of the *future* condition of the Earth and of Man, reflect light on the *past*. "We shall not all sleep, but we shall *all be changed*; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall *be changed*. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 51—54). We shall not lose our personal identity; we shall preserve it for ever. The bodies of the risen Saints will be the same, and yet they will be changed—changed so as to be "fashioned like unto Christ's glorious body, according to the mighty working whereby He is able to subdue all things unto Himself" (Phil. iii. 21). This is also the hope of the Earth itself in which we now dwell; it will again be ruined; but out of those ruins it will rise again more beautiful and glorious. "The creature has been made subject to *vanity*," says the Apostle; the Earth has even now its *thohu va bohu* (and it is observable that St. Paul used the word *ματαιότης*, which is used by the

Sept. for *thohu*, Isa. xlv. 9; xlv. 19; xlix. 4), "not willingly, but by reason of Him Who hath subjected the same in hope, because (or, rather, *that*—see the note below on Rom. viii. 20—22) the Creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 20—22).

We know that this present Earth will be dissolved. The Day of the Lord, says St. Peter, will come, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the Earth also, and the works that are therein, shall be burned up. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The Apostle repeats the words, on account of their solemn import, and to produce greater assurance (2 Pet. iii. 10—12). But a new and more glorious Earth will arise from the funeral pile of the old. "We, according to His promise, look for *new heavens* and a *new Earth*, wherein dwelleth righteousness" (2 Pet. iii. 13. Cp. Isa. lxi. 17; lxvi. 22. Rev. xxi. 1—27. Rom. viii. 19).

On the whole, therefore, we may conclude, that the Analogy of Nature, as well as the testimony of Scripture, confirms the ancient interpretation of this passage, viz. that the *present condition* of the Earth is only one of many links in the chain of its existence, which hangs down from the hand of the Everlasting Creator, enthroned in the silence of Eternity.

We may feel thankful to Physical Science for confirming this interpretation, and for enabling us to look *back* to past myriads of years in which the Earth existed, and from which it emerged in its present beautiful form, tenanted by *man*, created in the image of God, and united to God Himself by the Incarnation of His only-begotten Son. And how much are the feelings cheered, which are produced by this retrospect, when we turn to the pages of Holy Scripture, which enables us to look *forward* to successive ages of greater and ever-growing glory and beauty! Thus Science and Scripture join hand in hand, and unite in teaching us humility, while they inspire us with hope and joy and gratitude and love to the great Creator of all, in whose image we were made; and to our Divine Redeemer and Saviour, Very God and Very Man, in Whose image we are restored, and by Whom we are endued with capacities for heaven, and for a glorious immortality.

The interpretation propounded here is not put forth as the *only true one*; but it is submitted to the reader's consideration as the *most probable*: it is here set down as such, with a careful recollection of the wise precept of *S. Augustine*:—"In abstruse questions like these (he says), which are far removed from our observation, if we read any thing in Holy Scripture, which may receive divers expositions without prejudice to the faith, let us not throw ourselves with precipitate confidence into *any one interpretation*, lest we should stumble in the faith, if haply our interpretation should be shaken by further examination of the truth; and lest we should be contending *not* for the Scripture, but for *our own interpretation of it*; and lest we should seem to desire that *our* meaning should be the meaning of *Scripture*; whereas, on the contrary, we ought ever to desire, that the *mind of Scripture should be our own*." *S. Augustine* (de Genesi ad Literam, i. 37).

Again, he says, "Whatever human Philosophy can clearly demonstrate by invincible evidence in God's Works, let us show that it is not at variance with God's Word. But whatever Philosophy may propound, which is clearly contrary to the Divine Oracles, let us be able to show,—or at least let us firmly believe,—that, what is so propounded, is most false. Let us cling firmly to our MEDIATOR Jesus Christ" (Who delivers to us the whole of the Old Testament as true and Divine), "in Whom are hidden all the treasures of wisdom and knowledge (Col. ii. 3), so as neither to be seduced by the loquacity of false Philosophy, nor be terrified by the superstitions of false Religion," "ut neque falsæ Philosophiæ loquacitate seducamur, neque falsæ Religionis superstitione terreamur" (*S. Augustine* de Genesi, i. 41).

—And darkness was upon the face of the deep; or of the abyss. The words *darkness* and *abyss* are both connected with the agency and abode of Evil as opposed to Good: see John i. 5. Eph. vi. 12. Luke viii. 31. Rev. ix. 1; xi. 7; xx. 1, where the word *ἀβυσσος* (deep) is translated in our version *bottomless pit*; and the contrast is much more striking by what follows here. Cp. *Baumgarten* here, p. 9.

—the Spirit of God moved upon the face of the waters! THE HOLY SPIRIT was moving; the Hebrew word here (*merachepeth*) represents the tremulous fluttering of a bird over its nest (see *S. Basil* and *S. Jerome* here). In the Rabbinical tract *Chagigah* it is said, "The Spirit of God at the Creation

³ ^d And God said, "Let there be light: and there was light." ⁴ And God saw the light, that *it was good*: and God divided † the light from the darkness. ⁵ And God called the light 'Day, and the darkness he called Night. † And the evening and the morning were the first day.

^d Ps. 33. 9.
^e 2 Cor. 4. 6.
[†] Heb. *between the light and between the darkness.*
^f Ps. 74. 16. & 104. 20.
[†] Heb. *And the evening was, and the morning was.*

moved upon the waters as a *Dove*." Milton (Paradise Lost, i. 18) says—

"Thou, O Spirit—from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant."

Here is another analogy between God's works in Nature and Grace: At this reparation of the Earth, the Holy Spirit brooded, as with wings, over the abyss; at the restoration of Man in Christ, at His Baptism, He lighted on Him "as a Dove," at the waters of Jordan (see below, on Matt. iii. 16), when "Water was sanctified to the mystical washing away of sin." The Holy Spirit broods, with vivifying power and influence, over the waters of baptism—"the laver of regeneration" (Titus iii. 5), in which the old Adam is buried, and the new Man is raised up.

For this and for other reasons the third chapter of *St. Matthew* is read by the Church, next after this first chapter of *Genesis*, on TRINITY SUNDAY.

Therefore in this act of the Holy Spirit at Creation, the Ancient Fathers saw a foreshadowing of His presence and operation in the Sacrament of Baptism (see *Tertullian* de Baptismo, 3. *S. Cyril. Hierosol.*, Catech. 3. *S. Ambrose*, Hexäm. i. 7). The Spirit of God (says *S. Jerome*, Epist. 83, ad Ocean.) broods on the waters of Baptism, and regenerates us thereby. So it was at the Creation. The old Earth (which had existed *before* the six days' work of Creation) was submerged; it was plunged in the deep; it was baptized in an abyss of waters; the Holy Spirit moved upon it, and it emerged from the depths a new and beautiful creation. The Apostle St. Peter refers to this regeneration of the earth out of water, when he says, "By the Word of God the heavens were of old, and the Earth was subsisting out of the water, and through the water." See note below on 2 Pet. iii. 5.

Observe the analogy in the world of Grace. "If any one is in Christ, he is a *new creature* (*καὶνὴ κτίσις*); the old things, the original things, passed away (*τὰ ἀρχαῖα παρῆλθεν, aorist*) at his baptism, and all things have become (and are) new" (see below on 2 Cor. v. 17).

3. And God said, *Let there be light: and there was light*] Or more literally, "Light be, and light was," or more expressively in the original (*yehi ör, va-yehi ör*), a sentence quoted with admiration by heathens, as *Longinus* on the Sublime, ix. 9, who ascribes this sentence to *Moses*, and is among the witnesses which may be cited even from the heathen world, in behalf of the Mosaic origin of the Book of *Genesis* and the Pentateuch.

It is not said that Light was now *made*, as it is said that God *made* two great Lights, or rather *light-holders*, in v. 14.

We are not to suppose that Light did not *exist* before this act of God. God Himself is Light; He "dwelleth in that Light which is unapproachable" (1 Tim. vi. 16), and is "the Father of Lights" (James i. 17). Christ is "the true Light which lighteth every one that cometh into the world" (John i. 9). There was a pillar of light in the wilderness. The countenance of *Moses* shone after he had talked with God (Exod. xxxiv. 30), and at the Transfiguration, it was proved by the glorious light which shone in Christ's countenance and on His raiment (Matt. xvii. 2), and by the glory of the Light which shone on St. Paul at his conversion (Acts xxii. 6), that there is a light in the Godhead wholly independent of the creatures.

Therefore we need not be surprised that fossil animals, which have been disinterred from the Earth, should have had eyes, although they existed *before* these words were uttered, and *before* the creation of the Sun; for *Moses* is here describing a glorious *revealing* of Light, triumphing over the Darkness which had usurped its place (see above, on v. 2). As the Apostle says, "God commanded the light to shine out of darkness" (2 Cor. iv. 6).

The Earth existed as the wreck of an anterior creation, but strangely convulsed and fractured, submerged in water and shrouded in darkness. But when God saw fit to commence the new creation, and prepare the desolate Earth for the abode of Man, the barrier, which shut out the Light, was removed by the Word of God, and Light broke in upon the waters.

— *there was light*] This was on the *first day*. Observe the Divine pre-arrangements and prospective adjustments in the

Six Days' Work of Creation. No man was present at the creation; and no human cosmogonist could have devised such an order as this. The six days divide themselves into two parts of three days each; and each of the former three days is, as it were, prophetic of, and preparatory to, its own co-ordinate day in the latter three days.

Thus the *Light* which was revealed on the *first day* is prepared for the *Luminaries*, the Sun and Moon, that were to receive it on the *fourth day* (v. 14—18).

The *Waters* and the *Heavens* which were created on the *second Day* were prepared for the fish and fowls, which were to occupy them on the *fifth day* (v. 20—23).

The *Earth*, the *herbs* and *trees* created on the *third day* were prepared for the use of the cattle and of Man, the lord and master of all, created on the *sixth day*.

On the revealing of Light *before* the formation of the Sun, see note on v. 5.

4. And God saw the light, that it was good] as contrasted with the darkness, which was evil.

This sentence, "God saw that it was good," is repeated seven times, the scriptural number of perfection; and it is summed up in v. 31, "and God saw every thing that He had made, and behold it was very good." Here is another proof that the waste and desolation described in v. 2 were not made by God, but had been superinduced by a Power of Evil. Who could this be but the "Prince of the Power of the air," "the Ruler of darkness?" (Eph. ii. 2; vi. 12; Col. i. 13.) It could not have been produced by good Angels; and no other living powers (as far as we know) were then in being, but fallen Angels.

Here is a refutation of the errors of fatalists and infidels (see *S. Jerome* on Ion. Proph. i., and *Theodoret*, qu. 10); here also is a prophetic protest against the error of the Manichæans and others, who condemned the work of Creation as evil, and ascribed it to an Evil Agent: see *Epiphanius*. Hæres. 66, and *S. Aug.* c. Manich. i. 21, and note below on 1 Tim. iv. 4, "Every creature of God is good."

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day] The evening and the morning are the same as the Greek *νύξ-ἡμερον*, a period of twenty-four hours (2 Cor. xi. 25).

Our notions of Day and Night are founded on the revolution of the Earth round its axis, and on its relation to the Sun. How then, it is asked, could there be Day and Night *before* the formation of the Earth in its present state, and before the Creation of the Sun?

The answer seems to be, that throughout this record God intends to teach us that the present arrangements of our system are only *means* to an *end*; and these means are not necessary *laws* by which His Divine Operations are bound; but that He is free, Sovereign, Supreme, and All-powerful in His operations.

Thus, He revealed Light *before* the Sun, in order that we might not imagine the Sun to be the *source* of Light, but might know it to be only a *channel* of that light which flows from the pure *fountain* of Light, the Godhead itself; and that therefore man should not worship the Sun, Moon, and Stars, but adore the "Father of Lights" (James i. 17).

We have a counterpart to this arrangement in the new creation in Christ and His Gospel. God is the fountain of *spiritual* Light. He is the Author and the Giver of all grace, which flows to us *through* God the Son, and is applied to us *by* God the Holy Ghost (see on 2 Cor. xiii. 14). All grace is from God, and God is from Eternity. But it has pleased God to give grace to us by certain *means*, which He has set up as *Luminaries*, or *Light-holders*, in the firmament of His Church. Such are the *Scriptures*, and *Sacraments*; and we are obliged to use those means, if we desire to receive the spiritual light, which is *antecedent* to those means, but is *conveyed* to us by those means. So, physical Light was in God from Eternity, and was revealed on the *first Day*, and is received by us from Him through the Sun, Moon, and Stars, created on the *fourth Day*.

Let us not therefore worship the means, but let us adore Him Who made the means, and is pleased to work by them.

The "nebular hypothesis," as it is called, which has been elaborated with much ingenuity by *Sir Wm. Herschel* and *Laplace*, and which represents the whole solar system as originally a nebulous mass, and disengaging itself into luminous

g Job 37. 13.

Ps. 136. 5.

Jer. 10. 12. & 51.

15.

† Heb. expansion.

h Prov. 8. 28.

i Ps. 148. 4.

⁶ And God said, ^a Let there be a † firmament in the midst of the waters, and let it divide the waters from the waters. ⁷ And God made the firmament, ^b and divided the waters which *were* under the firmament from the waters which *were* ⁱ above the firmament : and it was so. ⁸ And God called the firmament Heaven. And the evening and the morning were the second day.

bodies (see *Kalisch*, pp. 13—15), has been supposed to receive some confirmation from the Mosaic record (see *Dr. McCaul's Aids to Faith*, p. 110).

God here speaks of Night and Day as things not dependent on the mechanism of His Creatures, but as existing independently in the calculations of Divine Arithmetic. God does not need our earthly chronometers; He does not need to look at the clock of His creatures, in order to ascertain the measure of Time, which is a creature of God.

The Evening is placed before the Morning. God called Light out of Darkness. God Himself said to the Hebrews, "From evening to evening shall ye celebrate your sabbaths" (Lev. xxiii. 32). Many nations reckon time by nights; the Jews reckoned their days from sunset to sunset; and the Christian Church begins her festivals with the Evening, and appoints the Collects of these festivals to be said on their eves.

— the first day] *Sunday*; the Day on which the *Light of Creation* dawned on the World, the Day also on which the *Light of Redemption* dawned in the Resurrection of Christ; and the Day on which the *Light of Sanctification* dawned upon the Church in the descent of the Holy Ghost from Heaven.

Thus a triple light was given by the Three Persons of the Ever-Blessed Trinity, on the first day; and every Sunday, as observed in the Christian Church, is a profession of Faith; every Sunday in a certain sense is a "Trinity Sunday." See on Acts ii. 1.

"All things are double one against another" (Eccles. xlii. 24). "So look upon all the works of the Most High; and there are *two and two*, one against another" (Eccles. xxxiii. 15). There is an analogy between the two Volumes written by God's hand; the Volume of His works and the Volume of His Word; His works in Nature have their counterparts in His works in Grace. Hence David in the Nineteenth Psalm begins with the contemplation of the *natural* heavens: "The heavens declare the glory of God, and the firmament sheweth His handiwork." And then he proceeds to speak of "the *Law* of the Lord as an undefiled Law" (v. 7). He passes from one Volume to the other.

Light gleamed forth on the first day, in Creation, Redemption, and Sanctification; and a similar analogy may probably be traced through the whole *Hexameron*, or *six days'* work; and this consideration seems to supply a reason against the modern interpretation of some eminent Geologists, who regard the days of Creation as *indefinite periods* of time. This theory has been propounded with great ability, after patient scientific research, by *Hugh Miller*, in the "Testimony of the Rocks," 25th ed., Lond. 1862; and *Dr. Mc Causland*, Sermons on Stones, 11th ed., Lond. 1863, see pp. 142—224, and p. 258; who endeavours to show that the successive stages of Creation, as unfolded in the series of Days of the Mosaic record, correspond with the successive ages of physical progress from the azoic period upwards to that in which we live. That author thus writes (Sermons on Stones, Appendix, p. 258), "A correct reading of the Mosaic narrative, and a competent knowledge of geological facts, have made it plain that Scripture and Science tell one and the same wondrous tale—that, in remote ages, the Globe was encircled with a dark, untenanted, shoreless ocean; and that the first organic life that moved within its precincts was in the form of submarine creatures ('the Spirit of God brooded on the face of the waters')—that after a long period, *land, plants, and terrestrial animals* of lowly structure appeared, and testify that an atmosphere had been formed, and that dry land had appeared, the work of the second and third days of the Creation. The nature and abundance of this primeval vegetation proves that the sunbeams had not penetrated through the clouds to the surface of the Earth until the close of another long period, represented by the fourth day; and then, Birds, and Saurian reptiles, the *creeping* things and *fowl* of the fifth day, presented themselves, and were followed after another lapse of time, by the Mammal races, the *beasts* and *cattle* of the sixth day. And finally, MAN appeared on the scene; and with him the work of creation closed. This simple and intelligible sketch of God's work on our planet from the beginning, is consistent alike with what Moses has written, and the Geologist has discovered; it is founded on facts, and not on conjectures, and has left no difficulties to be solved."

This theory has the merit of accounting for the immense antiquity of the Earth in which we live, and of endeavouring, with much semblance of success, to harmonize it with the inspired history of Creation. It has been adopted by *Delitzsch* (p. 102), and other learned Expositors; and it is entitled to respectful consideration.

It may perhaps be objected to it that if the Mosaic *days* of Creation are regarded as indefinite periods of long duration,—myriads of years,—then, as indeed the propounders of that theory assert, there must have been *Death* in those periods.

But the Days of Creation, as represented in the Book of Genesis, are *not* Days of *Death*; there is no place for Death in them; they are days of *Creation* only; and God saw every thing that He had made in them, and behold it was *very good*; v. 31. But *Death* is *not good*; it is evil; therefore God saw no Death in them; it was not there.

That theory seems also to do violence to the plain historical tenour of the sacred text; and to be scarcely consistent with the words of the Fourth Commandment, where one particular *day* is sanctified, because God created the world in six days, and rested on that day; and to disturb the harmony of the beautiful analogies, which, as we shall see, exist between the successive Days of the natural Creation, and those of our new creation in Christ.

In speculations concerning the successive stages through which the Earth has passed, let it not be forgotten that there are two great Revolutions recorded in the Bible; the effects of which it is not possible for physical Science to appreciate; first, the Fall, and the curse pronounced by God upon the Earth, in consequence of the Fall; next, the Flood, which, as described in Scripture, broke up the fountains of the Great Deep, and produced a revolution in the whole fabric of the Globe. In face of such events as these, which disturb all its calculations, it becomes true Philosophy to speak with humility. Cp. *Keil*, p. 12. That the "Days" are literal days is well argued by *Archdeacon Pratt*, Science and Scripture, pp. 50—86. Cp. *Isaac Williams* on Genesis, p. 211.

The words here rendered the *first day* properly signify the *one day*; and so the Septuagint (*ἡμέρα μία*), and it is observable that in the Gospel the words rendered "the first day of the week," properly signify the *one day* of the week, *μία σαββάτων* (Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John xx. 1).

6. *Let there be a firmament*] Literally, an *expanse* (*rakia*, what is beaten out), but necessarily *solid*, but simply *extended*: see Exod. xxxix. 3. Jer. x. 9; and *Bp. Patrick*; and it may be as *certain*, to which the heavens are compared, Ps. civ. 2. Isa. xl. 22. Nor does the Greek, *στέρεωα*, necessarily signify what is *fixed*, but it may mean something that makes firm; see the authorities cited by *McCaul*, p. 226, and therefore the word is rendered *expansio* by *Pagnini* and *Arias Montanus*; and *expanse* by *Kalisch*, p. 68; *De Sola*, and *Raphall*, p. 2, and so *Delitzsch*.

7. *waters which were above the firmament*] or *expanse*; see on v. 6; cp. Ps. cxlviii. 4, which speaks of the waters *above* the heavens; and Gen. vii. 11, where it is said that "the windows of heaven were opened" at the Flood.

Physical Science may deny this statement, but cannot disprove it. "The authority of Scripture (says *Augustine*) is greater than the capacity of man;" indeed this assertion is rather confirmed by scientific inquiries concerning the constituent elements of some of the planets; see *Delitzsch*, p. 108, and *Dr. Whewell*, quoted by *McCaul*, p. 229; cp. *Pfeiffer*, Dubia, p. 3. And the New Testament speaks of a sea of glass in the highest heavens before the Throne of God (Rev. iv. 6; xv. 2; cp. xxi. 1).

8. *God called the firmament Heaven*] The material heaven; not the place of God's immediate presence (*Origen*, *Chrys.*).

In this verse the Septuagint Version inserts the words "God saw that it was good," but these words are not in the original Hebrew. It seems that they are not introduced there, because the work was merely in progress and transition, and one of separation rather than of creation. The expanse was made to divide between the waters above it and below it, but the waters below the firmament were not gathered together into one place till the following day.

⁹ And God said, ^kLet the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. ¹⁰ And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. ¹¹ And God said, Let the earth ^lbring forth [†]grass, the herb yielding seed, and the fruit tree yielding ^mfruit after his kind, whose seed *is* in itself, upon the earth: and it was so. ¹² And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. ¹³ And the evening and the morning were the third day.

¹⁴ And God said, Let there be ⁿlights in the firmament of the heaven to divide [†]the day from the night; and let them be for signs, and ^ofor seasons, and for days, and years: ¹⁵ And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. ¹⁶ And God ^pmade two great lights; the greater light [†]to rule the day, and ^qthe lesser light to rule the night: *he made* ^rthe stars also. ¹⁷ And God set them in the firmament of

^k Job 26. 10. & 38. 8.
^l Ps. 33. 7. & 93. 5. & 104. 9. & 136. 6.
^m Prov. 8. 29.
ⁿ Jer. 5. 22.
^o 2 Pet. 3. 5.
^p 1 Heb. 6. 7.
^q [†] Heb. tender grass.
^r in Luke 6. 44.

ⁿ Deut. 4. 19.
^o Ps. 74. 16. & 136. 7.
[†] Heb. between the day and between the night.
^o Ps. 74. 17. & 104. 19.
^p Ps. 136. 7, 8, 9. & 148. 3, 5.
[†] Heb. for the rule of the day.
^q Ps. 8. 3.
^r Job 38. 7.

9. *let the dry land appear*] The Earth existed before; but it had been submerged in water; and is now made to appear: compare Ps. xxiv. 2, "He hath founded it upon the seas, and established it upon the floods;" and Ps. cxxvi. 6, "He stretched out the earth upon the waters;" and particularly St. Peter's commentary on these words, see 2 Pet. iii. 5, where he observes, that as "the Earth was formed by the Word of God out of the water, and by means of the water;" and yet was afterwards destroyed, at the Flood, by Water, contained in the heaven and the earth; so the heaven and the earth now contain the materials of their own future destruction, and will be destroyed hereafter by another element, *Fire*—which is hidden in reservoirs, in heaven and earth, viz. in the lightnings of heaven and in terrestrial volcanos. The holy Apostle there sets his seal on the Mosaic record of the creation and the deluge, and grounds a prophecy upon it (see below on 2 Pet. iii. 7—13).

11. *Let the earth bring forth*] It is not said, that God made the Earth then: indeed, in v. 9, it is said, "Let the dry land appear:" the Earth had existed before in a ruined state, see v. 2: it is now re-apparent and restored.

— *herb yielding seed*] The herb was made *before* the seed, and the tree was made *before* the fruit, which contains the seed, just as Light was made *before* the Sun; in order that we may not attribute the existence of vegetation and of forests to any *seminal* principles, but to God as the great First Cause of all. Here is a divine refutation of those theories which impute the creation itself to the spontaneous development of certain original elements. The Sun now contributes to the nurture of vegetable life, but he was not the cause of it, for plants were made *before* the Sun.

14. *God said, Let there be lights*] or rather, *Luminaries*. In the original Hebrew, Light is *Or*; but the Sun is called *Maôr*, a *receptacle* and *vehicle* of light (*ὄργανα φωτός*). Light (Heb. *Or*) was revealed on the first day; the Luminaries (Heb. *Meôr-oth*, Gr. *φωστῆρες*), on the fourth day; the Luminaries therefore are not the *causes* or *fountains* of light, but merely the *receptacles* or *magazines* of light previously made, and the channels of it to men.—*Eustath., Greg. Nyssen, Theodoret, Bp. Horsey.*

Here is evidence of divine wisdom and Inspiration. An *uninspired writer* would have said, that the Sun and Moon and Stars were made, and that *then* a glorious light beamed forth upon the world. But not so Moses. *First*, he tells us, Light was revealed, v. 3, and *afterwards* it was consigned by God to certain receptacles in the heavens.

Precisely the same thing has been done in the world of *grace*.

Light existed from eternity in the inexhaustible fountain of Light,—the Godhead itself.

But in process of time it pleased God to set certain luminaries, certain spiritual *Meôr-oth*, to be channels of divine *Or*, or Light, in the heaven of His Church. These are His Word and Sacraments (see on v. 5). But God could give light *before* them and *without* them. It was a long time before a word of Scripture was written; He gave the Holy Ghost to Cornelius *before* baptism (see on Acts x. 44—48). And the time is coming, when God will lighten His people *without* the light of the Sun in the heavenly City, "which has no need of the sun nor of the

moon to shine in it, for the glory of God doth lighten it, and the Lamb is the Light thereof" (see Rev. xxi. 23. Isa. lx. 19, 20), and His saints will see Him face to face, and know even as they are known (1 Cor. xiii. 12).

16. *he made the stars also*] Were there not stars in existence before the fourth day?

It seems that there were. In the Book of Job (xxxviii. 7), the *Morning stars* are said to have sung together for joy when the foundations of the Earth were laid; and in Isaiah (xiv. 12, 13), Lucifer is introduced as saying, before his fall, which preceded the formation of the Earth in the present state, that he would exalt his throne *above the stars* of God.

This is in accordance with the results of astronomical observation, which reveal to us fixed stars at almost incalculable distances; and which, it seems, must have existed before the formation of the earth *as it now is*. The Sacred Writer is here speaking of the heavenly bodies in *their relation* to our earth.

The words "*he made*" are not in the original Hebrew; and the stars are mentioned here in connexion with the sun and moon, lest it should be supposed that any luminaries exist which are not the works of God.

At first we are staggered by the discoveries of Astronomy revealing to us fixed stars which may be centres of solar systems of their own; an innumerable multitude of luminaries at an immense distance from ourselves. What relations can these have to this small planet of ours? What to Man? Assuredly *we* sink into insignificance, if space and matter are the essence of greatness. And this is what the Psalmist testifies, "When I consider, Lord, Thy heavens, the Moon and the Stars which Thou hast ordained, What is *Man* that Thou art mindful of him?" (Ps. viii. 4.) Certainly, if physical force and material bulk, or mere numerical cyphers, were to decide the question, Man sinks into insignificance; but Man has, what the material heavens have not—reason, speech, and immortality. Man was created in the image of God. The material Universe will be dissolved (2 Pet. iii. 10, 11), but Man will exist for ever. And Man has been exalted above the visible creation by the Incarnation of the Son of God. This is what David himself suggests: "For Thou hast made him only a little lower than the Angels, and hast crowned him with glory and worship. *Thou hast put all things under his feet.*" This prophecy has been made good to Man in Christ, as the Holy Ghost has declared in the Epistle to the Hebrews (Heb. ii. 8, 9). Here is the solution of the difficulty. In the world of Scripture and of grace, Man in Christ is the centre of the universe. EMMANUEL, God with us, GOD Manifest in the FLESH; He Who created all things, and Who is the Second Adam, perfect Man as well as God, He is Lord of all. To Him, Who is the true Joseph, the Sun and Stars bow down in lowly obeisance (Gen. xxxvii. 9). Because He took our nature, and "was obedient to death, even the death of the Cross, He has the Name above every Name," and to Him all things in heaven bow. (Phil. ii. 6—11).

May we not recognize an analogy to this, in what we know of the Hebrew Nation? Though it was "the fewest of all people" (Deut. vii. 7), it was chosen by God to be the depository of His Truth, and the heir of His promises. And for some wise inscrutable purposes, God has taken our Earth into His special

Jer. 31. 35.

the heaven to give light upon the earth, ¹⁸ And to ^s rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. ¹⁹ And the evening and the morning were the fourth day.

|| Or, creeping.

²⁰ And God said, Let the waters bring forth abundantly the ||moving creature that hath †life, and †fowl *that* may fly above the earth in the †open firmament of heaven. ²¹ And †God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. ²² And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." ²³ And the evening and the morning were the fifth day.

²⁴ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

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

x ch. 5. 1. & 9. 6.

Ps. 100. 3.

Eccles. 7. 29. Acts 17. 26, 28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. James 3. 9.

²⁶ And God said, ^sLet us make man in our image, after our likeness: and

favour, and has made Mankind to be the Tabernacle and Church of God. Mankind in Christ is to the Universe, what Abraham and his seed was to Mankind. What blessings may flow to the whole Universe from the Incarnation, who can say?

17. *And God set them—to give light*] Literally, God gave them; all light, whether physical or spiritual, is God's gift, and so St. Paul uses the word, "He gave some Apostles" (Eph. iv. 11). He set some as Apostles to be lights in the heaven of the Church.

20. *Let the waters bring forth abundantly the moving creature that hath life*] Or, literally, let the waters swarm forth the swarming creature of breath. See Gesenius, p. 851. On the amazing fecundity of the inhabitants of the water and of the air, see the authorities in *Kilto*, p. 31. Such is the result of God's blessing in v. 22, "Be ye fruitful and multiply."

The waters are the first element that is represented as bringing forth; perhaps not without a typical foreshadowing of the use to be made of water in the *palingenesia*, or regeneration of the human race; as *Tertullian* says (de Bapt. c. 1), "nos pisciculi in aqua nascimur." Cp. *Williams* on Genesis, p. 151.

—and fowl that may fly above the earth] Rather, and let fowl fly upon the Earth—the fowls were not made from the water, but from the ground. See ii. 19, and cp. *Pfeiffer*, *Dubia*, p. 7. *McCauley*, Post. Lect. p. 23.

21. *And God created great whales*] Sea monsters; vast fishes, crocodiles, serpents, &c. See Job vii. 12. Isa. xxvii. 1. Exod. vii. 9. *Gesenius*, p. 869.

22. *And God blessed them*] God blessed them; that is, the animal Creation; we do not hear of any blessing given to the sun or moon and stars; for God, who is the Author of Life, did not give to them any power of multiplying themselves by propagation; nor is any blessing pronounced directly on the vegetable kingdom, because their power of multiplication is rather through human culture, or by a mechanical insensibility, and not by any operation of their own (*Severian, Aug., Theodoret*).

We do not hear of any benediction till the fifth day: but then it is said *God blessed them*; and it is said again on the sixth day *God blessed them*, v. 28. On the fifth day Emmanuel, God with us (Who had purchased blessing for us by dying on the sixth day), ascended into heaven, in the act of blessing (see Luke xxiv. 50, 51), and ever since that day He has been shedding His blessing upon us, and He sent the Holy Spirit from heaven to be with us unto the end.

24. *living creature—cattle, and creeping thing, and beast of the earth*] These were made in three classes; grass-eating cattle; reptiles; and beasts of the earth, or beasts of prey.

The Ancient Fathers discussed the question whether any herbs were created *poisonous*, and whether any animals were *predatory* before the fall.

S. Augustine inclined at first to the opinion that they were; but he afterwards retracted it (Retract. i. 10), and asserted that they were all tame and gentle then; and so *Greg. Nyssen*, Orat. 2, on the Creation of Man; and so *S. Chrys.* on

Gen. hom. 9, and *Theodoret*, qu. 18, and so *Junilius*, quoted by *A Lapide*, and *Du Bartas*, *Milton*, *Comper*, and other poets, heathen as well as Christian; and the Hebrew Scriptures seem to confirm this opinion by representing the peaceful age of the Gospel by images drawn from the animal creation existing in amity and love (Isa. xi. 7; lxx. 25).

26. *Let us make man*] Observe the excellence of Man. God deliberates before his creation. God the Father addresses God the Son and God the Holy Spirit, "Let us make man after our image, after our likeness." So the ancient Christian Fathers expound this passage: *S. Barnabas*, *S. Irenæus*, *Tertullian*, *S. Hilary*, *Eusebius*, *S. Gregory Nyssen*, *S. Basil*, *S. Chrysostom*, *S. Cyril* of Jerusalem, *S. Epiphanius*, and *S. Augustine*; and the Council of *Sirmium* in *S. Hilary*, *Liber de Synodis*, against *Photinus*, p. 470, Canon 13, where the Council interprets these words as addressed by the Father to the Son; and see *Bp. Horne's* Sermon on this text, Discourses i. 1.

We may not affirm that a Trinity of Persons, or even a Plurality of Persons, in the Godhead, could have been concluded *a priori* from such a passage as this; but what we are authorized to assert, *a posteriori*, is,—that since "spiritual things are to be compared with spiritual" (1 Cor. ii. 13), and Scripture is to be interpreted from itself, and since the doctrine of the Trinity has been clearly revealed in other parts of Holy Scripture, especially in the New Testament; and since all Christians are baptized into a belief of that doctrine, and it is the received doctrine of the Church of Christ, therefore the true interpretation of this passage of Scripture is that which has been stated above, and which is sanctioned by the universal consent of the greatest Teachers of the Church, both in ancient and later days; cp. below, xi. 7.

This exposition is further confirmed by the fact, that at the Manifestation of the New Man, Christ Jesus, in Whom we are restored to the Divine Image and Likeness, there was a sensible intervention of the Three Persons of the Blessed Trinity. When Christ was baptized, there was a glorious revelation of the Triune God (see below on Matt. iii. 16). Therefore the Church of Christ, whose Calendar of Lessons is an exponent of her creed, has placed the Third Chapter of St. Matthew,—which describes that Baptism,—side by side with the First Chapter of Genesis in her public offices for TRINITY SUNDAY; and the Sacrament of Restoration, by which the whole Human race is to be renewed in the Divine Image, was instituted by Christ in the Name of the Blessed Trinity; and when He instituted it, and commissioned His disciples to baptize all nations in the Name of the Father, of the Son, and of the Holy Ghost (Matt. xxviii. 19), He renewed and reiterated the Divine decree, "Let us make Man in our image and likeness."

Man was revealed in the *image of God*. The notion therefore is altogether erroneous, that we existed first in a savage state. Barbarism, Cannibalism, &c., are *not natural*, but *contrary* to nature. The poetical descriptions of a golden age ("aurea prima sita est ætas." *Ovid*, Met. i. 89) are physically more true, than some philosophical theories.

let them have dominion over the fish of the sea, and over the fowl of the air, ^{y ch. 9. 2.} and over the cattle, and over all the earth, and over every creeping thing that ^{Ps. 8. 6.}

May we not here see a proof of the divine origin of HOLY SCRIPTURE? All its parts harmonize together, and there is a gradual progress and accession of Divine revelation in it from the beginning to the end. A plurality of Persons in the Godhead is intimated in the first chapter of Genesis. We see gleams of it here. It is more fully revealed in the Levitical Benediction, where the name JEHOVAH is repeated *thrice* (Num. vi. 23—26), and more fully still in the Angelic *Trisagion* in the Temple (Isa. vi. 3), and more fully still in the Baptism of Christ, and in the commission to baptize all nations in the Name of the Father, the Son, and the Holy Ghost; and in the Apostolic Benediction (2 Cor. xiii. 14); and it is proclaimed by the united hallelujahs of heaven, and by the chorus of angels, as revealed in the Apocalypse, in the everlasting worship of the Triune God. See the fourth chapter of the Apocalypse—another portion of Scripture appointed for TRINITY SUNDAY (Rev. iv. 8).

—*man*] Literally *Adam*; so called from the *adámah*, earth, from which he was made (ii. 7).

The earth is probably called *adámah*, because of its colour—red or tawny. *Credner* on Joel, p. 125. *Gesen.* 13: comp. *Edom, Damascus, and odam*, a ruby. On the different meanings of the Hebrew words for *man* (*Adam, ish, enosh, geber, melchim*), see *Gesenius*, under these words, and *Dr. Smith, B. D.* ii. p. 216. *Fuerst*, p. 24, derives *adámah* from *adam*, to be firm.

Observe that in the original Hebrew here, *Adam* stands without the definitive article *the*; and the sense is—let us make *man*, i. e. mankind; but in the next verse we read, God made *the Adam*; and then we have the plural number; “male and female created *he them*,” a statement in harmony with, and to be further explained by, the next chapter, which enlarges on the formation of the man first, and after, of woman out of man (ii. 18—23).

—*in our image, after our likeness*] The word rendered *image* signifies the outline: the *likeness* is the filling up of the outline (cp. *Delitz.*, p. 122).

In what did this divine image and likeness consist?

Not in *external* form, an heretical notion of the Anthropomorphites, condemned by the ancient Fathers (see *S. Aug. de Haeres. 76*; *Theodore*, Qn. 21), except so far as man was made erect, and his stature betokened dominion over the other animals; and so it is a picture of the sovereignty of God. “God is a Spirit” (John iv. 24); and we, who “are His offspring,” “ought not to think that the Godhead is like unto gold or silver, graven by art and man’s device” (Acts xvii. 29); as the heathen did, who “changed the glory of the incorruptible God into an image made like to corruptible man” (Rom. i. 23. Cp. Article I. of the Church of England).

But the image of God in man consisted in the incorporeality and individuality of his soul (says *Augustine*), in its immortality, in its rational intelligence, and other mental faculties, in his free will, memory, forethought, and imagination, which give him a kind of omnipresence; in his moral qualities of holiness, and love of what is good. See 2 Cor. iii. 18; and Eph. iv. 23; Col. iii. 10, where St. Paul speaks of the new man as renewed after the image of Him that created him in righteousness and true holiness. See also *Tertullian* c. Marcion. ii. 9; *S. Iren.* iv. 8; *Origen* in Rom. i.; *S. Basil* de Bapt. i.; *Greg. Nyssen* de Op. Hominis; *S. Ambrose*, Hexám. vi. c. 7; and *Dr. Barrow’s* Sermon “On the Being of God proved from the Frame of Human Nature,” vol. iv. Sermon. vii.; and *Dr. South’s* Sermon, i. 45.

Further, since God said, “Let us make Man in OUR image,”—and since these words are rightly referred to the deliberations of the TRIUNE God,—it is thence inferred by the ancient Fathers, that man in his original condition had in himself by God’s will and work, an image and likeness of the Ever-blessed Trinity. On this solemn subject the reader may see what has been said by *Bp. Bull*, from *S. Athanasius, S. Cyril, S. Basil*, and other Catholic Fathers, in his excellent Discourse “On the State of Man before the Fall.” (Disc. v., vol. ii. p. 102.)

It is this divine image and likeness, which was greatly marred by the first Adam, “the son of God” (Luke iii. 38), and is restored by the Eternal Son of God, Jesus Christ, the Second Adam, “Emmanuel, God with us,” “of whose fullness we all receive, and grace for grace” (John i. 16), which flows from Him upon us by virtue of His Incarnation, and by faith and mystical incorporation in Him, Who is the new Man, and in Whom we were created anew, when we were baptized in the

“laver of regeneration” (Titus iii. 5), in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19. John iii. 5. Eph. v. 26); and we were “then renewed after the image of Him who created us in righteousness and true holiness” (Eph. iv. 23, 24. Col. iii. 10). And “if any man be in Christ, he is a new creature (2 Cor. v. 17). Our life is hid with Him in God” (Col. iii. 2); and we “are made partakers of the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost” (2 Cor. xiii. 14). Let us look at ourselves, and ask “*Whose* is this image and superscription?” Let us render to God what is God’s (Matt. xxii. 20); let us pay His tribute-money to Him; let us glorify God in our bodies, souls, and spirits, which are His (1 Cor. vi. 20).

Here we have (as *Bp. Bull* has observed, p. 135) a refutation of the Pelagian dogma of human perfectibility. The Reason and Will of man, fallen from grace, cannot regenerate and renew us. Here is also a demonstration of the need of divine grace (which is God’s gift through Christ, and is applied to us by the Holy Ghost) for the recovery of the divine image in us, and for our Justification, Sanctification, and future Glorification in heaven. The fact also, that such a Being as Man has been placed on this Earth,—a Being created in the *image of God*,—a Being, for whose use the elements themselves were created,—a Being, whose Nature has been taken by God Himself,—accounts for what might otherwise seem so marvellous, viz. that this Earth, so small in matter, occupies so large a place in the counsels of God. A single soul is of more worth in God’s eyes than myriads of material worlds; for the soul is a mirror of the Godhead: and to save the soul the Son of God came down from heaven and died; see above on v. 16.

For these reasons this chapter, as before stated, is appointed by the Christian Church to be read on TRINITY SUNDAY; and she has joined it with the third chapter of St. John’s Gospel, where Christ teaches the need of the *second* creation or Regeneration in Himself (John iii. 3), and with the third chapter of St. Matthew, which relates the Baptism of Him Who is the Second Adam, Emmanuel, God with us, and connects the first creation or *genesis* with the second; and it is requisite that this image of God should be renewed in us, if we desire to have the fruition of the beatific vision of the Everlasting Trinity in Heaven, and to join in the Seraphic Trisagion: “Holy, Holy, Holy Lord God Almighty, Heaven and Earth are full of Thy glory. Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou hast created all things, and for Thy pleasure they are and were created;” where the EVER-BLESSED TRINITY is adored as Creator of all; and, therefore, in the Epistle for TRINITY SUNDAY the Church extends our view from the first chapter of Genesis to the last Book of the Bible, the Book of Revelation; and to the portion of that Book, where the acts of Creation described in Genesis are represented as the theme of everlasting praise in heaven (Rev. iv. 8—11).

—*let them have dominion*] This divine grant to *man* of dominion over the creatures was afterwards forfeited by the Fall, but has been recovered for us by the Second Adam, as *Bp. Sanderson* observes: “We lost our title to the free and comfortable use of the creatures in Adam. But it has been restored to us in Christ.” The difference between clean and unclean meats, which was prior to the Flood (Gen. vii. 2; viii. 20), is now taken away: “What God hath cleansed, that call not thou common” (see on Acts x. 15).

All things are put in subjection unto Man in Christ (Heb. ii. 8. 1 Cor. xv. 25); and in Him “all things are ours, and we are Christ’s” (see on 1 Cor. iii. 23); and “every creature of God is good, and nothing to be refused; for it is sanctified by the Word of God” (see on 1 Tim. iv. 4; cp. Titus i. 15; and *Bp. Sanderson*, quoted below, in the notes on 1 Cor. iii. 23).

Still further, this dominion over the creatures has been not only recovered for man in Christ, but has been greatly enlarged and elevated by Him. This is what David foretold in Ps. viii. (a psalm appointed for the festival of Christ’s ASCENSION), as explained by the Holy Spirit in the Epistle to the Hebrews (ii. 6—8).

All things are put under man’s feet in Christ; and in Him we are exalted even above the Angels themselves, and made to sit in heavenly places, at the Right Hand of God (see on Eph. i. 20—22. Heb. ii. 6—8).

The noble lines of *Ovid*, which bespeak a tradition derived from the Mosaic record, ought not to be forgotten here. After

z 1 Cor. 11. 7.
a ch. 5. 2.
Mal. 2. 15.
Matt. 19. 4.
Mark 10. 6.
b ch. 9. 1, 7.
Lev. 26. 9.
Ps. 127. 3. & 128.
3. 4.
† Heb. *creepeth*.

† Heb. *seed*
seed.

c ch. 9. 3.
Job 36. 31.
Ps. 104. 14, 15. &
136. 25. & 146. 7.
Acts 14. 17.
d Ps. 145. 15, 16.
& 147. 9.
e Job 38. 41.
† Heb. *a living*
soul.
f Ps. 104. 24.
1 Tim. 4. 4.
a Ps. 33. 6.
b Ex. 20. 11. &
21. 17.
Deut. 5. 14. Heb. 4. 4.

creepeth upon the earth. ²⁷ So God created man in his *own* image, ^z in the image of God created he him; ^a male and female created he them. ²⁸ And God blessed them, and God said unto them, ^b Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that [†] moveth upon the earth.

²⁹ And God said, Behold, I have given you every herb [†] bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; ^c to you it shall be for meat. ³⁰ And to ^d every beast of the earth, and to every ^e fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* [†] life, *I have given* every green herb for meat: and it was so. ³¹ And ^f God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

II. ¹ Thus the heavens and the earth were finished, and ^a all the host of them.

² ^b And on the seventh day God ended his work which he had made; and he

he has described the formation of the Heaven, the Earth, the Sun, and the lower animals, he adds,—

“*Sanctius* his animal, mentisque capacius altæ
Deerat adhuc, et quod *dominari* in cætera posset:
Natus *Homo* est. . . .
Finxit in elligiem moderantùm cuncta *Deorum*.
Pronaque cum spectent animalia cætera terram,
Os Homini subline dedit, cælumque tueri
Jussit, et erectos ad sidera tollere vultus.”
Ovid, Met. i. 76.

Observe the gradual progress of Creation in an ascending scale:—

Earth,
Scas,
Vegetation, Fruit-trees,
Luminaries,
Fishes,
Fowl.

(A Benediction pronounced upon them):—

Cattle,
Creeping things, &c.
MAN.

Every thing here bears marks of design, nothing of chance. ²⁷ So God created man in his own image] This text sheds light on the question as to the *Antiquity of Man*. Evidence has been collected in our own days, after much labour and research, from which it has been inferred by some that Man existed upon the Earth at a period *anterior* to that assigned for the creation in the Book of Genesis.

On this question it may be observed:—

(1) That the evidence adduced is not clear and precise. See the Article in the “Quarterly Review,” No. 228, on the “Antiquity of Man,” pp. 368—417; and the *Rev. James Brodie’s* Remarks on the Antiquity of Man, Edin. 1864; and *Professor J. R. Young* on Modern Scepticism, Lond. 1865, pp. 175—216.

(2) That the *date* of the creation of Man is nowhere clearly set down in Holy Scripture.

And,
(3) Even if it clearly could be shown that we have fossil remains of bones, which bear the nearest resemblance to human bones, and are even identical with them in *form*, yet the *essential identity* of man does not consist in his *material* structure and anatomy, but in his *rational* and *spiritual* conformation to the image and likeness of *God*. See above on v. 26.

It is only a low materializing Philosophy, which can regard the *human body as man*. By thinking and by loving, man is man; and all the *matter* in the universe cannot produce a single thought, or perform a single act of love. It is the *soul* and *spirit* which make man what he is; and it is therefore a vain thing to say, that because fossil remains may be found, which are like the *bones* of men, therefore they are the remains of that human creature who is “fearfully and wonderfully made,” and whom the Holy Spirit here describes as made in the *likeness of God*. If by digging in the earth we could find a

fossil vestige of man’s *soul* and *spirit*, then we might find man,—as man is described in Scripture,—but not till then.

— *male and female created he them*] A sentence quoted by Christ Himself, in the Gospel of St. Matthew, in the words of the Septuagint here, and made the groundwork for His own Divine condemnation of Divorce. See Matt. xix. 4. Cp. Mark x. 6.

²⁹ every herb—for meat] Not animals till after the flood (*Origen*; *de Cib. Jud.* c. 2; *S. Jerome* adv. Jovinian. i.; *Theodoret*, Qu. 55); cp. ix. 3, where it is observed that many of the Fathers were of opinion, that men ate animal food before the Flood, but not by express grant from God.

³⁰ green herb] Literally, shoot of herb. Man had a grant also of seeds and fruits, animals a grant of herbage only.

³¹ it was very good] See above, on v. 4; and cp. *Dionys. Alex.* in Euseb. Præp. Ev. iv. 24.

— the evening and the morning were the sixth day] Observe the analogy between the first and second creation. On the *sixth day* of the week Man was created in Adam, and on the *sixth day* of the week Man was created anew in Christ; on the sixth day, Jesus Christ, the Second Adam, the Firstborn of the new Creation, died on the Cross; and by His death we were *created anew*, and live for evermore. See below, on ii. 21—23; and *S. Irenæus*, v. 23, ed. *Grabe*.

Cir. II. 1. Thus the heavens and the earth were finished] On the sixth day.

We find the number *six* recurring throughout Scripture,—from Genesis to the Book of Revelation,—as the numerical exponent of *work*, preparatory to *rest*, which is expressed by the number *seven*. “It is finished,” cried the Son of God on the Cross, and “He bowed the head, and gave up the ghost” on the *sixth day* of the week, the eve of the *Sabbath*, on which He rested in the grave (John xix. 30). In the Apocalypse there are six seals, revealing the history of the Church in her earthly journey toward eternal rest, displayed in the seventh seal. See on Rev. viii. 1. In the same book six trumpets precede the last trump, which will summon the World to Judgment: see on Rev. ix. 14—21. The sixth Vial is the signal for the battle of the Great Day (Rev. xvi. 12), and the precursor of the final voice, *γέγονεν*, “it is finished.” The sixth day is called in the Gospels *Παρασκευή*, “the Day of Preparation for the Sabbath” (Mark xv. 42); and this name may be applied to it throughout the Holy Scripture. The sixth day is the climax of labour, the day of preparation for the Sabbath of Eternity. This uniform idea, pervading Holy Scripture from beginning to end, is an evidence of Divine authorship. God ordereth all things in measure, and number, and weight (Wisd. xi. 20). God created the heavens and the earth in six days, and rested on the seventh. Some of the ancient Fathers were of opinion, that the duration of the present Earth would be consummated in six thousand years, and that the seventh Millennium would introduce the Sabbath of Eternity (*S. Barnab.*, Epist. § 15; *S. Iren.* v. 28).

² and he rested on the seventh day from all his work which he had made] The Holy Spirit, writing by the Apostle to the Hebrews, adopts the precise words of the Septuagint here, κατ-

rested on the seventh day from all his work which he had made. ³ And God
 'blessed the seventh day, and sanctified it: because that in it he had rested
 from all his work which God † created and made.

c Neh. 9. 14.
 Isa. 58. 13.
 † Heb. created to
 make.
 d ch. i. 1.
 Ps. 90. 1, 2.

⁴ ^d THESE are the generations of the heavens and of the earth when they were

ἐπανεσθῆ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, and thus He avouches, with His divine authority, the truth of this history of the Institution of the Sabbath.

THE SABBATH.

3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made] The Hebrew word *shebá* signifies seven, whose cognates are found in almost all tongues, with that meaning (see *Gesenius*, p. 802); and *sháboth* signifies to rest: whence *shabbáth*, the day of rest, the Sabbath (Exod. xvi. 25).

Seven is found as a holy number among the Egyptians, Persians, Arabians, and others: see *Gesenius*, p. 802.

God blessed the seventh day (not any other day), and He sanctified it, and set it apart from other days. Here seems to be an evidence that the days of the Creation are not figurative, but literal days; and this appears to be clearly stated in Exod. x. 11: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." A particular day was set apart by God to commemorate His rest on that day, and was observed by His people at His command; and if the seventh of this series of days was a real physical day, the other six were also real days, and not figurative: they were not periods, but days: cp. above, on i. 5.

We see here also a divinely-ordered analogy between the first creation and the second. No wonder; for the Creator of both is Christ.

On the sixth day He finished the work of the creation (v. 2); on the sixth He finished the work of the New Creation; and having finished His work, "which the Father gave Him to do," He rested on the Sabbath in the Grave. And He has made the Grave to be a place of Rest—a Sabbath—to all who believe. "Come unto Me," He says, "all ye that labour and are heavy laden, and I will give you rest; and ye shall find rest unto your souls" (Matt. xi. 28, 29). "Blessed are the dead that die in the Lord; for they rest from their labours" (Rev. xiv. 13). "There remaineth a rest" (a *sabbatism*, σαββατισμός) "to the people of God" (see Heb. iv. 9). Observe the Apostle's argument there, showing that God's Rest after Creation is figurative, and prophetic of the rest of Eternity (Heb. iv. 1—11).

S. Augustine (de Gen. ad Lit. iv. 11) says, "God rested,—not as if He were wearied. No; 'the Creator of the ends of the Earth fainteth not, neither is weary' (Isa. xl. 28), and He saw what He had made was good, and contemplated His own works and rejoiced in them (Ps. civ. 31), and thus commended to us the state of contemplation, as higher than that of labour, and as a state to be attained by labour." So *Lord Bacon*, Adv. of Learning, book i. p. 47: "The day, in which God did rest and contemplate His works, was blessed more than all the days in which He did effect them." The life of Martha is necessary, but that of Mary, who sits at Christ's feet and hears His word, is "the better part, which shall never be taken away from her" (Luke x. 42).

God rested, inasmuch as He did not make any thing new after the sixth day; but by His benediction He gave to His creatures the power of propagation and increase. Our Lord says, when He vindicates Himself for doing good on the Sabbath Day, "My Father worketh hitherto, and I work" (John v. 17). For if the Persons of the Blessed Trinity, Who created the world, were to remit for a moment their care in sustaining and governing the World, its fabric would forthwith be dissolved; and He specially did good on the Hebrew Sabbath; and He more liberally does good on that day which has succeeded in its place, namely, on the Lord's Day. See on John v. 17. Matt. xxviii. 1. Acts xx. 7. Col. ii. 16. Rev. i. 10.

The observance of a Sabbath, or day of religious Rest, dates from Creation, and is grounded upon it (cp. Exod. xx. 11); it therefore concerns all men. It was indeed inculcated anew upon the Hebrews from Mount Sinai, on account of their degeneracy from the primitive Law of God; for the Mosaic law "was added because of transgressions" (Gal. iii. 19), but the Mosaic record concerning the Manna, which was given before the Law, shows that the institution of the Sabbath was known to the Hebrews before the Decalogue was delivered: see below, the notes on Exod. xvi. 25, and the notes on Exod. xx. 8—11.

If it be said, that the Patriarchs did not observe a Sabbath,
 11

and that therefore the religious observance of a day of rest could not have been enjoined to Adam, it may be replied, that this has not been proved; nor, even if it were true, can Man's practice be received as any evidence against God's law. The Patriarchs practised Polygamy, and the Jews practised Divorce, but both those are against the Divine Law as promulgated at the Creation (see Matt. xix. 4).

If the Christian Fathers (such as *Justin Martyr*, c. Tryphon. 231. 261; *Tertullian* adv. Jud. ii. 4; *Irenæus*, iv. 80, and others) say that the Patriarchs observed no Sabbath, this may probably be explained to mean not that they had no knowledge of a seventh day as holy to God, but that they did not observe such a Sabbath as the Jews did after the Mosaic dispensation: see *Bp. Patrick* here, and *Professor Blunt*, Coincidences, p. 22, who says, "that Justin Martyr's meaning was by no means that the Patriarchs kept not Sabbaths at all, but that they did not observe them according to the peculiar rites of the Jewish Law;" and *ibid.* p. 17, "The divine institution of the Sabbath as a day of religious duties seems to me to have been from the beginning." *Theodoret* (Qu. 21) says that God set apart the Sabbath for holy uses and religious exercises; and so *Chrysostom* more fully (Homil. 10). There is a general tradition, throughout the heathen world, of the sanctity of the seventh day (says *Theophil.* Antioch. ad Autolye. ii. p. 121), but the origin of this tradition is little known to the heathen.

The change of the position of the day from the seventh to the first day of the week, under the Christian dispensation, does not weaken the obligation to sanctify one day in seven, but rather confirms and perpetuates it.

The Fathers observe that it is said that "the evening and the morning were the first day," and so throughout the first six days of the creation; but it is not said that the evening and the morning were the seventh day. Creation has an end, but Rest has no end. The Sabbath is a type of Eternity; see *S. Augustine* de Genes. iv. 18, and Serm. iv., and Confession. ad fin., "Dies septimus sine vesperâ est, nec habet occasum, quia sanctificasti eum ad permansionem sempiternam."

4. THESE are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens] As to the construction of these words compare v. 1, especially in the *Septuagint*.

It is rightly said by Ancient Expositors that what follows is a repetition and recapitulation of what had been said before in ch. i. and in ch. ii. 1—3.

It is the practice of the Holy Spirit in Scripture, from Genesis to Revelation, to repeat and amplify what He has said before; and to treat the same subject over again in an enlarged view, and with a new relation to something else which has been only faintly noticed before.

For proofs of this important truth, which is necessary to be borne in mind for the right interpretation of Scripture, see below, *Introduction* to the Book of Revelation, § v., and cp. *Cornelius à Lapide* here; and *Isaac Williams*, p. 217.

Other examples of such recapitulations may be seen in the first six chapters of Genesis: see v. 1, and vi. 19.

"These are the generations." This refers to what follows. This phrase generally marks the beginning of a new section; it is, as it were, its title. Cp. on v. 1, and see Gen. vi. 9; xi. 10; xxxvii. 2; and *Keil*, p. 33; *Bp. Ollivant's* Second Letter to his Clergy, p. 33.

The *Septuagint* Version (which, as before said, is "the Viaduct between the Two Testaments," and greatly helps us to illustrate the Old from the New) translates the words "these are the generations" by a remarkable paraphrase, βίβλος γενέσεως, the book of the generation. And it is observable, that the Evangelist St. Matthew has adopted these words, βίβλος γενέσεως, and made them introduce his genealogy of the Second Adam, Jesus Christ: "The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. i. 1). And that adoption of this phrase for the beginning of his Gospel, and as an introduction to the genealogy, seems to be a confirmation of the opinion, that the words βίβλος γενέσεως, here, and the words of their original (עֵלֶּךְ תּוֹלְדוֹתָהּ) refer specially to what follows: see below, v. 1, where the same phrase, βίβλος γενέσεως, is in the *Sept.*

Perhaps we may best say, that those words are a connecting

created, in the day that the LORD God made the earth and the heavens, ⁵ And every ^e plant of the field before it was in the earth, and every herb of the field

e ch. i. 12.
Ps. 101. 14.

link between what has gone before and that which comes after (see Deut. i. 1), and that they couple together what may be called the *two genealogies* of the Earth and of Man.

The Holy Spirit treats the Genealogy of the creation of the *Natural World* in a double relation, and first exhibits it in the first chapter of Genesis in one relation; and next in this second chapter, He displays it in another relation. He proceeds in a similar way in the Gospel, with regard to the new Creation in Christ. He gives us one Genealogy of Christ by St. Matthew (i. 1-16), and He gives us another Genealogy of Christ by St. Luke (iii. 23-38). In the former genealogy, that of St. Matthew, we have the genealogy of Christ as the Seed of Abraham and of David the *King*,—traced downward through the Kings of Judah from David. In the second genealogy, that of St. Luke, we have the personal genealogy of Christ as the Seed of the woman, traced upward through David and Abraham to Adam the Father of the Human Race. The former genealogy, that of St. Matthew, exhibits Christ's relation to Abraham and the ancient Hebrew Church; the other genealogy, that of St. Luke, displays His relation to the whole family of Man. And further, by the words *ἐν ἀρχῇ*, in St. John i. 1, "*in the beginning was the Word*," where He speaks of Christ's *eternal* generation, the Holy Spirit teaches us to see a counterpart to the genealogy of Nature in the genealogy of grace, and to connect the genealogy of creation with that of the Creator Himself.

So it is also with the two genealogies of the heaven and earth and man, in Genesis. They exhibit the relation of God to the Creation and Man in two different aspects.

We shall find a similar process in the history of the *Flood* (see below on vi. 19).

On the two Sacred Names of God, ELOHIM and JEHOVAH.

The *first* Genealogy, in the *first* chapter of Genesis, represents the relation, in which God stands, as the *Creator* of all things, to the Earth and Man. Therefore God is designated throughout that chapter by a particular name, ELOHIM, God, the God of the Universe.

But the *second* Genealogy, in the *second* chapter, reveals God in His relation to Man as the special object of His love. It reveals Him by another title as the LORD GOD, JEHOVAH ELOHIM. In this genealogy the names "LORD GOD" occur eleven times, but the word GOD alone does not occur once. Nor does the word LORD ever occur singly here. In the former genealogy, in the first chapter, the names "LORD GOD" never occur; nor does the word JEHOVAH or LORD ever occur there; but the word ELOHIM, God, occurs thirty-three times.

This is the more remarkable, because this *union* of the two names JEHOVAH ELOHIM is very rare in the Old Testament. In prose narrative it occurs only in Jonah iv. 6, and in this chapter.

In other places it occurs in prayer, or in the mouth of a speaker who desires in a special manner to exalt God's greatness and majesty, and is always uttered with special reverence and awe. See Exod. ix. 30. Deut. iii. 24; ix. 26. Josh. xxii. 22. 1 Sam. vi. 20. 2 Sam. vii. 22, 23.

In the first chapter of Genesis we have ELOHIM only. In the second and third chapters JEHOVAH ELOHIM. In the fourth chapter JEHOVAH exclusively.

Some modern critics (beginning with *Astruc* in 1753) have inferred from these premises, that in these two chapters Moses used two different documents composed by two different writers; others have gone a step further, and concluded from this and other similar varieties, that Moses was not the author of the book at all, but that it was written by at least two different authors, one of whom, the older, they call the *Elohists*, from his use of the Name ELOHIM; the other, the younger, the *Jehorists*, from his use of the Name JEHOVAH.

Some of the almost countless varieties in which this theory has multiplied itself in the last half-century in the hands of *De Wette*, *Ewald*, *Bleek*, *V. Bohlen*, *Tuck*, *Happfeld*, may be seen in *Delitzsch*, *Commentar über die Genesis*, p. 41; *Häusernick*, *Einleitung*, § 113; cp. *Hengstenberg*, *Authentic des Pentateuchs*, i. pp. 180-413; *Dr. McCaul*, *Aids to Faith*, pp. 190-195, and posthumous *Lectures*, 1864, pp. 1-16; *Dr. Davidson's* *Introduction to the Old Test.*, i. pp. 43-61. And see *Rev. E. Biley*, "The Elohist and Jehovist Theory examined," 1865.

But the question is—

Does the use of two different names for the Supreme Being in these two chapters indicate a *difference of Authorship*?

No.

On the contrary, it shows the Divine wisdom with which the

one Author of both chapters,—the Holy Spirit,—enabled Moses to write, and it presents another point of resemblance between Genesis and the Gospel, and is another proof of the common origin of both.

In the first chapter, He describes the works of ELOHIM; a name which, to judge from its application to other deities (Exod. xii. 12. Deut. xxix. 18; xxxii. 17. Ps. lxxxvi. 8; to *Angels* and even to worldly *Princes*, Ps. viii. 5; lxxxii. 1; xevii. 7. Exod. xxi. 6; xxii. 7, 8; cp. Heb. i. 6; ii. 7-9), seems to signify strength, and rule. Cp. *Gesen.* 45, 49; *Fuerst*, 90.

But the name JEHOVAH is a word of higher import; it is derived from the old verb *havah*, to be, and signifies *self-existence* (see Hosea xii. 5). Its proper meaning seems to be "*He is*" (see *Gesenius*, p. 337; and *Dr. Pusey's* note on Hosea xii. 5; and see below on Exod. iii. 13-15; and vi. 2). The word JEHOVAH proclaims I AM that I AM. The true *pronunciation* of this Name JEHOVAH seems to be unknown. It was rarely uttered by the Jews, on account of their reverence and awe for the Divine Being, the Everlasting, the only Fountain of all life (see *Philo*, *Vit. Mos.*, iii. 519, 529; and *Gesenius*, p. 337; *Keil*, p. 36; *Lee's* *Grammar*, p. 31; note below on Lev. xxiv. 16), but in its stead they uttered the word *Adonai*, where the word Jehovah occurs in the Bible (except when it precedes *Adonai*); and since this word *Adonai* signifies *Κύριος* or *Lord* (and is rendered by *Κύριος* in the Septuagint or Greek Version), therefore in our English Bibles the name Jehovah is represented by LORD. *Bp. Pearson* (on the Creed, Art. ii. note, p. 145) thinks that it was translated *κύριος*, because *κύριος* is connected with *κύρω*, to *exist*. The primary and proper meaning of Jehovah is, "*He is*;" the Name Jehovah proclaims "I am that I am," or rather "I ever shall be what I am now" (Exod. iii. 14; see *Gesenius*, p. 336). It proclaims the incommunicable attributes of Him Who alone can say, "I AM that I AM, I AM and none other beside Me," and it is represented in the New Testament by the words "Who is, and was, and is to come," Rev. i. 4, 8 (see *Bp. Horsley*, p. 57), and it is used in contrast to what claim to exist, but are not, i. e. the gods of the heathen; who are called *μη ὄντες*, not existing, by St. Paul (see Gal. iv. 8; and 1 Cor. viii. 4), and are *non-entities*, vanities, *elilim* (Lev. xix. 4; xxvi. 1) as contrasted with the true *Elohim* JEHOVAH. As the Psalmist says, "All the *Elohim* of the heathen are *elilim*, but the LORD Jehovah made the heavens" (Ps. xvi. 5), and again (xvii. 7), "Confounded are all they that boast themselves in *elilim*: worship Him, all ye *Elohim*." Therefore God specially revealed Himself to Moses by the name JEHOVAH when He was about to send Moses to contend against the *false gods* of Pharaoh and of Egypt (Exod. vi. 2).

Thus also it came to pass, that JEHOVAH is the name which signifies God's special relation of *love* and *protection* to *His people*, and to His Church, which believes in Him as the Only True God, the self-existing Author of all being, and the Giver of all grace, and as distinguished from all other objects of worship and love. "In the beginning God created the heaven and the earth" (Gen. i. 1). But when God has made man, and enters into covenant with him, the act of creation is made the groundwork of divine legislation for *man*; and when the whole creation has been sanctified by the institution of the Sabbath, and by the benediction of God, the relation of the earth to God is raised and consecrated, and then the style of the Holy Spirit is altered, and God reveals Himself by a New Name characteristic of this new relation; according to what He says in the fourth commandment of the Decalogue (Exod. xx. 11), "In six days the LORD made heaven and earth . . . and rested the *Seventh Day*"; wherefore the LORD blessed the Sabbath day, and hallowed it." Cp. Deut. v. 14, "The seventh day is the Sabbath of the LORD thy God."

The question, whether the Name JEHOVAH was known to the Patriarchs, will be considered below on Exod. vi. 3.

Hence we recognize the Divine Wisdom of Moses in reserving the name Jehovah for the *second* chapter of Genesis. By this reservation, and by joining Jehovah with Elohim, he taught the Hebrews, and teaches us Christians, that the Elohim who created all things is no other than our JEHOVAH; and that our Jehovah is not a mere local tutelary Deity, as the deities of the heathen were imagined to be, but is God of all, and Maker of all. He proceeds to enlarge in this chapter on the special relation of JEHOVAH ELOHIM to *us*,—to Man formed out of the earth, and to Woman formed out of Man; and he reveals to us the institution of Marriage by Jehovah, in the time of Man's innocence in Paradise.

before it grew: for the LORD God had not^f caused it to rain upon the earth,^{f Job 38. 26, 27, 28.} and there was not a man^g to till the ground.^{g ch. 3. 23.} ^h But || there went up a mist^h from the earth, and watered the whole face of the ground.^{h Or, a mist which went up from, &c.}

All this has been more fully explained to us in CHRIST.

Adam was a type of Christ, as we know from the New Testament (1 Cor. xv. 47); and Eve, who was formed out of Adam's side as he slept, is a figure of the Church, Christ's Spouse, formed out of Christ's side as He slept in death on the Cross (see on v. 21—24), and Paradise is restored to us in Christ.

The Holy Spirit reserved the union of the name JEHOVAH, the Everlasting One, with ELOHIM, for this second chapter, where He speaks of Man, into whose nostrils the Everlasting One breathed the breath of life, and man became a living soul, and was to be nourished with the tree of life; and where He speaks also of Woman made out of Man, and joined to Man by the LORD God in marriage, to be the "mother of all living."

And further He reserved this name *Jehovah* for this second chapter, because in the fulness of time the Creator Himself, the Everlasting God, the Son of God, JEHOVAH, would vouchsafe to take the nature of *Man*, and to be the Seed of the *Woman*, and to espouse to Himself a Church (Eph. v. 31, 32), and to reveal Himself as the I AM in the Gospel. "Before Abraham was, I AM" (John viii. 58). "I am the Way, the Truth, and the LIFE" (John xiv. 6), and He became JEHOVAH TSIDKEUT, "the LORD our Righteousness" (Jer. xxiii. 6; xxxiii. 16. See on Rom. v. 21. 1 Cor. i. 30), and by His Incarnation and Passion, and by our baptismal Incorporation in Him, He has clothed us with the white robe of His holiness (Rev. vi. 11), who were made naked by sin in Adam; and He is to us "the Resurrection and the Life," for "whosoever believeth in Him shall never die" (John xi. 25, 26). It is altogether in harmony with this view that the name LORD in the New Testament is especially appropriated to our Lord JESUS CHRIST, e. g. The grace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all (2 Cor. xiii. 14). To us there is one God, of whom are all things, and we in Him, and one LORD Jesus Christ, by whom are all things, and we by Him (1 Cor. viii. 6); cp. *Delitzsch*, pp. 31, 32, and p. 137; *Keil*, pp. 36—38; *Williams*, p. 219.

We may see a similar mode of dealing with the names of God in one and the same Psalm (the sixth), the whole of which was doubtless composed by one and the same Author. In that Psalm, the Author has before his eyes the two Books written by God's hand; first, the Book of nature, open to all men; secondly, the Book of Scripture, unfolded to the faithful. Looking at the former of these books, the book of God's works, he says, "The heavens declare the glory of God; and the firmament sheweth His handiwork. One day telleth another, and one night certifieth another." Here is a counterpart of the first chapter of Genesis, a revelation of the works of *Elohim*.

But what does he next do? He turns his eyes from God in His works, to God in His Word; he changes his style and exclaims, "The Law of the LORD is an undefiled law, converting the Soul." When speaking of God as *Creator* of the natural world, he uses the word *Elohim*; but when he regards Him in His nearer and dearer relation to man, as *Largiver*, *Redeemer* (v. 15), and *Sanctifier* (v. 12), he uses the name JEHOVAH, which he repeats seven times.

He dwells on the pureness of the Law of the LORD; the sureness of the testimonies of the LORD; the rightness of the statutes of the LORD; the enlightening power of the commandments of the LORD; the cleanness and joy of the fear of the LORD; the truth of the judgment of the LORD; and he sums up all with a prayer to the LORD, to cleanse his heart and forgive his sin. "Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O LORD, my strength and my Redeemer." And the two next Psalms declare the Psalmist's trust and joy in the LORD his God. In the Psalmist's view, Nature is the Book of ELOHIM, Scripture of JEHOVAH. The reason for the transition from one name to the other is obvious. Who would thence argue a difference in the writer? Who does not recognize an unity of design, that of doing honour to God?

For a similar remarkable instance of transition from *Elohim* to *Jehovah* in a chapter of Genesis, see note below on Gen. xxii. 11.

It is observable also, that in the Decalogue the words, "the LORD thy God," occur in every one of the first five commandments, but not once in the latter five (Exod. xx. 1—12); shall we therefore suppose two Authors of the Decalogue?

Again, Jesus Christ is often called "the LORD Jesus" in

the Acts of the Apostles (Acts i. 21; iv. 33; vii. 59; viii. 16; xi. 17; xv. 11; xvi. 31; xix. 5. 13. 17), but is only once so called in St. Luke's Gospel (xxiv. 3), when the Evangelist is speaking of His Resurrection. Would any one thence infer that the Acts of the Apostles was not written by St. Luke? No; but what is thence evident is, that in the Acts, St. Luke contemplates Christ in another relation to His Church, that is, as now exalted and glorified at the right hand of God. This new relation is signified by means of a change in the Name; Jesus is now called the LORD Jesus, JEHOVAH Jesus (for *Kyrios*, the Lord, is the equivalent in the New Testament to the Jehovah of the Old); and thus St. Luke declares that He who is now glorified in heaven is the same Person as He who died for us on earth; just as the Author of the Pentateuch, by joining Jehovah with ELOHIM, declares that Jehovah, the self-existing One, the one Author of all Life, Who bears a special relation of nearness to man, as having taken Man's nature, and Who unites all the faithful to Himself in a mystical union, is no other than ELOHIM, by Whom all things are made.

If the Sacred Writer had used the word JEHOVAH in the first chapter of Genesis, when he was describing the *physical* work of Creation, and had not reserved it, as he has done, for the second chapter, where he is describing God's special relation to Man, and where he is opening to us a view of the *Incarnation* of the Everlasting Son of God, and of His mystical Union with the spiritual Eve, the Church, and is describing the Institution of Marriage, which, as St. Paul testifies (Eph. v. 28—32), is a figure of the union betwixt Christ and His Church; we should have lost that beautiful and gracious harmony which is produced by comparing the first two chapters of Genesis; and which reveals to us that the Creator *Elohim* is also our LORD JEHOVAH; and thus prepares us for the fuller revelation of the LORD God, in the Three Persons of the Ever-blessed TRINITY, in the Gospel; a revelation for which there is a gradual preparation in the Old Testament, especially in such passages as those which contain the Levitical benediction, and Trisagion; viz.

"The LORD bless thee and keep thee;

"The LORD make His face to shine upon thee, and be gracious unto thee;

"The LORD lift up His countenance upon thee, and give thee peace;

"And," it is added, "they shall put My NAME upon the children of Israel, and I will bless them" (Num. vi. 24—27), and in the prophetic trisagion, "I saw the LORD sitting upon a throne, and His train filled the Temple; above it stood the Seraphim, and one cried to another and said, Holy, Holy, Holy is the LORD of Hosts; the whole earth is full of His glory" (Isa. vi. 1—3; cp. Rev. iv. 2—8).

Assuredly it is a poor and shallow Criticism which loses sight of these divine truths. No good results can be expected from that mechanical Philology which is a slave of the letter, and which, in expounding the Old Testament, does not seek for the light of the Holy Spirit from the New. Genuine Biblical Criticism recognizes the unity of Scripture, and the divinity of its Author, in the wonderful harmony of Scripture, and in the exquisite adaptation of its language to the purpose which it has in view, namely, the manifestation of God's glory, and of His love to Man united to the Godhead in Christ.

5—7. And every plant of the field] Rather (as the Syriac and Arabic Versions), and no plant of the field was yet in the earth, and no herb of the field had yet sprung up. So the Syriac Version, and see *Rosenmüller* here, and *Robertson*, *Clavis Pentateuchi*, p. 22, and *Kalisch*. The Hebrew word, *terem*, signifies not yet (Exod. ix. 30; x. 7), and the Hebrew *col* to signifies none, like the Greek *mas ou*: see Matt. xxiv. 22.

It has been alleged by some, that a difference of authorship is proved from differences of statements in this chapter compared with the former chapter concerning the history of creation: see "Essays and Reviews," p. 217; *Davidson*, *Introd.* to Old T., p. 36; *Colenso*, pp. 171—173.

As to this allegation, generally, it may be answered that whether we can harmonize the statements or no, it is certain they can be harmonized. It is not probable, *a priori*, that any one (even though uninspired) would have put together two contradictory accounts in juxtaposition; and, *a posteriori*, it is certain, that if any one had done so, such contradictory accounts would not have been received as true and divinely

† Heb. *dust of the ground*.

h ch. 3. 19, 23.

Ps. 103. 14.

Eccles. 12. 7.

Isa. 64. 8.

1 Cor. 15. 47.

n ch. 3. 21.

⁷ And the LORD God formed man [†] of the ^h dust of the ground, and ⁱ breathed into his ^k nostrils the breath of life; and ⁱ man became a living soul.

⁸ And the LORD God planted ^m a garden ⁿ eastward in ^o Eden; and there ⁱ he

i Job 33. 4. Acts 17. 25.

k ch. 7. 22.

Isa. 2. 22.

11 Cor. 15. 45.

m ch. 13. 10.

Isa. 51. 3.

Ezek. 28. 13.

p ver. 15.

inspired by the whole Hebrew Church and by JESUS CHRIST Himself (who refers to *both* these chapters, Matt. xix. 4, 5: see Gen. i. 27, and ii. 21), and by the HOLY SPIRIT, witnessing in the universal Church to their Truth and Inspiration.

But these two chapters may easily be shown to be in perfect unison, if the scope of the writer is considered. Here, again, we may recur to the analogy between the two Genealogies of creation in Genesis, and the two Genealogies of Christ in the Gospels. Exceptions have been taken against Christ's Genealogies, as inconsistent the one with the other; but they are in perfect harmony (see on Matt. i. 1); and the same may be said of the two Genealogies in Genesis.

The objections to them are as follows:—

(1) *Objection*. In the first chapter "vegetation is immediately produced by the will of God; in the second, its existence is made dependent on rain and mists, and on human agricultural labours."

Answer. *Not the existence*; but its continued sustenance, after it had begun to exist.

(2) *Objection*. "In the first account the Earth emerges from the waters, and is therefore saturated with moisture; in the second it is dry, sterile, and sandy."

Answer. It was not saturated with moisture; indeed, it is called "the dry," *yabbishdāh* (i. 10), and because it was dry, therefore, as we are told in the second chapter (ii. 6), "a mist went up from the earth, and watered the whole face of the ground."

(3) *Objection*. "In the first account man and his wife are created together; in the second, woman is made from a part of man."

Answer. It is *not* said in the first that they were created at one time, but the contrary (see i. 27); and the latter account, which deals particularly with God's relation to Man and to Woman, appropriately adds some circumstances which are peculiar to itself.

(4) *Objection*. "In the former chapter Man bears the image of God, and is made ruler of the Earth; in the second chapter, his earth-formed body is only animated by the breath of life, and he is placed in Eden to cultivate it."

Answer. The latter account assumes the truth of the former, and adds some new particulars.

Precisely the same thing is done in the Gospels. The later Gospels, especially the Gospel of St. John, are supplementary to the former, and confirm them: see *Introduction* to St. John, pp. 266—269.

(5) *Objection*. "In the former account the birds and beasts are created *before* man; in the latter, man is created *before* the birds and beasts" (ii. 19).

Answer. It is *not* said in the latter that man was created before the birds and beasts; but that *every* beast was created out of the *ground* (which was *not* the case with *woman*, who was created out of *man*), and was brought to him to name them; and then woman was formed out of man, in order to be a help meet for him; for among all the beasts of the field he found no helpmate, but he was alone.

(6) *Objection*. "In the first chapter all fowls are made to fly out of the *waters* (i. 20); in the second, out of the *ground*" (ii. 19).

Answer. In the original Hebrew text (i. 20) there is nothing which warrants the notion that the fowls were created out of the waters. The marginal reading in i. 20 is the correct rendering: see the note there.

For further refutation of these objections, see *Hävernick's* Einleitung, § 114; *Bp. Ollivant's* Second Letter to his Clergy, pp. 35—37; *Dr. McCaul's* Posthumous Lectures, pp. 20—30.

7. And the LORD God formed man of the dust of the ground. Literally, *formed the Adam dust* (*aphar*, *חֹפֶר*, *Sygm.*, *Theod.*) of the *adamah*, or earth (*Josephus*, Ant. i. 1, 2; *Theodoret*, Qu. 60; compare *homo* and *hemos*); so that there is a memento here of man's origin: "Dust (*aphar*) thou art, and to dust shalt thou return." See iii. 19. *Tertullian*, Apol. 18.

The Septuagint Version, as well as *Symmachus* and *Theodotion*, has *חֹפֶר* here—*dust*; and this word is adopted from that Version by St. Paul, and is applied by him to the first Adam, as contrasted with the Second Man, "the Lord from heaven." See 1 Cor. xv. 47. "The first man is of the earth, earthy;" literally, was "made of dust," *χοῦκός*, i. e. of loose flowing dust; *χῶς*, from *χέω* (compare Mark vi. 11. Rev.

xviii. 19). Therefore, since all men have been *created* out of dust by God, God can and will raise them again out of the dust at the Great Day: cp. Job iv. 19, with Job xix. 25; see *S. Cyril*, Catech. 18; and *Bp. Pearson* on the Creed, Art. xi. The rest of the creation were made by the command of God; but man was formed by the hand of God (*Clem. Rom.* i. 33; *S. Cyril*, Catech. § 11).

God made man of earth, and illumined him with His Spirit. Christ anointed the eyes of the blind with clay moistened from His own mouth, and gave him sight (see on John ix. 6. 14; and cp. *S. Irenæus*, v. 15). In like manner, God by the Incarnation of His Son, and by breathing His Spirit into the clay of the old Adam, has given to us light and life.

— and breathed into his nostrils the breath of life (literally the breath of *lives*, plural); and man became a living soul. The ancient Expositors were of opinion that by the words *breath of life*, or *lives*, something more is signified than the animal life (*ψυχὴ*), which is common to man with beasts; they infer that the Hebrew word *neshâmâh*, here used, includes the rational soul, and spiritual insurrection (*πνεῦμα*); and so *Josephus* understood the passage (Ant. i. 1). Indeed, the fact that God Himself is said here to have *breathed into man* the breath of life,—which is not predicated of any other animals,—is a proof that what was breathed into man was of a different quality from the mere animal life by which the beasts of the field exist. See *Clem. Alex.*, Strom. v. 13; *S. Chrysost.*, Homil. in Gen. 13; cp. *Delitzsch*, Psychol. p. 62; and on Gen. p. 144.

When Man was made out of the Dust of the Earth, in his bodily form, he was like a beautiful musical instrument, as yet silent; but the breath of God came forth, and stirred the strings, and all was harmony and sweetness (*S. Chrys.*, Hom. 13). This is confirmed by the fact, that the word *neshâmâh* is often *especially* used in the Old Testament to describe the *breath of God*, the *inspiration of God*. See especially Job xxvi. 4; xxvii. 8; xxxiii. 4. Isa. xxx. 33. Cp. *Gesen.*, p. 571. See also the authorities quoted by *Bp. Bull.* in his excellent Discourse on the State of Man before the Fall, pp. 90—95.

The Christian Fathers compare this act of God when He created Man from the Earth, and breathed into his nostrils the breath of Life, with the act of the Son of God, on the first Easter Day, when He created man anew out of the Earth by His own Resurrection from the Grave; and "He breathed on His disciples, and said, Receive ye the Holy Ghost," and gave them the Spirit of the new life, and empowered them to raise the penitent sinner from the death of sin by the operation of the Holy Ghost. See note below on John xx. 22. Cp. *S. Basil*, contra Eunom. v. 119, vol. i. p. 304; and *I. Williams*, pp. 228—233.

— man became a living soul. The fact before recorded, in ch. i. 26, 27, that man was created in the *image of God*, enables us to interpret this sentence. His likeness to God, as we have seen, did not consist in the perfection of what was animal, but in what is rational, intelligent, and spiritual. The insurrection of God breathed into him a *ψυχὴ*; but it was *ζῳσα*, *living*, informed with *divine* life, but not capable of *communicating* it, as the Second Adam, Christ, has done, "Who is the Life, and is a quickening Spirit;" and in this respect the Second Adam is contrasted with the first Adam by St. Paul (1 Cor. xv. 45). This is clear from the Apostle's reasoning. He says that the body, after death, is sown a *natural* body (*σῶμα ψυχικόν*), and is raised a *spiritual* body; but if the body were merely animal, and fleshy, and not informed with *divine* life, it could not be so raised; for he himself affirms that "*flesh and blood*" (i. e. without the quickening Spirit) "cannot inherit the kingdom of God" (1 Cor. xv. 50).

8. And the LORD God planted a garden eastward in Eden. Eden, i. e. *delight* (cp. Greek *ἡδονή*). See Isa. li. 3. Ezek. xxviii. 13. The word *garden*, Heb. *gan*, is rendered Παράδεισος, *Paradise*, by the *Septuagint*,—a word of Asiatic origin; in Hebrew *Pardēs* (cp. Neh. ii. 8. Eccl. ii. 5. Cant. iv. 13. *Gesen.*, p. 688). This word *Paradise* has passed from the *Septuagint* into the New Testament, where it expresses the abode of the spirits of the faithful, "after they are delivered from the burden of the flesh," and wherein they enjoy rest and felicity, and remain in peace and joy, awaiting the Resurrection of their bodies at the Great Day. See below on Luke xxiii. 43. 2 Cor. xii. 4.

In the Apocalypse *Paradise* is again mentioned, with a promise from Christ, that "to him who overcometh He will

put the man whom he had formed. ⁹ And out of the ground made the LORD God to grow ^a every tree that is pleasant to the sight, and good for food; ^r the tree of life also in the midst of the garden, ^s and the tree of knowledge of good and evil.

q Ezek. 31. 8.
r ch. 3. 22
Prov. 3. 18. & 11
30.
Rev. 2. 7. & 22.
2, 14.
s ver. 17.

give of the tree of Life, which is in the Paradise of My God" (Rev. ii. 7).

Thus Jesus Christ, the Son of God, the Creator of all, the Judge of quick and dead, sets His divine seal on the truth of the Mosaic record of Paradise in this chapter. And the Holy Ghost, speaking by St. Paul, in the fifteenth chapter of the first Epistle to the Corinthians, accepts it as true, and reasons upon it, and enables us to understand it, and see the wonderful and beautiful analogies between our first creation in Adam from the Earth, and our new Creation in the Resurrection of the Second Adam, Who is no other than Jehovah Himself, "the LORD from heaven" (1 Cor. xv. 47).

— *Eden*] With regard to the site of Paradise and the rivers of Eden, the opinions are so various and conflicting—and the courses of the rivers here mentioned were probably so much changed by the Flood—that it seems a fruitless task to engage in disquisitions upon it. They have been collected by *Marck.*, *Histor. Paradis.* Amst. 1705; *Pfeiffer*, *Dubia*, p. 9; *Dr. Katsch*, *Genesis*, pp. 92–102; see also *Winer*, *R. W. B.* i. p. 284; *Mr. Wright*, *Bible Dictionary*, i. p. 483. Some of the ancient Fathers, following Origen, conjectured that Paradise might have been no other than the blessed abode to which Enoch and Elias were translated, and to which St. Paul was caught up (cp. *Iren.* v. 5; *Hilary* in Ps. 118, and de Trin. vi.; and *S. Ambrose* de *Paradiso*, § 1; *S. Athanas.* de *Deeret.* Nic. Synod. p. 213); but the greater number of the Fathers opposed this notion of Origen, and were of opinion that it was a beautiful region in this habitable globe (*Theophil.* *Antioch.*, *S. Hippolyt.*, *Dionys. Alex.* especially, *S. Epiphani.*, *Heres.* 64; *S. Basil.*, *S. Chrys.*, *S. Jerome*, *Theodoret*; cp. *S. Aug.* de *Genes.* ad Lit. viii. 1). Indeed, the names of its rivers seem to be conclusive as to this point.

The names of two existing rivers, *Hiddekel* (Tigris), and *Euphrates* (v. 14), seem to be inserted in the sacred narrative, for the purpose of assuring us of the reality of Paradise; but the impossibility of identifying the other two rivers with any now remaining, in the same relation which they formerly had of union with the other two, may serve to remind us that Paradise, once actually possessed by man, is now no longer to be enjoyed in any site upon earth. It may have been swept away by the Flood, as *Milton*, after others, supposes (*Paradise Lost*, xi., near the end).

Thus our minds are raised from earth, to a contemplation of that heavenly Paradise, which our Creator and Redeemer has procured for us. He has set us in the spiritual garden of His Church here, in order that we may keep and dress it, and so be prepared for the fruition of that Paradise, of which He speaks to the beloved disciple in the Book of Revelation (Rev. ii. 7).

"Let his soul be in Eden," "Let him have his portion in Paradise," were prayers of pious and devout Jews before the coming of Christ. (See *Bp. Bull* "On the State of the Soul after Death," *Serm.* iii. p. 59.) How much more may it be the prayer of those who believe in Christ, who said to the penitent on the Cross, "To-day shalt thou be with Me in Paradise" (Luke xxiii. 42), and who has made that spiritual garden to be a passage to the heavenly Palace of the King of kings!

The garden was planted eastward, toward the region of Light; and not without reference to Him, Who is the "Sun of righteousness" (Mal. iv. 2), the "Day-spring from on high" (Luke i. 78). See on Rev. xvi. 12. Cp. *Bp. Horne's* Sermon on the Garden of Eden, i. 37.

9. every tree that is pleasant to the sight, and good for food] Compare the description of the heavenly Paradise, Rev. xxii. 2. The resemblance is more striking when the *Septuagint* Version of Genesis is placed side by side with the words of St. John. The *Sept.* version is, πάν ὅλον ὠραῖον εἰς ὕψιν καὶ καλὸν εἰς βρώσιν καὶ τὸ ἕλκον τῆς ζωῆς ἐν μέσῳ τοῦ Παραδείσου. The words of St. John are, Rev. ii. 7, δόσω αὐτῷ φάγειν ἐκ τοῦ ἔλκον τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ Παραδείσῳ τοῦ Θεοῦ μου: and xxii. 2, ἐν μέσῳ τῆς πατρίδος . . . ἔλκον ζωῆς: and as here we read in the *Sept.* ποταμὸς ἐκπορεύεται ἐξ Ἑδέμ, so there, xxii. 1, ποταμὸν ὕδατος ζωῆς ἐκπορεύμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ.

— the tree of life] Man was created a living soul; vital, though not vivifying (as the second Adam is; see on v. 7), and would not have died, if he had remained in the state of innocence and grace in which he was created, but, after a state of pro-

bation, would probably have been translated to eternal bliss: see *Wisdom* i. 13, and 23, "God made not death: and He created man to be immortal, and made him the image of His own essence (ἰδιότητος). Nevertheless, through envy of the Devil came Death into the world:" cp. *Rom.* v. 12; vi. 23. 1 Cor. xv. 21.

The tree of life (it is probable) was designed to sustain and refresh the life infused into man at his creation. So *S. Irenaeus*, *Chrysost.*, *Theodoret*, *Greg. Nazian.* (*Orat.* xliii.): and *A. Lapide*, and *Bp. Patrick* here, and *Bp. Bull*, *Disc.* v. pp. 80–83, and *Bp. Van Mildert's* Sermon on Man's primeval State, Works, v. 143.

This tree of life is restored to us in the Cross of Christ, "Who Himself bare our sins in His own body on the tree" (1 Pet. ii. 24). The leaves of "this tree are for the healing of the nations" (Rev. xxii. 2), and "it is in the midst of the heavenly Paradise" (as some MSS. have in Rev. ii. 7; cp. xxii. 2), accessible to all, because the fiery brand of the Cherubim (described in iii. 24) is now removed; and all, who will come to Christ with faith and love, may eat thereof for ever. See notes on Rev. xxii. 1, 2; cp. *Bp. Horne's* Sermon on the Tree of Life, i. 72.

— in the midst of the garden] Both trees are in the midst of the garden; God places good and evil, life and death, side by side, and puts our first parents on their trial, and says to them, "Choose life." This is God's dealing with all their posterity. He says to us all, "I have set before you life and death, blessing and cursing: therefore choose life," *Deut.* xxx. 19.

The tree of life was a "Sacramentum" (*S. Augustine* de *Gen.* viii.). The Cross of Christ is our Tree of Life. It is in the midst of the Garden: the centre of all things in the Church, which was typified by Eden (*S. Iren.* v. 20). The Cross is the tree of life, to which all the faithful looked from the beginning of the world, and to which they will look even to the end.

Christ, the Second Adam, being obedient unto death, and dying on the tree, has taken away the penalty of the disobedience of the first Adam in tasting of the tree. And He gives us to eat of the fruit of the tree of Life. His body broken and His blood shed upon the tree are the means to us of resurrection and of immortality. "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day," *John* vi. 52, 53.

The command to Adam was, "Touch not, eat not;" the command to us is, "Take, eat; This is My Body" (*Matt.* xxvi. 26). And why? because disobedience is death, and obedience is life; and because, in order to conquer death which came by eating, we must feed on Him who is the Life.

— the tree of knowledge of good and evil] Whatever was known by Man, created in God's image, was known by him in God. God was the fountain of all his knowledge, and since God is pure Goodness, man had no knowledge of moral evil; and since God is infinite in happiness, man had no experience of physical evil. It was with Adam, the son of God in time, in his proper measure and degree, as it is with Christ, the Son of God from Eternity. "The Son can do nothing of Himself but what He seeth the Father do; the Father loveth the Son, and sheweth Him all things that Himself doth" (*John* v. 19, 20; xii. 49; xiv. 10).

Adam's trial was, whether he would be content with that knowledge. He was tempted by Satan to desire knowledge apart from God. As *Lord Bacon* says, "As for the knowledge which induced the fall of Man, it was not that natural knowledge" (which man had from God, and by which he was enabled to give names to the creatures), "but the moral knowledge of good and evil; wherein the supposition was, that God's commandments and prohibitions were not the originals of good and evil, but that they had other beginnings which man aspired to know, to the end to make a total defection from God and to depend wholly upon himself." *Lord Bacon*, *Advancement of Learning*, book i. p. 48.

The Tree itself was not evil, for it was made by God, who pronounced all things made by Him to be good, and was placed by Him in Paradise (cp. *Augustine* de *Genesi* ad Lit. viii. 6; and de *Civ. Dei*, xiv. 12). It was a good tree, a beautiful tree, planted in Eden, designed by God, to try man's faith and obedience (*S. Basil*, "quod Deus non sit auctor mali"). And God commanded man not to touch it, and forewarned him of the

¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹ The name of the first is *Pison*: that is it which compasseth 'the whole land of Havilah, where *there is gold*; t ch. 25. 18. u Num. 11. 7. ¹² And the gold of that land is good: "there is bdellium and the onyx stone. ¹³ And the name of the second river is *Gihon*: the same is it that compasseth the whole land of †Ethiopia. ¹⁴ And the name of the third river is "Hiddekel: that is it which goeth ||toward the east of Assyria. And the fourth river is Euphrates. † Heb. *Cush*. w Dan. 10. 4. || Or, *eastward to Assyria*. ¹⁵ And the Lord God took || the man, and * put him into the garden of Eden to dress it and to keep it. ¹⁶ And the Lord God commanded the man, saying, Of every tree of the garden † thou mayest freely eat: ¹⁷ * But of the tree of the knowledge of good and evil, * thou shalt not eat of it: for in the day that thou eatest thereof, * † thou shalt surely die. † Heb. *Adam*. x ver. 8. † Heb. *eating thou shalt eat*. y ver. 9. z ch. 3. 1, 3, 11, 17. a ch. 3. 3, 19. Rom. 6. 23. 1 Cor. 15. 56. James 1. 15. 1 John 5. 16. † Heb. *dying thou shalt die*.

consequences of touching it. And by touching it, Adam *knew* what it is most miserable to know, how "*evil and bitter a thing it is to depart from the living God*" (Jer. ii. 19). *Theodore* (Qu. 27) distinguishes between knowledge and experience of good and evil; and says that the first, our first parents had before the fall; the latter, after it. *S. Augustine* supposes the tree to be called by *anticipation* the tree of knowledge of evil, because knowledge of evil would be the effect of tasting it (de Gen. viii. 6).

We taste the forbidden tree, whenever in Physical Science or in Scripture we aspire to know any thing independently of God. Whoever is not *with* God, and does not look to God, as the One living Fountain of all true knowledge, is *against* God, and imitates the disobedience of our first Parents, by which they lost Paradise.

A holy, childlike knowledge is the characteristic of Faith and Obedience to God, which our Lord commends as true Wisdom (Matt. xi. 25. Luke xiii. 21); and this was what Adam possessed in an eminent degree, as the favoured child of God, while he remained in his original state of innocence: see *Theophil. Antioch.*, ii. 25; *Clement Alexand.*, Admonit. ad Gent. c. 11, quoted by *Bp. Bull.*, Disc. v. p. 66; and ep. *Bp. Horne's* Sermon on the Tree of Knowledge, i. 103.

It was of this divine knowledge, and consequent happiness, that the Tempter desired to rob Adam. The Devil, who had been cast down from heaven, saw (says *S. Basil*, i. p. 468; ep. i. p. 270, ed. Paris 1638) that God had chosen man as His darling son, and had placed him in Paradise, and had girt him in with blessings; the Angels being his guardians, God conversing with him in his own language, and man growing in the image of God; and Satan was filled with envy thereby.

Whenever the sons of Adam seek for knowledge apart from God and against Him, they are seduced by their ghostly Enemy, and are made his victims,—as our first Parents were. "*Præter Deum nihil velle scire, omnia scire est.*" It has been alleged, indeed, by some interpreters, that not to know evil is inconsistent with human liberty; and that it is essential for the maturity of the human intellect, and for the exercise of human free will, to know evil as well as good; and sundry passages of Scripture have been quoted by them in support of this opinion (Deut. i. 39. 2 Sam. xiv. 17; xix. 36. 1 Kings iii. 9. Isa. vii. 15. Heb. v. 14). *Delitz.*, p. 153; *Keil*, 45.

But none of these passages are relevant; they all refer to man's state *after the fall*. Man was perfectly free in Paradise, as was shown even by the Fall. He was free not to know evil, or to know it; and he chose the latter, against the will of God. And so evil came into the world. And now that evil is in the world, he cannot but know it, but his freedom is exercised in *not choosing* it. In the Psalmist's words, "*I will walk at liberty because I seek Thy commandments*" (Ps. cxix. 45). And our Lord says, "*Whoso committeth sin is the slave of sin*" (John viii. 34); "*If the Son shall make you free, then shall ye be free indeed*" (John viii. 36).

¹⁰. *a river—parted—into four heads*] or *streams*. The Fathers saw here a figure of the fourfold Gospel flowing from the one living source of inspiration, the Holy Spirit of God, and watering the Spiritual Paradise of the Christian Church, and enabling it to bring forth fruits of faith and holiness. *S. Cyprian*, Epist. 73; *S. Jerome*, Proem. in Matt., tom. iv. p. 2.

II. *is Pison*] The verb "*is*" does not exist in the original;

and a similar remark may be made with regard to the verbs which are found here in our Version in the present tense indicative, and which seem to intimate that the rivers still flowed in the time of Moses as they did in the days of Adam. The *original* does not give this idea.

—*Havilah*] See Gen. x. 7; xxv. 18. 1 Sam. xv. 7.

¹². *the gold of that land is good: there is bdellium and the onyx stone*] Mentioned probably as showing that the earthly Paradise revealed some bright gleams of the heavenly city (of which it was a type) adorned with *gold and every precious stone*. Rev. xxi. 18, 19.

Bdellium, Heb. *bedôlach*, is rendered *ὄνυξ*, *carbunculus*, by the *Sept.* *Bdellium* is the gum of a tree (see *Gesenius*, p. 103), and can hardly be what is here described. The learned among the Jews suppose that pearls are here meant (and so *Bochart* and *Gesenius*). In Num. xi. 7 manna is compared to bdellium, and the Talmudists say that it was like pearls (*Robertson*, p. 29).

This opinion seems to be confirmed by what is said of the Apocalyptic antitype, the heavenly city, which is adorned with *gold, pearls, and jewels* (Rev. xxi. 18, 19—21). It can hardly be supposed that the Holy Spirit would have introduced such an incident as this in Genesis, unless with some figurative reference to what is eternal. The whole description of Paradise in Genesis points the thoughts upward to the future abode of saints glorified in heaven. Eden is a mirror of heaven.

¹⁵. *to dress it and to keep it*] Not with laborious toil, but with joy and delight. *S. Aug.*

¹⁷. *thou shalt not eat of it*] Man's obedience was tried by a prohibition. God did not command what he was to do; but told him what he must *not* do. His trial was abstinence, and his obedience was tested by a command which seemed to run counter to his understanding. "*If the tree is good,*" he might ask, "*why may I not taste it?*" If it is not good, why is it in Paradise?" (*S. Augustine* in Ps. 70.) The answer is, "*Whatever God commands, He, by commanding it, makes profitable to be done*" (*S. Aug.* de Genes. viii. c. 13). Adam was tried by a command to *abstain* from what *seemed* to be good. Abraham was tried by a command from God to do what *seemed* to be *bad*; Adam by disobedience fell, and we fell with him; Abraham by obeying became the father of the faithful, and we rose with him; for he thus inherited a blessing which we enjoy. And though we fell in Adam, yet we rise much higher by the perfect obedience of Abraham's Seed, which is Christ.

God granted the use of all other trees, and only forbade the eating of the fruit of one tree, to show His absolute dominion over all (*Chrys.*); and if Adam had stood this test of his faith and obedience, he would have been advanced to a still higher state (*S. Greg. Naz.*, Orat. 43; *S. Aug.* de Gen. viii. 6).

—*in the day that thou eatest thereof, thou shalt surely die*] Literally, *dying thou shalt die*; thou wilt have the sentence of death within thee, which grows on sin as its root, whence *Symmachus* has here *ὀνυξὶς ἐσθ, thou shalt be mortal*; ep. Hosea xiii. 1, "*When Ephraim offended, he died.*" So *Virgil* (iv. 169), "*Ille dies leti primus fuit*;" and *Milton* says that when Eve tasted the fruit "*she knew not eating death.*" Obedience is life, sin is death. Sin, pain, and sorrow are not only forerunners of death, but parts of death. Alienation from God,—who is the Life,—is itself death. If Adam had not sinned, he would not have been liable to death, but have been immortal: so *S. Irenæus* (v. 23) says, "*inobedientia mortem infert*;" and

¹⁸ And the LORD God said, *It is not good that the man should be alone ;*
^b I will make him an help † meet for him. ¹⁹ ^c And out of the ground the LORD God formed every beast of the field, and every fowl of the air ; and ^d brought them unto || Adam to see what he would call them : and whatsoever Adam called every living creature, that *was* the name thereof. ²⁰ And Adam † gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found an help meet for him.

²¹ And the LORD God caused a * deep sleep to fall upon Adam, and he slept :

b ch. 2. 12.
 1 Cor. 11. 9.
 1 Tim. 2. 13.
 † Heb. as before him.
 c ch. 1. 20, 24.
 d Ps. 8. 6. See ch. 6. 20.
 || Or, the man.
 † Heb. called.

e ch. 15. 12.
 1 Sam. 2. 1. 12.

so *S. Jerome, S. Augustine, and Theodoret* : cp. *Kalisch* here ; and *Keil*, p. 62 ; and *Williams*, p. 254.

Let it not, however, be imagined, that this Scripture, or any other, teaches that other animals, besides man, were not liable to death before the fall. There is no passage in the Bible which asserts that the other animals were ever exempt from death ; and Geology teaches us that animals lived and died long before Man was created.

May we not say that the punishment of Man's sin was, that though he was created in God's image for immortality, he degraded himself by disobedience to the mortal condition of the brutes that perish ?

^{18.} *And the LORD God said*] To show that man had all necessary knowledge by means of communion with God, and that he was not deprived of knowledge by being debarred from eating of the tree of knowledge, the Holy Spirit gives two proofs of Adam's knowledge, in his state of innocence ; viz.

1. In the "view of the creatures and imposition of names." See *Lord Bacon*, *Advancement of Learning*, i. p. 47.

2. "In the declaration of woman's relation to himself, by a saying which Christ quotes as an oracle of God, by Whose inspiration Adam spoke." Matt. xix. 5. Cp. *Bp. Bull*, *Disc. v.* p. 127, and below, v. 23.

— *I will make*] See above, i. 26, where the words are, "Let us make ;" whence the *Sept.*, *Vulg.*, and *Aquila* have "Let us make" in this passage also.

— *an help meet for him*] A helpmate exactly adapted to his moral and spiritual nature ; literally, *a help as over against him, before him*, so as to meet him, tally and correspond to him as his counterpart ; or as that which on application is found to match that to which it is applied, as a *συνβολον*, or tessera. The Hebrew word *neged*, here used, signifies properly the *front part*, which is *before*, in the face of, over against, towards. See xxxi. 32. Exod. xix. 2 ; xxxiv. 10. Num. ii. 2 ; xxv. 4. Neh. xii. 9. Dan. vi. 10 ; and cp. *Gesenius*, p. 530. *Aquila* has *ὡς κατέναντι αὐτοῦ*, and *Symmachus*, *ἑντικρυς αὐτοῦ*, and the *Septuagint*, *κατ' ὀρόν* : so as to be his "alter ego" in all his cares and sorrows and joys ; such a being, as when it was placed before him, a man would recognize therein his own likeness. The learned reader will remember the remarks in *Plato's Symposium*, p. 191, E, "Man is distinguished from all other creatures by the adaptation of male and female to each other."

^{19.} *And out of the ground the LORD God formed every beast of the field*] The formation of the animals out of the earth is mentioned here, because the Sacred Writer is about to describe the creation of Woman, who was *not* formed out of the earth, but out of Man. The animals were passed in review before Adam ; but none of them was found to be a help meet for him, see v. 20 ; something else was needed, and *that* was Woman : cp. *Milton*, *Paradise Lost*, viii. 430, and *A Lapide* on v. 23.

— *and brought them unto Adam*] God brought the animals to Adam. They all obeyed the will of their Creator, and showed to man an example of obedience to God. They flocked to Adam in Paradise, as afterwards they flocked to Noah and the Ark ; and as the quails flocked to Moses in the wilderness ; and as the ravens came to Elijah ; and the fish to *Joshua* and to St. Peter ; and as still, year after year, they flock in their migrations, obeying the law of their nature (Jer. viii. 7), and as the eagles of the Gospel flock to the body of Christ (Matt. xxiv. 28. Luke xvii. 37), and as the saints will flock to Him at the Great Day. 2 Thess. ii. 1.

— *to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof*] The names given by Adam had, doubtless, their foundation in the nature of the creatures to which they were given. An evidence of man's intuitive knowledge, derived from God ; and of the origin of Language as God's gift (*S. Chrysostom* here, and *Euseb.*, *Præp. Evang.* vi. p. 516). *Plato* says (*Cratyl.* § 31, p. 397), "I trow that a superhuman power first imposed

names on things." cp. *Chrys.*, *Hom.* 15 ; and *Bp. Bull*, *Disc. v.* p. 126.

"Adam (says *Dr. Waterland*, *Script. Vind.* vi. 27) had ideas of the animals before he named them ; these ideas were antecedent to the words which became the expression of the ideas ; and in giving names to the animals he made use of that faculty of Reason and Speech with which God had endowed him."

Before this time, God Himself had given names to things. We read that He called the light Day, and the darkness He called Night, and so to other things God gave names (i. 5 : cp. i. 8. 10). But now, as it to show to Man that He had invested him, as His own vicegerent, with the royal prerogative of dominion over the creatures, in order that he might be a pattern to the rest by obedience, God assigns to Adam the office of imposing names upon them. The animals were like a flock, of which Adam was the shepherd. Here also Adam was a figure of Christ, the Good Shepherd, who "callest His own sheep by name" (*John* x. 3).

^{21.} *And the LORD God caused a deep sleep to fall upon Adam, and he slept*] Woman was not made out of the ground, as man was, but was formed out of *Man*, from his side, as he slept.

This mode of creation is without a parallel in this history. In the case of the other animals, the female was made with the male ; but it was not so with mankind. This history of a *physical* fact—the creation of Woman out of Man—like that of all the other *physical* phenomena described in Genesis, is full of moral and spiritual instruction : see above on i. 1. It shows, that those persons, who reject the *physical* phenomena of Genesis, undermine the *spiritual* doctrines of the Gospel ; see above, *Introduction*, p. xxv.

(1) It marks man's headship, and woman's subordinate and derivative existence ; therefore the Apostle St. Paul thus speaks, "Man is the image and glory of God ; but the Woman is the glory of the Man ; for the Man is not of the Woman, but the Woman of the Man. Neither was the Man created for the Woman ; but the Woman for the Man" (1 Cor. xi. 7—9) ; and Woman's true influence depends on her remembrance of this relation : see below on that passage, and 1 Tim. ii. 13 ; and cp. *S. Ambrose* de *Paradiso*, c. 10.

(2) It shows the nearness and dearness of Woman to Man ; and the holiness of the conjugal relation as instituted by God "in Paradise, in the time of man's innocency." It is a protest against harlotry, as St. Paul teaches, 1 Cor. vi. 15, 16.

(3) It displays the Marriage union of one man with one woman as the fountain of all domestic relations ; and when Marriage was restored by Christ to its original dignity in the Gospel, and acquired new beauty by His relation to the Church, then the Son of God referred to this history and authenticated it : "Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave his father and mother, and cleave unto his wife : and they twain shall be one flesh ?" (Matt. xix. 4.) It is like a divine decree against Divorce, and against Polygamy : see *S. Jerome* adv. *Jovinian.* lib. i., and *Basil Sel.*, *Orat.* ii.

Christianity deduces the other domestic obligations from the reverent observance of the Marriage union. The Apostle begins with describing the duties of Husbands and Wives, and thence proceeds to inculcate the other domestic duties, as resulting from Marriage : see Eph. v., vi. Col. iii.

(4) It shows the fraternal relationship of all men, as descended from *one pair* ; as St. Paul declares (Acts xvii. 26). "God hath made of one blood all Nations of men for to dwell on all the face of the earth." Therefore it is a divine exhortation to peace and love.

(5) It is a type and prophecy of the relation of the Second Adam, Christ Jesus, to His spouse, the spiritual Eve, "the Mother of all living," the Universal Church ; as St. Paul teaches, Eph. v. 23—32, where he refers to this passage.

(6) It reveals the manner, in which our natural life is derived from Adam, and our spiritual life from Christ. Adam sleeps,

and he took one of his ribs, and closed up the flesh instead thereof; ²² And the rib, which the LORD God had taken from man, †made he a woman, and †brought her unto the man. ²³ And Adam said, This is now *bone of my bones, and flesh of my flesh: she shall be called †Woman, because she was ^htaken out of †Man. ²⁴ ⁱTherefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵ ^kAnd they were both naked, the man and his wife, and were not ^lashamed.

† Heb. *builted*.

f Prov. 18. 22.

Heb. 13. 4.

g ch. 29. 14.

Judg. 9. 2.

2 Sam. 5. 1. &

19. 13.

Eph. 5. 30.

† Heb. *Ishā*.

h 1 Cor. 11. 8.

† Heb. *Ish*.

i ch. 31. 15.

Ps. 45. 10. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 31. k ch. 3. 7, 10, 11. 1 Ex. 32. 25. Isa. 47. 3.

and Eve is formed from his side; and all men proceed from that union. So Christ, the Second Adam, was laid asleep in death on the Cross; and by His death we live; His side was pierced, "and thereout came blood and water" (John xix. 34). And the life-giving streams of the Holy Sacraments, instituted by Him, are the instrumental means by which the benefits of the Incarnation and Death of the Son of God are communicated and applied to His Church and to every member thereof. See *Tertullian* de Animā, c. 43, and the expositions of *S. Chrysostom*. *S. Ambrose*, *S. Jerome*, *S. Augustine* and others, quoted on John xix. 34, and on 1 John v. 6. Therefore in her Office for Holy Baptism the Church refers to the piercing of Christ's side, and to the shedding forth of blood and water therefrom for the remission of our sins.

"The Church (says *Richard Hooker*, V. lvi. 7) is in Christ, as Eve was in Adam, yea, by grace we are in Christ and His Church, as by nature we are in our first parents. God made Eve out of Adam; and His Church He frameth out of the very flesh, the very wounded and bleeding side, of the Son of Man."

(7) The doctrine, that all men are from *one pair*, confirmed by researches of *Dr. Prichard* (Natural History of Man, i. 5, ii. 644, 713), *Blumenbach*, (see *Kalisch*, pp. 32—34), and *Dr. McCaul* (Aids to Faith, p. 230), is also further consecrated, spiritualized, and strengthened, by the relation of the Second Adam to the Universal Church, from which all spiritual life is derived. One Adam and One Eve have their correlatives in One Christ and One universal Church. There is but *one pair* in each case; and from the union of that *one pair* all life flows to all, from the Head and Father of all—God. Hence we see the sin of Schism. It mars the relation between Christ and His Church. It introduces a spiritual polygamy. (Cp. *Archdeacon Pratt*, Scripture and Science, ch. iii.)

(8) It is *not* said of Woman, as it is of *Man*, that God breathed into her the breath of life, and she became a living soul; but her soul and spirit, as well as her flesh, were derived from God through *Man* (cp. *Tertullian* de Animā, c. 36, "ut carnis, ita et animæ, ex Adam tradux fuit in feminā").

Here a sacred spiritual truth is symbolized;

All men, by nature, are children of one mother, Eve, "the mother of all living;" who derived her name and her life through Adam from the Lord JEHOVAH, the Ever-living One. And all Christians are children of the Spiritual Eve, the Church (*Kupiaχ*), who derives her life and her name from the *Kúpios*, or LORD Christ; the "JEHOVAH our Righteousness" (Jer. xxiii. 6), God and Man, the Second Adam, "EMMANUEL, God with us," "God manifest in the flesh."

— *deep sleep*] Heb. *tardēnah*, which is rendered by *Aquila* καταφορά; *Symmachus*, κάπος (*Gesen*. 874). This deep sleep was a figure of Christ's sleep in death on the cross. See the preceding note.

— *one of his ribs*] The lowest (says the *Jerusalem Targum*); for God put flesh in the place thereof.

Woman was not made out of man's head (as the heathen feigned that Minerva was from that of Jupiter) to be his ruler; nor was she made from his feet, to be his slave; but out of his side, to assist him; and from under his arm, and from near his heart, to be defended and beloved by him.

It has been asked by some, "Had, then, Adam an uneven number of ribs?" Did he lose any of the perfection of his original organization by the formation of Eve?

The question concerning the first Adam, who is the Type, may be considered with reference to Christ, Who is the Anti-type. The Church is formed from the opened side of Christ sleeping on the cross. She has gained much; but Christ has lost nothing thereby. Rather His glory, as Man, is increased by the love and beauty of His Church. The formation of His Eve was the very purpose for which He slept on the cross. He purchased her with His own blood (Acts xx. 28).

— *closed up the flesh instead thereof*] God took from Adam what was strong, and closed it up with what was weak. So it was with Christ and His Church. Christ became weak for her, and she is strong by His weakness. He "became poor, that we

might be rich" (2 Cor. viii. 9). The Son of God became Man for us, that we might become sons of God in Him. Cp. *S. Augustine*, Gen. ad Lit. ix. 34.

22. *made*] Literally, *builted*; and so *Sept. ἐκοδόμησεν*, and *Tulg.* "ædificavit," a woman: and thus the fabric of the household and family was constructed by the Divine Architect.

And further, thus in a figure, the living Temple of the Church was built up. Cp. Eph. ii. 21, 22; iv. 12. Cp. *S. Chrysost.*, Hom. 15. It was built up in stillness, like the Temple of Solomon; it was built up in the deep sleep, in which Christ slumbered on the cross.

— *brought her unto the man*] Thus "Marriage was instituted by God, in the time of man's innocency," and is therefore holy; and it is a figure of the marriage betwixt Christ and the Church, who is described in Scripture as "brought unto the King" (Ps. xlv. 15), "prepared as a Bride adorned for her Husband" (Rev. xxi. 2).

23. *And Adam said*] God inspired him; for how otherwise could he have known what was done in his sleep? and how could he have foreknown, that men would have fathers and mothers to leave, and wives to cleave to? Therefore our Lord ascribes this speech to God. Matt. xix. 5. See note there; and *Ep. Bull.* Disc. v. pp. 126, 127.

This specimen of *knowledge* is fitly introduced here, as showing that Man, when obedient to God, had supernatural knowledge, and was not deprived of any access to knowledge by being debarred from the tree of knowledge. See above on v. 9.

— *bone of my bones, and flesh of my flesh*] See above on v. 21. Spiritually this is verified in a special manner in the communion of Christ's body and blood to the Church, in the Holy Eucharist (*Tertullian* de Animā, c. 21). Christ acknowledges all faithful communicants as incorporated mystically in Himself; as bone of His bone, and flesh of His flesh: "Whoso eateth My flesh, and drinketh My blood," He says, "dwelleth in Me, and I in him, and hath eternal life; and I will raise him up at the last day. He that eateth Me, even he shall live by Me" (John vi. 54—57).

— *she shall be called Woman*] *Ishāh*, because from *Ish*, man; so in Sanscrit *nari* (woman), from *nara* (man), and in Ethiopic *beesith*, from *beesi*; and in Latin *virgo*, and old Latin *vira* (in *Festus*), from *vir*; and spiritually the Church is *Kupiaχ*, from *Kúpios*, the Lord; and so *Dominicum*, from *Dominus*. *Symmachus* marked this connexion in his version by the word ἀνδρίς from ἀνρίρ; *S. Jerome* rendered it by *virago*, from *vir*. Cp. *Aug.* de Gen. c. Maniche. ii. 13.

The etymologies which are presented to us in Genesis have been supposed to show that Hebrew was the original language. We have here *Adam*, from *adamah*, red earth (i. 26, 27); *Eve* (*chavvah*), from *chayah*, to live. Cp. *Cain* (iv. 1), *Seth* (iv. 25). See below, iii. 20; ix. 1.

24. *Therefore shall a man leave his father*] See on Matt. xix. 4, 5. Here is a prospective preparation for the divine Law against all incestuous connexions. Marriage is a new relation, not to be mingled with blood relationships. By marriage a man leaves his home, and cleaves to his wife, and they twain become one flesh. Cp. *Delitzsch*, p. 162.

Here also we have a figure of heavenly things. The Son of God left His Heavenly Father, and He also left His earthly mother, the Jewish synagogue, and took to Him a Church from all nations. See *S. August.*, Sermon xci., "Reliquit Patrem, formam servi accipiens; reliquit et matrem, synagogam de qua carnaliter natus; adhesit uxori, id est, Ecclesiae suæ." Therefore the Church is exhorted by the Psalmist "to forget her own people, and her father's house," and to follow Christ. "So shall the King have pleasure in thy beauty; for He is thy Lord God, and worship thou Him" (Ps. xlv. 11, 12).

25. *And they were both naked—and were not ashamed*] Because in their state of innocency they were clothed as it were with an "armour of light" and spiritual glory (*Severian*), and knew not concupiscence and sin. See *S. Aug.* de Genesi ii. 1. They could not feel nakedness, being covered all over with

III. ¹ Now ^a the serpent was ^b more subtil than any beast of the field which the LORD God had made. And he said unto the woman, † Yea, hath God said, Ye shall not eat of every tree of the garden? ² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³ ^c But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ⁴ ^d And the serpent said unto the woman, Ye shall not surely die: ⁵ For God doth know, that in the day ye eat thereof, then ^e your eyes shall be opened, and ye shall be as gods, knowing good and evil.

⁶ And when the woman saw that the tree *was* good for food, and that it *was* † pleasant to the eyes, and a tree to be desired to make *one* wise, she took of † Heb. *a desire*.

the garment of purity, in which God had arrayed them; which when they lost by sin they felt shame, and knew that they were naked (iii. 11); and then God clothed them, as a pledge of that raiment which He would provide for them in Christ our righteousness (see iii. 21); and, therefore, the Apostle says, "As many as are baptized into Christ, have *put on Christ*" (Gal. iii. 27); and he exhorts us to cast away the works of darkness, and put on the armour of light (Rom. xiii. 12); and Christ's promise to His saints is, "They shall walk with Me in white" (Rev. iii. 4).

It has been well observed (by *Bp. Horsley*, Bib. Crit. i. p. 12), that the two foregoing chapters afford divine instruction on natural Religion, and on the origin of Society and Civil Government; and supply also an authoritative refutation of all atheistical and deistical theories, both in Physics and Politics. The Author of all created things, and the Origin of all Government and Authority, is God; and He laid the foundation of Society in the relation of Man to Woman, not created in ignorance, and in a savage state, as some have imagined, but in the divine image, in Paradise; and He built Society on the basis of the authority of Parents, deriving their authority from God.

CH. III. 1. *Now the serpent was more subtil than any beast of the field—And he said*] *Subtil*, Heb. *arām*, which sometimes means *prudent*, as Prov. xii. 16. 23, and is rendered φρόνιμος by *Sept.*, the word adopted by St. Matthew x. 16, "Be ye wise as serpents."

"There was a *real* serpent actuated (says *Dr. Waterland*, v. p. 29), and there was Satan actuating by him." See *S. Irenaeus*, lib. iv. Præf.; *S. Ambrose* here; and *S. Augustine* de Gen. ad Lit. xi. 36; *Pfeiffer*, *Dubia vixata Scripturæ*, p. 11; and *Hengstenberg*, *Christology*, ch. ii. § 28—34. And the serpent was so possessed by Satan, that what Satan spoke by him, *that* the serpent is asserted to speak.

This is precisely what we see also in the Gospels. Those who were possessed by the devil are represented there as saying what the devil says by them. They speak the devil's thoughts and language. Thus the two demoniacs in Matt. viii. 29, say to Christ, "Art Thou come to torment us before the time?" See also Mark i. 24, "I know Thee who Thou art, the Holy One of God." And see the notes on Mark v. 7; ix. 20.

So the Serpent here is possessed by the Devil, and is identified with him; what the Devil did by the Serpent is attributed to the Serpent both here and in the New Testament; and the Devil is even called "the Serpent," who deceived Eve,—"the old Serpent," in the New Testament. See 2 Cor. xi. 3. Rev. xii. 9; xx. 2. Cp. John viii. 44. The temptation of the Second Adam in the New Testament is, as it were, the antithesis of the temptation of the First Adam in the Old. There the Devil is openly the Tempter.

Almighty God had created man in His own image, and breathed into him His own breath, and had warned him of the consequence of tasting the forbidden tree; and He knew well (what we cannot know) how far it was wise and right to suffer man to be tempted; and from the fact that God did allow it, we may be sure that it was rightly done. Though our first Parents did not know *who* it was that tempted, they knew *what* he tempted them to, viz. to *disobey God*; and though Satan had appeared as an Angel from heaven (Gal. i. 8), and as an Angel of light (2 Cor. xi. 4), yet he was not to be listened to, in opposition to God.

But God did not expose our first Parents to so hard a trial as that. It was only "a beast of the field" who spoke,—one whom they knew to be *subtil*, and who ought therefore to have been suspected by them. But the lust of the eye, the

craving for knowledge, apart from God, mastered them, and they yielded to the temptation. See *Dr. Waterland*, *Scripture Vindicated*, vol. v. pp. 28—31.

—*he said unto the woman*] The Serpent spake; not that the natural Serpent understood that to which he gave utterance, any more than Balaam's ass did (*S. Augustine* de Gen. ad Lit. xi. 30). The Tempter spake by the Serpent, and endeavoured to pervert the gift of God, bestowed for man's help, into the instrument of his ruin. Compare the attack of Satan upon Job, through his *wife* (Job ii. 7—9). Satan is ever endeavouring to pervert good into evil. God overrules evil for good. See iii. 15.

Satan began the temptation of Jesus Christ, as he had done with the first Adam, with an appeal to the bodily appetite (Matt. iv. 3); but Christ repelled him by an appeal to the Word of God: "It is written" (Matt. iv. 4).

There was an ancient wide-spread belief in the power exercised by the Evil Spirit through the instrumentality of the Serpent; and this belief showed itself, and still shows itself among the heathen by the worship of the Serpent: see the work of the *Rev. J. B. Deane* on this subject (Lond. 1833); and even among some ancient heretics, the *Ophites*, and others (*Tertullian*, *Præscr. Haeret.* c. 47; *Epiphanius*, *Haeret.* 37; *Philastr.*, *Haer.* i.; *Theodoret*, *Haer.* Fab. i. 24. Cp. *Hävernick* on the Pentateuch, p. 101, on the traditions which represent the Serpent as the author of evil). "Almost all the Asiatic nations (says *Von Böhlen*, *Indien* i. 248) represent the Serpent as a wicked being, which has brought evil into the world; these are confirmations of the Biblical record."

5. *God doth know*] The Serpent insinuates that God is envious of man. He keeps himself out of sight (*S. Ambrose* de Parad. 12).

—*ye shall be as gods* (or rather, *ye shall be as God*, Elohim), *knowing good and evil*] The Devil fell from heaven through pride (see on 1 Tim. iii. 7), and lust of power, apart from God, and against God; and he tempted our first Parents to pride and desire of knowledge, independently of God. See ii. 9. Ecclus. x. 12, 13: "The beginning of pride is when one departeth from God, and his heart is turned away from his Maker; for pride is the beginning of sin."

Our first Parents were illuminated by God, but were ambitious of shining by their own light. They aspired to have divine omniscience in themselves, and thus fell, like Lucifer; as *S. Bernard* says: "The Devil and Man were ambitious of exaltation for themselves,—the one of power, the other of knowledge." See also *S. Ambrose* in Luc. lib. iv.; *S. Chrysostom* in 1 Tim. ii. 14; and *Hooker* on the cause of the Fall of Satan, I. iv. 3.

We lose knowledge by want of faith in God, and by *disobedience* to Him, and we become the dupes of the Evil One, and are plunged in spiritual darkness and death by listening to him, who (as our Saviour says) was "a liar from the beginning" (John viii. 44).

Ye shall be as God. Here in the first temptation is the beginning of idolatry (*Ambrose*). As if any created being could be as God; and this idolatry, with which the Tempter beguiles man, is idolatry of self.

—*knowing—evil*] There was a certain element of truth in this assertion, as there is in all Satan's delusions. God by His omniscience from Eternity foreknew all the *evil* that ever has been, or ever will be. Man before the fall did not know evil, but by the fall he acquired that knowledge. And, therefore, God Himself said, after the fall, "The man is become as one of us, to know good and evil" (iii. 22).

6. *a tree to be desired to make one wise*] Rather (with the *Septuagint*, *Vulgate*, *Onkelos*, the *Samaritan* and *Syriac* Ver-

^a Rev. 12. 9. & 20. 2.
^b Matt. 10. 16.
^c 2 Cor. 11. 3.
^d Heb. *Yea, because, &c.*
^e ch. 2. 17.

^d ver. 13.
² Cor. 11. 2.
¹ Tim. 2. 14.

^e ver. 7.
Acts 26. 18.

f 1 Tim. 2. 14.
g ver. 12, 17.
h ver. 5.
i ch. 2. 25.

|| Or, *things to*
gird about.
k Job 28. 1.

† Heb. *wind.*
l Job 31. 33.
Jer. 23. 24.
Amos 9. 3.

m ch. 2. 25.
Ex. 3. 6.
1 John 3. 20.

the fruit thereof, ¹ and did eat, and gave also unto her husband with her; ² and he did eat. ⁷ And ^h the eyes of them both were opened, ¹ and they knew that they were naked; and they sewed fig leaves together, and made themselves || aprons.

³ And they heard ^k the voice of the Lord God walking in the garden in the † cool of the day: and Adam and his wife ¹ hid themselves from the presence of the Lord God amongst the trees of the garden. ⁹ And the Lord God called unto Adam, and said unto him, Where art thou? ¹⁰ And he said, I heard thy voice in the garden, ^m and I was afraid, because I was naked; and I hid

sions), "a tree desirable to behold," or "gaze upon." Eve could not see that it would make her wise. She desired knowledge, and the carnal appetite came and seconded the desire: "Lust, when it hath conceived, bringeth forth sin: and sin, when it is finished, bringeth forth death" (James i. 15).

— she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat] St. Paul has expounded these words in 1 Tim. ii. 14. He does not say that Adam did not sin; on the contrary, he asserts that he did sin, and brought death into the world by sin (Rom. v. 12); but he says that "Adam was not deceived; but the woman being deceived was (i.e. or became, and is) in the transgression." Adam did not pluck the fruit from the tree, Eve did. Adam saw that she ate it, and that Death did not immediately follow; and she gave it to him, and invited him to eat: he gave to his wife rather than to God, and "hearkened unto her voice," rather than to God's. See v. 17, and *S. Augustine* de Gen. ad Lit. xi. 30, who says, that his love for Eve prevailed on Adam to risk all his happiness with her, rather than be happy with God, while she was miserable.

It seems that Adam was present, when Eve plucked the fruit and ate it. The serpent in speaking to her addressed them both. See vv. 1. 4, "Ye shall not surely die;" (v. 5) "In the day ye eat thereof your eyes shall be opened, and ye shall be as God." And in v. 6 it is said that her husband was with her. Adam was appointed by God to be the guardian of his wife; he sinned by not protecting her, by not interfering to save her from the Tempter. Her act was his act; he was an accomplice to it. Therefore in the New Testament Adam is always regarded as the principal offender. "By one Man sin entered into the world, and death by sin." "By the transgression of the one man (τοῦ ἑνός) death reigned through the one" (τοῦ ἑνός), says St. Paul, Rom. v. 12—19. Compare 2 Esdr. iii. 7. Adam is therefore the τύπος τοῦ μέλλοντος, "the figure of Him who should come" to save the world from the consequences of Adam's sin (Rom. v. 14). "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 21, 22). And the Second Adam, Christ, promises to His Eve, the Church, continual protection against Satan; which Adam ought to have afforded Eve, but did not; and He says, that the "gates of Hell," though they will assail her, "shall not prevail against her" (Matt. xvi. 18).

Eve, being tempted by Satan, ate, and gave to her husband, and he did eat. Satan tried a similar temptation, i.e. by means of his wife, upon Job, but failed (Job ii. 9, 10). Christ tries our love to Himself by what is dearest to us. See Matt. xix. 29. Luke xiv. 26, "If any man come to Me, and hate not his father, and mother, and wife," &c.; and cp. Deut. xiii. 6, "If the wife of thy bosom," &c.

The history of the fall of Man by the agency of the serpent is confirmed by ancient traditions, Eastern and Western. See *Zenodotus*, ed. *Ktenker*, ii. 217. 280; iii. 63. 84, 85. *Maurice*, Hist. of Hind. ii. 290. *Hesiod*, Theog. 571, and others quoted by *Kalisch*, pp. 87—92. *Dr. Kitto*, Illustr. pp. 68—77.

⁷. the eyes of them both were opened] To see,—not what the Devil, who "is a liar from the beginning" (John viii. 44), had promised, the light of divine knowledge,—but their own shame and misery. They knew that they were naked both in body and soul (cp. Rev. iii. 17), despoiled of that bright robe of original righteousness and innocence, in which they had been clothed by God; they knew that the Devil had deceived them, and that God's sentence was true; they felt His presence, and were confounded with shame. *S. Ambrose* de Parad. 13. See *S. Augustine* de C. D. xiv. 17. *Theodoret*, Qu. 33.

How different was this opening of the eyes, from that of the disciples at Emmaus in the breaking of the bread, when they saw Christ! Luke xxiv. 31. 35.

This sense of nakedness, i.e. of guilt, in our first parents, ⁸³ contrasted with their former condition (ii. 25), is rightly

made an argument against Pelagianism by the Fathers, as *Augustine* c. Jul. Pelagian. v. 2.

— aprons] *περιώματα*, to gird themselves with. Why of fig-leaves? See *Irenæus*, iii. 37, "Quoniam (inquit Adamus) cum quam habui à Spiritu sanctitatis stolam amisi per inobedientiam, nunc cognosco quoniam sinu dignus tali tegumento, quod delectationem quidem nullam præstat, mordet autem et pungit corpus." The fig-tree of the faithful Nathanael, in the Gospel (John i. 48—51), seems to be set as a contrast to this text: see *S. Augustine* (Serm. 122), "Nostis primum hominem quando peccavit foliis ficulneis fuisse subtectum: his foliis pudenda tegerunt quando de peccato suo erubuerunt, et que Deus illis membra, ipsi sibi pudenda fecerunt. Non enim erubescendum est de opere Dei; sed confusio nem præcessit causa peccati. Si non præcessisset iniquitas, nunquam erubesceret nuditas . . . Quid est ergo? Cum esses sub fieu, vidi te? cum esses sub peccato," or rather perhaps, "cum esses conscientia peccati affectus, contrito corde fletus, gemensque propter peccata." Cp. the act of St. Peter when filled with awe, sorrow, and shame at the presence of Christ, John xxi. 7, "When he heard it was the Lord, he girt (δεδέσαστο) his fisher's coat about him, for he was naked (γυμνός), and cast himself into the sea."

⁸. they heard the voice of the Lord God] Adam knew the voice of God, from former intercourse with Him; the voice was such as none other could utter, and Adam's conscience told him that it was the voice of God; and he was afraid, and hid himself (v. 10).

— in the cool of the day] rather, in the breeze, the evening breeze; that refreshing breeze which invites into the air after the heat of the day. *S. Jerome* (in Quest. Hebr.). So *Symmachus*, *Aquila*, *Theodotion*, *Sepl.* The *Vulgate* has "auram post meridiem."

Even in God's judicial visitation there was mildness. Did that evening breeze, that "aura post meridiem," that refreshing breeze after the noonday heat, speak "of the times of refreshing from the Lord" (Acts iii. 19), that would come after the scorching sultry heat, in the fulness of time, in Christ? The Fathers suggest this question. God walked in Paradise in the evening, and in the evening of the world Christ came (*S. Irenæus*, lib. v. 15).

— Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden] The first Adam in the garden of Eden, through fear, shame, and sense of guilt, attempted to hide himself from God among the trees of the garden: but the Second Adam, Jesus Christ, in the garden of Gethsemane, in the consciousness of innocence and power, came forward from the trees of the garden, and overawed His enemies by the majesty of His presence, and they fell backward to the ground, John xviii. 4—6. God asked Adam,—hiding himself among the trees of the garden,—"Adam, where art thou?" But God in Christ came forth from among the trees of the garden, and asked them, "Whom seek ye?" (John xviii. 4) and said to Judas, "Wherefore art thou come?"

They hid themselves. As the wicked will in vain attempt to do at the Great Day, Rev. vi. 16: cp. Luke xxiii. 30.

⁹. the Lord God called unto Adam] The arraignment and judicial process described in these verses (9—19) assures us that Almighty God never punishes without clear evidence and examination. See also the case of Cain, iv. 9—15; and of the builders of Babel, xi. 5—8; and of Sodom, xviii. 21, "I will go down now and see."

— Where art thou? So God asks of Cain, "Where is Abel thy brother?" iv. 9. This question "Where art thou?" may have a moral meaning. To what depth from what height art thou fallen? *S. Ambrose* de Paradiso, § 14. *S. Basil* in Ps. 114. *S. Aug.* in Ps. 118. Cp. our Lord's question to Judas at the betrayal, Matt. xxvi. 50, "Wherefore art thou come?" for what an act of sin and misery? "ad qualem rem perpetranda?"

¹⁰. because I was naked] He dissembles the true cause, sin,

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

¹² And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. ¹³ And the Lord God said unto the woman, What is this that thou hast done? And the woman said, "The serpent beguiled me, and I did eat.

¹⁴ And the Lord God said ^p unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ^a dust shalt thou eat all the days of thy life: ¹⁵ And I will put enmity between thee and the woman, and between ^r thy seed and ^s her seed; ^t it shall bruise thy head, and thou shalt bruise his heel.

¹ John 3. 8. ^s Ps. 132. 11. ^t Isa. 7. 14. ^r Mic. 5. 3. ^p Matt. 1. 23, 25. ^a Luke 1. 31, 34, 35. ^t Gal. 4. 4.
^t Rom. 16. 20. ^{col.} 2. 15. ^{heb.} 2. 14. ¹ John 5. 5. ^{rev.} 12. 7, 17.

ⁿ ch. 2. 18.
^j ob 31. 33.
^{prov.} 23. 13.

^o ver. 4.
² Cor. 11. 3.
¹ Tim. 2. 14.

^p Ex. 21. 29, 37

^q Isa. 65. 25.
^{mic.} 7. 17.

^r Matt. 3. 7. & 13.
^{38.} & 23. 35.
^{john} 8. 44.

^{acts} 13. 10.

and imputes his shame to the effect; he was naked before, but was not ashamed then, because he was innocent, ii. 25.

^{12.} The woman whom thou gavest to be] He accuses the gift, woman, and even the Giver, God; he is ready to condemn any one rather than himself, who ought to have cherished the gift, and protected the woman against the wiles of the Tempter: see *v.* 6; and *ep. S. Aug.* de Gen. xi. 35; who observes that it is a characteristic of sinners to impute their sin to God.

Adam covers his transgression, Job xxxi. 33; Adam and Eve hide themselves, and accuse one another. The penitent prodigal, as described by our Lord, accuses himself and returns to his father, and the father brings out the best robe, "the first robe,"—*τὴν στολὴν τὴν πρώτην*—in which our first parents were clothed at the creation, and clothes him (Luke xv. 18. 22). (*Burgon.*) The Publican says, "God be merciful to me,—the sinner." See Luke xviii. 13.

"Blessed is he whose sin is covered by God" (Ps. xxxii. 1, 2); the sin of him who confesseth it, shall be covered by the spotless robe of Christ's righteousness (Rom. iv. 7, 8. Rev. vi. 11; vii. 9), but he who hides his sin shall remain naked, and shall not rise at the Great Day: see below on 2 Cor. v. 3.

^{13.} What is this? Or, why hast thou done this? (*Sept., Vulg.*)

^{14.} the Lord God said unto the serpent] God asks him no question, but proceeds to pronounce sentence upon him first of all as the author of evil; and He pronounces a curse upon him, not upon them: *ep. Tertullian* adv. Marcion. ii. 25.

—thou art cursed above all cattle—upon thy belly shalt thou go] The condition of the serpent was changed. *Severian* in Chrys. Op. vi. p. 506; *Delitzsch*, p. 180. The Devil, acting by the serpent, had made man to be a slave of his appetite, and the serpent is made to go on his belly, and by this punishment man is warned of the consequences of giving way to the carnal appetite.

It may be asked, How could it be just to punish the serpent, who had no consciousness or free will, and was only an instrument in the hands of the Tempter? To this it may be replied, that we are not competent judges in this matter; but we see as a fact, that irrational, and even inanimate, things are made in Holy Scripture to share in punishment with what is rational and living, especially when they have been instruments of sin and sharers in it. God made the creatures for the sake of man, and when man fell, the Earth was cursed for man's sake, *v.* 17. The Flood destroyed the creatures for the sin of man, who sinned by the abuse of the creatures (vi. 5—7). According to the Levitical Law, the beast who was a partaker in an act of abomination was to be slain (Lev. xx. 15). The bodies of irrational flesh, with which men's souls and spirits are joined here, and with which men sin upon earth, will, unless the sinner repents of his sin, be sharers of their misery for ever (2 Cor. v. 10. Matt. x. 28). Christ cursed the barren leafy fig-tree (see on Matt. xxi. 20. Mark xi. 13. 21), and in so doing He pronounced a curse on what the fig-tree represented, the city of Jerusalem. Christ also allowed the devils to enter the swine at Gadara, which He knew would be carried down headlong into the waters (see on Matt. viii. 31, 32). All trees and animals, the earth itself, and all things in it, were created for man (i. 28), and by the visible effects of God's actions upon them they serve to show to man what he cannot see with the bodily eye, namely, the working of God's judgments in the moral and spiritual world. Thus the cursing of the fig-tree was a visible judgment on the sin of hypocrisy. The perishing of the swine, hurried down the precipice into the abyss of waters, was a visible display of the deadly power of Satan and his fiends, carrying his victims headlong into the lake of fire, and was a salutary warning against it. So the judg-

ment of the serpent, condemned to go on his belly, and to eat dust, is a continual visible evidence to man of God's power over the Evil One, and of the recoil of evil upon itself; it is a visible forewarning of the evil end of those whose "god is their belly, who mind earthly things" (Phil. iii. 19).

The Evil One tempted our first Parents to eat of the forbidden Tree, and thus he brought Death into the world, and the doom that was pronounced upon Man was, "Dust thou art, and to dust shalt thou return" (*v.* 19). Therefore the serpent, by whom the Devil acted, shall eat dust; "Dust shall be the serpent's meat" (Isa. lxx. 25), a prophecy referring specially to the times of the Messiah. He tempted them to fall from grace to misery and shame, and he lured them by the carnal appetite to sin by their bodies, in which they incurred death and became food for dust; therefore he shall go on his belly and feed upon dust. The Tempter used Woman in Paradise as his instrument for the destruction of Man; but in the Incarnation of Him Who is the Seed of the Woman, God used Woman as His instrument for the restoration of Man. And even thus the serpent itself, which Satan used as his agent against both, was made by God to be an instrument of warning to man. Wherever a serpent is seen, in various forms, subtle, beautiful, deadly, there we see visible evidence of God's power and justice, and a proof of the deadly consequences of sin. Thus Satan's minister has become to us a preacher of righteousness; as the fiery serpents in the wilderness were the cause of death, but the brazen serpent on the pole was made by God to be an instrument of life.

Thus the whole Creation itself, which has been made subject to vanity through Man's Fall, and is brought under the bondage of corruption by man's sin (Rom. viii. 20, 21), preaches by its thorns and thistles, its blights and mildews, its floods and earthquakes, a perpetual sermon on the sinfulness of sin, and on the blessedness of repentance and of faith, which will find an entrance through the Second Adam to the Paradise above, and to the "new heavens and the new earth wherein dwelleth righteousness" (2 Pet. iii. 13): see also below on the cursing of the ground, *v.* 17, and *Joseph Mede's* Essay, book i. Disc. xli. p. 230; and *Dr. Waterland*, Scripture Vindicated, pp. 29—33; and *Iffeffer*, Dublin, p. 14.

^{15.} I will put enmity between thee and the woman] Thee—the Tempter; God passes from the serpent to him who acted in and by the serpent, the Tempter. So, our Lord having cursed the Fig-tree, proceeded immediately to the city—Jerusalem—which was represented by the Fig-tree, and pronounced Woe upon it: see on Mark xi. 13. Matt. xxiii. 13—39.

—it shall bruise thy head] It, i.e. the woman's Seed, which is Christ, as Isaiah prophesies (vii. 14; *ep. Matt.* i. 23), and so David (Ps. xci. 13). "Thou (Christ) shalt go upon the lion and the adder, the young lion and the dragon shalt Thou tread under Thy feet;" and as St. Paul declares (Gal. iv. 1; *ep. Rom.* xvi. 20); and see on Rev. xx. 1; and *ep. John* xii. 31. 1 John iii. 8; and see note below on Rev. xx. 1. Even the Jewish Expositors (the *Targums of Jonathan and Jerusalem*) apply this prophecy to the Messiah; though they could not apprehend how the woman could have any seed without the man. See *Maimonides* (More Nevochim, ii. 30), and *Bp. Patrick* here. The verb here rendered *bruise* is *shauph*; *ep. Job* ix. 17, where it is rendered *break*; and it is rightly rendered *bruise*, and not "lie in wait:" it is translated *bruise* by *Vulg., Syriac, Arabic*, and other ancient Versions; and the authority of St. Paul, Rom. xvi. 20, who translated this phrase by *συντρίβει*, is conclusive on this point: *ep. Tregelles* in Gesen. 811; *Kalisch*, p. 125; and *Delitzsch*, p. 181; *Keil*, p. 57. So

u Ps. 48. 6.
Isa. 13. 8. & 21. 3.
John 16. 21.
1 Tim. 2. 15.
w ch. 4. 7.
|| Or, subject to
thy husband.
x 1 Cor. 11. 3. &
14. 34.
Eph. 5. 22, 23, 24.
1 Tim. 2. 11, 12.
Tit. 2. 5. 1 Pet. 3. 1, 5, 6.
e Job 5. 7. Eccles. 2. 23.

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

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

y 1 Sam. 15. 23. z ver. 6. a ch. 2. 17. b Eccles. 1. 2, 3. Isa. 24. 5, 6. Rom. 8. 20.

also Rüdiger and Hengstenberg. God vanquished Satan with his own weapon. Satan used the woman against Man; God has overcome Satan, and has restored Man by the Seed of the woman. The Fathers contrast the unbelief and disobedience of Eve with the faith, meekness, and obedience of the Blessed Virgin. See the remarks of *Irenæus*, v. 22, ed. Grabe. *Tertullian* de Carne Christi, 17; *S. Cyril*, Catech. 12; *Epiphanius*, Har. 79; and see below on 1 Tim. ii. 15.

Satan tempted the Jews to cry "Crucify Him," and God has overthrown Satan by the cross, and saved the world (Heb. ii. 14). A wonderful unity of plan pervades all God's dispensations, especially in His dealings with man, and in His relations to the Evil One. Pharaoh is drowned in the sea into which he drove the people of God; Goliath is beheaded with his own sword.

The truth of Genesis is confirmed by its fitting-in to the Gospel, e. g. here we read that Adam used immortality ill and died, and brought death unto the world; but in the Gospel Christ used Death well that we might live by it. Death entered by the corruption of the mind of Woman; Life came by the sanctification of the body of Woman. Cp. *S. Augustine* de Doctr. Christ. i. 13.

What is the meaning of this promise and prophecy, "*It shall bruise thy head?*" The original words here clearly show that *not* the woman, but the *seed* of the woman, is the subject of the prophecy; the pronoun affix and verb here are *masculine* and not *feminine*, and refer to *seed* and *not* to *woman*. The seed was understood by the ancient Hebrew Expositors to be a *Male* Person. It is remarkable that the framers of the *Septuagint* Version (made by Jews nearly three centuries before Christ's Coming), having used the neuter word σπέρμα for *seed*, use a *masculine* pronoun here, αὐτός, *he*, and thus declare the sense of the ancient Hebrew Church before the Coming of Christ, that the seed of the Woman was to be an individual Man. And so the old editions of the *Vulgate*, which had *ipse*; see *S. Jerome*, Quæst. Hebr. in Genes. ii. p. 510, "quia Dominus Noster conteret Satanam;" and the *Benedictine* note on his version here; and so *Pope Leo I.*, Sermon ii. de Nativitate; and *S. Cyprian*, Testim. adv. Jud. ii. 9; and *S. Irenæus*, iii. 38; iv. 78; v. 21, who says that the victorious seed of the Woman was the *Incarnate Son of God*, who crushed the Infernal Serpent's head. The ancient Jewish Paraphrases have also the *Male*; and neither the *Arabic*, *Samaritan*, nor *Syriac*, have the *feminine*; none give any countenance to the translation which refers these words to a *woman*; cp. *Pfeiffer*, *Dubia*, p. 14. The whole tenour of Scripture shows, that no one but Christ could conquer the serpent (1 John iii. 8; cp. Matt. xii. 29), for all men are by nature under the power of the Evil One; but Christ has delivered Mankind from that power, and has bruised Satan.

But the *modern* Church of Rome reads *Ipsa* here in her Version, and applies this prophecy to a *woman*, the Blessed Virgin Mary; and she now cites this text as a ground for her new dogma of the Immaculate Conception, which she endeavoured to make an Article of faith by the Decree promulgated in St. Peter's Church at Rome, by Pope Pius IX., on Dec. 8, 1854, in which the Bishop of Rome said that the *Blessed Virgin* was pre-announced by God, when He said to the Serpent, "I will put enmity between thee and the woman." The Pope's words in that decree are—"Sanctissima Virgo, per Illum, venenatum caput Serpentis immaculato pede contrivit;" and the Virgin "of the Immaculate Conception" is represented by the Church of Rome in statues and pictures as bruising the head of the Serpent under her feet.

The promulgation of this new dogma is enough to show that the Church of Rome is not infallible; and that she errs in claiming to be so, and in making her supposed infallibility to be the groundwork of a claim to supremacy and dominion over the faith of all other Churches in the world. On this new dogma, its history and probable consequences, the reader may see the notes below on Rev. xiii. 15; xviii. 4. Luke i. 27.

Rom. viii. 3; xvi. 20. 1 John i. 10, and the Editor's Occasional Sermons, Nos. 12 and 43.

As the Serpent used Eve as an instrument against Adam, so he now uses a Christian Church—the Church of Rome—as an instrument against Christ; and so he would use, if he could, the Blessed Virgin herself, as an instrument against her Divine Son.

The Seed of the Woman is CHRIST; and in Him all His members share in this Promise. See Rom. xvi. 20. Luke x. 19. Mark xvi. 18; and on this subject see further, *Mede's* Essay, book i. Disc. xlii. p. 236; and *Glass.*, Phil. Sac. p. 655; *Calovius*, Crit. S. p. 574; *Rivetius*, Exerc. xxxvii.; and the valuable collections in *Pfeiffer*, *Dubia Scripturæ*, p. 15.

— *thou shalt bruise his heel*. He shall bruise thy head, the highest part; thou shalt bruise his heel, the lowest, the human nature of Christ: cp. Gen. xlix. 17.

The modern editions of the *Septuagint* have τρῆσαι and τρῆσθαι here, and the *Vulgate* has insidiaberis; if that reading of the *Septuagint* is correct, then the translators may have confounded the Hebrew word, *shuph*, to bruise, crush, break (Job ix. 17), with the verb *shûaph*, to pant after, to catch at, inhiere (*Gesen.* 799), to observe, to lie in ambush: cp. *Kalisch*, p. 125; *Delitz.* p. 181. But it is not improbable that the true reading of the *Sept.* may be τρῆσθαι, from τρέω, perforo, vulnere.

16. I will greatly multiply thy sorrow and thy conception] Because thou hast preferred the indulgence of thy carnal appetite, and hast disobeyed My command, I will chasten thee with sorrow; thy distress and pain, attending conception and pregnancy, shall be multiplied in length of time, and in intensity of suffering.

— *thy desire*] This seems to be the true meaning of the word (from the root *shuk*, to desire vehemently; *Gesen.* 876), *not* power and dominion, as *Vulg.*; though thy sorrow in conception will be great, yet thy desire will be toward thy husband; see iv. 7. Cant. vii. 10. This *desire* was consequent on the promise to the woman that her *Seed* should bruise the serpent's head.

St. Paul happily connects the conception and birth of Christ with the sin of Eve. "The woman, being deceived, *hath become* (i. e. was, and is, γέγονε) in the transgression;" but she shall be saved through the child-bearing, i. e. by the birth of the promised Seed of the Woman, Christ. See below on 1 Tim. ii. 14, 15; cp. John xvi. 21, 22.

— and he shall rule over thee] Because thou hast acted independently of thy husband, to his destruction and thine own. Here is a distinct declaration of the duty of subordination of woman to man; and though in Christ, woman is made partaker with man of evangelical privileges (Gal. iii. 28), yet this subordination is inculcated throughout the New Testament; see 1 Cor. xi. 9–12. 1 Tim. ii. 12. Eph. v. 3, 22, and the *power* of woman is made to consist in meekness and submission: see note below on 1 Cor. xi. 10. 1 Pet. iii. 1, 4.

17. *cursed is the ground for thy sake*] God in His great mercy did not pronounce a curse upon man; but the Earth, created very good, and made for men, was cursed by reason of Man's fall: see above on v. 14. Because thou didst not defend thy wife against the Tempter, and because thou didst allow her to eat of the tree, and also didst hearken to her, and didst eat of it, therefore the *ground* (*adamah*), from which thou wast taken, and on which the tree grows, is cursed for thy sake, and shall preach to thee and to thy posterity perpetually of thy sin, by the briars and thistles which it will bring forth, to exercise thy toil and theirs; and after a life of sorrow, the earth shall receive thee; who, if thou hadst stood firm in obedience, mightest have been translated to heaven without death—as Enoch, the seventh from Adam, was. The Book of Nature is no longer now the original Manuscript, written by God's hand; but a *Codex Rescriptus*, a *Palimpsest*, bleared and blotted by the hand of the Enemy. Nature reveals God, but it also conceals Him. Cp. *Jones* of Nayland, Sermons, "Natural Evidence of the Curse," i. 191.

On the condition of the Earth consequent on the Fall, and

thou eat of it all the days of thy life; ^{18 d} Thorns also and thistles shall it ^{d Job 31. 40.}
[†] bring forth to thee; and ^e thou shalt eat the herb of the field; ^{19 f} In the ^{† Heb. cause to bud.}
sweat of thy face shalt thou eat bread, till thou return unto the ground; for out ^{e Ps. 104. 14.}
of it wast thou taken: ^g for dust thou art, and ^h unto dust shalt thou return. ^{f Eccles. 1. 13.}
²⁰ And Adam called his wife's name [†] Eve; because she was the mother of ^{2 Thess. 3. 10.}
all living. ^{g ch. 2. 7.}
²¹ Unto Adam also and to his wife did the LORD God make coats of skins, ^{h Job 21. 26. & 34. 15.}
and clothed them. ^{Ps. 104. 29.}
²² And the LORD God said, ⁱ Behold, the man is become as one of us, to ^{Eccles. 3. 20. & 12. 7.}
know good and evil: and now, lest he put forth his hand, ^k and take also of ^{Rom. 5. 12.}
the tree of life, and eat, and live for ever: ²³ Therefore the LORD God sent ^{Heb. 9. 27.}
him forth from the garden of Eden, ¹ to till the ground from whence he was ^{† Heb. Chavah.}
taken. ²⁴ So he drove out the man; and he placed ^m at the east of the garden ^{‡ That is, Living}
of Eden ⁿ Cherubims, and a flaming sword which turned every way, to keep ^{i ver. 5. Like}
the way of the tree of life. ^{Isa. 19. 12. & 47. 12, 13.}
^{n Ps. 101. 4.}
^{Heb. 1. 7.}

on its future liberation from the curse, see above, *r.* 15, and notes below on Rom. viii. 19—23; and on 2 Pet. iii. 13. On the consequences of the Fall generally see *Bp. Sherlock's Works*, iv. p. 155.

18. Thorns The sign of the curse. When Christ, the Second Adam, was made a curse for us (Gal. iii. 13), His head was crowned with thorns, the signs of the curse, consequent on the fall of the first Adam. *S. Cyril*, Cat. 13: cp. below, Gen. xxii. 13. These thorns may serve for a refutation of the Pelagian Heresy denying the doctrine of original sin. *S. Augustine* c. Julian. vi.

—*thou shalt eat the herb of the field* Not the fruit of Paradise. Thou hast lost all its fruits by eating the forbidden one.

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground Even here is mercy; for, to fallen man, labour is a preservative against sin; and death is birth to endless life, through Christ. What would fallen man be, without toil, and without death?

—*dust thou art, and unto dust shalt thou return* By this infliction of the punishment of death, for eating the forbidden tree, God showed to mankind that the Devil is a liar, and that He Himself is true. *S. Irenæus*, v. 23. See ii. 17; iii. 4.

20. And Adam called his wife's name Eve *Chaváh, life* (whence the Sept. renders it by Ζωή here, in iv. 1 it has Εἷς), from the root *chavah*, equivalent to *chayah*. *Gesenius*, pp. 264. 273. The original idea of this word is that of *breathing*. The same original idea is found in the Greek, *ἄω, ἕω, βίω*: Latin, *vivo*. *Eve* is from *chavah*, so *γυνή* from *γένω*, and *femina* from *feo*, words expressive of propagation of life.

This name (*Eve*) was a consolation consequent on the divine promise, and an argument of Adam's repentance and faith. His wife had been the cause of *death*, but God declared that her Seed should bruise the serpent's head, and so Life is restored. Adam declared his belief in that promise by her name, "for she became the mother of all living."

Eve is the figure of the Church, the Spouse of Christ, the spiritual mother of all living: "Parentes qui nos genuerunt ad vitam sunt Christus et Ecclesia." *Augustine*, Sermon. 22. *S. Jerome* in Ephes. c. v.

By giving her a name, Adam exercised his dominion over her (cp. ii. 19, 20).

21. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them From animals slain,—perhaps for sacrifice: cp. *Bp. Butler*, Anal. ii. ch. v.

The Jewish Rabbis say that Adam, as the Firstborn of Mankind, was a Priest, and had a sacerdotal robe, provided by God, which was transmitted to his posterity: cp. *Professor Blunt's Coincidences*, Part i. § 3; and see below on xxvii. 15.

Jesus Christ, the Second Adam,—the true Priest and sacrifice,—has a priestly robe, in which God has clothed mankind. Man was despoiled of original innocence and of grace by his own sin, and stood in a state of nakedness and shame and fear before God (v. 10), but God has mercifully clothed Man again in His dear Son, Who is "the Lord our Righteousness:" see on Luke xiv. 22. Gal. iii. 27. Rev. vi. 11; vii. 11.

22. the man is become as one of us A sentence uttered not in irony, much less in irritation, but in pity. See what Satan has brought upon him by his promise that man shall be as God (iii. 5): see *Delitzsch* and *McCauley*, Post. Lect. p. 27.

"Man is become as one of us." Ancient expositors suggest, that here is an argument for plurality of persons in the Godhead. *S. Aug.* de Gen. xi. 39: see i. 26, and *Bp. Sanderson*, iii. 368.

—*lest he put forth his hand* Since he has lost happiness, let us not expose him to the misery of being immortal. *S. Irenæus*, iii. 37; *S. Chrysost.*; *S. Greg. Nazianzen* here, and *Isaac Williams*, p. 370. The greatest sign of God's wrath is to punish the sinner by immortality in a state of sin,—this is "the second death," Rev. xx. 6; xxi. 8.

God has now given us free access, in Christ crucified, to the tree of life; the cross on Calvary is the tree of life to us (Rev. ii. 7; xxii. 2).

Adam fell in the garden of Eden. Christ's body was laid in the grave in the garden of Calvary, and from that grave, in that garden, we, who had fallen in the first Adam, arose to life and immortality by the glorious Resurrection of the Second Adam: see on John xviii. 1.

23. the LORD God sent him forth from the garden God sent forth the first Adam from Eden because he was disobedient and ate of the fruit of the Tree; but when the Second Adam was obedient, even unto death, and tasted death on the Tree, He said to the penitent, and He still says to all true penitents, "To-day shalt thou be with Me in Paradise:" see Luke xliii. 42. Thus Paradise, lost in Adam, has been restored to us in Christ.

24. Cherubims Stationed to *keep*, i. e. to *defend*, the way of the Tree of Life. The etymology of the word *Cherub* is uncertain. *Gesenius*, who supposed it to be connected with the Syriac word signifying *strong* (p. 413), has abandoned that notion, and inclines to the opinion that it is derived from the Hebrew *rechub*, by transposition of letters, and signifies the divine *reed* (cp. Ps. xviii. 10), or that it may be derived from *carob*, one who is near, i. e. ministers to God. But a mystery seems to hang over the word, and over that which is designated by it. See *Josephus*, Ant. viii. 3, who says, no one can conjecture of what kind the Cherubim were. The mysterious form might well be the symbol of Him, whose Name no man knoweth but He Himself (Rev. xix. 12). It seems to be like other mysterious words in Scripture, which baffle our powers of critical analysis, and teach humility in dealing with the secret things of God. See on Gen. xlix. 30, on *SHILOH*. On this subject cp. *Bähr*, Symbolik i. 211—214; *Delitzsch*, Har. p. 196; *Keil*, p. 63, and p. 498; *Winer*, R. W. B. p. 225; *Hayman* in B. D. i. 302.

God is described as sitting, as on a throne, between the Cherubim (Ps. xviii. 10; lxxx. 1; and xcix. 1), who are also the chariot in which He rides (2 Sam. xxii. 11); and they stretch their wings over the Mercy Seat, in the holiest place, in the Temple. See Exod. xxv. 20. 1 Kings vi. 23—28; viii. 7. 2 Chron. iii. 10. Cp. Heb. ix. 5. And God is described as dwelling between the Cherubim. The Mercy Seat is His Throne (Ps. lxxx. 1; xcix. 1); and when He commanded Moses to make the Cherubim of gold, at the two ends of the Mercy Seat, He said, "There will I meet thee, and I will commune with thee from above the Mercy Seat, from between the two Cherubim, which are upon the Ark of the testimony" (see Exod. xxv. 18, 22). And the Mercy Seat was to be sprinkled by the High Priest with blood on the Great Day of Atonement.

|| That is, *Gotten*,
or, *Acquired*.

IV. ¹ And Adam knew Eve his wife; and she conceived, and bare || Cain, and said, I have gotten a man from the LORD. ² And she again bare his

and it is by the Divine Presence in Christ, God in Man, that God *meets* us and *communes* with us in Mercy, being reconciled to us in Him.

The form of the Cherubim is described by Ezek. x. 1-4, as uniting the features of a man, a lion, an ox, and an eagle. Cp. Ezek. i. 10. They are Angelic forms, and represent the Divine Presence, united with the Manhood in Christ, in His *fourfold office* as revealed in the *fourfold Gospel*, viz. His work as Man, His dignity as our King, His Priestly and Sacrificial Office; and the glory of His Resurrection represented by the eagle. See below, note on Exod. xxv. 17. Rev. iv. 7-9.

Since also they combine the *animal* creation,—represented by the Lion, the Ox, and the Eagle,—with Angelic forms, and with the human and divine natures, in Christ, they seem to point to the time when all things will be reconciled in Christ. The animals suffered by the Fall. The Earth sympathizes with Man in his sorrow. The whole Creation yearns and groans for deliverance from the bondage of corruption, out of which it will be restored by Christ. See on Rom. viii. 20-22.

This Restoration in Christ seems to be signified by the union of the Cherubim here with the Tree of Life, and by their position over the Mercy Seat in the Temple, and finally by their exaltation to heaven before the Throne of God, in the Apocalypse.

—*a flaming sword*] Literally, *the flame of a sword* guarded the Tree of life against all enemies; and a sharp two-edged sword cometh out of the mouth of Christ to slay His enemies (Rev. i. 16; ii. 12, 16; xix. 15. 21: cp. 2 Thess. ii. 8), but it is a sword of the Spirit, even the word of God, for those who believe and obey Him, Eph. vi. 17. Heb. iv. 12. The *Cherubim* speak of Mercy, Love, and Reconciliation; but the *flaming sword* betokens Justice and Judgment. So it is in all God's dispensations in Christ; Christ is "the Lamb of God," but He is also the "Lion of the tribe of Judah." He is infinite in love to all who believe and obey Him, but to all who are disobedient our God is "a consuming fire" (Deut. iv. 24. Heb. xii. 29).

—*turned*] Turned itself, as if endued with life. *Gen.* 230.

—*to keep the way of the tree of life*] That is, *to guard* (Heb. *shemôr*; and Sept. *φυλάσσειν*, *Vulg.* "ad custodiendam;" and so the *Arabic*, *Syriac*, and *Samaritan Pentateuch*, and the *Targum of Onkelos*), *to protect the way of the tree of life*, that is, to defend it against all enemies, especially against the Powers of darkness, who would destroy life. See *Chrys.* and *Augustine*.

Here, then, we see another analogy between these Cherubim, and those who stretched their wings over the Mercy Seat or Propitiatory, which was sprinkled with blood by the High Priest, the figure of Christ entering into the Holy of Holies with His own blood. See on Heb. ix. 5-14. Rom. iii. 21. 25. 1 John ii. 2; iv. 10.

The Tree of Life in Paradise was, as it were, the Patriarchal HOLY of HOLIES, which was guarded against the Powers of evil by the glorious *Shechinah of God's Presence*, and was made accessible to all believers, when Christ took our Nature, and paid the penalties of the sin of Adam and his posterity, and ascended in our human nature into the heavenly Holy of Holies, prefigured by Paradise, and sat down at the right hand of God, and sent down the Holy Spirit on His Apostles, that they might preach the fourfold Gospel, in which His Humanity, His Royalty, His Priesthood, and His Resurrection are proclaimed, and so might give to all men a *free approach* to the Tree of Life.

Therefore in the Book of Revelation (xxi. 12. 25-27; xxii. 2. 14) the Twelve Angels of the twelve gates of the heavenly Paradise invite the faithful from all quarters of the world to enter into the gates which are *never shut*, and *to feed on the Tree of life*.

Here is the triumph of Human Nature in Christ; that very human Nature, in which Adam fell, has been taken up into the Godhead in Christ. That very human Nature, for which the Cherubim kept the tree of life, now sits enthroned upon the Cherubim in the Heavenly Holy of Holies, in Christ (*S. Chrysostom*).

The ancient Jews expected that these mysteries of Scripture would be revealed in the Messiah, and that the losses incurred by Adam would be retrieved by Him; and "by the garden of Eden they understood the Kingdom of Heaven:" see *R. Elias Ben-Mosis*, *R. Menachem*, on this chapter, and others quoted in an excellent note of *Ainsworth* here, p. 19.

On the fulfilment of these hopes in Christ, and in the propitiatory Atonement made by Him, see *Bp. Butler*, Analogy,

Part ii. chap. v. sect. v. to the end; and *Bp. Bull*, Disc. v. on the State of Man before the Fall.

In reviewing the first three Chapters of the *First Book* of the *Old Testament*, and comparing them with the *Last Chapter* of the *Last Book* of the *New*, we see striking evidence of the harmonious symmetry and perfect unity which pervade the whole Volume of HOLY SCRIPTURE.

These chapters of Genesis reveal Almighty God, the Creator of all things very good: Adam formed from the Earth; Eve taken from his side; the Serpent in Paradise; Man tempted, and a curse pronounced on the Earth for disobedience in eating the fruit of the forbidden tree; and Man driven from Eden; and the way of the Tree of Life guarded by a flaming sword; and the promise made in mercy, that the Seed of the Woman should bruise the Serpent's head.

Pass now from the first chapters of GENESIS to the last of the APOCALYPSE. The same God is revealed, seated on His Throne; Heaven and Earth adore Him; Man also is there; Adam is there, in Christ, the Second Adam; Eve also is there in the Bride of the Second Adam, the Church; Paradise also is there, not lost, but regained; and the Tree of Life no longer fenced with a flaming brand, but open to all, *for the healing of the nations*. And there "is no more curse." There also we see the discomfiture of the *Old Serpent* (Rev. xx. 2). The first prophecy of Scripture (Gen. iii. 15) is now fulfilled. Christ has bruised the Serpent's head, and has chained him, and will cast him into the lake of fire and brimstone, there to remain for ever (Rev. xx. 10).

Here is clear evidence of unity, in the design and texture of the Sacred Volume; and when we consider that a period of more than five thousand years separates the events of the Book of Genesis from those of the Apocalypse, we may here recognize a proof, that the Old and New Testament are from one and the same Hand, the Hand of Him with Whom "a thousand years are as one Day" (Ps. xc. 4. 2. 2 Pet. iii. 8).

Crit. IV. 1. *Adam knew Eve his wife*] It would seem that Eve had no children in Paradise, and that the Fall was not long after the Creation; and this is the opinion of *S. Irenæus*, *S. Cyril*, *S. Epiphanius*, and others among the Ancient Fathers: see *Corn. à Lapide* on iii. 24.

—*Cain—I have gotten*] *Kain*, from *kanûthi*, I have gotten.

Here is an instance of the principle on which names were given in primitive times, namely, a desire to indicate some leading characteristic of the person or thing to which they were given: see iii. 20. *Kain* intimates *acquisition*, and Eve's next son was called by her *Abel*, i.e. *vanity*, *weakness*. Eve supposed *Kain* to be a *possession*, but he became a curse and a wanderer, and *Abel* was accepted by God. A specimen of human hopes as contrasted with divine wisdom. Man's possessions, in which he glories, come to nought; and God "chooses the weak things of this world to confound the strong" (1 Cor. i. 27).

—*a man*] Probably Eve hoped to see in him a fulfilment of the promise concerning the seed of the Woman in iii. 15.

—*from the LORD*] The translation *from* (of the Hebrew *eth*) is authorized by other places: Gen. xlix. 25. Deut. xxxiv. 1. 2 Kings xxiii. 35. See *Noldii* Concordant. p. 125; or, it may signify, *with* and *by* the Lord. It is rendered *διὰ* (through) by the *Sept.*, and *per* in *Vulg.*

Some render the words thus: "*I have gotten a man, the Lord*." And this sense is grammatically the most natural one. Eve may have supposed that the promise which God had made (above, iii. 15) was now fulfilled; and that the Redeemer was born, who would bruise the serpent's head; and, inasmuch as only Divine Power could effect this great deliverance, she may have hailed him as THE LORD. So *Calovius*, *Gerhard*, *Helvicius*, *Glassius*, and many others quoted by *Iffesser* in his valuable work, *Dubia Sacra*, pp. 19, 20. And perhaps this speech may be recorded here by the Holy Spirit as prophetic of the divine truth that the Lord Himself would condescend to be a man born of a woman (Gal. iv. 4).

THE LORD. JEHOVAH: therefore the name JEHOVAH was known to Eve, and was not first revealed to Moses, as some have imagined: see below on Exod. vi. 3; see also here, v. 26.

The Patriarch Enoch is recorded by the Holy Spirit, in the New Testament, to have delivered a prophecy, which is thus expressed, Ἰδοὺ, ἦλθε Κύριος (Jude 14), "Behold, the Lord cometh." The Name Κύριος in the New Testament is the usual equivalent of the Name JEHOVAH in the Old. Hence it

brother † Abel. And Abel was † a keeper of sheep, but Cain was † a tiller of the ground. ^{† Heb. *Ihebel*, a ch. 3. 23. & 9. 20.}

³ And † in process of time it came to pass, that Cain brought ^b of the fruit of the ground an offering unto the Lord. ⁴ And Abel, he also brought of ^c the firstlings of his † flock and of the fat thereof. And the Lord had ^d respect unto Abel and to his offering: ⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, ^e and his countenance fell. ⁶ And the ^{e ch. 31. 2.}

would appear that the Name *JEHOVAH* was used by Enoch; and there is no good reason for doubting, what indeed this present verse seems expressly to declare, that it was known to Eve. On the contrary, there is something very expressive in the use of this name by the "*Mother of all living*" (iii. 20) on the birth of her first son: "I have gotten a man from the *Ever-living One*."

2. *And she again bare*] Literally, "*she added to bear*." On this *Ihebraism*, adopted also in the New Testament, see on Luke xx. 11. *Vorst* de Heb. N. T. p. 590.

— *his brother*] Observe the emphasis. The word *brother* is repeated here seven times. See *vr.* 8—11.

— *Abel*] Heb. *Ihebel*, i.e. *vanity*. The mention of a reason for Cain's name (*v.* 1), suggests that there was a reason also for Abel's: the former was an expression of joy, the latter of sorrow. Eve's hopes of a fulfilment of the primeval promise had not been realized in Cain, whom she had hailed as an *acquisition* from the Lord; and now she uttered a voice of grief, and a truth in it; for "every man living is altogether *vanity*," and "the whole creation was made subject to *vanity*." See below, on Rom. viii. 20.

Where man hopes most from himself, he often obtains least; and where he hopes least, he often obtains most. Though Abel's name was *vanity*, and it expresses that "vain is the help of man," yet he was a type of Christ, the Good Shepherd, whose offering is accepted, and Who is indeed "the Man gotten of the Lord." Our own Cains (or acquisitions) are God's Abels or vanities, our Abels are His Cains: "His strength is perfected in our weakness" (2 Cor. xii. 9).

— *Abel was a keeper of sheep*] Probably not for the sake of their flesh for food (see ix. 3), but for wool, and milk, and whatever may be made with milk. Cp. 1 Cor. ix. 7. It is observable that the *Septuagint* here has *ποιμήν προβάτων*, a *Shepherd of the sheep*. The Apostle, writing to the Hebrews, adopts this phrase, and applies it to Jesus Christ, and says, "Now the God of peace, that brought again from the dead the Lord Jesus, that great *Shepherd of the sheep*," *τὸν ποιμένα τῶν προβάτων τῶν μέγαν*, and thus suggests to us that Abel, the first who offers the firstlings of his flock to God, and whose offering is accepted by Him, and who is slain by his brother Cain, is a type of Jesus Christ, the Good Shepherd, destroyed through envy by his own brother, the Jew (see on Rom. viii. 20. Heb. xii. 24; and below, on *v.* 8); and that as our Abel, the great *Shepherd of the sheep*, was brought again from the dead by God, so all the Saints and Martyrs,—of whom Abel was the first,—will be brought again from the dead by a glorious Resurrection, through Him, Who is "the Resurrection and the Life" (John xi. 25), and whose "blood speaketh better things than that of Abel" (Heb. xii. 24).

In the two sons of Adam, Cain and Abel, we have the beginnings and the types of the two cities,—the earthly city, and the heavenly; the city of this world, and the city of God; and their history has been traced by *S. Augustine*, in his great work, "*De Civitate Dei*:" see there, lib. xv. c. 5, where he says, "The founder of this earthly city was a fratricide; for through envy he killed his brother, the citizen of the heavenly city, who was a pilgrim and stranger here below." On the other hand, our Lord Himself traces the race of all who suffer for the truth, "from righteous *Abel*" (Matt. xxiii. 35).

Job describes the worldly city as the race of those whose houses are filled by God with good things; but they said to Him, "Depart from us; and they were overwhelmed with a *flood*" (Job xxii. 16, 18). "In Cain and Abel we have an image (says *Lord Bacon*, *Adv. of Learn.* p. 49) of the two states of Man,—the active and the contemplative: the latter,—the state of Mary in the Gospel,—is the more perfect state; that to which all labour tends as its goal."

On the historical character of this narrative in this and the four following chapters, and for a refutation of those who treat it as mythical, see *Havernick* on the Pentateuch, pp. 103—118.

3. *in process of time*] Literally, *at the end of days*. This

may have been on some solemn anniversary; and so, not only the *place*, but also the *time*, of offering may have been appointed by God (*Ainsworth*, p. 21).

It has also been supposed that these offerings were brought to Adam, the Father of the Family, the Patriarchal Priest, to be offered by him for his sons to God. See on Job i. 5.

— *of the fruit*] It is said that Abel brought of the *firstlings* of his flock; but it is not said that Cain brought of the *firstfruits* of the ground.

3, 4. *an offering—firstlings of his flock*] A lamb,—the type of the Lamb of God,—who would take away the sins of the world; a firstling prefiguring Him who is the firstborn (*S. Ambrose*).

Here is another evidence of the offering of Sacrifice in Patriarchal times: see above, on iii. 21. It is probable (as *Eusebius* suggests, *Dem. Evang.* i. 10) that man was taught by divine revelation to offer sacrifice, in order to exercise his Faith in the Great Sacrifice to be offered in the fulness of time for the sins of the world. See also *Bp. Horsley*, *Bibl. Crit.* p. 15. "The animal sacrifices of primitive times referred to the divine method of redemption by the blood and merits of an incarnate Saviour." As *Bp. Butler* observes (*Anal.* ii. c. v.), the general prevalence of propitiatory sacrifices, even over the heathen world, seems to point to the first promise of a Redeemer, and to show the general sense of mankind, that repentance alone is not sufficient to expiate guilt; and to imply faith and hope in the Atonement to be provided by God, in the offering of the Lamb slain from the foundation of the world (*Rev.* xiii. 8; cp. *Augustine* de Civ. Dei xv. 16; *Kitto*, p. 89; *Williams*, pp. 406—409).

Cain offered the "fruits of the earth," not the *firstfruits*; but Abel offered the *firstlings* of his flock, and also the *fat*.

Cain kept the first and best for himself; Abel offered the first and best to God. *S. Ambrose* de Cain et Abel i. 7 and 10.

— *unto the Lord*] Cain and Abel appear to have brought their offerings to the *same place*. It may, perhaps, have been at the *East* of the Garden, where the Cherubim were, the symbols of God's presence, and therefore, so to speak, before the Veil of the Primitive Holy of Holies. See above on iii. 24; and cp. *Hooker*, *v.* 11; *Bp. Patrick* here; *Professor Blunt*, *Coincidences*, p. 9.

Hence, when Cain is driven out as a wanderer, he is said to have gone out from the *presence of the Lord* (*v.* 16). To come into *God's presence* is to come into *His Courts* (1 Chron. xvi. 29, compared with Ps. xvi. 8). It is said of Jonah that he rose to flee from the *presence of the Lord* (*Jonah* i. 3), the stated "place of His word and worship." Cp. *Ainsworth* here.

4, 5. *And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect*] "By *faith* Abel offered to God a better sacrifice than Cain" (*Heb.* xi. 4). And thus in this earliest record of sacrifice the Holy Spirit testifies that God regards the *heart* of the offerer more than the gift itself. See *Isa.* i. 13. *Matt.* ix. 13; *xii.* 7. *Bp. Butler*, *Anal.* ii. ch. i. *S. Gregory*, in *Delitzsch*, p. 200.

The Apostle declares that it was Abel's *faith* which commended his sacrifice to God; he looked upward to God as the Giver of all, and as the Rewarder of them that love Him, and therefore brought the *best* he had; and therefore God had respect to *his* sacrifice.

The Apostle suggests (*Heb.* xi. 4), that the Patriarchs, from the days of Abel, looked forward to Christ. They had heard the promise that the Seed of the Woman should bruise the serpent's head (*Gen.* iii. 15). Doubtless they had received from God some insight into the *spiritual* meaning of that promise. God also had taught them to offer sacrifices, and showed His acceptance of sacrifice; and the offering of sacrifice, in order to have been accepted, must have been a reasonable service. They must have had some foresight of the Great Sacrifice, of which all other sacrifices were types, and from which they derived their virtue, and without which they were worthless and meaningless; for it "is not possible that the blood of bulls

|| Or, have the
excellency?
Heb. 11. 4.
|| Or, subject unto
thee, ch. 3. 16.
about 3875.

f Matt. 23. 35.
1 John 3. 12.
Jude 11.

LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷ If thou doest well, shalt thou not || be accepted? and if thou doest not well, sin lieth at the door. And || unto thee *shall be* his desire, and thou shalt rule over him.

⁸ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

and of goats should take away sins" (Heb. x. 4). In order, therefore, to offer a reasonable service, the holy men who offered such victims must have looked forward with faith to that blood by which those victims, which God commanded, might be acceptable to Him. "By faith Abel offered up a more excellent sacrifice than Cain;" and in that faith there must have been a right apprehension of God's will. There must have been some strong sense of Atonement; for it looked for acceptance with God; and there could be no acceptance without reconciliation, nor reconciliation without justice being satisfied; nor could that be without propitiation, nor acceptance without death, "for without shedding of blood is no remission." Compare *Isaac Williams*, p. 28, and p. 412.

There is, therefore, good reason to suppose that in Abel's case it was the nature of the offering itself, as well as the temper of the offerer, which commended him to God. Abel's offering was a sin-offering, Cain's was a thank-offering. But God in His Law puts sin-offerings first; and there is no acceptance for thank-offerings previous to sin-offerings. In the victim offered by Abel there was an express confession of sin, and there was an acknowledgment that sin required the shedding of blood for its remission; and so Abel's offering was an act of repentance: and, as was before observed from St. Paul, it was also an act of faith,—faith in the great sacrifice to be offered hereafter, and in God's promises through Him; and therefore he was accepted by God. "Placuerunt Deo Abelis munera, quia placuit Abel," says *A Lapidé*. Cp. below, *Introduction* to Leviticus, p. iii.

The Fathers are of opinion, that God was pleased to show His acceptance of Abel's sacrifice by consuming it with fire from heaven (*S. Jerome*, *S. Chrysostom*, *S. Cyril*. See *A Lapidé* here); and so *Theodoret* here, who has ἐνέπρησεν, inflammarit. Cp. Lev. ix. 21. Judg. vi. 21; xiii. 20. 1 Kings xviii. 38. 1 Chron. xxi. 26. 2 Chron. vii. 1.

7. If thou doest well] Literally, If thou shalt do good, is there not acceptance for thee? If thou shalt not do good, sin is lying at the door. So *Onkelos*, who adds, as a paraphrase, that the "sin is reserved for a day of judgment, in which thou shalt be punished if thou dost not repent; but if thou repentest, thou wilt be forgiven." Cp. *Bp. Pearson* Aest. vii.

On the Hebrew word *seeth* here, signifying acceptance, see *Kalisch*, p. 139. Cp. Gen. xix. 21. Job xlii. 8. Mal. i. 8, 9. Others render it "elevation," i. e. of countenance (see *Pfeiffer*, *Dubia*, p. 20), or pardon. The *Sept.* here has a remarkable version: "Hast not thou sinned, if thou hast offered rightly, but not divided rightly? Hold thy peace," which seems to be of the nature of a paraphrase, such as is occasionally to be found in that Version, which may be called, in a certain sense, an Hellenistic Targum; and appears to intimate, as *S. Ambrose* explains it (de Cain ii. 6), that it is not so much the offering, as the heart of the offerer that God requires; cp. *S. Jerome*, Qu. Heb. in loc., who remarks on the difference between the *Sept.* and the Hebrew. Julian took advantage of this translation of the *Sept.*, to whom *S. Cyril* makes a reply (c. Julian. lib. x.).

—sin lieth at the door] The feminine (*chattâth, sin*; see xviii. 20; xxiv. 36; 1. 17, whence perhaps Greek ἀτη; cp. *Gesen.* 272) is construed here with a masculine participle (*rôbets*), lying, because Sin is personified here as a powerful Enemy, or as a wild beast of prey crouching, and ready to spring upon its victim, either when going in or coming out. "Evil will hunt the wicked to overthrow him" (Ps. cxl. 11). "A leopard will watch over their cities" (Jer. v. 6). The verb *rabats* signifies to crouch, as a beast of prey (cp. xxix. 2; xlix. 9). In such cases as these the sense rather than the words is regarded (*Ewald*, *Gramm.* § 569. *Gesenius*, *Gramm.* § 145. *Kalisch*, p. 139. Cp. note on Mark ix. 20).

—And unto thee shall be his desire] i. e. Sin's desire (see iii. 16), who is personified (see preceding note), and who lieth at the door like a beast of prey, ready to devour thee. Compare our Lord's words to St. Peter, Luke xxii. 31: "Simon, Simon, Satan hath desired to have you;" and St. Peter himself says that "our adversary the Devil, as a roaring lion, walketh about seeking whom he may devour" (1 Pet. v.

8). But nevertheless, if thou art resolved to do so, thou mayest be able to resist him, and to conquer him. The sense is well given by *Vulg.*: "In foribus Peccatum aderit, sed sub te erit appetitus ejus, et tu dominaberis ejus." Cp. Eph. vi. 11. James iv. 7. Others suppose that "his" refers to Abel. —and thou shalt rule over him] Thou shalt overcome Sin. Thou shalt not be "overcome of evil, but overcome evil with good" (Rom. xii. 21). "Resist the devil, and he will flee from thee" (James iv. 7).

The Arabic Version and the Jerusalem Targum favour this interpretation, and so *S. Ambrose*, *S. Jerome*, *S. Augustine*, and others of the Fathers, and *A Lapidé*, and *Ainsworth*.

The sense is, as expressed by St. Paul, "let not sin reign in thy mortal body, that thou shouldst obey it" (Rom. vi. 12), "but mortify it" (Rom. viii. 13. Col. iii. 5). Compare the words of *Horace*, 1 Epist. x. 47:—

"Imperat aut servit collecta Pecunia enique,
Tortum digna sequi, potius quam ducere, funem."

The same may be said of Sin. It often rules, but it ought to be ruled. Sin lieth at thy door, like a wild beast, ready to spring upon thee and devour thee; but trust in God; obey Him, and thou shalt conquer him. So David by faith overcame the Lion and the Bear. So we, by faith in Christ, may tread the Old Serpent under our feet.

8. And Cain talked (said, yomer) with Abel his brother] The Samaritan Pentateuch, *Sept.*, *Syriac*, *Aquila*, *Vulgate*, and Jerusalem Targum add here the words "Let us go into the field." This may have been the purport of Cain's speech (cp. *S. Jerome*, Quæst. Heb. in loc. Cain durst not attack him in a holy place, where God's presence was seen. Compare Christ's suffering "without the gate." Heb. xiii. 12.

—Cain rose up against Abel his brother, and slew him] The first death was a murder. Cain may not have been fully aware of the consequences of his own anger and assault upon his brother; though he must have seen the deaths of other creatures consequent on acts of violence. But God allows results to follow from human actions of which men do not see the full misery and enormity; and thus teaches them to set a watch over their hearts, and to check the first emotions of evil passions and the beginning of sin. Cp. 1 John iii. 12, "Cain was of that wicked one, and slew his brother; and wherefore slew he him? because his own works were evil, and his brother's righteous;" and Matt. xxiii. 35, where Christ speaks of the righteous Abel as the first Martyr, and where we have divine testimony to the truth of this history; and St. Jude teaches us to see in Cain a figure of the Antichristian leaders of the latter days. "Woe unto them! for they have gone in the way of Cain" (Jude 11).

The first death preached the doctrine of a Judgment to come, and Resurrection of the body (*S. Chrys.*). Abel, whose offering was accepted, was slain by his brother Cain, whose offering was rejected, by God. Therefore, since God is righteous, there must be a reward for Abel in another world.

Christ said to the Jews, that all the blood shed since the time of Abel to His own day would come on that generation (see on Matt. xxiii. 35, 36). And why? Because that generation would kill Him. It would identify itself with Cain, and with others who were like Cain in previous generations, by one crowning act of sin, in the murder of the true Abel, their own brother,—the Good Shepherd, Who offered to God the one Acceptable Sacrifice, through which all sacrifices, ever since the sacrifice of Abel and through all succeeding generations, are accepted by God.

Abel, therefore, in his occupation,—a Shepherd,—and in his death, by the hand of his brother, was a type of Christ.

Here, then, in Abel's death, was a vision of the true Deliverer: not in Cain, where natural Reason, speaking by Eve (c. 1), might have expected him, but in Abel. Here in the two brothers were laid the foundations of the two cities; in Cain the city of this world, in Abel the city of God. The city of this world, like ancient Rome, is founded on the murder of a brother; but the city of God, the new Jerusalem, is cemented by the Blood of the Good Shepherd, who laid down His life

- ⁹ And the LORD said unto Cain, ⁹ Where is Abel thy brother? And he said, ^g Ps. 9. 12.
^h I know not: *Am* I my brother's keeper? ¹⁰ And he said, What hast thou ^h John 8. 44.
done? the voice of thy brother's [†] blood ⁱ crieth unto me from the ground. [†] Heb. bloods.
¹¹ And now *art* thou cursed from the earth, which hath opened her mouth to ⁱ Heb. 12. 24.
receive thy brother's blood from thy hand; ¹² When thou tillest the ground, it ^{Rev. 6. 10.}
shall not henceforth yield unto thee her strength; a fugitive and a vagabond
shalt thou be in the earth. ¹³ And Cain said unto the LORD, ^{||} My punishment ^{||} Or, Mine
is greater than I can bear. ¹⁴ ^k Behold, thou hast driven me out this day from <sup>iniquity is greater
than that it may
be forgiven.</sup>
the face of the earth; and ^l from thy face shall I be hid; and I shall be a ^k Job 15. 20—21.
fugitive and a vagabond in the earth; and it shall come to pass, ^m *that* every ^l Ps. 51. 11.
one that findeth me shall slay me. ¹⁵ And the LORD said unto him, Therefore ^m ch. 9. 6.
whosoever slayeth Cain, vengeance shall be taken on him ⁿ sevenfold. And <sup>Num. 35. 19, 21,
27.</sup>
the LORD [°] set a mark upon Cain, lest any finding him should kill him. ⁿ Ps. 79. 12.
¹⁶ And Cain ^p went out from the presence of the LORD, and dwelt in the land ^o Ezek. 9. 4, 6.
of Nod, on the east of Eden. ^p 2 Kings 13. 23.
¹⁷ And Cain knew his wife; and she conceived, and bare [†] Enoch: and he ^q 24. 26.
[†] Heb. Chanoch. <sup>Jer. 23. 39. &
52. 3.
about 3875.</sup>

for the sheep. Cp. *S. Ambrose* de Cain i. 2. *S. Aug.* c. Faust. Man. xii. 9, and above on v. 2.

⁹ *he said, I know not*] Thus he showed himself to be of "that wicked One," by adding a lie to murder (John viii. 44. 1 John iii. 12).

— *Am I my brother's keeper?*] Yes, since he is thy brother, thou art his keeper. See Rom. xv. 2, 3. 1 Cor. x. 24. 33. Gal. vi. 2. Phil. ii. 4, 5.

¹⁰ *the voice of thy brother's blood crieth unto me*] For vengeance upon the murderer. "The blood of Christ speaketh better things than that of Abel;" even of pardon and cleansing for all (Heb. xii. 24); and the blood of the Saints beneath the altar cries for His Coming (Rev. vi. 9).

¹¹ *And now art thou cursed from the earth*] Cursed from that earth (*adamah*) on which thou hast spilt thy brother's blood, and from which it cries to Me for judgment. Thy home rejects thee; it casts thee out; thou art driven from the presence of God and His public worship.

So in after ages the Jews were driven from Jerusalem into banishment and bondage, because they spilt there the blood of the true Abel, the Good Shepherd.

Cain is driven from the LORD's presence; excommunicated (as *S. Augustine* says, in Ps. 39); the first man that was ever cursed in the world. The earth was cursed for Adam's sin; but Cain was cursed from the earth (*Chrys.*).

¹² *a fugitive and a vagabond shalt thou be*] Thou hast abused thy bodily strength; this body of thine shall be the seat and instrument of thy punishment. It has been thought by some, that Cain showed his constant fear of death (see v. 14) by bodily tremblings and convulsions (*Chrys.*).

There is a remarkable analogy between Abel and Christ, and between Cain and the impenitent and obdurate Jews. Christ, the Good Shepherd, was slain for envy by the Jews. And now they will know nothing of their brother, and they wander about fugitives and vagabonds, with a mark set upon them,—a Cain of twenty centuries. Cp. *S. Augustine* contra Faustum, lib. xii. cap. 9—13, and de Civitate Dei xv. 7.

For striking evidence of this resemblance, compare the curse here pronounced upon Cain, and that pronounced upon the Jews in Deuteronomy, in the case of their disobedience; as those words stand in the *Sept.*, xxviii. 16, ἐπικατάρατος σὺ ἐν πόλει κ.τ.λ. ἐπικατάρατα τὰ γεννήματα τῆς γῆς σου: 25, καὶ ἔσῃ ἐν διασπορᾷ ἐν πάσαις ταῖς βασιλείαις τῆς γῆς: 34, καὶ ἔσῃ παράκλητος: 66, φοβηθήσῃ ἡμέρας καὶ νυκτός.

Here the *Septuagint* has, in the curse on Cain, ἐπικατάρατος σὺ ἀπὸ τῆς γῆς, ὅτι ἐργᾷ τὴν γῆν, καὶ οὐ προσθήσει τὴν ἰσχύν αὐτῆς δοῦναι σοι: στένων καὶ πένων ἔσῃ ἀπὸ τῆς γῆς, a striking picture of the Jewish Nation.

¹³ *My punishment is greater than I can bear*] Though the word *avai*, here rendered *my punishment*, has sometimes this sense (e.g. in 1 Sam. xxvii. 10), yet it is not common, and the true rendering of the words seems to be that of our margin and the majority of Versions (*Sept.*, *Vulg.*, *Theodotion*, *Arabic*, *Syriac*, *Targum of Onkelos*, and *Samaritan Pentateuch*, and of the Greek and Latin Fathers; cp. *Lfeiffer*, *Dubia*, p. 23), "*my sin is greater than I can bear*," or, "*than can be pardoned*." Cain sinks into despair, like Judas.

God had said to him, If thou doest well, shalt thou not be accepted? Do not therefore impute to Me the non-acceptance of thy sacrifice, but ascribe it to thyself, and therefore repent; and if thou doest ill, remember that Sin is crouching at the door, desirous to destroy thee, and yet, if thou art willing, thou mayest be able to rule over him (see v. 7). Therefore, do not imagine that I desire thy destruction. No; I spare thy life to give thee time for repentance; therefore turn to Me for grace.

Cain, it seems, rejected God's gracious counsel, and gave himself up to despair. Hence *S. Ambrose* compares the Novatians (who said that some sins were irremissible) to Cain. De Pénit. i. 9. See below, on Heb. vi. 4—6.

¹⁵ *And the LORD set a mark upon Cain*] Or, *gave a sign to Cain*. The Rabbis suppose that it was some mark on the forehead; or that it was wildness of countenance and trembling of limbs. Ever since the death of the true Abel, Jesus Christ, the Jewish Nation, like Cain,—a never-dying Cain of nearly twenty centuries,—have had a mark set upon it, which keeps it separate from all other people (*S. Augustine*, on Ps. 39). But the day is coming when they will receive the mark of Christ Himself on their foreheads (cp. on Gal. vi. 17, and Rev. vii. 3), and then they will not only escape death, but inherit eternal life.

— *lest any finding him should kill him*] This sentence shows that the world must by this time have had many inhabitants; and we read in v. 17, that "he built a city."

Some critics (*Tuch*, *Baumgarten*, *Delitzsch*) suppose that the words mean that God gave to Cain a token or pledge by which he was assured that no one should kill him.

"Slay them not, lest my people forget it, but scatter them abroad," was the divine prophetic sentence against the Jewish Cain, for the murder of his brother Abel, Christ the Good Shepherd (Ps. lix. 11), and it is not yet revoked: cp. above, v. 12. But this divine sentence of judgment is tempered with mercy, as it was in the case of Cain. The Jews are not slain, but scattered; and why? in order that even in their punishment God may show forth a warning against unbelief, and may invite all nations to receive Christ, and believe. In His own due time, the Jews, who are scattered every where as fugitives, will be brought home as fellow-citizens of the saints in the true Jerusalem, the Christian Church, diffused every where, and enfolding all. Cp. *S. Augustine*, in Ps. lix. 11. And so the Jews will afford a new evidence of the truth of the Old Testament, especially of its prophecies, and of the Gospel.

¹⁶ *from the presence of the LORD*] Probably near the borders of Paradise and the Cherubim: see above, v. 3, 4.

— *Nod*] i.e. *wandering*, or *exile*. The site of it is uncertain, and probably it was no defined region: cp. *Winer*, R. W. B. ii. p. 167. It is like the Aleian plain of the Greek poets (from ἀλδομαι, to wander), on which Bellerophon fell, and where he roamed, ὃν θυὼν κατέδωκ, "eating his own heart" (*Homer*, Il. vi. 102); a land of sadness and despair.

¹⁷ *Cain knew his wife*] Their marriage is not mentioned; it is not certain whether she was his sister. The fact recorded above, that he was afraid lest any one meeting him should kill him, and the other fact related here, that he

q Ps. 49, 11.

builded a city, ⁹and called the name of the city, after the name of his son, Enoch. ¹⁸And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat † Lamech.

† H. b. *Lamech*.

¹⁹And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah. ²⁰And Adah bare Jabal: he was the father

built a City, seem to intimate that there were many grown-up persons in the world at this time (cp. *Bp. Patrick* here, and *Kilto*, pp. 84, 85), though doubtless through necessity the first men married their sisters: “*virī sorores suas conjuges acceperunt, quod profecto quantum est antiquius compellente necessitate, tantū postea factum est damniabilis religione prohibente.*” See *Augustine* de Civ. Dei xv. 16.

— *Enoch*] or *Chanóch*, i. e. *dedicated*: see v. 18; the same name as occurs below in the family of Seth, v. 18. The resemblance of names in the two families of Cain and of Seth is remarkable.

In the family of *Cain* we have *Enoch* and *Lamech*, *Irada*, *Mehujael*, *Methusael*; and in the family of *Seth* we have *Enos*, *Cainan*, *Mahaleel*, *Jared*, *Enoch*, *Methuselah*, *Lamech*. Two names are here identical, *Enoch* and *Lamech*; in a third there is a likeness of two syllables.

Some modern critics have thence inferred, that these families were one and the same; and that the Author of the Pentateuch was mistaken in representing them as two; and further, that these names, blended together, represent the names of ancient demigods of the heathen world! Such is the theory of *Ewald* (1st. Gesch. i. 349—370), and of *Buttman* (Mythol.), and of *Tuch*, *Hupfeld*, and others.

Surely this kind of criticism is shallow and presumptuous, and is one of the fruits of that spiritual blindness, which is the consequence of pride and irreverence in dealing with God's Holy Word. We know that the Books of Moses were received as true by the ancient Hebrew Church, and have been received as true by Jesus Christ the Son of God, and by the Holy Ghost dwelling in the Christian Church, and avouching their truth by the holy Apostles and Evangelists. Examples of the same names in different families in the Bible may be seen in *Keil*, p. 71; *Delitzsch*, p. 211: cp. *Hävernick*, Einleitung, § 120; *Kurtz*, Geschichte, A. B. § 23-(4) (i. p. 91, Eng. transl.).

Is it not probable, that there is a profound spiritual truth in this *likeness of names* in the two families, good and evil? May we not be enabled to discover it by God's grace, and by the light cast upon it from other parts of Holy Scripture?

May it not be, that this *external likeness of names* is designed to remind us that, in *this world*, good and evil are blended together? In the Field of the *visible Church upon earth*, the *Tares* grow together with the *wheat*; the *tares resemble* the *wheat* in appearance, and can hardly be distinguished from it by man (see Matt. xiii. 28, 29). And so they will continue until the end, when a severance will be made for ever. Here upon earth two are together in one bed, two at the same mill, two in the same field; but “one shall be taken, and the other left” (Matt. xxiv. 40, 41. Luke xvii. 34).

There is an *Enoch* in the family of *Cain*, and an *Enoch* in the family of *Seth*. In *name* they are alike, but how different is their lot! The one is left upon earth, a city built by *Cain* is called by his name; the other is translated to heaven! So it was with Christ's Apostles. There were two Apostles called *Judas*. Their name was the same, but how different their hearts! One was a traitor, the other ever edifies the Christian Church by a Catholic Epistle.

The word *Enoch* signifies *dedicated*; all members of the Christian Church are *dedicated* to God in Baptism; they bear the same Christian Name, and are like in outward appearance; they make the same profession of the faith, and join in the same prayers, and kneel, it may be, at the same altars; but how different are their hearts! some of the earth, earthly, and belonging to the City of this world; others “have their conversation in heaven,” and will be translated to heaven hereafter, to dwell there for evermore. There is a striking contrast in *character, life, and end*, between the two *Enochs* of the two families of *Cain* and *Seth*; and this *contrast* is brought out more strongly by the *sameness of name*. As *Augustine* says, in *Enoch* “*dedicated*,” the son of *Cain*, is the *dedication* of that city, whose beginning and end is of the *earth*. And it is observable that the King of Babylon,—the city of this world,—commanded all Nations of the Earth to bow down to the golden image which he had *dedicated*, and that all were gathered together to the *dedication* of that image (Dan. iii. 3), and all bowed down, but the three children who belonged to “the

City of God.” But the other *Enoch*, of the godly seed of *Seth*, is the citizen and second founder of the other city not dedicated for earth, but for a blissful immortality. He walked with God and was not; for God took him to the heavenly city; and before his translation, *Enoch*, the seventh from *Adam*, prophesied of that City, and of its King “coming to judge the citizens of the earthly city with ten thousand of his saints:” see Jude 14; and *S. Aug.* de Civ. Dei xv. 5, and 17, and 18; and *S. Gregor.* in Job xvi. 15.

— *he builded a city, and called the name of the city, after the name of his son, Enoch*] *Cain* is the first who builds a city; and he calls it by the name of his son. The Children of the kingdom of *this world* build cities: these “live and are mighty, these prosper in the earth, these have riches in possession: they think that their houses shall continue for ever, and call the lands *after their own names*” (Ps. xlix. 10, 11). But the Children of the *heavenly city* are “*strangers and pilgrims upon earth*,” they have “here no continuing city, but seek one to come,” “the city which hath foundations, whose builder and maker is God,” Heb. xi. 10, 13—16; xiii. 14: cp. *S. Augustine* de Civ. Dei xv. cap. 17, and cap. 21. *S. Gregor.*, Moral. xvi. 6.

It is observable that the families of the *chosen seed* are developed *later* in this world than those of the less favoured with God,—*Ishmael* before *Isaac*: *Esau* before *Jacob*: see below, xxxvi. 31.

“*Fecerunt duas civitates amores duo; terrenam scilicet amor sui, celestem vero amor Dei; illa in se ipsa, hæc in Domino, gloriatur.*” *S. Augustine* de Civ. Dei xiv. 28. *Cain* builds himself a *city*, but without a foundation, on the earth, and the Flood came and destroyed the works of his hands. But *Noah*, of the family of *Seth*—the children of the City of God,—he built an *Ark*, whose foundations were not on the earth, but in faith and hope, and it floated upon the waves of this troublesome world, and rode safely in the Flood, which drowned the world: cp. *Williams*, pp. 448—451; and see below, v. 8.

18. *And unto Enoch was born Irad*] In the record of the race of *Cain*, the Holy Spirit does not vouchsafe to mention the *number of the years* that any one of that family lived; or the *age of the father* at the birth of his *firstborn son*; or that they *begat sons and daughters*; as He does in the history of the family of *Seth*, who succeeded in the place of *Abel*: see v. 3—31. And He does not trace the family of *Cain* beyond the fifth generation. The Holy Spirit thus reminds us, that the life of the children of this world is *not* to be called *life*, and that “the seed of the wicked shall be cut off” (Ps. xxxvii. 28); but “the seed of the righteous shall be established for ever” (Ps. cii. 28).

— *Irada*] ornament of a city (*Simonis*), from *Ir*, city; and the same root as *adah* (v. 19), *loveliness* or ornament.

— *Mehujael*] Perhaps, *smitten of God* (*Gesen.*).

— *Methusael*] Perhaps, *man of God* (*Gesen.*). Even the family of *Cain* made some memorial and acknowledgment of God, but they did not call on the Name of the Lord: see v. 26.

— *Lamech*] *powerful* (*Simonis*), or, by metathesis, for *Melech*, King; the same name as occurs in the family of *Seth*, and borne by the father of *Noah*. The *name* is the same, but how different the characters of the two! *Lamech*, in the worldly race, is the first polygamist and a homicide; he is the father of those who excel in secular arts and worldly wealth and joys: the other *Lamech* is the father of the “preacher of righteousness.” Here is another resemblance to what is still the case in the visible Church: see above, note on v. 17, and below, v. 24.

19. *Lamech took unto him two wives*] Against the will of God, as declared in the Creation: see ii. 24.

The first instance of Polygamy appears in the race of *Cain*, and it is connected with homicide. On the unhappy effects of Polygamy, cp. below, xvi. 2. Its evil fruits in the descendants of *Ham* are clearly set forth by *Dr. Calloway* in his Treatise on Polygamy, published in *Kalfraria* in 1863.

— *Adah*] *loveliness*.

— *Zillah*] *shadow*. The names of these two wives seem significant. Did *Lamech* choose a wife merely to gratify the eye with loveliness? Sensuous fondness for mere physical beauty is a characteristic of the children of this world, and may perhaps show itself in the name given to his daughter,

of such as dwell in tents, and of such as have cattle. ²¹ And his brother's name was Jubal: he was the 'father of all such as handle the harp and organ. ^{r Rom. 4, 11, 12.} ²² And Zillah, she also bare Tubal-cain, an †instructor of every artificer in † Heb. whether. brass and iron: and the sister of Tubal-cain was Naamah. ²³ And Lamech said unto his wives,

Adah and Zillah, Hear my voice;
Ye wives of Lamech, hearken unto my speech:

Naamah (v. 22). And was he soon sated with that which is so short-lived as beauty, and then chose another wife in addition to Adah? But a second wife is hardly a wife, she is only a shadow of a wife.

^{20.} *Jabal*] Heb. *yabal*, flowing, increasing like a stream; in wealth and prosperity: a fit name for one who abounded in flocks and herds. Cp. *Gesen.*, p. 327; *Kalisch*, p. 150; and see v. 21.

—*tents*] *Jabal* was the father of such as dwell in tents. Where, then, it may be asked, did *Abel* dwell? It seems that there are two things here recorded of *Jabal*, that he was the father of such as dwell in tents, and also of such as lead a nomad life, with cattle as their property, which they desire to increase; and this may be the meaning of the copula *van*, prefixed to *cattle*, which seems at first rather abrupt, and therefore our translators have inserted the words "of such as have." The copula has this sense of *with* in 1 Sam. xiv. 6. Exod. i. 5. See *Noldius*, Concord. p. 286; *Bochart*, and *Patrick*.

The original word for *cattle* is also observable. *Abel* was a keeper of sheep, but *Jabal* is the father of them that have cattle (*mikneh*, from *kanah*, to acquire, to possess: compare *pecus*, *pecunia*) as their worldly goods.

^{21.} his brother's name was Jubal] *Jabal*, which also signifies a flowing stream (Jer. xvii. 8), and is connected with the words *jobel*, *jubilee*. Cp. Lev. xxv. 10. See *Gesen.*, p. 340, and *Kalisch* here.

The instruments mentioned as invented by him are the *kinór*, *kirpá*, the harp, among stringed instruments; the other a wind-instrument (*ugab*), supposed by the early interpreters to be the flute, or perhaps the panpipe (*σφύριξ*). See *Winer*, Bibl. Realw. ii. p. 123. *Delitzsch*, p. 211. Cp. Job xxi. 12; xxx. 31. Ps. cl. 4. Panpipes were invented by herdsmen.

Here seems to be another feature in the worldly race of Cain: "The harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands" (Isa. v. 12). Compare the beautiful description of this race of Cain by *Milton* (*Paradise Lost*, xi. 601—627).

^{22.} *Tubal-cain*] The meaning of this word has been supposed to be made clear by means of the Persian words, which signify copper-smith (*Kalisch*); or by the Persian (*tubal*, earth), and Arabic (*kain*, smith), which conjointly signify smith of scoria (*Gesenius*, *Rödiger*, *Delitzsch*). *Tubal-cain* was a whetter of every instrument (*chóresh*, graving-tool, *χαράσσον*) of brass (copper), and iron.

There seems to be a common root in all the names of Lamech's sons, *Jabal*, *Jubal* (i.e. Heb. *yabal*, *yubal*), *Tubal-cain*; and this root is probably the Hebrew *yabal*, to flow, and which passes into the sense of blowing: cp. *fluo*, *flo* (*ῥέω*, *ἔρπος*), *flumen*, *flamen* (see *Simonis'* Lexicon, under the word *Jabal*, pp. 662—661); and therefore there seems some reason for the opinion that *Tubal-cain* means flowing forth, or increase of Cain.

This idea of flowing seems the characteristic of the race of Cain. Its life flowed on in worldly wealth and secular business, in ease, in mirth, and music, in the voluptuous enjoyment of beautiful sights, and delightful sounds, and in the successful exercise of mechanical arts. It flowed on like a river; but it left no record behind it of piety and virtue: it was not a perennial stream fed by the waters of life, and it soon flowed away, and was dried up, like a stream parched by the drought of summer. See Job vi. 15—18; and below, on Heb. ii. 1, where the Sacred Writer exhorts the faithful to attend to what they hear, lest they be like a stream that glides away, and disappears as a brook in summer,—*μη παρὰρὺναι*.

The family of Cain flowed on prosperously, till it was swept away by the Flood. It is not unworthy of notice that *mabbál*, the Hebrew word for flood, is derived from the same root *yabal*, to flow; and thus the family of Lamech are connected etymologically with the flood that swept them away. Did *Milton*

refer to this etymology, when describing the voluptuousness of the godless race of Cain, who

"now swim in joy,
Ere long to swim at large,"

i.e. in the coming Flood? (*Paradise Lost*, bk. xi. 621.)

—*Naamah*] i.e. lovely. It is not often that Daughters are mentioned in genealogical lists; and the names of Wives are not given in the family of the race of Seth. But here, in the worldly race of Cain, we see a daughter mentioned by name, *Naamah*, beautiful; and the names of the two wives of Lamech are also specified, v. 19 (*Adah* and *Zillah*).

Is it the intention of the Holy Spirit to note that personal beauty and the external display of it were characteristics of the worldly race? The women of the holier race are not eager to be known by name; and they shine, not in the gaze of men, but to the eyes of God, like lilies in the shade, in beautiful modesty, with "the ornament of a meek and quiet spirit, which is in His sight of great price" (1 Pet. iii. 4; and cp. note on 1 Cor. xi. 10).

^{23.} *Adah* and *Zillah*] This speech has a poetical and antistrophical arrangement in the original; literally thus:—

"Adah and Zillah, hear my voice;
Wives of Lamech, hearken ye to my speech:
For a man have I slain for my wound,
And a young man for my bruise.
If seven times shall be avenged Cain,
Surely Lamech seventy times seven."

The prefix translated to (*to my wounding, to my hurt*, in our Authorized Version) would, perhaps, better be rendered for, i.e. on account of the wound and bruise I have received. See this sense of that prefix in *Noldius*, p. 401, where many instances are given; and cp. *Kalisch*, pp. 149, 150, 153.

There seems to be a correspondence, and also an elevation in the several clauses. *Adah* and *Zillah*, the names in the first line, correspond and rise up into wives of Lamech, representing their relation to the speaker;—*hear ye* is elevated into *hearken*; *voice* grows up into *speech*; a man is more clearly specified by a young man; just as in the prophecy of Zech. ix. 9, the ass is particularized as a young ass (see on Matt. xxi. 5); and similarly there is an augmentation from wound into bruise (*μῶλῳ*), in Isa. i. 6; *hili*. 5; and there is a contrast between Cain and Lamech. And sevenfold is intensified into seventy and sevenfold.

Some of the Talmudists imagine that the person slain by Lamech was Cain; but this opinion seems to have no sound foundation.

This speech of Lamech, the first Polygamist, the father of Tubal-cain, the inventor of weapons, appears to be an apology for homicide; and it seems to be composed in poetry, in order, perhaps, to be set to music, and sung to instruments, invented by his son Jubal. It may be thus paraphrased: "*Adah* and *Zillah*, ye wives of Lamech. He boldly proclaims his own sin of polygamy, and declares the names of his wives. *Hearken to my voice*. Perhaps also he designed to celebrate the inventions of his son Tubal-cain, and his weapons of destruction. *I have slain a man*, but only a youth; and *I have slain him, because I myself was first wounded and bruised*. If, then, God spared my ancestor Cain, who murdered his brother, how much more will He spare me? *If Cain is to be avenged sevenfold* (see v. 15), *Lamech shall be avenged seventy and sevenfold*. Therefore, be at ease: the deed which I have done is a light matter; it may be made the subject of a ditty to be sung at feasts: it need not trouble you, my wives, or me any more."

It has been supposed by some expositors, that Lamech does not refer to any murder that he himself had actually committed, but that, boldly exulting in the consciousness of strength derived from his son's weapons, he defies the world, and says that if any one, old or young, ventures to attack him, and wound him, he will execute full vengeance upon him by slaying

|| Or, I would slay
a man in my
wound, &c.
|| Or, in my hurt.
s ver. 15.

For || I have slain a man to my wounding,
And a young man || to my hurt.

24 If Cain shall be avenged sevenfold,

Truly Lamech seventy and sevenfold.

3874.
t ch. 5. 3.

† Heb. *Sheth*.
|| That is, Ap-
pointed, or, Put.
3769.

u ch. 5. 6.
† Heb. *Enosh*.
|| Or, to call
themselves by the
name of the
LORD.

25 And Adam knew his wife again; and she bare a son, and called his name
† || Seth: For God, said she, hath appointed me another seed instead of Abel,
whom Cain slew. 26 And to Seth, to him also there was born a son; and he
called his name † Enos: then began men ||* to call upon the name of the LORD.

V. 1 This is the ^abook of the generations of Adam. In the day that

x 1 Kings 18. 24. Ps. 116. 17. Joel 2. 32. Zeph. 3. 9. 1 Cor. 1. 2. 4004. a 1 Chron. 1. 1. Luke 3. 38.

him outright. I will avenge any hurt on myself with more power than God would have used in avenging the murder of my ancestor Cain. And in this view the song becomes a reckless and ruthless utterance of Titanic self-confidence, like that of the wicked, who says that his sword is his god (cp. Hab. i. 11; and Job xii. 6); and like the words of "the despiser of the gods," Mezentius, "Dextra mihi deus, et telum quod missile libro" (*Virgil*, x. 421. Cp. *Hesiod's* description of the iron age, O. et D. 190; and see *Delitzsch*, p. 215. *Keil*, 72). However this may be, there is certainly a sceptical tone of easy indifference, and cool self-complacency, and careless self-flattery in this poetical effusion, which is characteristic of the worldly race, and very alien from the earnest and serious character of those who not only grieve over their wilful and presumptuous sins, but also over their sins of negligence and ignorance, and with holy David breathe out confessions of sin, and prayers for pardon and grace in penitential Psalms: "Have mercy upon me, O God, after Thy great goodness. According to the multitude of Thy mercies, do away mine offences" (Ps. li. 1). "O cleanse Thou me from my secret faults" (Ps. xix. 12).

The race of Cain vanishes here. It began in murder, and it disappears in polygamy and homicide, and it was soon swept away by the Flood.

The Holy Spirit turns away from it to describe the history of Seth. Lamech, the seventh from Adam in the evil line of Cain, is contrasted with Enosh, "the seventh from Adam" (Jude 14), in the line of Seth: the former represents the evil race which commits sin, and prospers in this world, and is abolished; the latter, the holy race which is unknown to the world, but walks with God, and is translated (cp. v. 24; *S. Cyril*, *Glaphr.* i. p. 24).

24. seventy and sevenfold] Seventy-seven times, here mentioned as full retribution for sin. There are seventy-seven generations from God to Jesus Christ, who bore the fulness of the penalty due to the sins of all, and through Whom perfect forgiveness is brought into the world (*S. Jerome*. See on Matt. xviii. 22. Luke iii. 23—38; and below, xi. 12; and *Judg.* viii. 14).

25. Seth] Appointed, i.e. by God, and in the place of Abel, whom Cain slew. It means a setting, or foundation.

— God] Elohim. In the next verse is the name of the LORD (*Jehovah*) (cp. vi. 2, 3, 5, 6), where the words *God* and the LORD occur in consecutive verses. Such passages as these seem to show the unsoundness of the theory, which would decompose the Pentateuch into several parts, due to different authors, some of whom used the word *God*, but did not use the word LORD. See above, on ii. 4.

26. Enos] The same as *enosh*, man (not as *ish*, or *geber*: *ἀνὴρ*, *vir* in his strength, dignity, but) in his weakness after the fall. See *Simonis' Lex.*, p. 155; and below, on 1 Sam. xvii. 12.

— then began men to call upon the name of the LORD] Literally, then it was begun (3 pret. Hophal); still more literally, it was caused to begin. The word *men* is not in the Hebrew.

The original meaning of the word here rendered *began* (from root *chalah*, Gr. *χαλάω*, *λύω*), is to open a way, to loose what was before bound, to open what had been closed, to pierce through, and penetrate what was shut. See *Simonis*, p. 559. *Gesenius*, p. 281. The word occurs in this sense vi. 1; ix. 20; x. 8; xi. 6; xlv. 12. There is a contrast here between what had just been related concerning the worldly race, the family of Cain, and that which is now before the writer's eye, the devout character of the family of Seth.

The worldly race were eminent in arts; they enjoyed the good things of this world; they were good mechanics, and skilful in music; but they forgot God, and they vanish like a dream; they are swept away by the Flood. The godly race is not described as having worldly wealth and enjoyments; but

though they have many difficulties to contend with, in the overflow of worldliness, yet they overcome these difficulties, and open for themselves a way to the exercise of piety and devotion.

The line of Cain, with its primogeniture, was extinct in Lamech; the line of Seth, of which the genealogy is now to be given, is distinguished as calling on the name of the LORD, *Jehovah*, the Ever-living (*Chrys.*, Hom. 20). The holy seed, from which Christ was to spring, have hopes, not of earthly renown, but of heavenly glory: they are sons of God in Him, and enjoy God's grace, and union with God in Him (*S. Cyril*, *Glaphyr.* i.).

The literal sense of the words, *began to call upon the name of the Lord*, is, A way was now opened, and an access afforded, to the worship of God in that particular manner, which is here expressed by calling on the Name of *Jehovah*. This expression is a strong one. The word *Name* in Hebrew means much more than in English. The NAME of *JEHOVAH* is *JEHOVAH* Himself. In Holy Scripture, names are expressive of the attributes of those to whom they are given. They represent their essence. Thus when it is said, "They shall call His Name *EMMANUEL*" (*Isa.* vii. 14. *Matt.* i. 23), it is meant, that He shall be *EMMANUEL* to them (see on *Matt.* i. 23). And again, "This is His NAME whereby He shall be called, The LORD our Righteousness" (*Jer.* xxxiii. 6; xxxiii. 16); this means that Christ shall be what that Name implies, and shall be acknowledged as such by the hearts of the faithful, though He be not designated with that Name literally by their lips. See below, on *Exod.* vi. 3.

To call upon the Name of *Jehovah* signifies much more than to invoke *Jehovah*. It signifies to believe in, to love, and to fear, to put the whole trust in, to obey Him. See on *Acts* ii. 21; and cp. *Acts* ix. 14. 21; xxii. 16. *Rom.* x. 13. 2 *Tim.* ii. 19. 1 *Pet.* i. 17. This expression is still more forcible and emphatic, when it is considered in connexion with what immediately precedes. *Seth called the name of his son Enosh*, i.e. *weak* (*Simonis*, p. 155). He thus acknowledged the feebleness of man. This sense of weakness produced its proper fruit of humility and faith; because man was weak in himself, therefore the godly race of Seth looked for strength in God; they looked up to the Lord for help.

Therefore, what the Sacred Writer here declares is, that the holy family of Seth were so impressed by a consideration of their own weakness and sinfulness,—a weakness expressed by the name of Seth's son *Enosh*; and of God's majesty and love, that a door was opened by them to the public profession of faith in *JEHOVAH*; not merely in *Elohim*, the Creator. No: they rose above the recognition of *Elohim*. The name *El* had entered into names even in the family of Cain (*Methusael* and *Methusael*, v. 18). Even they acknowledged *Elohim*, i.e. a God of Creation; as worldly men speak of Providence; but they did not call on the name of *JEHOVAH*. But now in the family of Seth there was a public profession of faith, not only in the Creator,—*Elohim*,—but in the Ever-living Author of Life,—the loving and merciful LORD GOD, Who revealed Himself in relations of special tenderness to Man. See above, ii. 4; and cp. *Aben Ezra*, *Pererius*, *Drusius*, *Morinus*. *Ifeiffer*, *Dubia*, p. 27; and below, on *Exod.* vi. 3.

Perhaps, with reverence be it said, they began to have brighter views of the doctrine of the Incarnation, and to look forward with clearer faith to the restoration of man by the LORD *JEHOVAH* taking Man's nature in Christ; and to make open declaration of their belief, with solemn celebrations of worship in public assemblies of the faithful.

Chr. V. 1. book of the generations] Heb. *sepher toledoth*; Gr. *βιβλος γενεάς*, adopted by St. Matthew in the Genealogy of Christ, the second Adam.

God created man, in ^bthe likeness of God made he him; ^{2c}Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

b ch. 1. 26.
Eph. 4. 24.
Col. 3. 10.
c ch. 1. 27.

³ And Adam lived an hundred and thirty years, and begat a son in his own

3874.

There are *ten* generations (*toledóth*) specified in Genesis.

1. The generations of the heavens and the earth, ii. 4.
2. The generations of Adam; here.
3. The generations of Noah, vi. 9.
4. The generations of Noah's Sons, x. 1.
5. The generations of Shem, xi. 10.
6. The generations of Terah, xi. 27.
7. The generations of Ishmael, xxv. 12.
8. The generations of Isaac, xxv. 19.
9. The generations of Esau, xxxvi. 1. 9.
10. The generations of Jacob, xxxvii. 2.

These ten *toledóth*, or generations, are the ten links of the chain of the History which stretches from the Creation to the building up of the Church of God by Jacob and the Twelve Patriarchs; foreshadowing the building up of the Church Universal by Jesus Christ, whose generations are recorded at the beginning of the first Gospel, that of St. Matthew; and by His Twelve Apostles.

Thus the Chain of the *toledóth* extends from the Creation, through Christ, to Eternity.

— *This is the book of the generations of Adam*] *The generations of Adam*. Here is another example of recapitulation similar to that in ii. 4. This *book*, or genealogical list, extends “from the first father (Adam), to the second father” (Noah), of the human race. It reaches *back* to the beginning of the *first creation* of man in Adam, and stretches *forward* to a more distant point than has hitherto been reached, viz., to the new creation in Noah, the restorer of the human family.

The *former* recapitulation (in ii. 4, and following) contained a description of the generation of the *heavens and the earth*, and extended to the *fall of man* (iii. 6), and to the promise (iii. 15) of his recovery in Christ. The *present* recapitulation contains a description of the generation of *man* (for whom the earth was made), and extends to his punishment by the Flood, and the blessing to Noah (ix. 1), and the promise of a special blessing from JEHOVAH to the family of Shem (ix. 26, 27). From Adam to Lamech, in whom the family of Cain ends, are *seven* generations. From Adam, in whom man fell, to Noah, “the preacher of righteousness,” in whom mankind is

restored, are *ten* generations; and there are *ten* generations also from Noah to Abraham, the Father of the Faithful.

From this point (after the disappearance of the family of Cain) Man is considered with reference to Christ, God to be manifested in the flesh; and we have in Holy Scripture a series of genealogies, from Adam to Noah, from Noah to Abraham, and down to the time of the second Temple (cp. 1 Chron. i.—x.); and to Christ, the Second Adam (Matt. i. 1. Luke iii. 23), “the Alpha and Omega, the Beginning and the End.”

In the genealogies of *Ham* (Gen. x. 6—20), *Ishmael* (Gen. xxv. 12—16), and *Esau* (Gen. xxxvi. 1—43), the *ages* of the persons mentioned are *not stated*, so that they are not chronological links; whereas in the genealogies of the godly race, we have a specification of years, and of the times in which the *eldest sons* were born (see the contrast in *Ham's* genealogy, x. 6, compared with *Shem's*, xi. 10—27); and so a continuous chain is formed; which is taken up by the Holy Spirit in the genealogies of CHRIST, Matt. i. 1—17. Luke iii. 23—38. Compare the present chapter and its names (God, Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah) with Luke iii. 36—38, where the same names are given in an inverted order, in the genealogy of Christ. In Genesis we begin to *descend* from God through Adam to Christ; in the Gospel we *ascend* from Christ through Adam to God.

The present genealogy is introduced as preparatory to the history of the *Flood* (vi. 9—22). And the genealogy of Jesus Christ, the Second Adam, is inserted in the Gospel of St. Luke, in connexion with the *Baptism* of the Second Adam, when “water was sanctified to the mystical washing away of sin” by Baptism, which is the *Antitype* of the *Flood*, 1 Pet. iii. 20, 21; see notes on Luke iii. 23.

³. *And Adam lived an hundred and thirty years, and begat a son*] In the *Septuagint* Version the age of Adam, at the date of the birth of *Seth* (from whom the genealogy is derived), is represented at 230 years; and similar changes have been introduced into that Version in the cases of the other Patriarchs up to *Enoch* (with the exception of Jared), as may be seen in the following Table; but those are not authorized by the *Samaritan* text, or by the *Syriac* and *Arabic* Versions, or by the *Targum of Onkelos*.

PATRIARCHS.	HEBREW TEXT.			SAMARITAN TEXT.			SEPTUAGINT VERS.		
	Years before birth of son.	Rest of life.	Extent of whole life.	Years before birth of son.	Rest of life.	Extent of whole life.	Years before birth of son.	Rest of life.	Extent of whole life.
1. Adam	130	800	930	130	800	930	230	700	930
2. Seth	105	807	912	105	807	912	205	707	912
3. Enos	90	815	905	90	815	905	190	715	905
4. Cainan	70	810	910	70	810	910	170	710	910
5. Mahalaleel	65	830	895	65	830	895	165	730	895
6. Jared	162	800	962	62	785	817	162	800	962
7. Enoch	65	300	365	65	300	365	165	200	365
8. Methuselah	187	782	969	67	653	720	187	782	969
9. Lamech	182	595	777	53	600	653	188	565	753
10. Noah	500	—	950	500	—	950	500	—	950

The reason of the difference of numbers in the *Septuagint* seems to be (as *S. Augustine* suggests, de Civ. Dei xv. 13) that some copyists of that Version supposed (as living at Alexandria they might do), that the years were of one month's duration only, as was the case with the years of the primitive Egyptians; *Varro* in *Lactant.* ii. 12; *Diod. Sic.* i. 26; *Plin.*, H. N. vii. 47. *Aug.* de Civ. Dei xii. 10, says that the Egyptian year consisted (at one time) of four months: cp. *Solin.*, *Polyhist.* c. 3; and *Plutarch*, *Numa*, c. 18. As, according to this notion, some of the Patriarchs would have had children at the age of seven years, the copyist changed the *dates* at which the *eldest sons* were born; and *added* 100 to these dates of the Hebrew Text; at the same time he retained the years of the duration of the *whole* life of each Patriarch, as given in the Hebrew, with the exception of Lamech, where there is a difference of twenty-four years between the Hebrew and Septuagint.

It would seem as if the text of the Septuagint here is not in the state in which it came from the hands of the original Translators.

There seems to be an interpolation of the word *ἐκατόν*, a hundred, in several cases, and the *different* manner in which that word, *ἐκατόν*, is introduced, seems to show that it could hardly have come from the hand of the original translator. Thus, in one case we have *ἔτη ἐκατόν ἐννεήκοντα* (v. 9); in the next case, with a different arrangement, *ἑβδμήκοντα καὶ ἐκατόν ἔτη* (v. 12); in the next case, *πέντε καὶ ἐξήκοντα καὶ ἐκατόν ἔτη* (v. 15); in the next case, with a different arrangement, *δύο καὶ ἐξήκοντα ἔτη καὶ ἐκατόν* (v. 18); in the next case, with a different arrangement, *πέντε καὶ ἐξήκοντα καὶ ἐκατόν ἔτη* (v. 21: here the *Sept.* coincides with the Hebrew). The word *ἐκατόν* might have thus been foisted in by an interpolator, as he found most convenient in his MS., but it could

d ch. 4. 25.
e 1 Chron. i. 1,
&c.
f ch. i. 28.

g ch. 3. 19.
h eb. 9. 27.
3769.
h ch. 4. 26.

3679.
† Heb. *Kenan*.

likeness, after his image; and ^d called his name Seth: ^{4c} And the days of Adam after he had begotten Seth were eight hundred years: ^f and he begat sons and daughters: ⁵ And all the days that Adam lived were nine hundred and thirty years: ^g and he died. ⁶ And Seth lived an hundred and five years, and ^h begat Enos: ⁷ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸ And all the days of Seth were nine hundred and twelve years: and he died.

⁹ And Enos lived ninety years, and begat †Cainan: ¹⁰ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹ And all the days of Enos were nine hundred and five years: and he died.

hardly have come, in these various places, from the hand of the original translator.

S. Augustine, having stated his opinion that this discrepancy between the Hebrew and the Septuagint is not to be attributed to any error in the Hebrew Manuscripts, or in the *autograph* copy of the Septuagint Version, but to the copyists of that translation, observes that numbers are often transcribed carelessly, and that copyists are prone to regard them as of little importance,—"numeri negligenter describuntur, et negligentius emendantur." How few persons, says he, can fathom the depths of their significance? In the present genealogy we have in the Septuagint, in several cases, an addition of a *hundred* years, which are not in the Hebrew, and yet the total sums of the *lives* agree. In Egypt the years were very short, a hundred years of theirs equalled only about ten of ours (cp. de Civ. Dei xv. 12). This being the case, the copyist inserted a hundred years in the period *before* the birth of the first son, whenever he found a number in the original Hebrew which would not amount to the age of puberty, according to his own reckoning, lest the reader might be staggered by the statement that children were born to those who had not reached that age, and so be tempted to doubt the truth of the whole statement of the *sum total*, which he did *not* alter. Thus, perhaps, the copyist tried to guard against incredulity, without any alteration in what he considered the main thing, the *sum total*.

This conjecture of S. Augustine is confirmed by the fact that there is no discrepancy between the Hebrew and the Septuagint in the case of Jared, who is one of the *oldest* in the *Hebrew* list, before the birth of the first child, viz. 162 years old; and there is no discrepancy in the Septuagint here, because (as Augustine supposes) that age was regarded as the age of puberty by those who considered it equivalent to little more than sixteen of our years. A similar remark may be made in the case of Methuselah. He is said in the Hebrew to have reached the age of 187 before he had a son, and here likewise *no addition* is made in the MSS. of the Septuagint.

This opinion is also confirmed by the parallel case in xi. 10—32. There a hundred years are added in several cases in the present copies of the Septuagint; see note there. S. Augustine de Civ. Dei xv. 12 and 13. *Wowers*, Dilucidationes in Genesim, cap. viii. qu. 2; and especially *Natalis Alexander*, Hist. Eccl. i. pp. 172—189, who has well treated this subject, and who says, "qui hæc attentè consideraverit, vix dubitabit quin de industria Græci codices interpolati sint." Compare, however, *Bp. Walton*, Proleg. ix. 53—63; and *Mr. R. S. Poole*, in Bib. Dict. i. p. 319; and as to the Samaritan Pentateuch, *Mr. Deutsch*, ibid. ii. 1109.

—And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image] Not as Adam himself was created originally, in the moral, intellectual, and spiritual image of God. See above, i. 26, 27; and cp. below, ix. 6, which shows that the divine image in man, though marred, is not extinguished.

This text is important with reference to the question whether the *soul* is communicated (per *traducem*) through parents to children, or is directly created by God (toties quoties). Those who hold the former opinion have been called *Traducianists*, the others *Creationists*.

The former opinion (advocated by Tertullian and others) seems to be taught by this text, and it is more in accordance with the doctrine of original sin: see the exposition of our Ninth Article, "De Peccato Originali." The other opinion appears to have been partly derived from the influence of Aristotle on the theology of the Schools.

4. And the days of Adam after he had begotten Seth were eight hundred years] Two questions arise here, viz.;

(1) Is the Biblical history of the *longevity* of the Patriarchs confirmed by testimony from other quarters?

Josephus states (Antt. i. 3. 9) that it is corroborated by early traditions among heathen writers, as *Manetho*, *Berosus*: see also *Hesiod* (O. et D. 112); *Herodotus*, iii. 23; and also *Pliny*, N. H. vii. 49 (*Kaliseh*).

It is also evident, that the sacred historian has not endeavoured to flatter the family of Seth, and to represent their longevity as a proof of God's special favour. The holiest of them all, *Enoch*, had the shortest life upon earth: cp. *Wisd.* iv. 7—15; and the righteous *Abel* had been cut off by the ungodly *Cain*. God made *not death* (*Wisd.* i. 13), but by the envy of the devil it came into the world (*Wisd.* ii. 24). God designed men for immortality, and they brought *death* upon themselves and upon others; and the gradual decline of man's life, from the creation to the days of *Mosæ* (Ps. xc. 10: cp. 1 Kings i. 1), is an evidence of the original design of God and the continual defection of man. But Mankind in sorrow and old age, looks forward to more than patriarchal longevity in Him Who is the LIFE. Isa. lxxv. 17—25.

Adam lived till the fifty-seventh year of *Lamech*, the father of *Noah*. None of the Patriarchs attained the age of 1000 years, which are in God's sight as *one day* (Ps. xc. 4), and to us, who have Eternity before us, Adam lived but yesterday (*Augustine*). Consider the connexion of the Author of the Pentateuch, *Moses*, with *Adam*. *Moses* lived with *Amram*, *Amram* with *Levi*, *Levi* with *Isaac*, *Isaac* with *Shem*, *Shem* with *Methuselah*, *Methuselah* with *Adam*.

(2) The next question is:—Has a longer period elapsed from the creation of *Adam* to the Flood and to *Abraham*, than is stated in the Bible? If we believe the records of *Manetho*, the Egyptian Annalist, which have been made the basis of certain modern systems of chronology, such as those of *Lepsius* and *Bunsen*, we must suppose that the Biblical period is too short. But good reasons have been given for doubting the credibility of *Manetho*, whose age is doubtful, and is certainly not so ancient as *Moses*, and perhaps not prior to that of the *Ptolemies* (as *Hengstenberg* supposes), and whose text is in a very precarious and corrupt condition. Cp. *Delitzsch*, p. 222, and *Mr. Poole*, B. D. i. p. 318.

—eight hundred years] Years of twelve months, not years of one month each, as some have imagined: see viii. 5, where we read of the *tenth* month. Cp. S. Augustine de Civ. Dei xv. 2. *Natal. Alex.*, Hist. Eccl. i. p. 191.

6. And Seth lived an hundred and five years, and begat Enos] In this genealogy (6—30) the Holy Spirit records the age of each member of the godly family of *Seth* (from whom came *Noah*, and who was a substitute for righteous *Abel*, slain by *Cain*, see iv. 25) at the time of the birth of his *eldest* son; and He specifies the *years* of his life, and that "he begat sons and daughters;" and He does the same in the case of the family of *Shem*, from whom came *Abraham* and *David* and *Christ*: see below, xi. 10—26. This is *not* done in the genealogy of the family of *Cain*, or of *Japheth*, or *Ham*.

7. Enos] See iv. 26.

8. he died] It is remarkable that in mentioning the descendants of *Seth*,—the good seed,—it is said of each, that he *died*. This is not said of the sons of *Cain*. As *Abel* is known for his death, so are the descendants of *Seth*. It is as if the inheritance of the sons of God were not here on earth, but in death; as the days of the *deaths* of *Martyrs* are held in honour by the Church as their *birthdays*.

9. Cainan] A possession (*Gesenius*): see iv. 1, and the same meaning as *Cain*. The good seed adopts this name. Names are not to be given up by good men because they have been borne by evil men. Good words and good things are not to be abandoned on account of the sins of those who abuse them, but

¹² And Cainan lived seventy years, and begat † Mahalaleel: ¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴ And all the days of Cainan were nine hundred and ten years: and he died.

¹⁵ And Mahalaleel lived sixty and five years, and begat † Jared: ¹⁶ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷ And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

¹⁸ And Jared lived an hundred sixty and two years, and he begat ¹ Enoch: ¹⁹ And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰ And all the days of Jared were nine hundred sixty and two years: and he died.

²¹ And Enoch lived sixty and five years, and begat † Methuselah: ²² And Enoch ^k walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³ And all the days of Enoch were three hundred sixty and five years: ²⁴ And ¹ Enoch walked with God: and he *was not*; for

are to be recovered and restored to good uses; to be consecrated to God and His service. See on Acts xxviii. 11.

^{12.} *Mahalaleel*] *Praise of God* (*Gesen.*).

^{15.} *Jared*] *Descent* (*Gesen.*).

^{18.} *an hundred sixty and two years*] See above, on v. 3.

— *Enoch*] *Dedicated*: see above, on iv. 17, and below, v. 24.

^{21.} *Enoch lived sixty and five years, and begat Methuselah*] He and Mahalaleel (v. 15) had children at an earlier age than any of the patriarchs between Adam and Noah.

— *Methuselah*] *Man of sending forth* (of water). *Selah* or *Shelah* signifies a *sending forth* (hence it signifies a *missile*), and specially of *water*, whence the pool at Jerusalem was called *Siloam* in John ix. 7, where it is interpreted *sent* (Isa. viii. 6. Neh. iii. 15): see *Gesenius*, p. 827.

It is not impossible that Methuselah's name was prophetic of the great *sending forth of water* in the Flood. Enoch, who was a prophet (Jude 14), and pre-announced God's judgments, may have given his son this name in foresight of the coming doom upon the world; and we find that Methuselah, who lived 969 years, died the same year as the Flood began, anno mundi 1656. As to the varieties in the *Sept.*, see *Bp. Walton*, *Proleg.* ix. 57.

The Chronology is as follows from Adam to the Flood, according to the Hebrew reckoning:—

ANNO
MUNDI.

Adam created.

130. Seth born (Gen. v. 3).

235. Enos born (v. 6) 130 + 105 = 235.

325. Cainan born (v. 9) 235 + 90 = 325.

395. Mahalaleel born (v. 12) 325 + 70 = 395.

460. Jared born (v. 15) 395 + 65 = 460.

622. Enoch born (v. 18) 460 + 162 = 622.

687. Methuselah born (v. 21) 622 + 65 = 687.

874. Lamech born (v. 25) 687 + 187 = 874.

1056. Noah born (v. 28) 874 + 182 = 1056.

1556. Shen born (v. 32) 1056 + 500 = 1556.

1656. The Deluge began (vii. 11) 1056 + 600 = 1656.

1657. The Deluge ceased (viii. 14).

^{23.} *all the days of Enoch were three hundred sixty and five years*] The same period as that of the revolution of the Earth round the Sun. After he had finished his course, revolving round Him Who is the true Light, which is God, in the orbit of duty, he was approved by God, and taken to Him. Thus (as the Fathers observe) he was a type of Christ Himself, in His perfect obedience to the Law of God, and in that to which it led, His glorious *Ascension* (see *Bede*, *Homil.* in *Ascension.*; *Dean Jackson* on the *Creed*, ix. chap. xxxv.). Enoch is also a pattern of all the Saints of God in their earthly course, revolving round Christ, the Sun of Righteousness, and drinking in their light from Him, and hoping to be partakers of His glory.

^{24.} *Enoch walked with God: and he was not* (literally, and *not he*; for *God took him*) Took him, without sickness and without death. He walked with God: see Gen. vi. 9, where the same is said of Noah. He was admitted to near converse

with God, and was enabled to prophesy even of the second Coming of Christ (Jude 14); he was a prophet, and probably a priest, of the Patriarchal dispensation (cp. *Delitzsch*). “By faith Enoch *pleased God*, and was translated *that he should not see death; and was not found, because God had translated him*” (Heb. xi. 5), where St. Paul adopts the words of the Septuagint, which are a paraphrase of the original, οὐχ ἠβήσκειτο, διότι μετέθηκεν αὐτὸν ὁ Θεός. He also adopts the word εὐηρέστησεν from the *Sept.* here: cp. *Ecclus.* xlv. 16. *S. Clement R.*, 9. *S. Ambrose* de *Paradiso*, c. 3. *Dillmann*, *Buch Enoch*, p. xxvii.

CHRIST is the firstfruits of the *Resurrection* (1 Cor. xv. 20, 23). Christ was the first Who rose from the dead and ascended to heaven to die no more; and all who will rise to Glory will rise through Him Who is “the Resurrection and the Life” (John xi. 25).

Enoch and Elijah were taken from earth without *seeing death*, and thus they are specimens of those who will be quick and alive at the last Day, and will *not die*, but be *changed* (see on 1 Thess. iv. 15. 1 Cor. xv. 51); and they were evidences to the ancient world that the human *body* might be capable of immortal glory: *Tertullian* de *Resur.* § 58; *Method.* de *Resur.* p. 330; *Epiphanius*, *Haeret.* 3; below, on 2 Kings ii. 1—11.

Holy Scripture has not revealed the *place* to which Enoch was translated; and the Fathers have discussed the question whether it was to Paradise or to heaven: see *Tenard* on *S. Iren.* v. 5. *Westcott* in *Smith's* *Bibl. Dict.* i. p. 555. *Chrysostom* declines this question as one of presumptuous curiosity, *Hom.* 21. Elias is said to have been taken by God (2 Kings ii. 9), and he went up to heaven; and Enoch is also said to have been taken by God: cp. *Pfeiffer*, *Dubia*, p. 28. On the question, whether any one could be said to have ascended into heaven before Christ, see on John iii. 13.

St. Jude, v. 14, remarks that Enoch was “*the seventh from Adam*,” drawing attention to the fact that he was as it were a *sabbatical* person in the family of Seth, and that after having borne witness for God, by walking in His laws, and by testifying against the corruption of his age, and by prophesying of the Lord's future Coming to judge, and to execute vengeance on the ungodly for their wicked deeds and proud words against Him, he was taken from the evil world and found the blessed rest of a holy Sabbath with God: see on Jude 14, and compare *Ecclus.* xlv. 16, and *Milton's* description, *P. L.* xi. 665—710.

As to the opinion of some in ancient times that *Enoch* and *Elias* will appear again upon earth before the end of the world, to contend against Antichrist in the last age, on the eve of Christ's Second Advent, see *Tertullian* de *Anima*, § 50; *S. Augustine* de *Civ. Dei* xx. 29; de *Genesi* ad *Lit.* VI. iv. 11. *Bp. Andrewes*, *Responsio* ad *Bellarmin.* c. xi.; and below, on *Rev.* xi. 3, 4. Doubtless in that time of ungodliness and of severe trial to the Church of God, some will be raised up by Him in the power and spirit of Elias; and some will prophesy like Enoch, and warn the careless and godless World of the Judgment to come. God's chosen Witnesses will then prophesy in sackcloth, and when they have finished their course, will be carried up in triumph into heaven: see below, on *Rev.* xi. 3, 4.

2130.

† Heb. *Lamech*.

2948.

† Gr. *Noe*,
 Luke 3. 36.
 Heb. 11. 7.
 1 Pet. 3. 20.
 † That is, *Rest*,
 or, *Comfort*.
 m ch. 3. 17. & 4.
 11.

2353.

2448.

n ch. 6. 10.
 o ch. 10. 21.

God took him. ²⁵ And Methuselah lived an hundred eighty and seven years, and begat † *Lamech*: ²⁶ And Methuselah lived after he begat *Lamech* seven hundred eighty and two years, and begat sons and daughters: ²⁷ And all the days of Methuselah were nine hundred sixty and nine years: and he died.

²⁸ And *Lamech* lived an hundred eighty and two years, and begat a son: ²⁹ And he called his name † || *Noah*, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^m which the Lord hath cursed. ³⁰ And *Lamech* lived after he begat *Noah* five hundred ninety and five years, and begat sons and daughters: ³¹ And all the days of *Lamech* were seven hundred seventy and seven years: and he died. ³² And *Noah* was five hundred years old: and *Noah* begat ⁿ *Shem*, *Ham*, ^o and *Japheth*.

"*Enoch* (says *Lord Bacon*, *Advanc. of Learning*, p. 193), the seventh from *Adam*, was the first contemplative, yet did he endow the Church with prophecy, which *St. Jude* citeth; but for contemplation, which should be finished in itself, without casting beams on society, assuredly Divinity knoweth it not."

With regard to the apocryphal *Book of Enoch*, compiled probably by a Jew in the days of *Herod the Great*, see the authorities cited below, on Jude 14, and especially the preliminary dissertation by *Dr. Lawrence*, Oxf. 1821; and *Kalisch* here, pp. 17—167; and *Westcott*, in *Dr. Smith's Bibl. Dict.* p. 555.

How different are the seventh from *Adam* in the family of *Seth* and *Cain*! The former *Enoch*, the latter *Lamech*. The former walks with God, finishes his course, and is translated; he is a glorious type of Christ in his obedience, acceptance, and ascension. The other a polygamist and a homicide. The one known as a prophet of Christ's second Coming in glory, the other the framer of a poem apologetic of himself and his sin (iv. 23, 24). The former the ancestor of *Noah*, *Abraham*, *David*, and *Christ*; the other is the last person of his race whose name is recorded. It is extinct in him.

On the contrast between the two *Enochs*, see iv. 17.

25. *Lamech*] See iv. 18.

29. *Noah*, saying, *This same shall comfort us*] *Noah* means *rest*, from *nuach*, to *repose* (viii. 4, where the word is applied to the resting of the *Ark*: cp. *Gesen.*, p. 538). It is by alliteration, rather than by identity of origin, that this name is connected with the Hebrew word, which signifies (in *piel*) comfort (*nuacham*): cp. 1. 21. Ps. xxiii. 4. Rest is a cause of comfort (*Isa.* lvii. 2. Job vii. 13).

Noah, who was blessed by God, was an instrument of comfort to man in a temporal sense, by God's extension of the grant of the use of the creatures, and the concession to him of animal food (to a certain extent, and under certain limitations, ix. 3), which was a refreshment after toil, and an alleviation of labour in tilling the ground; and more fully and spiritually in his character as the Father of the new race after the Flood, and in his relation to Christ, who has delivered us from the curse to which we were subject (*Gal.* iii. 13), and has recovered to us the free and comfortable use of all the creatures, which we lost in *Adam* (see note on 1 Cor. iii. 22, 23; vi. 12; and 1 Tim. iv. 4, 5), and also has built us an *Ark*, in which the weary may rest in the storms and the floods of this world, and which will one day rest on a heavenly *Ararat*; and Who says to all, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (*Matt.* xi. 28, 29. See also *Heb.* iv. 9. *Rev.* xiv. 13).

This exposition is confirmed by viii. 21, where it is said that when *Noah* offered his burnt-offerings, God smelled a sweet savour, literally a savour of *rest*, where the word used is from the same root (*nuach*) as the name *Noah*. See *Gesenius*, pp. 538. 548; and note below, viii. 21.

Therefore the ancient Fathers regard *Noah* as a type of Christ. See *S. Epiphani.*, Har. 30; *Nilus*, Epist. p. 30; *S. Cyril*, *Glyphyr.* ii. p. 34. Some have supposed that *Lamech* in calling his name *Noah*, and in saying, "This same shall comfort us," expressed a hope that in *Noah* the Promised Seed Himself was born. See *Calovius* and others, in *Pfeiffer*, *Dubia*, p. 30.

32. *Noah begat Shem*] *Began* to beget; probably *Shem* was born after *Japheth*; two years after the Flood *Shem* was a hundred years old, and then *Noah* was 602 (see xi. 10).

Much difference of opinion has prevailed concerning the

order of birth of the sons of *Noah*. They are mentioned in the following order:—*Shem*, *Ham*, *Japheth* here; and vi. 10; vii. 13; ix. 18; x. 1; and 1 Chron. i. 4.

But when the Sacred Historian proceeds to enumerate their descendants in ch. x. 2—31, *Japheth* is placed first, and *Shem* last. The same inversion is found in 1 Chron. i. 4, compared with 1 Chron. i. 5—24.

In Gen. ix. 24, *Ham* is called the young son, literally, "the little son," compared with his two brothers.

In Gen. xi. 10, it is said that *Shem* was 100 years old when he begat *Arphaxad*, two years after the Flood.

The Flood lasted one year (vii. 11; viii. 14). He was therefore born ninety-seven years before the Flood.

Here, in Gen. v. 32, it is said that *Noah* was 500 years old when he began to beget children; and this was a hundred years, or rather ninety-nine years before the Flood (see vii. 6. 11). Therefore *Shem* cannot have been the eldest son of *Noah*.

Also, as we have seen, *Ham* is described as younger than *Shem* and *Japheth*.

Therefore it seems that *Japheth* was the eldest, *Shem* the second, and *Ham* the youngest son; and this result is confirmed by the statement in x. 21.

Three questions here arise:—

(1) If *Japheth* was older than *Shem*, why is *Shem* put first?

The reason seems to be, because he is the ancestor of Christ. In like manner *Abram* the younger is preferred to his brother (xi. 26), and *Jacob* the younger is placed before *Esau* (*Gen.* xxviii. 5. *Mal.* i. 1), and *Isaac* the younger before *Ishmael* (1 Chron. i. 27, 28), and *Ephraim* the younger before *Manasseh* (*Gen.* xlviii. 19, 20).

These preferences of the younger to the elder appear to be foreshadowings of the future preference of the younger son (the Gentile) to the elder (the Jew).

(2) If *Ham* was younger than *Japheth*, why is *Japheth* sometimes placed after him?

The reason seems to be, because the descendants of *Ham* were more nearly connected with those of *Shem* than those of *Japheth* were; and because in spiritual respects the children of *Ham* were called sooner into the Church of Christ than those of *Japheth*. It was not without some profound spiritual meaning that the only example of any visit from our Blessed Lord to people beyond the limits of Palestine is found in the history of His going into the borders of Tyre and Sidon, and of His gracious ministration of mercy to the "woman of *Canaan*," as she is called by the Evangelist of the Jewish nation (*Matt.* xv. 22), of the family of *Ham*; and the history of the Ethiopian *Emmuel*, in the Acts of the Apostles (*Acts* viii. 27—39), which precedes that of *Cornelius*, is very significant in the same sense; and the prophecies of the Old Testament point in the same direction: "Then shall the princes come out of Egypt; the Moabians' land shall soon stretch out her hands unto God" (Ps. lxxviii. 31). "Philistia, be thou glad of Me" (Ps. lx. 8). "Upon Philistia will I triumph" (Ps. cviii. 9).

(3) If *Shem* was older than *Ham*, why is he sometimes placed after him?

He is so placed in ch. x. 6—21, because the narrative of the sacred historian is there converging toward *Abraham*, who was to be arrived at through *Shem*, his ancestor; and, therefore, having disposed of *Japheth* the eldest (x. 2—5), he next proceeds to clear the way by enumerating the progeny of *Ham*, in order that he may fix the reader's attention on that of *Shem*, the progenitor of *Abraham*, *David*, and *Christ*, toward

Whom the whole series culminates, and in Whom it ends. Cp. *Tpfeiffer*, *Dubia*, p. 30; *Noldii* *Conc.*, p. 1015; and for the arguments of those who suppose Shem to be the eldest, see *Wouters*, *Dilucid.* v. qu. 2; *Winer*, *R. W. B.* ii. 166. 418; *Dr. Smith*, *B. D.* i. 929.

—*Ham*] *Cham*, i. e. *hot*, or *dark*.

In this chapter we have the genealogy of Adam to Shem, i. e. from the Creation of Man to the Flood. Shem, who saw Lamech, who saw Adam, lived to see Abraham, who saw Jacob, who saw those who saw Moses, who has described the Creation and the Deluge. Here is a confirmation of the truth of the history. It is not the number of *years*, but of *generations*, which obscures the events of history. Where the generations of men are few, as here, the events of history are easily remembered (*Pascal*, *Pensées*, ii. 18).

PRELIMINARY NOTE ON THE HISTORY OF THE FLOOD.— CHAPTERS VI. VII. VIII. IX.

In the notes on the following chapters, the questions arising from them will be treated severally and specially; but, even at the risk of some repetition, it may be not unprofitable to gather up here into one general view, what is there said.

No portion of Genesis has been made the subject of more earnest inquiry than that which contains the History of the Flood. It has been supposed by some to be beset by so many difficulties, that a belief in its truth is hardly consistent with impartial deference to the conclusions of sound reason, and to the results of scientific research.

Particularly, it has been alleged, that many portions of the Earth's surface afford no indications of such a physical revolution as the Deluge described in Genesis; and that they exhibit phenomena which are irreconcilable with such a disruption. It has also been said, that even on the supposition that Noah and his sons and dependents were capable of constructing so vast a vessel as the Ark is represented to have been,—a vessel far exceeding in bulk any of our ships of war,—yet that no single vessel, that ever has been, or can be constructed by human skill, would be able to contain, and to carry on a stormy sea, all the species of creatures, cattle, fowl, and reptiles,—a pair of each, and seven pairs of some,—since it is reckoned that of mammalia alone there are more than 1500 species, and more than 6000 species of birds, and 100,000 of insects, and more than 600 of reptiles. And even if it be granted, that they could be all received into the Ark, yet how, it is asked, could they be fed during the twelve months in which they are said to have been there confined? How could a sufficient supply of food have been stored within it? Could Noah and his sons have found time to feed them daily? And could all these creatures, wild and tame, have been harboured together? Who could have endured the incessant din and the noisome effluvia of such a floating menagerie, made more unmanageable by the fury of the elements raging about them? Must they not have bred a pestilence?

To such questions it has been replied by some, that we need not be anxious about such matters as these. It has been argued, that Holy Scripture was not designed to teach us history, but “to make us wise unto salvation;” and that we may be well content to part with its *facts*, provided only we keep its *doctrines*; and that it is a dangerous thing to make the history of the Deluge into an Article of Christian Faith.

To thoughtful persons such a reply as this cannot afford any satisfaction. The question is *not*, whether we would make the history of the Deluge to be an Article of the Christian Faith; but the question is, Whether it is not an Article of the faith to believe in Christ, Who delivers us the Old Testament as true, and as the Word of God; and Who teaches us to believe in the history of the Deluge, and to see therein a solemn warning of His own Second Coming to Judgment? “As the days of Noe were, so shall also the Coming of the Son of Man be. As in the days that were before the Flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the Ark, and knew not until the Flood came, and took them all away; so shall the Coming of the Son of Man be” (*Matt.* xxiv. 37. *Luke* xvii. 26). Such are the words of Christ.

To deny the history of the Deluge is therefore to disbelieve Christ.

It seems also to be vain to imagine, that we possess the critical faculty of discerning *what facts* of Scripture are connected with Christian *Doctrine*, and subsidiary to it, and what are not. Who can draw the line? And if those who profess themselves Christians, give countenance to this process of decomposition, where will it end? What will be its results in the hands of others, who are hostile to the doctrines of the Gospel?

If we need to be reminded of the importance of maintain-

ing the *facts* of Scripture as connected with its *doctrines*, let us remember that the *fact* of the Creation of one man and one woman is used by our Blessed Lord Himself as the groundwork of His own teaching concerning the sacredness of Marriage, and of His warnings against Divorce; and that the *fact* of Woman's creation after Man is used by St. Paul as the basis of his own directions in a grave matter of Church discipline; and that the *fact* of Woman's creation out of Man, and for Man, is made by St. Paul the foundation of his own teaching concerning Marriage; and that the *fact* of our Lord's Resurrection is the mainspring of his grand argument for our Resurrection to glory; see above on i. 1; ii. 21. *Introd.* p. xxv.

Putting aside, therefore, this answer, which would divorce doctrines from facts, as an answer which cannot bring conviction to the Christian critic, nor comfort to the Christian believer, we may next proceed to observe that some other persons, distinguished by earnest piety, philological learning, and scientific attainments, have endeavoured to obviate the objection that many regions of the Earth afford no evidence of a deluge, by affirming that we are *not* obliged by the letter of Scripture to believe in an *universal* Deluge; and that all its requirements may be satisfied by a mere *partial* inundation; and that therefore we are *not* to be surprised that vestiges of a Flood are *not* every where to be found.

But, can we be contented with such a solution as this?

No. Not only the letter of Scripture, but the Spirit of Scripture, as understood by the ancient Jewish Church, and by the Universal Church of Christ, bear testimony to an *Universal* Deluge. An Universal Deluge is proclaimed by the voice of both Testaments. In Genesis we read that “all flesh died that moved upon the earth; all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed; and Noah only remained, and they that were with him in the Ark; and all the high hills that were under the whole heaven were covered” (*Gen.* vii. 19–23).

Nor is this all. If the Flood was only partial, and not universal, God's promise has failed. For He said, after the Flood, that He would not “again destroy the Earth as He had done by the waters of a flood” (*Gen.* viii. 21; ix. 11). He gave this assurance to Noah; and a thousand years afterwards He repeated the promise by Isaiah (liv. 9): “I have sworn that the waters of Noah should no more go over the Earth.” But if the Flood was merely local,—if the Waters of Noah were only partial,—then this divine promise has not been fulfilled,—then the covenant of the Rainbow in the cloud has not been kept. How many partial and local floods have submerged different countries since that promise was made, and that covenant was ratified!

The New Testament also testifies to the same truth,—the Universality of the Flood. “God,” says the Apostle St. Peter, “spared not the old world, but saved Noah, the eighth person, when He brought in the flood upon the world of the ungodly” (2 *Pet.* ii. 5); and St. Peter also notes a remarkable fact, that “as, at the Creation, the Earth was formed out of water,” so, at the Flood, the Earth was destroyed by means of water. As it emerged *from* water, so was it submerged *by* water (2 *Pet.* iii. 5, 6). The *whole* Earth is in each case the subject of the Apostle's proposition. He also teaches us to regard the Flood as a type of Christian Baptism (1 *Pet.* iv. 21). But Christian Baptism is *not* a *local* thing; it is *not* a *partial* thing; it is universal. The commission of Christ was, “Go, teach all nations, baptizing them” (*Matt.* xxviii. 19). The Baptismal Antitype is universal. So was the Diluvial Type. In God's will and by His command the Old Man of the whole world is to be merged in the waters of Baptism, and the New Man of a regenerate race is to come forth from them.

Again, let us look forward. God promised that He would not destroy the world again by a flood of *waters*. But is the earth therefore never to be destroyed? Yes, surely it is. We know from the New Testament that this very promise implied a warning; it suggested a judgment. And therefore the Flood was not merely a punishment to those who were overwhelmed in it, but its history is a merciful warning, a solemn sermon, preached to us and in the ears of all Nations in every age even to the day of doom, declaring God's power, proclaiming God's anger against sin, and pre-announcing His judgment to come. That judgment will be by a Flood of fire. St. Peter says, coupling together these two judgments, “that the Earth was formed *out* of water at the Creation,” and it was drowned by that selfsame element at the Flood; so the Earth and the heavens also contain within themselves the elements and instruments of their own future destruction. The Earth has her volcanos, the heavens have their lightnings; and as at the Flood, the fountains of the great deep were broken up from beneath, and the windows of heaven were opened from above, and the rain came down for forty days and forty nights, and

the Earth was drowned by the deluge; so the day is coming when there will be another Flood, a Flood of Fire, and then Earth and Heaven will furnish the fuel for their own funeral pile, and God's hand will light it. Therefore the Apostle proceeds to say, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the Earth also and the works that are therein shall be burned up . . . all these things shall be dissolved." The Flood of Fire will be universal. The Flood of water was its type. The Flood of fire is the Antitype. The past preaches of the future. And as the Antitype will be universal, so also was its type.

But does it therefore follow that the *vestiges* of the Deluge should be *universal* also? Even to take the low ground of mere human experience, how many revolutions have passed over the Earth of which we now can scarcely discover any trace! We are assured by ancient tradition that the great plain of Thessaly was originally a sea. But what traveller, who now traverses that vast expanse, recognizes on the surface of those dusty plains any evidence of that primitive submersion? (On the *universality* of the Flood, see *Dr. Pusey* on Daniel, Pref. p. xxii; and on its effects, see *Professor J. R. Young*, *Modern Scepticism*, pp. 41--44, 45.)

But surely we should do ill, if we were to argue a question like this, concerning the extent of the Flood, on such a footing alone as that of *human experience*. The Flood was not a common thing. It was a Miracle. It was a Mystery. It is represented as such throughout the record of Genesis. The animals go into the Ark of their own accord. God Himself shuts them in. The Ark rides safe on the flood, unharmed by the cataracts of the clouds. The Flood was a stupendous Miracle. It was like the Footstep of God Himself on the Earth's surface; and His "footsteps are not known." How incompetent is human Reason to argue about any thing which lies within the sacred circle of what is miraculous! Let us remember the events after the Resurrection. The doors were shut where the disciples were assembled. Human Reason would say, looking at those closed doors, that no one having flesh and blood could enter, except those doors were unclosed. But Christ comes and says, "Handle Me and see, for a Spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 39). Again, let us look at the prison where Peter and John, men like ourselves, had been confined. Hear the voice of human Reason speaking by the officers to the Council. "The prison truly found we shut with all safety, and the keepers standing without before the doors" (Acts v. 23). Look at the bolts and bars, their evidence testifies that the prisoners are within. Ask the keepers at the door; they say that no one has gone out. But go into the prison; and it is empty. Hear human Reason avowing its own incompetency to judge, when God's hand is at work. "When we had opened the prison we found no man within." No; Peter and John were not in the prison of man, but in the temple of God, preaching that man should believe on Him who had miraculously delivered them out of it. What, therefore, shall we here say? In order to *try* the strength of our *faith* in God, who has testified the truth of an Universal Deluge in His Holy Word, not only in the Old Testament, but in the New, by the witness of His Own dear Son, and of the Holy Ghost speaking by the mouth of His Apostles, whom He led into all truth, may it not haply be, that God has so ordered it, that the footsteps of that Divine Judgment should not every where be legible on the crumbling dust and mouldering sand of this perishable world, to be deciphered by human Reason, but should be indelibly engraven with an iron pen, and be stereotyped for ever on the rock of His Holy Word, to be read there by the eye of Faith?

Further, all reasonings with regard to the Flood, as a mere historical event, irrespective of its higher spiritual character, as a type and shadow of Evangelical Mysteries, can never give any solid satisfaction to the Christian Philosopher. The Flood was not only a Miracle, but it was also a Type; a figure of holy Mysteries; and its history is to be read by the light of the Gospel. Looking at it in this larger and higher view,—as a type and figure, as St. Peter teaches us to do, of Christian Baptism (1 Pet. iii. 21),—shall we be surprised that in some regions of the Earth the vestiges of the Flood should be very apparent, but in others be scarcely discernible? Do we not see precisely the same thing in the Christian Antitype, in the world of Grace? Do we not see it in Baptism? Do we not see it in that Spiritual Flood? At our Baptism, our old Man was buried, our old World was drowned. As St. Paul says, "The old things passed away (*τὰ ἀρχαία παρήλθεν*), behold all things have become new" (*ἰδοὺ γέγονε καινὰ τὰ πάντα*) (2 Cor. v. 17). But even in those who are regenerate, some marks of the old

world remain unchanged; there are some antediluvian deposits on the surface, where the baptismal waters have left no traces; the influence of the baptismal deluge is not complete; no, nor ever will be, till the Earth is baptized with another flood, the flood of fire, and we come, "according to His promise, to the new heavens and the new earth, wherein dwelleth righteousness" (2 Pet. iii. 13).

What is to be said now to the questions which are asked concerning the Ark? How could it contain the countless species of animals? How could they be harboured there? How could they be fed for a whole year? How could they exist immured within it? How could Noah and his family have lived for so long a time in that floating prison?

Here, first, it may be replied, that the premises are not certain on which those questions rest. Who can say that the numberless now existing species of animals may not have been developed by God's power from certain primeval generic types; and that it is of those original generic types that the Author of the Pentateuch is speaking when he says that pairs of each kind or genus were collected in the ark? We read that at the creation, God said, "Let the earth bring forth the living creature after his kind; and God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth, after his kind" (Gen. i. 24, 25). And afterwards we read, "that God brought every living creature to Adam, and Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; whatsoever Adam called every living creature, that was the name thereof" (Gen. ii. 19, 20). Did the Author of the Pentateuch intend us to believe that all the *now existing* species of animals, some 1500 species of mammalia, and more than 6000 species of birds, and some hundred thousand species of insects and reptiles, were brought to Adam to be named, in the interval between his own Creation and that of Eve? Surely not. Now, it is observable, that Moses uses precisely the same word to describe the *kinds* of animals in the history of the *Flood* as he uses in the history of the *Creation*. May not those kinds have been much *fewer* than some persons are disposed to believe? Moses tells us, that two pairs of unclean animals were to be brought into the Ark, and seven pairs of clean. He is here speaking of animals clean for *sacrifice*, and not of animals clean for *food*; for God had not yet granted any animals for food to man; that grant was made after the Flood. Now the *clean* animals for sacrifice were very few; they were only of *four kinds*: the ox, the sheep, the goat, the dove. Who can say what the number of the unclean kinds or genera then was? They were created for the sake of man; and is it not probable, that when, after the Flood, God granted the *animals as food for man*, and when He gave them a commission to breed abundantly, and be fruitful and multiply upon the earth (Gen. viii. 17), He ended the primeval genera of animals with the power of further development and multiplication, and of branching forth into the almost infinite varieties of subordinate species, like boughs, branches, twigs, sprays, and fibres, shooting forth in rich and exuberant efflorescence from the stems of their parent trees in some magnificent forest? What countless varieties do we see of the human species propagated from one primeval type in Adam and Eve; and from Noah and his three sons! Some persons would bridge across the impassable gulf which severs Matter from Mind, and divides what is animal from what is rational, and they would persuade us that Man himself was developed from some unintelligent type. Surely they will allow, that animals may have greatly multiplied from some few original types. Even their reasonings, and the phenomena collected by them, may have their uses, as displaying the wonderful fecundity of Nature, or rather the Omnipotence of God. And was there not a special reason for such a development of the primeval genera of animals after the Flood, when animal food was first granted to man? and when man was endowed by God with new powers of increase (and it is not unworthy of remark that no child was born in the Ark), and God blessed Noah and his sons, and said, "Be fruitful and multiply, and replenish the earth; and the fear of you and the dread of you shall be upon every beast of the earth" (Gen. ix. 1)?

These suppositions seem to be confirmed also by the New Testament. We know that the sheet let down from heaven, which St. Peter saw in his vision at Joppa, was, like the ark of Noah, a figure of Christ's Church Universal, containing all nations. Now it is observable, that this figurative sheet is said by the sacred writer of the Acts, in the fourth chapter, to have contained *all* (*πάντα*) the four-footed beasts, and the creeping things of the earth, and the fowls of the heavens (Acts x. 12: cp. xi. 6, where the article *τὰ* is similarly inserted before each substantive). Here is an Evangelical counterpart of Genesis and the Ark. The language is the same in both cases. Did, then, this figurative sheet of St. Peter's vision contain

6000 species of birds and 1500 of mammalia? Is it not an Evangelic comment on the history of the Ark in Genesis, and does it not afford some clue to its true interpretation?

But if we are to criticize aright, we must rise above such speculations as these. The history of the Ark is the history of a Miracle. The animals *went* into Noah into the Ark by divine impulse, and *God shut them in*. And the same divine hand which shut in the faithful Patriarch, and which shut in the animals who obeyed God, *shut out* a faithless and disobedient world; and it also shuts out our vain curiosity, but it *shuts in* our Faith. It invites and welcomes that. God in His Divine Love shut in Noah and the animals in order that they might be safe in the Ark, and that they might not perish with the world. What then? Shall we rise up and ask, *How* were they fed there? How could they subsist there? How could Noah and his family endure the din and atmosphere of their savage society? "Nay, but, O man, who art thou that repliest against God?" (Rom. ix. 20.) God sent them into the Ark; God shut them in the Ark; and after the Flood God brought them out of the Ark. And *could not God feed them in the Ark?* And would He not do so? "Thou, O Lord, savest both man and beast" (Ps. xxxvi. 7). "Thou openest thine hand, and fillest all things living with plentuousness" (Ps. civ. 28). "Thou givest fodder unto the cattle, and feedest the young ravens that call upon Thee" (Ps. cxvii. 9). "These all wait upon Thee, and Thou givest them meat in due season" (Ps. civ. 27). God, in His Holy Word, tells us that the creatures were brought into the Ark by a miracle, and from that one miracle He teaches us, who have reason and faith, to *infer* the rest. Just so it is in the history of the Israelites in the wilderness; God brought them *into* the wilderness by a Miracle, the passage of the Red Sea. He gave them manna from the clouds, and water from the Rock. And from these specimens of Miracles He teaches us to *infer* the rest. *How* were their cattle fed? How did they provide themselves with tents? How were they clothed? How were they shod? It is only by a few words which Moses lets fall in one of his speeches at the end of their journey that we learn that their clothing and their shoes waxed not old (Dent. xxix. 5). Here is the trial of our faith in God. God, who brought Noah and the creatures into the Ark, made them dwell happily together there. God had said to Noah, "Rooms thou shalt make in the Ark" (Gen. vi. 14). The original word here for *rooms* is very expressive; it means *nests*, intimating that the creatures would be as safe and quiet there, in the Flood, as birds in their nests in a storm. The same God who made Adam to dwell at peace with the beasts of the field in Paradise; He Who enabled Moses to live forty days and forty nights without any food at all; He Who fed Elijah by ravens; He Who brought forth Jonah safe from the whale's belly and from the abyss; He Who shut the lions' mouths, that they should not hurt Daniel; He Who in our Nature was forty days and forty nights with the wild beasts at the Temptation in the Wilderness; He Who saved St. Paul from the viper; He Who enables His servants to tread on serpents and scorpions; He made Noah to dwell in perfect peace and safety with the beasts of the forest, and the fowls of the air, and the creeping things of the earth; and shows that "when a man's ways please the Lord, He maketh the beasts of the field to be at peace with him" (Job v. 23); that nothing "can harm us if we are followers of that which is good;" and that all Creation lies at our feet, if we have faith in God.

But we must rise higher still.

The history of the Flood and of the Ark is not only the history of a Miracle, wrought by the Almighty power of a holy, a righteous, and a merciful God, but it is also a figurative foreshadowing of what is being done by Christ Himself, century after century, in the World under the Gospel, ever since His Incarnation, even till His Second Advent to judge the quick and dead. The Ark was a type of the Church. We read its history to little profit, unless we regard it as such. All the ancient Fathers regarded it as such. Our own Church in her baptismal office speaks of it as such. Its builder, Noah, was a figure of Christ. He was called Noah, because he would give comfort and rest. In Christ we find rest. "Come unto Me," He says, "and I will give you rest." The Ark was built by Noah, a preacher of Righteousness, in obedience to God's commands: the Church was built by Christ, Who was faithful to Him that appointed Him (Heb. iii. 2). Noah preached to the world that they should repent, and enter the Ark, and be saved; so Christ is ever preaching repentance to Men, and that they should enter the Ark of His Church, and be saved from the flood of God's wrath against sin. The waters that bare up the Ark, saved it and those who were in it; but they drowned the unbelieving and ungodly. And so, as St. Peter teaches, the

Waters of Baptism save us, through the Resurrection of Christ, if we have the answer of a good conscience. But Baptism, and all other means of grace, if they are despised and rejected, aggravate the sin and increase the punishment of those who will not believe and accept them (1 Pet. iii. 21). The Ark rode safely on the waves, and after its voyage it anchored on Ararat. So the Church, though often tossed by storms, will never be wrecked, and at last will rest in the heavenly haven of eternal peace. Noah, at the end of his voyage, offered a sacrifice of thanksgiving to God; and the Lord God (we read) *smelled a sweet savour* (Gen. viii. 21). Remarkable words; words at which some have even ventured to scoff (Tindal, see *Waterland*, Scrip. Vind. p. 40). But how are those words rendered by the Septuagint? By *ὁσμήν εὐωδίας*. These words of the Septuagint have been adopted by St. Paul, and are applied by him to CHRIST (Eph. v. 2), "who gave Himself for us, an offering and a sacrifice to God for a *sweet-smelling savour*;" and thus he teaches us to read a Gospel in this history of Genesis, and that Christ is the true Noah, in whom alone we find comfort and rest, and that His Church is the true Ark, and that Noah's sacrifice had a sweet savour, a spiritual fragrance wafted from the far-off future, even from the sacrifice of the cross on Calvary, through which alone the Church Militant rises into the Church Triumphant, and is presented in glory to God.

If we carefully consider these things, we shall not be perplexed and staggered, when we contemplate the various genera of animals,—some wild, some tame,—collected together in the Ark, and dwelling there in peace with the faithful Patriarch and his family during their long voyage. Do we not see, with our own eyes, something far more marvellous than this, done in the Ark of Christ's Church? Of *that* Ark it is said by the Prophet (Isa. xi. 6, 7), that "there the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and young lion and the fatling together, and a child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." Do we not see this wonderful prophecy realized in part already in the Ark of Christ's Church? And if we had the faith of the Patriarch Noah, if we had his zeal for God, if we had his obedience, might we not then see it altogether fulfilled? Might we not see savage nations reclaimed, barbarous races civilized, discordant tribes harmonized; the natives of the tropics and of the frigid zone, the Indian and the African, the Circassian and the Georgian, the Caffre and the Hottentot, the chiefs of New Zealand and the kings of the Sandwich Isles brought together with the Saxon, the Celt, and the Scandinavian, and dwelling together in holy unity, joined together in one family, fed by the same spiritual food of the blessed Word and Sacraments from the hand of the same Divine Noah, Jesus Christ Himself, in the Ark of His Church? Shall we not believe what we read in Scripture concerning the Ark, when we see with our eyes what is done in the Church? Shall we not believe in the Type, when we see what God does in the Antitype?

In the remarks that have now been made on the history of the Flood and the Ark, we have been treading in the steps of Christian Antiquity. One of the most learned Fathers of the Church, *Origen*, thus speaks: "We must first consider the *history* of the Ark, and examine the questions which have been proposed with regard to it, and we must next ascend to its spiritual meaning." He then specifies those questions, as to its capacity, its drainage, the supply of food for the animals in it, and says, "Here we are met by objections, especially from a man called Apelles, the scholar of Marcion, and the inventor of another heresy. He has endeavoured to show that the writings of Moses bear no evidence of Divine wisdom and of the Holy Spirit's hand; and in proof of this he asserts, that the Ark could not have contained so many kinds of animals and sufficient food for them." And how does Origen meet such objections as these? He first suggests a probable answer derived from the measurement of the Ark; but then he rises higher, and says, "Let us pray to Him Who alone can take the veil from our hearts in reading the Old Testament, and enable us to see its mysteries." And then he proceeds to say, "Those divers kinds of animals in the Ark, what do they prefigure, but the union of all Nations in the Church, according to the prophecy of Isaiah, that in the Church of Christ the wolf would dwell with the lamb, and the leopard lie down with the kid (Isa. xi. 6)?" (*Origen* in Gen. Hom. 2.)

In a like spirit *St. Augustine* says, "We must maintain the historical truth of this narrative of the Ark, and also assert its mystical meaning." First, therefore, he expounds its letter,

v ch. 1. 28.

VI. ¹And it came to pass, ^awhen men began to multiply on the face of the earth, and daughters were born unto them, ²That the sons of God saw the daughters of men that they were fair; and they ^btook them wives of

and then confirms the truth of the letter by an appeal to its spiritual sense. "No one who is not contentious," he says, "can entertain any doubt that the various parts of this history are foreshadowings of the Church. The clean and unclean animals living together in the Ark, even unto the end of the voyage; what are they but types of various nations, and different societies of men, dwelling together in the Visible Church of God, even to the Day of Doom?" (*S. Aug. de Civ. Dei* xv. 27.)

Human Reason—says another ancient Father, *S. Chrysostom*—proposes such questions as these:—How was Noah and the animals with him supplied with food and water in the Ark? How could he endure the din and the effluvia of that vast assemblage of creatures? Must he not have been stifled by it? How could he there subsist for a whole year? "But, beloved," replies *S. Chrysostom*, "remember whose hand was there?—God's. And when God works, let human reason be silent, and not pry curiously into the manner of His working; for it far transcends our thoughts: we cannot attain unto it. He who is Lord of all, does all things according to His will, and is not accountable to any. Let us adore and believe" (*S. Chrysostom* in *Gen. Hom.* 25).

If we are to make progress in Biblical criticism, we must know our own needs, and confess our own deficiencies. Our Biblical criticism seems to be in danger of sinking to a low level,—the level of a heartless Rationalism,—which, though it is blind, boasts that it alone can see. The expositions just quoted may show that the objections raised in our own days to the Mosaic history of the Deluge,—objections hailed by some as ingenious critical discoveries,—are not new, but were propagated some sixteen hundred years ago by a Marcion and an Apelles,—ill-omened names,—and were exploded by an Origen, and an Augustine, and a Chrysostom. They show also what the grounds were, that were taken by those ancient Expositors in dealing with such objections,—the grounds of sound and sober Reason, illumined by Faith. May not our own Biblical criticism be revived, elevated, and spiritualized by such examples as these?

Such histories as that of the Flood are set in Scripture for the trial of our Faith. They may be for our fall to shame; they may be for our rising to glory. The History of the Flood may be, what the Flood itself was,—a cause of death to some, and a cause of life to others. The Antediluvian World would not believe that the Flood would ever come. An universal Deluge, they argued, was contrary to Reason and Experience; and even if it did come, how could the Ark, with its unwieldy bulk, save those who were in it? They reasoned thus, and perished. But not so Noah. What says the Apostle of him? "By faith Noah, being warned of things not seen as yet, moved with fear, prepared an Ark, to the saving of his house, by the which he condemned the world, and became an heir of the righteousness which is by faith" (*Heb. xi. 7*). The righteousness by faith. Let us mark the words. He believed God, and was saved. So it is now. Some may say,—some, alas! do say,—the History of the Flood is contrary to Reason; we cannot accept it: and so they become the victims and the dupes, not of Reason (for Reason is a holy thing), but of its abuse. But what will the Christian reasoner say? Reason has brought me to believe in Christ. Christ has delivered to me the Old Testament as the Word of God. I find the history of the Flood there; I know that this Word, containing this History, was accepted by the ancient Hebrew Church as a true and divine History; I know that it was received as such by the Son of God Himself; I know that He vouches for the truth of this History, and has taught me to see in it a type and prophecy of His Second Coming to Judgment; I know that the Holy Spirit, speaking by His Apostles, confirms this History of the Flood, and teaches me to see other types and other mysteries in it; I know this History of the Flood to be the History of a Miracle, wrought by the Everlasting God. Therefore, my Reason convinces me that it would be most unreasonable to reject this History, because I cannot explain how some things were done by God in that which was itself miraculous. Where am I to stop, if I am to abuse my reason, and make it an instrument for unbelief in such miracles as these? How, then, can I ever believe in the Incarnation of Christ? How in the mystery of the Trinity? How in the grace of Sacraments? How in my own Resurrection? I pause at the brink of the precipice, and recede from the gulf of Unbelief lying beneath my feet. Let me read the History of the Flood by the light of

the Gospel of Christ, who is the Highest Reason,—the Divine Logos,—and in whom Reason itself has taught me to believe. Then I shall not be perplexed by any difficulties in this History. Rather, I shall rejoice in them. They are trials of my Faith in Christ; and these trials are my triumphs. They are the leaves and flowers of which the crown of Faith is woven; they are the golden wings and pinions on which I may soar to glory; they will waft me onward in my course through this lower world to that Great Day—the Day of Doom, the Day of the future Flood of Fire, when the Earth itself will sink in an abyss of flame, and when the Ark of Christ's Church will ride safely on the fiery surge and roaring billows of that general conflagration; and when they who believe in Him will come forth with exceeding joy to dwell with Him for evermore.

CH. VI. 1. when men began to multiply] *Men*, Heb. *Adam*, man, regarded merely as human, from the *adamah* or earth, without divine aims and affections, carnal persons; so *ἄνθρωποι*, *men*, is used by St. Paul, 1 Cor. iii. 3, 4, "Do ye not walk as *men*? are ye not *men*?" i.e. alien from the life of God (*Eph. iv. 18*): see on 1 Cor. iii. 4. This interpretation is confirmed by what follows.

—daughters were born unto them] Who became snares to the race of Seth.

2. the sons of God] Supposed by some to be *Angels*, so called, *Job i. 6*; *ii. 1*; *xxxviii. 7*, and so *Sept. Alex. MS.*

Some of the Jewish writers, as *Philo* (de *Gigantibus*), and *Josephus*, *Antt. i. 4*, and the most ancient Fathers, were of this opinion, such as *Justin Martyr*, *Terullian*, *Irenæus*, *Athenagoras*, *Minucius Felix*, and *Cyprian*. But after the question had been more fully discussed, it was agreed by the consent of the ancient Church that this opinion was untenable, and must be rejected, as *Julius Africanus*, *S. Cyril of Alexandria*, *S. Chrysostom*, and *Theodoret* affirm; and *Philastrius* of Brescia reckons it as heretical. See the learned essay of *Natalis Alexander*, *Ecl. Hist. i. p. 155*; *Wouers*, *Diluc. vi. 1*; and the elaborate article in *Pfeiffer*, *Dubia*, p. 31. The sons of God here mentioned are the godly race, the children of God contrasted with the men who were careless of divine things, mentioned in v. 1, and here; cp. *Dent. xiv. 1*, "Ye are the children of the Lord your God"; cp. *xxxii. 5*; and *Hos. xi. 1*, "Out of Egypt I called My Son"; and 1 John iii. 1, "What manner of love the Father hath bestowed upon us that we should be called the sons of God;"—and John i. 12. And this interpretation is sanctioned by *S. Chrys.*, *S. Cyril*, *S. Hilary* on *Ps. cxxxii.*; *Ephrem Syrus*, *S. Jerome*, *S. Augustine*, and others of the Fathers. And so *Milton*, *P. L. xi. 577. 622* (though afterwards in *P. R. ii. 179* he seems to countenance the other opinion):

"That sober race of men, whose lives
Religions titled them the sons of God."

This exposition has been defended by *Hengstenberg*, *Tiele*, *Hävernick*, *V. Gerlach*, *Schröder*, *Ebrard*, *Keil* (see his note, pp. 82—87), *J. P. Lange*; and cp. *Delitzsch*, pp. 230—232. The World was gradually trained and prepared, through a long course of ages, to receive the title SON of GOD in the fulness of its Divine significance. It was educated gradually to believe the great Mystery of the Incarnation. Here the word signifies holy men. In *Job i. 6*; *ii. 1*, it designates holy Angels. The children of Israel, the favoured people of God, are called collectively, by God, His Son (*Exod. iv. 22, 23*; *Hos. xi. 1*).

But, in a still higher sense, that title is applied by God to His only Son, begotten by eternal generation (see *Ps. ii. 7*), as interpreted in the Epistle to the Hebrews (*i. 5*; v. 5); the word *יוֹם*, "to-day," in that passage, being expressive of the act of God, with whom is no yesterday nor to-morrow. "In æterno nec præteritum est, nec futurum, sed perpetuum hodie." That text evidently refers to the Messiah, who is crowned and anointed as King by God (*Ps. ii. 2, 6*), although resisted by men (*Ps. ii. 2, 3*, compared with *Acts iv. 25—27*), where that text is applied by St. Peter to the crucifixion of Christ and His subsequent exaltation; and the same Psalm is also referred to Christ by St. Paul, when preaching in the Jewish synagogue at Antioch in Pisidia (*Acts xiii. 33*), whence it may be inferred that the Jews might have learnt from their own Scriptures that the Messiah is in a special sense the Son of God; and this is allowed by *Maimonides* in *Porta Mosis*, ap. *Pococke*, p. 160.

—they took them wives of all which they chose] Led by

all which they chose. ³ And the LORD said, "My spirit shall not always strive with man, ⁴ for that he also is flesh: yet his days shall be an hundred and twenty years. ⁴ There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

⁵ And God saw that the wickedness of man was great in the earth, and that ⁶ every imagination of the thoughts of his heart was only evil continually.

⁶ And it repented the LORD that he had made man on the earth, and it

only the imagination, but also the purposes and desires.
 † Heb. every day. 2448.

e ch. 8. 21. Deut. 29. 19. Prov. 6. 18. Matt. 15. 19.
 1 Sam. 15. 11, 29. 2 Sam. 21. 16. Mal. 3. 6. James 1. 17.

Or, the whole imagination:
 The Hebrew word signifies not

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the lust of the eye and their own fancy, without reference to advice of parents (see 1 Cor. vii. 36), or prayer to God, or regard to moral and spiritual beauty. The Adams and Namanahs of the family of Cain were specimens of the "daughters of men." See above, iv. 19. 22, 23. Compare what is said of Esau, Gen. xxvi. 34, 35; xxviii. 8, 9; and of Solomon, 1 Kings xi. 1, 2.

Our Blessed Lord notes this as a characteristic of the age before the Flood, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and knew not until the flood came and destroyed them all" (Luke xvii. 26, 27. Matt. xxiv. 38). "So shall also the coming of the Son of Man be;" a solemn warning to times and countries in which facilities are afforded to divorce, and consequently encouragements are given to reckless and godless marriages.

3. *My spirit shall not always strive with man*] Shall not contend in judgment, but, being resisted and grieved, and provoked (Isa. lxiii. 10. Acts v. 9; vii. 51. Eph. iv. 30. 1 Thess. v. 19), will leave him to himself (Hos. iv. 17), and give him over to a reprobate mind (Rom. i. 28). See *Kimchi*; *S. Chrys.*, Hom. 20; *S. Jerome*, Qu. Hebr. ad loc.; *Pfeiffer*, Dubia, p. 33; and *Rosenmüller*.

The Hebrew *yaddān* signifies *will not judge* (see *Gesen.* 193; cp. *Robertson*, p. 67), and it signifies also *will not strive* in judgment (Eccles. vi. 10) as here. God had striven with men by the inward motion of their consciences, and of His Spirit, and by the external warnings of Enoch, Noah, and other preachers of righteousness; but they despised His long-suffering (1 Pet. iii. 20), and had done despite to His Spirit of grace (Heb. x. 29).

This interpretation seems also to be confirmed by the words in the Epistle to the Hebrews, taken from a judicial transaction: "Noah being warned of God, moved with fear, prepared an ark, by which he *condemned* the world," Heb. xi. 7. The world was long on its trial, and Noah *condemned* it, pronounced sentence upon it, by his faith and obedience to God.

Our Blessed Lord and Saviour, after His Death and Passion, went in His spirit and preached to those who resisted the Spirit of God at this time: see *S. Hilary* on Ps. cxix. 82; and note below, on 1 Pet. iii. 18—22.

Some Versions and Expositors render this word *will not preside* in man, as his ruler and lord (*Adon*), and as his judge; but will, as it were, abdicate the throne of the human reason and conscience, and leave him to be distracted by the turbulence of his own unruly passions: cp. *Kalisch* here.

— *for that he also is flesh*] *He also*, even though of Divine origin, is merely *carnal*, sensual, not having the Spirit (Jude 19), and rebels against the Spirit: cp. Rom. vii. 5, 6. Gal. v. 16, 17. And so, or nearly so, the *Sept.*, *Samaritan*, *Arabic*, and other ancient Versions, and so *S. Chrys.* and *S. Ambrose*: cp. *Delitzsch*, p. 237.

Gesenius (p. 804), *Vater*, *Tuch*, and others translate the words which are rendered "for that he also" (*be-shaggām*) as meaning, "because of their sin" (they are flesh), *shag* being an infinitive, *to sin*, and *am* a pronominal suffix (so also *Keil*, p. 87); but this rendering has little or no ancient authority in its favour.

— *yet his days shall be an hundred and twenty years*] So much time will I allow for repentance before I execute My judgment upon them. *S. Jerome* says, "generationi illi centum viginti anni ad penitentium dati sunt;" and so *S. Chrys.*, *S. Aug.* de Civ. Dei xv. 24; and so *Pfeiffer*, *Natalis Alex.* (i. p. 209), *Hengst.*, *Ranke*, *Hofmann*, *Kurtz*.

God allowed *forty years* in the wilderness as a time of probation to the Israelites; and *forty years* to the Jews after the crucifixion before He destroyed Jerusalem. He allowed the

old world three times the ordinary time of trial; as the *Targum* of *Onkelos* explains the words here, so long a term will be allowed them, if haply they should repent. To this long-suffering of God St. Peter refers (1 Pet. iii. 19, 20): see note there. This divine warning was uttered in the 480th year of Noah's life, twenty years before the birth of his firstborn; and thenceforth Noah, as is probable, became "a preacher of righteousness," 2 Pet. ii. 5. Some expositors have supposed that the words in the text mean that the life of man should be reduced to the term of 120 years. So *Tuch*, *Ewald*, *Knobel*, *Hupfeld*; but that interpretation seems to be contradicted by the sacred record itself: cp. *Pfeiffer*, p. 33.

4. *There were giants in the earth in those days*] Rather, as *Sept.* renders it, *The giants were on the earth*, &c. Giants, *Nephilim*, from *naphal*, he fell (*Gesen.*, p. 557), probably as *Aquila* renders the word, "because they fell violently on those who resisted them;" heady, insolent men (cp. Job xvi. 14, "he runneth upon me like a giant"); *πρωτεῖς, θεῶν*, like the Anakim among the Canaanites, who are called *nephilim*, Num. xiii. 33; cp. Deut. iii. 11; ix. 2. Num. xiii. 28, 33. Josh. xv. 14; cp. *Pfeiffer*, p. 34; *Noldius*, Concord. p. 793. Goliath and his brethren among the Philistines, 2 Sam. xxi. 19, 22: see *Theodoret*, Qu. 48.

Perhaps their colossal stature is mentioned, because they presumed proudly, arrogantly, and scornfully on their bodily strength; and because, notwithstanding their great physical force, they were unable to save themselves, and were drowned in the waters of the flood, while the inferior creatures, obeying God, were preserved in the Ark. These Giants may have given rise to the heathen stories concerning the Titans rebelling against heaven. *Euseb.*, Prep. Evang. v. 4.

— *the same became mighty men*] Rather, *these were the mighty men*. Heb. *gibbōrīm*; see x. 8, applied to Nimrod. On the sons of God see v. 2.

— *men of renown*] Upon earth; but not in Heaven; of old, but not hereafter; famous in this world; but doomed to shame and misery in another; whereas the godly race are often unknown here, but will be glorified hereafter. "The wise shall inherit glory, but shame shall be the promotion of fools." Prov. iii. 35.

5. *imagination*] *Yetsér*; a device, like pottery-ware, which men fashioned on the wheel of their own will and fancy, instead of remembering that they themselves are clay, and God the Potter (*yotser*), Isa. lxiv. 8; or the reference may be to idols of clay made by the potter, Habak. ii. 18. Such were the devices of men; images made by themselves for their own worship. They were not only ensnared by the allurements of sin, but they set themselves deliberately to work wickedness (*Theodoret*).

6. *it repented the LORD*] *It grieved Him at His heart* (cp. v. 7); *it repenteth Me that I have made him*. God is unchangeable (Mal. iii. 6. James i. 17), and irresistible, and had foreseen man's degeneracy; and declares in Scripture that "He is not a man that He should repent" (Num. xxiii. 19. 1 Sam. xv. 29), and yet it is said by God Himself, "It repenteth Me that I have set up Saul to be king;" but when He is thus said to grieve and repent, this is a figure taken from the language of men, who do repent and grieve, when something occurs which is not designed or desired by them, and their good intentions are thwarted and frustrated; and this declaration as to God implies only an *okoropias metaBohēn*, a change of dispensation. See *S. Augustine* c. Adversarium Legis i. 40. *Theodoret*, Qu. 50. *Maimonides* in *Ainsworth*. *Dr. Waterland*, Scripture Vindicated, on Gen. vi. 6.

Besides, God so orders all things that even the sins of men and their punishment are made occasions for greater demonstrations of God's power and love to the godly,—and therefore

g Isa. 63. 10.
Eph. 4. 30.
† Heb. from man
unto beast.

h ch. 19. 19.
Ex. 33. 12, 13,
16, 17.
Luke 1. 30.
Acts 7. 46.
i ch. 7. 1.
Ezek. 14. 14, 20.
Rom. 1. 17.
Heb. 11. 7.
2 Pet. 2. 5.
‡ Or, upright.
k ch. 5. 22.
l ch. 5. 32.
m ch. 7. 1. & 10.
n ch. 13. 13.
2 Chron. 31. 27.
Luke 1. 6.
Rom. 2. 13. & 3.
19.
o Ezek. 8. 17. &
28. 16.
Hab. 2. 8. 17.
p ch. 13. 21.
q ver. 17.

grieved him at his heart. ⁷ And the LORD said, I will destroy man whom I have created from the face of the earth; † both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. ⁸ But Noah ^h found grace in the eyes of the LORD.

⁹ These are the generations of Noah: ⁱ Noah was a just man and ‖ perfect in his generations, and Noah ^k walked with God. ¹⁰ And Noah begat three sons, ^l Shem, Ham, and Japheth. ¹¹ The earth also was corrupt ^m before God, and the earth was ⁿ filled with violence. ¹² And God ^o looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. ¹³ And God said unto Noah, ^p The end of all flesh is come before me; for the earth is filled with violence through them; ^q and, behold, I will destroy them ‖ with the earth.

¹⁴ Make thee an ark of gopher wood; † rooms shalt thou make in the ark,

Ps. 14. 2. & 23. 13, 14. & 53. 2, 3. p Jer. 51. 13. Ezek. 7. 2, 3, 6. Amos 8. 2. 1 Pet. 4. 7.
‡ Or, from the earth. † Heb. nests.

it is added here, "*Noah found grace in His eyes;*" and he became a type and prophecy of God's redemption of the World through Christ, and of all the graces bestowed by Him upon all who enter into, and abide in, the Ark of His Church.

⁷ *beast, and the creeping thing*] What sin had they done that they should be destroyed? None; but they were created for man, and suffer with him. Here is one of the deep things of God: see iii. 14. 17: cp. *S. Ambrose* de Noë, 4. *S. Chrys.*, Hom. 23. *Theodoret*, Qn. 50. *S. Aug.* de C. D. xv. 25. We see frequent examples of this sympathy in the world: horses fall with their riders in the battle; animals are swept away with men, by flood, plague, and fire; so that if men raise an objection to this dispensation of God in the Deluge, we cannot stop short of atheism: see above, on iii. 14.

⁸ *Noah found grace*] It has been observed that the name Noah, and the Hebrew word for *grace*, are composed of the same letters, *Nun* and *Cheth*, in an inverted order. Noah found *grace*; a new world rose in him upon the old. And most fitly did some of the Fathers of the Church compare the effects of the Deluge with those of regeneration in Baptism, "the sacrament of *grace* to the world." *Kalisch*, p. 174. *Ewald*, i. 360.

⁹ *These are the generations of Noah*] A new *Parashah*, or "Proper Lesson" (see above, i. 1), begins here, and extends to Gen. xi. 32; the corresponding prophetic *Haphtarah* is Isa. liv. 1 to lv. 5, where is a reference to the *waters of Noah* (liv. 9), and a promise of deliverance to the righteous.

Here is another recapitulation from v. 32: see above, on ii. 4.

— *perfect*] Heb. *tamim*. Cp. Gen. xxv. 27. *Gesen.* 865. James iii. 2. This testimony to Noah, that he was "a just man and perfect," was appealed to by the ancient Fathers in their arguments with the Jews, as showing that men might be justified by God without the Levitical law: see *Tertullian* c. Judeos, c. 2; and *S. Irenæus*, iv. 30.

— *in his generations*] In days that were evil he was an example of good. *S. Jerome*, *Quest.* Heb. ad loc. *S. Chrys.*, Hom. 21.

— *walked with God*] And was a preacher of righteousness (2 Pet. ii. 5), and of the judgment to come of the Flood, and so the Hebrew Rabbis affirm. *Pirke R. Eliezer*, ch. 22 (*Ainsworth*).

¹² *had corrupted*] "All flesh had corrupted his way;" and God said, I will destroy them. In the original Hebrew, and in the *Sept.*, the verb is repeated, and adds force to the sentence. In the Hebrew the verb is *shachath*; in the *Sept.* it is *καταφθείρω*; and St. Paul imitates this, 1 Cor. iii. 17, *ἐὰν τὸν ναὸν τοῦ Θεοῦ φθείρῃ, φθереὶ τούτου ὁ Θεός*.

— *his way*] Course of life. So we read of "the way of Cain," Jude 11: "the way of Balaam," 2 Pet. ii. 15, as opposed to "the way," Acts ix. 2; xix. 9, the right way, the Way of God.

¹³ *The end of all flesh is come before me*] It is come. I have not sought their ruin, but they have brought it upon themselves; and I will prove this by saving thee and thine.

¹⁴ *Make thee an ark*] An ark, *tebah*, Gr. *ὄψην, θήβην*, used Exod. ii. 3. 5, for the ark in which *Moses* was placed. The ark of Noah is rendered by *κιβωτός* in the Septuagint, and in the New Testament, Matt. xxiv. 38. Luke xvii. 27. Heb. xi. 7. 1 Pet. iii. 20; as is the ark of the covenant also (Heb. *arón*). The etymology of the word *tebah* is uncertain (*Gesenius*, 855).

It is in some respects a fortunate coincidence, that the Latin "Arca" and English "Ark" express both ideas.

"The history of the Church militant," says *Lord Bacon* (*Adv. of Learn.* p. 100), "is to be considered in three states, whether it be fluctuant, as the *Ark* of Noah, or moveable, as the *Ark* in the wilderness, or at rest, as the *Ark* in the temple; that is, in persecution, in remove, or at peace."

The Ark, as will be seen (v. 15), is not to be compared to a ship,—it had neither sail, nor mast, nor rudder,—but to a rectangular moveable building; it was five times longer and twice broader than Solomon's Temple.

The Ark was a figure of the Church of Christ, as all the Christian Fathers teach with one consent, and as our own Church declares in the office for Public Baptism of Infants. "Time would fail me (says *S. Jerome* adv. Lucifer, p. 428) if I attempted to trace all the mysterious analogies between the Ark and the Church." "Let us recognize the Ark as prefiguring the Church," says *S. Augustine*, Epist. 108, and c. Faust. xii. 14—21, where the typical character of the Ark as a figure of the Church is fully illustrated; and see his *De Civ. Dei* xv. 26 and 27; and the treatise of *S. Ambrose* "de Noë et Arcâ," and *Dean Jackson* on the Creed, book xii. chap. xii.

Noah, its builder, was to give rest and comfort to the world (see v. 29); so Christ. The Ark was built by Noah, "the Preacher of Righteousness," in obedience to God's directions; so the Church was built by Christ, "Who was faithful to Him that appointed Him" (Heb. iii. 2, 3). The Ark was built for the salvation of all men who would enter it. What the Ark was in the Flood (says *S. Jerome*, in *Isai.* xi), that the Church is in the world. And Noah preached the will of God, inviting them to come into it and be saved; so Christ, by Himself, His Apostles, and Ministers, is ever inviting all men to enter into the Ark of His Church and be saved from the Flood of God's wrath against sin.

The Ark was built as a witness for God in an evil world; and it called men to repentance and faith in Him. "Was not (says *Eusebius*) the building of the Ark like a voice sounding from heaven? Was it not like God's trumpet to the world, proclaiming a Judgment to come? Its extraordinary size, the length of time which it was in building, all these were God's warnings to the World." So the Church of God is His Witness to Men. The waters, that bore up the Ark, saved it and those who were in it, and drowned the ungodly who refused to enter into the Ark. So, says St. Peter (1 Pet. iii. 21), the waters of "Baptism save us, through the Resurrection of Jesus Christ," if we have "the answer of a good conscience;" but God's means of Grace, if they are despised and rejected, aggravate the sin, and increase the condemnation, of them who despise and reject them. See on 1 Pet. iii. 21: and cp. *Justin Martyr* c. Tryphon. § 138. *S. Aug.* in Joann. Tract. 9; de Civ. Dei xv. 26; on Ps. 103; de Unit. Eccl. c. Donat. c. 5. *S. Cyril Alex.*, Glaphyr. ii. *S. Leo*, Sermon. 58.

"The Ark contained clean and unclean animals." So "the Church carries the good and evil together even unto the end of the world." *S. Prosper Aquitan.* de Promiss. c. 7. *S. Augustine* c. Faust. xii. 15.

The Ark rode safely over the waves, and anchored on Ararat; so the Church is safe from all the power of the Evil One (Matt. xvi. 18), and all those will be glorified in heaven who have been received into the Ark of Christ's Church, and

and shalt pitch it within and without with pitch. ¹⁵ And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. ¹⁶ A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second,

who, having "been stedfast in Faith, joyful through Hope, and rooted in Charity, have so passed the waves of this troublesome world, that finally they may come to the land of everlasting life through Jesus Christ our Lord."

On the construction of the Ark, and on other questions concerning the History of the Flood, the reader may consult the valuable Dissertations of *Natalis Alexander*, *Ecl. Hist.*, vol. i. pp. 196—210; remarks of *Kalisch*, *Delitzsch*, *Keil*, and others, in their Commentaries on this and the following chapter; and the Articles in *Winer's R. W. B. ii.* 161. *Perovene*, B. D. i. 565.

— *gopher*] *Pine*, or *pitch-tree*; or perhaps *cypress* (*Bochart*, *Pfeiffer*, *Gesen.*, *Keil*).

By the wood of the Ark Noah and his family are saved; and we are preserved by the wood of the Cross sprinkled over with the Blood of Christ (*S. Aug.* de Civ. Dei xv. 27): see next note but one. On the "*ligni mysterium*," cp. *Aug.* de Cat. Rud. 32, and *wood* of Marah, *Exod.* xv. 25.

— *rooms*] Literally, *nests*; and so *Sept.* *νοστίαι*: compartments where the creatures will be as safe as birds in *nests*.

— *pitch*] *Copher*; from the root *cāphar* to *cover*, *bitumen*. Thou shalt daub it within and without with bitumen, to keep out the rain and the waves. The root *caphar*, to *cover*, signifies also to *pardon*, to *cover sins* (Ps. lxx. 3; lxxviii. 38. 2 Chron. xxx. 18), and to obtain pardon or covering for sin, to make expiation, to appease (Gen. xxxii. 20. Dan. ix. 24); and this substantive *copher*, *pitch*, which covers, signifies also a ransom (*Exod.* xxx. 12. Num. xxxv. 31), an atonement (Job xxxiii. 24; xxxvi. 18); *cappōreth* is the Covering of the Ark, the Mercy Seat, the Propitiatory, sprinkled with blood, the *ἱλαστήριον*. See *Exod.* xxv. 17—22. *Lev.* xvi. 14, 15. 1 Chron. xviii. 11; and on *Rom.* iii. 25. *Heb.* ix. 7.

Hence, therefore, the Ark being a figure of the Church, the material used to cover the Ark, and to render it impervious to the waves, and to cement its planks together, may be considered as typical of the Blood of Christ, by which we are saved from the overflowings of God's wrath. By Christ's blood is His justice satisfied: it is the sacrifice with which He is well pleased; the ransom by which we are redeemed; the atonement by which we are reconciled to God; and it covers the Ark; it sanctifies the whole Church. It was shed for all, and can save all. It is also like the bitumen, which covered the Ark; for it cements all together in love.

S. Augustine says, that as the Ark was to be pitched over with pitch, so the Church is cemented together by unity of faith and charity, and wards off all aggressions of evil from without and from within (*S. Aug.* adv. Faust. xii. 14; and *e. Adversar. Legis* i. 21). *S. Epiphanius* says that pitch (*ῥοφαλτος*) has a special quality of keeping off venomous animals, and applies this characteristic to that quality of the Church, by which she keeps off the virus of the old Serpent, the Author of false doctrine (Hæret. 5).

— *within and without*] The Blood of Christ must be within the Ark, as well as without it, if the Ark is to be safe; it must be within the soul, as well as without it, if the soul is to be saved. Christ must dwell in the heart by faith; the eye of faith must look to Him, and the hand of faith must hold Him.

15. *this is the fashion*] Which men will deride as uncouth and unwieldy, unlike any ship that ever sailed; but do thou follow My directions, and build it here on dry land; and in due time I will float it, and preserve it, and thee and thine in it. And Noah did so (*v.* 22).

So God said to Moses concerning the tabernacle, "Look thou make all things after the pattern showed thee in the Mount" (*Exod.* xxv. 40. *Acts* vii. 44. *Ileb.* viii. 5).

Much more in the Christian Church, which was prefigured by the Ark and the Tabernacle, things are to be done according to the plan delivered by Christ, and by the Holy Ghost, to the Apostles, and the Primitive Church.

— *The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits*] The height was to be one-tenth, and the breadth one-sixth of the length.

The cubit, that is, the length from the elbow to the end of the middle finger (*Deut.* iii. 11), is nearly twenty-two inches, and the dimensions of the Ark would thus be—

Length about 550 feet,

Width about 90 feet,

Height about 55 feet,

which is nearly three times the size of the largest man-of-war; and its cubical content would be 450,000 cubits. As to the dimensions and solid content of the Ark the reader may consult *Origen*, *Homil.* ii. in *Genes.*; *Buteo* and others, in *Critici Sacri*, vi. p. 83; *Heidegger*, *Hist. Patriarch.* i. p. 491; *Wideburg*, *Mathes. Bibl.* i. 59; *Schmidt*, *Bibl. Mathem.* p. 280: cp. *Natalis Alex.*, *Hist. Ecl.* i. pp. 196—203.

The directions for the size and shape of the Ark,—an immense oblong chest,—unlike any ships that could have been used for navigation,—the place in which it was built,—an inland country,—the time necessary for its completion,—all these were trials of Noah's faith, especially since he was alone "righteous before God in his generation" (vii. 1).

The strangeness of the work must have made it a topic for common conversation; and thus the Ark itself was a sermon to the world; as in after ages the strangeness of the doctrines and discipline of the Church made it an object of attention to the world, and drew many to it, while others derided it.

Perhaps in the interval of 120 years after the utterance of God's warning (*v.* 3) many were converted, and died in faith, while "the long-suffering of God waited, and the Ark was a preparing" (1 Pet. iii. 20).

16. *A window*] Properly *light* (*tsôhar*, from *tsahar*, to shine; and it was rendered *διὰπαρὲς* by *Symmachus*). What this translucent substance was is not known. Some of the Hebrew Expositors supposed that it was some precious mineral or bright jewel, which gave light to the Ark (*R. Levi* in *Rabboth*; and so *Ben Uzziel*); or it may have been an opening sheltered by the eaves of the roof, and serving for light and ventilation (cp. *Keil*, p. 93). It seems to have been so arranged, as to be like a skylight to the whole Ark, and may therefore be figurative of the illumination which is given by the Holy Spirit to the Church. Cp. the lights in the Temple, 1 Kings vi. 4.

This *Light* (*tsôhar*) has been confounded by some modern critics with the very different word (*challôn*) rendered *window* by our Translators in viii. 6. This confusion has betrayed them into the erroneous assertion that "the supply of light and air for the whole community was to be furnished by one very small window, which seems never to have been opened till the end of the Deluge" (*Cotenson* on the Pentateuch, Part ii. p. xix). There is no evidence, that the Light was "very small," or that it was "never opened till the end of the Deluge." Perhaps it was never shut.

In the history of the Ark and the Flood there are three words, which are all rendered *window* in our Version, but have very different meanings, the one from the other. There are—

(1) The windows of heaven (*arubboth*), weavings, lattices, in vii. 11; viii. 8.

(2) The window of the Ark (*challôn*), a small aperture, whence the dove was sent (viii. 2).

(3) The light of the Ark (*tsôhar*), the word used here. In twenty other places of the Bible it signifies *noon-day*; a proof that the light of the Ark was not "a very small window."

— *and in a cubit shalt thou finish it above*] What does the pronoun *it* refer to? The Ark, or the window? The ancient versions are divided here, as are modern Expositors. *Gesenius*, *Ewald*, *Tuch*, refer it to the window, and render the words thus: "Thou shalt make the window above, of the length of one cubit." *Kalisch* refers it to the Ark, and translates the words thus: "Thou shalt finish at the upper side by the cubit;" and *Dr. Kitto* (p. 142) says, "that the words seem to mean that the roof was to be sloped to a ridge of a cubit wide." *Kalisch* observes that the feminine suffix, which is rendered *it*, cannot be referred to *tsôhar*, *light*, which is masculine.

On the whole, it seems most probable that the pronoun refers to the Ark, and that the verb describes the finishing of it, viz. that the roof was to be shelved up to the height of a cubit from the apex to the base horizontal line from the top of one side to the top of the other, so that the rain might run off it.

— *the door*] The door: the Ark had three stories, and many compartments, but only one light properly so called,

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

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

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

u ch. 7. 9, 15.
See ch. 2. 19.

and third stories shalt thou make it. ¹⁷ And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. ¹⁸ But with thee will I establish my covenant; and *thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. ¹⁹ And of every living thing of all flesh, 'two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. ²⁰ Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort "shall come unto thee, to keep them alive.

and only one Door. "I am the Light of the World," "I am the Door," says Christ (John ix. 5; x. 7. 9).

— with lower, second, and third stories] The word *stories* is not in the original, but it, or something like it, is to be supplied. The number *three* runs through the types of the Church. Three stories in the Ark; Three stories in the Temple (see on 1 Kings vi. 6. 8): Three Courts in the Temple; Body, Soul, and Spirit in the Temple of man's frame (1 Thess. v. 23). The Church is the Dwelling of the Ever-Blessed Trinity, in Whose Name we are baptized (Matt. xxviii. 19) by the instrumentality of a threefold Ministry.

18. *my covenant*] Which offers salvation on My part, on condition of faith and obedience on thine, Heb. xi. 7; hence the Flood is the type of Baptism; see 1 Pet. iii. 21, and above, v. 14.

— thou, and thy sons, and thy wife, and thy sons' wives with thee] Eight persons. St. Peter (1 Pet. iii. 20) says, "Into which" ark, "few persons, that is, eight souls, entering were saved by means of water." See also on 2 Pet. ii. 5. "God spared not the old world, but preserved (ἐφύλαξε) Noah, the eighth person, a preacher of righteousness, when He brought a flood on the world of the ungodly."

The number *eight* is the sacred symbol of Resurrection. Circumcision took place on the eighth day. Christ rose on the eighth day. Eight beatitudes lead to the fruition of perfect bliss in heaven (Matt. v. 3, and see the note there, and on Matt. xxvii. 52; xxviii. 1; and on Luke xxiv. 1). The name JESUS in Greek letters makes 888. *S. Irenæus*, i. 14. 6. Rev. xiii. 18.

Noah was the head of the human race saved in the Ark. He was the eighth person, the crowning summit of the human family who were *seven*; and so he prefigured Christ, the Head of the Church. The human family, under him, were *seven*; and we shall see that the *animals* also, in their *sacrificial* character, i. e. as clean, were to be taken by *sevens*: see vii. 2; cp. *S. Aug.* c. Faust. xii. 15.

— thy sons, and thy wife, and thy sons' wives] The men are placed first, the sons of Noah before his wife here, and vii. 7. 13; but in viii. 16, we read, "thou, and thy wife, and thy sons, and thy sons' wives;" but in viii. 18, the historian says, "Noah went forth, his sons, his wife, and his sons' wives." We do not hear of any children being born in the Ark; though Noah and his family were there for a year.

19. *shalt thou bring into*] Or *cause to enter*, i. e. admit, for it is added, *they shall come unto thee*, by an impulse from God. "non hominis actu, sed Dei nutu" (*Aug.*), who sent the stated number of clean and unclean animals, and thus confirmed Noah's faith: cp. *S. Aug.* de C. D. xv. 27.

— male and female] It seems, therefore, that animals which do not pair were not brought by Noah into the ark. *Augustine*.

20. *Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind*] Observe the remarkable analogy between the Ark, and St. Peter's sheet, let down from heaven, in Acts x. 12; xi. 6, which contained all (πάντα) *four-footed beasts, and wild beasts, and creeping things, and fowls of the air*. The Ark and St. Peter's sheet were figures of the Christian Church, containing Nations of all lands and every age; see below, notes on Acts x. 12. And the fact that the Church was then represented in a figure to St. Peter, and that the Church does contain a marvellous combination of diverse nations, is an example of harmony in Holy Scripture, and is an evidence of the truth of the history of the type, viz. of the Ark: cp. below, on vii. 8. 9.

In this union of savage and tame animals in the Ark was a prophecy (says *Origen*, Hom. 2), that in the Christian Church, as Isaiah says, "the wolf would dwell with the lamb, and the leopard lie down with the kid" (Isa. xi. 6): cp. *S. Cyril*, Cateches.

17; *S. Aug.* c. Faust. xxii. 22. All four-footed beasts are described as being contained in St. Peter's sheet; and Noah is commanded to take of cattle *after their kind* (Heb. *min*, Gr. *γένος*). Are we to imagine that all varieties of *species* were in St. Peter's sheet, or in Noah's ark, and not some archetypal *genera* rather? See *Preliminary Note* to this chapter; and below, on vii. 8. 9; and cp. *Professor J. R. Young* on Modern Skepticism, p. 34, who says well, "How many sorts of animals were there in the Ark? This is a question which nobody can answer; but of this we may be sure, that, since the Lord God dictated the dimensions of the Ark, there was room enough and to spare."

Some writers assert a development of Man from an irrational archetype: will not they allow the development of irrational creatures from some few generic primitive types?

— two of every sort] To keep them alive: this purpose is repeated in v. 20. Here the animals are considered simply in their *physical* character; and not in their relation to *man* and to the Lord (JEHOVAH).

But when the sacred historian proceeds, as he does, to consider the animals in their higher and sacred character, viz. their relation to man, and to the Lord, he then modifies his style, and enlarges his view, and says that the *clean* animals are to be taken by *sevens*; i. e. not only two and two, but seven sets of two, the male and the female, and thus we see a sacred harmony and proportion. Noah himself, the "eighth person" (2 Pet. ii. 5), is the head, the father, the prophet, and the priest of the human family (viii. 20) saved in the ark. His family are seven; and under them, the animals who are clean, or fitted to be offered to God, are in pairs of *seven*. Thus the whole Creation was consecrated to the Lord.

If the historian had said that *only two* were to be taken of any animals, we should not have been able to understand the assertion when connected with the narrative in vii. 2, but by saying that all were to be taken by pairs, he does not *exclude* what he there adds, that *seven* pairs of some were to be taken.

Some modern Expositors have alleged that there is an inconsistency in these two accounts; and that they were written by two different writers. They say that the former, whom they call the *Elohists*, because he used the word *Elohim* (God), knew nothing of the reception of the animals by *sevens*; and that this circumstance was added by a later author, whom they designate the *Jehovist* (as using the word *Jehovah*, Lord), who wished to impart a sacrificial and hierarchical character to the narrative. If there had been any discrepancy between the two narratives, is it probable, that it should not have been perceived by the composer of the Pentateuch himself? or by the Hebrew Nation, who have received the Pentateuch as true and divine, and that the inconsistency should have been left to be discovered by critics in the nineteenth century after Christ?

This argument becomes far stronger when we add to it the consideration that the history of the Deluge, as it stands in the Book of Genesis, has been accepted, and is frequently referred to as a true history by our Blessed Lord, and His holy Apostles: see Matt. xxiv. 37, 38. Luke xvii. 26. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5.

The same remarks may be applied here with certain modifications, which have been already made in the two accounts of the Creation: see above, on ii. 4.

It is observable that the two accounts are brought together into one harmonious whole by the use of the words God and the Lord in the same verse in the next chapter, vii. 16. "They that went in, went in male and female of all flesh, as God commanded him; and the Lord shut him in." Some modern critics allege that these last words are an interpolation;—which allegation itself seems to betray the unsoundness of their theory.

Noah obeys God. GENESIS VI. 21, 22. VII. 1—4. The Lord calls him into the Ark.

²¹ And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. ²² Thus did Noah; according to all that God commanded him, so did he.

VII. ¹ And the LORD said unto Noah, "Come thou and all thy house into the ark; for ^b thee have I seen righteous before me in this generation. ² Of every ^c clean beast thou shalt take to thee by [†] sevens, the male and his female: ^d and of beasts that are not clean by two, the male and his female. ³ Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. ⁴ For yet seven days, and I will cause it to rain

x Heb. 11, 7.
See Ex. 40, 16.
y ch. 7, 5, 9, 16.

2349.
a ver. 7, 13.
Matt. 24, 38.
Luke 17, 26.
Heb. 11, 7.
1 Pet. 3, 20.
2 Pet. 2, 5.
b ch. 6, 9.
Ps. 33, 18, 19.
Prov. 10, 9.
2 Pet. 2, 9.
c ver. 8.
Lev. ch. 11.
† Heb. seven seven.
d Lev. 10, 10. Ezek. 44, 23.

²¹ it shall be for food for thee] Noah had not yet received permission to eat animal food: see ix. 3.

— and for them] Food for them, i. e. for the animals as well as for thee. "There might have been," says *S. Augustine*, "some common food, supplied by God, for Noah and for the animals. God could render any food sweet and wholesome to them, and enable them to subsist without any food at all. But it seems as if God designed to make the Ark a perfect type of the Church, in which various nations are fed together with the same spiritual food, even until the end of time." See *S. Aug. de Civ. Dei* xv. 27.

Who can say that the savage animals when in the Ark were carnivorous? May it not rather be that by their union with the tame, and by participation together of some common food, they foreshadowed the peaceful time of Christ's Church, when, as the prophets describe it, "the wolf shall dwell with the lamb; the calf and the young lion together; and the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox?" Isa. xi. 6, 7. See above, *Preliminary Note* to this chapter.

²² Thus did Noah; according to all that God commanded him] See vii. 5, where the same sentence occurs, with the word Lord (Jehovah). Noah was obedient in all respects, both in matters natural and spiritual.

Noah did not scruple at the command; he did not say, "How can I build an ark of such a huge size? how can it ever be floated? How can I dwell in the midst of the savage creatures of the woods?" He "*did according to all that God commanded him.*"

Cir. VII. 1.] The sacred history of the Deluge and the Ark is confirmed not only by marine remains, "conchæ, buccinæ," &c. (*Tertullian* de Pallio, c. 2), found in almost all parts of the earth, but by traditions in almost every country of the eastern and western world. The Chaldaean tradition mentioned by Eusebius (*Præp. Evang.* ix. 11; *Chronicon Armen.* i. pp. 31—48. *Josephus*, *Antiq.* iii. 6; contra Apion. i. 19) relates that in the tenth generation after the first man, a king of Babylonia, Xisuthrus, was warned from heaven of a coming Flood, and built an immense ship, 3000 feet long and 1200 broad, and embarked in it with his family, and all kinds of animals, and sailed towards Armenia; and that when the rain ceased he sent forth birds, who returned twice, the second time with mud on their feet, and when sent out the third time returned no more; and that after the Flood, the king, attended by his wife and daughter and pilot, built an altar and offered sacrifice.

The Indian tradition speaks of a general degeneracy of mankind, and the consequent retribution from heaven, and the announcement given by the divine spirit Vishnu to the seventh king of the Hindus, that he would be furnished with an Ark in which he might save himself, his family, and a pair of each animal, from the coming flood. The history concludes with a narrative very similar to that concerning Ham in Gen. ix. 20—25. See *Sir W. Jones's Works*, iii. 332; *Asiatic Researches*, i. 230; ii. 116. *Wilson*, *Vishnu Pur.* x. Pref. p. 21. *Bohlen*, *Gen.* p. 80; *altes Indien*, i. 218. *Winer*, *R. W. B.* ii. 161. *Kalisch*, p. 203. *Delitzsch*, p. 243.

The Greek tradition concerning Deucalion and Pyrrha will be found in *Apollodorus*, *Bibl. i.* 7. *Ovid*, *Metam.* i. 182—415. *Pausanias*, x. 6. *Lucian* de Dea Syriâ, 12. *Hyginus*, *Fab.* 153. That of Oxyges is given by Pausan. ix. 5. *Eusebius*, *Præp. Evang.* x. 10. *Plutarch* de Solert. *Animal.* § 13, who mentions a dove as sent forth by Oxyges to ascertain whether the waters were abated.

In Egypt the name Theba, the city of the sacred temple of Osiris, with its boat-like shrine, bears the name of the Ark, Teba (*Kitto*, p. 163). May not also the name of the Boeotian city Theba, which is often coupled with the epithet Ogygia,

be a record of the Ark? The mythical tradition of the Ogygian Flood is certainly a vestige of the Deluge.

Coins of Apamea, formerly called Kibotos, or Ark, in Phrygia—of the age of Septimius Severus—represent an Ark floating on the waves, and containing a human pair; on the Ark a bird is perched, and another bird is seen flying towards it, having a sprig in her beak; and the same human pair is also seen on dry land, in an attitude of prayer, and the letters ΝΑ are visible. *Eckhel*, *Doct. Num. Vet.* iii. 32. An engraving may be seen in *Kitto*, i. p. 164. Cp. *Delitzsch*, p. 242.

The North American traditions bear a striking resemblance to those of Greece. *Humboldt*, *Views of Nature*, p. 147, *Engl. edn.*

Some of the South American traditions bear also a strong likeness to the Mosaic history. *Clarigero*, *Hist. of Mexico*, i. 204; ii. 6; iv. 16, 17. *Humboldt's Researches*, ii. 65.

These traditions may be seen collected by *Kalisch*, pp. 202—206. *Kitto*, i. pp. 154—169. *Winer*, *Biblisches Realwörterbuch* ii. p. 163. *Delitzsch*, pp. 241—244; and in *Rev. J. J. S. Peronne's Art. in Dr. Smith's Dict. of the Bible*, Art. "Noah," ii. 562—576.

There are also some remarkable coincidences between the Biblical chronology of the Flood and the Babylonian and Chinese reckoning. See *Delitzsch*, p. 245, who rightly observes that a reference to the traditions of all nations reaching from Armenia to Britain and China, and extending across Eastern Asia to America, may convince every candid inquirer that the Flood is an historical event, of which the genuine and primitive description is to be found in Holy Writ.

— And the Lord said] The Lord: the sacred historian is now about to enlarge on the relation of Noah and the creatures to God; not merely as God the Creator, but as the LORD, in His revealed attributes of love and mercy, requiring holiness from man, and a consecration of the creatures to Him in sacrifice and worship by Noah, as Father and Priest of the human race, and the type of Christ: cp. v. 20.

² Of every clean beast] Clean for sacrifice, Lev. i. 2. 10. 14, the regulations of which were probably republications of the Patriarchal law. We are to distinguish between those animals which were clean for God's use in sacrifice (such as oxen, sheep, goats, turtle-doves, and pigeons, Lev. i. 2. 10. 14: cp. Gen. xv. 9), and those in the Levitical code which were clean for man's use in food (Lev. xi. 3. 13. 21). Many were clean for the latter use which were not clean for the former; and the number of clean beasts in the ark would be very small.

— by sevens] Literally, seven, seven; i. e. seven pairs. So *S. Justin*, *Origen*, and others; and *Bp. Patrick*, *Kalisch*. See on vi. 19. Some ancient expositors suppose that seven only were taken of the clean animals. So *S. Chrys.* (*Hom.* 24). *S. Jerome* c. Jovinian. ii. *S. Ambrose* de Arca Noë, c. 12. *S. Augustine* de Civ. Dei xv. 27. *Theodoret*, Qu. 50: "et hæc magis recepta sententia est." See *Natalis Alex.* i. p. 19. But this seems to be inconsistent with the words "the male and his female."

— beasts that are not clean] As there were clean and unclean animals together in the Ark, so the good are mingled with the bad in the visible Church. *S. Jerome* (adv. Lucifer. p. 428). *S. Augustine*, *Epist.* 108. See above, on vi. 20.

⁴ yet seven days] When seven days are expired I will cause it to rain. In this prophecy God mercifully gave a pledge to Noah, and a warning to the world. If this prophecy came true, and the rain fell and lasted forty days, then Noah and the world might know that God had spoken it, and that the rest of His prophecy would be fulfilled also.

— seven days] This period occurs three times in the history of the Deluge: see below, viii. 10. 12. Is it an evidence of antediluvian observance of the Sabbath? See ii. 2. Exod. xx. 11.

e ver. 12, 17.

† Heb. *blot out*.
f ch. 6. 22.

2349.

g ver. 1.

|| Or, *on the seventh day*.

upon the earth ^e forty days and forty nights; and every living substance that I have made will I [†] destroy from off the face of the earth. ^{5 f} And Noah did according unto all that the Lord commanded him.

⁶ And Noah *was* six hundred years old when the flood of waters was upon the earth. ^{7 g} And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. ⁸ Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, ⁹ There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. ¹⁰ And it came to pass || after seven days, that the waters of the flood were upon the earth.

—*forty days and forty nights*] Cp. v. 12. 17. A Scriptural period of trial, ending in victory to the good, and in ruin to the evil; as in the defiance of Israel by Goliath (1 Sam. xvii. 16); the law of purification (Lev. xii. 4); the time appointed for the penitence of Nineveh (Jonah iii. 4: cp. Ezek. iv. 6; xxix. 11); the fasting of Moses (Deut. ix. 9. 18); Elias (1 Kings xix. 8); and of Christ (Matt. iv. 2). The term of forty days occurs three times in the history of Christ: the period between His birth and presentation in the temple; the period of His fasting, before He overcame Satan; the period after His Resurrection, before His glorious Ascension into heaven. See below, on v. 12; and on Matt. iv. 2; and Acts i. 3; and Acts p. 29.

In this portion of the narrative in which the Lord is introduced, we have a mention of clean beasts by *sevens*, of *seven* days, and of *forty* days; all bespeaking a sacred relation of *creatures* and of *time* to Jehovah.

—*substance*] Heb. *yekûm*; whatever *rises up* from the earth. Sept. *ἀνδρῶνα*. Cp. v. 23, and Deut. xi. 6.

⁶. Noah *was* six hundred years old] Literally, *was a son of six hundred years*: in his 600th year: see v. 11. This was in the 1656th year after the creation of man; and he continued a year in the Ark (viii. 13), and lived 350 years after the Flood, Gen. ix. 28, 29. *Six* is generally a scriptural symbol of suffering: Christ suffered on the Sixth day; in the Apocalypse the sixth seal, the sixth trumpet, the sixth vial, introduce critical periods of affliction. See on Rev. xi. 19, pp. 220, 221; and on the number *six* in its connexion with the history of the Church as a figure of the Church militant on Earth, see *S. Aug.* c. Faust. xii. 19. *Prosper Aquit.* de Prom. i. 7.

⁷. Noah *went in*] A week before the waters came (see v. 10): a proof of faith, and a warning to the world. Thus also he was “a preacher of righteousness,” 2 Pet. ii. 5.

^{8, 9}. Of *clean beasts*, &c., *there went in two and two unto Noah*,—as God had commanded Noah] The animals went in, and went in orderly, two and two, into the Ark, *unto Noah*, as their lord and master; and thus by their obedience to the law, which God had given, and by their subservience to Noah, they were an example to *men*, and condemned the disobedience of those who refused to hearken to God, and to listen to Noah's preaching, and repent of their sins, and to avail themselves of the means which God offered for the safety of those who believed in Him.

The obedience of irrational creatures is often propounded in Holy Scripture as an example to men for imitation, and as a reproof for unbelief. See Isa. i. 3. Jer. viii. 7; and note on 1 Kings xiii. 24—28.

Noah, his three sons, and his wife, and their wives were alone in the Ark with the wild beasts. Daniel was with the lions in the den; Christ was with the wild beasts in the wilderness. God preserved them all.

It has been said that there are 1600 species of mammalia alone, 6200 species of birds, and 120,000 of insects; and the question has been asked, How were all the animals stowed and maintained in the Ark during the whole year of the Flood? These questions have been examined by learned writers, such as *Mabius* (Lips. 1686); *Buteo* (in Critici Sacri i. pt. 2); *Bp. Wilkins*; *Heidegger* de Arcâ (Hist. Patr.); *Kircher*, Arcæ Noë, Amst. 1675; *Natalis Alexander*, Hist. Eccl. i. 196; *Dr. Hitchcock*, Religion of Geology, Lect. iv.

But to such questions as these the Sacred Historian gives no direct answer. He informs us that the animals *went in* of their own accord, in regular order, *two and two*, into the Ark; and he tells us also afterwards, that after the Flood was abated, every beast, every fowl, and every creeping thing *went forth* after their kinds or families out of the Ark (viii. 19); and he thus suggests a reason for a firm persuasion that the same Divine Being Who created them, and miraculously sent them *into* the Ark, and *out of* the Ark, did not fail to feed them

while they were *in* it. He relates two *miracles*, their orderly entrance into, and exit out of the Ark, and leaves us to *infer* the rest. The ancient Fathers of the Christian Church dealt in this way with the objections raised to the Mosaic narrative of the Ark and of the Flood. Here is our trial.

The antediluvian world *did not believe* that the Flood would come, or, if it did, that the Ark could save them. The Ark was a trial of their faith. The Flood did come, and they only who were in it were saved. The *history* of the Ark is now a trial of the faith of the post-diluvian world. Ancient heretics, such as Apelles and others, made precisely the same objections as modern sceptics now do. See *Origen*, Hom. ii. in Gen. vi.; *S. Aug.*, Quæst. in Gen. xv. ad loc.; de Civ. Dei xv. 27; *Prosper Aquitan.* de Promiss. c. 7. How could the Ark be built in the form described? How could Noah and his family, and all the variety of animals, live so long crowded together in so small a compass? How could they be fed? It is enough for us to know, that our Blessed Lord agreed with the Jews, who received as true the Mosaic history of the Deluge, and refers to that history as figurative of Himself (see Matt. xxiv. 38, 39. Luke xvii. 27), and that His holy Apostles, being taught by the Holy Ghost, who led them into all truth, accepted that history as true, and referred to it as such (1 Pet. iii. 20. 2 Pet. ii. 5; iii. 5. Heb. xi. 7). This is sufficient for us; and in reply to such questions as these, we refer to God's Omnipotence. God willed it so to be; and whatever He wills, He is able to perform. God could feed them, as He fed Elijah in the desert, and as He fed the Israelites in the wilderness, and as He fed the five thousand with five barley loaves. Cp. *S. Chrys.*, Hom. 25. *S. Aug.* de C. D. c. xv. 27. The whole history of the Deluge is surrounded by an atmosphere of Miracle. The vast and continuous outpouring of the water, and breaking up of the fountains of the great Deep, the restraint of the waters, their subsidence,—all bespeak the work of the Almighty.

We may observe that in the Sacred History there is the same mode of dealing with another subject in relation to the animal creation, the maintenance of the *cattle* of the Israelites in the wilderness for *forty* years.

The Sacred Historian states *some miracles* with regard to that sojourn, viz. the miraculous supply of the manna, and the quails, and the water from the rock, and the miraculous preservation of the raiment of the Israelites during their sojourn in the wilderness; and he thus leads us to *infer* that their *cattle* also were duly provided for by the almighty power of God.

Almighty God fed the Israelites for forty years with a marvellous provision from heaven. He enabled Moses to live in the Mount without any food at all. Who can tell what was done by Him for the maintenance of the creatures in the Ark? We may be sure that He who sent them into it, took care of them in it. We know that they came out of it. The rest may be inferred by Faith.

If Moses had *told us all* in both these cases, i. e. of the sojourn in the Ark, and in the wilderness, there would have been less room for the exercise of our faith; but by relating a good deal, and not every thing, he exercises our moral qualities of humility, modesty, candour, readiness to weigh evidence, trust in God's providence and Word; and while he allows the sceptic to cavil if he will, because God has not revealed all, he proposes a reward to those who lovingly thank God for what He has revealed in His Word; and who search the Scriptures, not that they may make a display of their own shrewdness, but in order that they may be made wise unto salvation, through faith in Christ Jesus (2 Tim. iii. 15).

We have an example of a greater miracle before our eyes. It may be asked, How could so many creatures, wild and tame, be stowed together in the Ark, and dwell together? But let us remember that the Ark was a type of the Church; and let

¹¹ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all ^h the fountains of the great deep broken up, and the ^{||} windows of heaven were opened. ^{12 k} And the rain was upon the earth forty days and forty nights. ¹³ In the selfsame day ^l entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; ^{14 m} They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every [†] sort. ¹⁵ And they ⁿ went in unto Noah into the ark, two and two of all flesh, wherein ^{is} the breath of life. ¹⁶ And they that went in, went in male and female of all flesh, ^o as God had commanded him: and the Lord shut him in.

h ch. 8. 2.
Prov. 8. 28.
Ezek. 26. 19.
|| Or, floodgates.
i ch. 1. 7. & 8. 2.
Ps. 78. 23.
k ver. 4. 17.
l ver. 1. 7. ch. 6. 18.
Heb. 11. 7.
1 Pet. 3. 20.
2 Pet. 2. 5.
m ver. 2, 3, & 9.

† Heb. wing.
n ch. 6. 20.

o ver. 2, 3.

us also ask, Who could have supposed that a religious Society could be formed by our Divine Noah,—Jesus Christ,—in Judea, with the help of Galilean fishermen and publicans, which would unfold all the varieties of human character, of all Nations, civilized and barbarous, of every age and climate of the world, in the Ark of His Church? Yet we see that this *has been done*, and is *being done hourly in our own sight*. In that Ark, the wolf dwells with the lamb, and the leopard lies down with the kid (Isa. xi. 6). It is in the Church, as it was in St. Peter's sheet,—another figure of the Church,—where all manner of animals were gathered together (see Acts xi. 6). The truth of the history of the Type is seen reflected in the Antitype. The truth of the history of the Ark is displayed in the Church of God. Cp. *S. Aug.* de Civ. Dei xv. 27; and above, *Preliminary Note* to ch. vi.

As to the number of creatures in the Ark, perhaps they were not so many as is often represented. All the *human families*, however diverse, come originally from *one pair*, Adam and Eve, and *through* four pairs,—Noah, his wife, his sons, and their three wives. All the different species of men come from that stock. May it not be, that the numerous species of animals might be traced up to much fewer *genera* than is sometimes imagined, and that it is not correct to infer from the multitude of *species* now existing, that Moses intended to say that each *species* had a representative in the Ark? May not a special effect in multiplication of species have arisen from the *benediction* of God pronounced after the Flood?

As is well observed by *Keil*, p. 93, "Physiology is wholly unable to inform us concerning the number of pairs of animals from which the existing species of animals derive their origin; and it is ridiculous to speak of the 2000 kinds of mammalia, and 6500 kinds of birds, which Noah must have brought into the Ark, and have supplied with daily food." See the refutation of these and similar notions in *Wagner*, *Gesch. der Urwelt* i. 533; *Silberschlag*, *Geologie* ii. 3; *Schmidt*, *Bibl. Mathemat.* p. 280; *Lilienthal*, d. gute Sache, &c., v. § 59, quoted by *Keil*, p. 93; and *Professor J. R. Young* on Modern Scepticism, pp. 34—51.

Noah was the father and lord of the new race of man, and the lord of the creatures. To *Adam*, as the father of mankind, and lord of the creatures, all animals were brought, and he gave them names. Are we to suppose, that *all* the now existing *species* were brought to him, in order that he might name them, or that he *could* have named them in the interval between his own creation and that of Eve (ii. 18—23)? Is it not more reasonable to suppose, that by *all* the animals are meant in both cases all the *principal genera* of creation, and not each individual species? (Cp. above, on vi. 20.) Who can prove that all the species of animals which now exist were in existence before the Flood? The Psalmist says, "Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou *renewest the face of the earth*" (Ps. civ. 29, 30). After the Deluge there was a new Creation, or at least new formations (*Prof. Young*, pp. 52, 53).

11. in the second month] Supposed by some to be the month *Iyar*, otherwise called *Jar*, corresponding with our April and May (*Ideler*, *Chronologie* i. pp. 495, 510; and *Kalisch* on Exod. xii. 2, and see below, viii. 14).

Others are of opinion that the year, of which the Sacred Writer here speaks, is that which began with Tisri, corresponding nearly to September: see Exod. xii. 2 (*Delitzsch*, *Keil*, *Knobel*, *Ewald*, *Baumgarten*). The former opinion appears most probable. Moses, writing for his contemporaries, and for

those who come after, would reckon his months according to the calendar received by them; just as we, when we speak of events in early English history, speak of January and February as the first and second months of the year, according to the style now received. He certainly does so in the rest of the Pentateuch. See Exod. xvi. 1; xix. 1; xl. 2. Num. i. 1; x. 11; xx. 1; xxxiii. 3.

Josephus, indeed (Antt. i. 3. 3), asserts that Moses is here reckoning according to the *civil* year, which began with Tisri; but in passages which concern the movements of the Israelites in the wilderness (e.g. Num. xx. 1), Moses evidently uses the calculation of the year which began with Nisan: cp. *Kalisch* here, p. 214.

— *the fountains of the great deep*] The waters of the Flood came from *beneath*, as well as from above; and therefore it is never called a Deluge of *rain*, but a flood of *waters*, *mabbûl mayim* (vi. 17).

Here is an answer to the allegation of some, that forty days' *rain* could not have drowned the earth. Here also is an answer to the objection, that the *olive* and *vine* (which are seen in the history of the Flood, viii. 11. 20) could not have existed in consequence of the vast infusion of salt water in the Deluge, and that salt water utterly destroys vegetation. The rain-water was fresh; and who knows whether the vast influx of water from the subterranean reservoirs was salt?

— *windows of heaven*] *The arubboth*: see above, v. 6; vi. 16. This word is also found in 2 Kings vii. 2. 19. Isa. xiv. 18; lx. 8. Mal. iii. 10 (windows of heaven); and Hosea xiii. 3.

On the existence of waters above the firmament, see i. 6.

12. forty days] The number *forty* often marks a period in Scripture of trial leading to some great issue: see above, v. 4; and below, *vv.* 17, 18.

13. In the selfsame day] Literally, in the *body* or *bone* of that day. Cp. xvii. 23. 26.

14. The Lord shut him in] The Lord, JEHOVAH, in His mercy and love to His faithful servant Noah, the Preacher of Righteousness, the Head and second Founder of the human family, the Type of Christ, shut him in. Noah seemed to be in prison; perhaps his enemies scoffed at him (for this was done *a week before* the waters fell: see *vv.* 7, 10), and imagined that he would be devoured by the beasts of the Ark; but he was safe in the hand of God.

Noah, baptized in the waters of the Flood, and afterwards emerging from them, was a signal type of Christ, *laid in the grave*. Christ says, by the mouth of the Psalmist (in a Psalm appointed for Good Friday), "I am counted as one of them that go down into the pit; free among the dead, like unto them that be in the grave, who are out of remembrance, and are cut away from Thy hand. Thou hast laid me in the lowest pit, in a place of darkness, in the deep. Thine indignation lieth hard upon me, and Thou hast vexed me with all Thy storms. I am shut up, so that I cannot get forth" (Ps. lxxxviii. 4—7).

But in due time, God remembered Noah (viii. 1), and brought him forth, and the human family with him. So God remembered Christ, and raised Him from the grave; and in His Resurrection, Mankind arose from the dead. And Noah offered a sacrifice, and *God smelled a sweet savour* (viii. 21),—a fragrant perfume, wafted backwards from that sacrifice which Christ offered, Who gave Himself for us, an offering and a sacrifice to God for a *sweet-smelling savour* (Eph. v. 2),—the fragrant incense of which is ever ascending in the heavenly Temple before the Throne of God.

Here also we recognize the beauty of the Type of the

p ver. 4, 12.

q Ps. 104. 26.

r Ps. 104. 6.
Jer. 3. 23.

¹⁷ And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. ¹⁸ And the waters prevailed, and were increased greatly upon the earth; ¹⁹ and the ark went upon the face of the waters. ¹⁹ And the waters prevailed exceedingly upon the earth; ¹ and all the high hills, that were under the whole heaven, were covered.

Flood, as prefiguring Christian Baptism (1 Pet. iii. 21), in which we die to sin, and rise again unto righteousness, as Christ died, and was buried, and rose again for us, and in which the benefits of Christ's Death and Resurrection are imparted to us (Rom. vi. 3—6. Col. ii. 12).

17. forty days] See v. 4.

17, 18. the waters—bare up the ark—and the ark went (floated) upon the face of the waters] The waters, in which the wicked were drowned, bare up the Ark, which preserved those who were in it. So it is with all God's means of grace. Scripture and the Sacraments are a savour of life to those who receive them, and a savour of death to those who despise them (see on 2 Cor. ii. 16); and so Christ Himself was set for the rising of all those who believe in Him, and for the fall of all who reject Him: see Luke ii. 34.

19. exceedingly] Literally, greatly, greatly.

—all the high hills, that were under the whole heaven, were covered] A clear assertion of the universality of the Flood: see also here 19—23. The Sacred Record relates here that all the hills were covered, and that the Ark rested on the mountains of Ararat; therefore, we may conclude, that the summit of Ararat was covered; and this mountain rises 17,700 feet above the ocean; and a flood which "covered its top must have overspread nearly all other portions of the globe" (Hitchcock, p. 97).

The attempts which have been made to reduce the sacred text into a history of a mere partial overflow of one region of the Earth can hardly be deemed successful. See Kalisch, p. 209, who well observes that the statement "of the universality of the Deluge does not lie in words merely, but in the tenor of the whole narrative." Cp. Keil, Commentar, p. 96.

Doubtless, many ingenious writers, whose piety is unquestionable, such as Hugh Miller (Testimony of the Rocks, Lect. vii.), and Dr. Hitchcock (Religion of Geology, Lect. iv.), among Geologists; and some respectable Theologians, have been induced to adopt this interpretation: but such an interpretation appears to contravene the testimony of the Old and New Testaments.

The universality of the Flood is affirmed by Christ Himself and His Apostles (Matt. xxiv. 39. Luke xvii. 27. 1 Pet. iii. 20. 2 Pet. ii. 5. 2 Pet. iii. 6).

The universality of the Flood may also be inferred from the following considerations. The corruption of the earth is described as universal (see vi. 5—13); and so is the punishment (vi. 17).

The Flood was a type of Christian Baptism (1 Pet. iii. 21). The antitype is universal (Matt. xxviii. 19), so therefore is the type.

God has promised that He will not again destroy the world by water (ix. 15). And in Isa. lv. 6, He says, "I have sworn that the waters of Noah shall no more go over the earth." Now if the Deluge was merely local,—if "the waters of Noah" only partially covered the Earth,—then God's promise has not been fulfilled; for there have been many local inundations since the age of Noah.

Again, God promised that He would not again destroy the world by water,—intimating that it has been once destroyed by water; but He has also revealed that He will destroy the whole earth by another element, namely, with fire (2 Pet. iii. 10). The future judgment by fire will be universal; so was that by water, which is compared with it. The Apostle declares, that "God spared not the old world" (ἀρχαῖον κόσμον); and that "the world that then was, being overflowed with water, perished" (2 Pet. ii. 5; iii. 6). Nothing can be more explicit than this assertion; and St. Peter observes that as at the creation the Earth was brought forth from water, by which it had been all submerged, so at the flood it was overflowed with water. In both cases the whole terrestrial globe was the subject of the Divine power and operation. The future Flood of Fire, and the past Flood of Water, are both described as universal. It is not therefore possible, it would seem, to acquiesce in such an interpretation of the Scriptural records of the Old Testament, and of the comments upon it in the New, as would make them speak of a partial Deluge.

Much has been said by some recent critics, arguing from physical phenomena, against the credibility, and even the pos-

sibility, of an universal Deluge. (See Kalisch here, pp. 204—210. Colenso, Pt. i.; Pref. p. xviii, and Pt. i. Pref. p. vii, viii.)

It is alleged that many portions of Europe (e.g. the Provinces of Auvergne and Languedoc) exhibit incontestable proofs that they have not been under water for many thousand years. On the other hand, many eminent physiologists have declared their opinion that the Earth was visited by a Flood which affected more or less the whole surface. "Je pense," says the celebrated Cuvier (Discours sur les Révolutions de la Surface du Globe, p. 290), "avec M. Deluc et Dolomieu, que s'il y a quelque chose de constaté en géologie, c'est que la surface de notre globe a été victime d'une grande et subite révolution, dont la date ne peut remonter beaucoup au delà de cinq ou six mille ans." Cp. Schubert, Gesch. der Natur i. § 29—34. Rammner, Lehrbuch d. allg. Geogr. § 287. Wagner, Gesch. der Urwelt i. 524, quoted by Keil, p. 96.

It does not, however, follow from such a statement as this that we are to expect that the Earth should every where bear marks of such an inundation. It is nowhere stated in the Bible that the surface of the earth was in all places much changed by the Flood, but that it was overflowed by it: cp. Buckland, Reliq. Diluv. p. 221. Hitchcock, Religion of Geology, p. 89. Wagner, Urwelt i. 524; and Keil, p. 96. Cp. above, Preliminary Note to chap. vi.

In such questions as these, even though there were no human testimony in favour of the truth of Scripture, we might well be content with saying, "Let God be true and every man a liar" (Rom. iii. 4).

And we may be warned against incredulity by its results as related in the history before us. The old World did not believe that any Flood would come; as our Lord Himself states, they went on with their usual business and pleasure, in perfect unconcern, as if no Flood would come (Matt. xxiv. 37. Luke xvii. 26). They argued, perhaps, that all physical phenomena, and all past experience, were against such a catastrophe; but it did come, "and destroyed them all." So it is said now by some, "There may have been a partial and local inundation; we have ancient traditions of such visitations, but all physical phenomena are against the credibility, and even the possibility, of an Universal Deluge."

The punishment of the Infidelity of the antediluvians, reasoning on their own experience, and on physical phenomena, ought to serve as a solemn admonition against the scepticism which refuses to accept the Mosaic record of the Deluge, though confirmed by the Son of God, the Judge of all; and by the Holy Ghost speaking by the Apostles: see on v. 8, 9.

St. Peter tells us, that men will argue against the future universal dissolution of the earth by fire, because "all things remain as they were from the beginning of the creation" (2 Pet. iii. 4), and natural Reason may allege its doubts, and propose its questions, "How can the Earth, with all its immense seas and oceans, be consumed with fire?" But St. Peter affirms that the Day of the Lord will come, and come suddenly; come as a thief in the night, "in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up" (2 Pet. iii. 10—12), and a new creation will arise out of the ruin.

The fact is, that men are much too prone to exaggerate the importance of inferences derivable from physical phenomena, as has been already observed above (Prel. Note to ch. vi.). When the officers of the Chief Priests went to the prison at Jerusalem, in order to bring forth Peter and John, they found "the prison shut with all safety, and the keepers standing without before the doors" (Acts v. 23). Who would not then have concluded that Peter and John were inside the prison? But they were not there. No: they were in the temple teaching the people (Acts v. 25). Thus they learnt,—and we may learn also,—that the evidence derivable from external signs is not always trustworthy; and it is of very little weight indeed when set against the plain testimony of the Word of God. Indeed, Reason, which has proved to us that the Gospel is God's word, and which shows us that the History of the Flood is there authenticated by the Son of God, teaches us that it is very unreasonable to be perplexed by difficulties in a Divine Revelation which represents the Flood as a miraculous dis-

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

²¹ * And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: ²² All in 'whose nostrils was † the breath of life, of all that was in the dry land, died. ²³ And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and "Noah only remained alive, and they that were with him in the ark. ²⁴ * And the waters prevailed upon the earth an hundred and fifty days.

s ch. 6. 13, 17.
ver. 4.
Job 22. 16.
Matt. 24. 39.
Luke 17. 27.
2 Pet. 3. 6.
t ch. 2. 7.
† Heb. the breath
of the spirit of life.

u 1 Pet. 3. 20.
2 Pet. 2. 5, & 3. 6.
x ch. 8. 3. & ch.
8. 4. compared
with ver. 11 of
this chapter.
a ch. 19. 29.
Ex. 2. 24.
1 Sam. 1. 19.
b Ex. 14. 21.
c ch. 7. 11.
d Job 38. 37.

† Heb. in going
and returning.
e ch. 7. 24.

† Heb. were in
going and de-
creasing.

f ch. 6. 16.

† Heb. in going
forth and return-
ing.

VIII. ¹ And God ^aremembered Noah, and every living thing, and all the cattle that was with him in the ark: ^b and God made a wind to pass over the earth, and the waters asswaged; ² ^c The fountains also of the deep and the windows of heaven were stopped, and ^d the rain from heaven was restrained; ³ And the waters returned from off the earth † continually: and after the end ^e of the hundred and fifty days the waters were abated.

⁴ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ⁵ And the waters † decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

⁶ And it came to pass at the end of forty days, that Noah opened ^f the window of the ark which he had made: ⁷ And he sent forth a raven, which went forth † to and fro, until the waters were dried up from off the earth.

pensation from God, and to demand an explanation of the manner in which all that is recorded in that history was done. Rather it teaches us to rejoice in difficulties, as being the legitimate discipline of faith, and as qualifying us for the reward of those who believe. Here is the trial of our Faith; and "where Reason is weak, there" (if God speaks) "Faith is most strong."

Accordingly, the holy Apostle St. Peter, when he has been recording the evidence of his own senses on the Holy Mount, when he heard the voice from heaven bearing testimony to Christ, adds, "we have a more sure word,"—that of prophecy. The Word of God was to him more sure than any testimony of his senses. They might have been deceived and have deceived him; but the Word of God can do neither.

Cp. note below, on 2 Pet. i. 19.

²⁰. Fifteen cubits] Observe how exactly the waters are fathomed, not by Noah's plummet, but by His knowledge Who weighs the waters by measure (Job xxviii. 25), and Who measures the waters in the hollow of His hand (Isa. xl. 12). Is not such a statement as this equivalent to a claim to divine Revelation on the part of the Writer?

²¹. all flesh died] As the flood increased very gradually, many may have repented, who were not able to reach the Ark; and the Death of Christ was not without benefit to them: see on 1 Pet. iii. 20.

²³. all on the dry land died] Not Fish: a mystery in this? The Christian Ἰησοῦς are born in baptism into the divine Ἰησοῦς Jesus Christ, Son of God, Saviour.

²⁴. an hundred and fifty days] Including the forty days of rain. Then it began to subside.

Cu. VIII. 1. God remembered Noah, and every living thing, and all the cattle] He might have been supposed to have forgotten them who had been 150 days in the Ark: see vii. 16.

—made a wind to pass] The words of the Septuagint here are observable. God sent forth (not ἄνεμον, a wind), but a πνεῦμα on the earth, καὶ ἐκόμασε τὸ ὕδωρ; and this last word, ἐκόμασε, is taken up in the Gospels, describing the tranquillizing power of the spirit of Christ in His miracles of love, in the storm of the sea (Matt. xiv. 32. Mark iv. 39; vi. 51).

⁴. And the ark rested—upon the mountains of Ararat] i.e. of Armenia; whence in the Syriac and Vulgate Versions we have here "the mountains of Armenia:" cp. 2 Kings xix. 37. Isa. xxxvii. 38, where the Hebrew original has Ararat, which some versions render by Armenia.

Indeed the Ararat of the Old Testament is properly the name, not of a mountain but of a region, which lies between the Araxes and the Lakes Van and Urmiah (Gesen. 82), and is still called Ararat by the Armenians, and is derived from a root signifying "holy ground" (Gesen.). We are not to imagine that the Ark rested on the peaked summit of the Mountain called Ararat, which is 17,000 feet above the sea, and very difficult of descent (as is testified by some who ascended it in 1829, 1834, and 1856), but the ark rested on one of the heights of that central mountainous region, and between the Euxine and Caspian on the north, and the Persian Gulf and Mediterranean on the south, which in its appearance confirms the belief that the waters of the Flood flowed down from it in every direction of the compass.

For a description of this region, see Kalisch, pp. 190—193; Ker-Porter, Travels i. 132; ii. 636. Morier, Journey, c. 16; and Mr. Bevan in Dr. Smith's Dict. of the Bible, Arts. "Armenia" and "Ararat;" Winer's Bibl. Realwörterbuch, p. 81; Kitto, Bibl. Illust. pp. 169—173; Delitzsch, p. 266; Keil, p. 97; Fuerst, Conc. 154.

The ark rested on one of the Mountains of Ararat, or of that particular region of Armenia which has been described: the term mountains in the plural has this sense, as the word cities is used for one of the cities in Judg. xii. 7: see Glass, Philol. Sacra, Tract i. cap. xiv. p. 886.

⁵. the tenth month] Tebeth.

⁶. Noah opened the window of the ark] Not the window in vi. 17: see note there; the original word here, *challôn*, is from a root (*chala*), which signifies to loose, and is applied to designate the window in Rahab's house, Josh. ii. 15. 18. 21; the window of narrow lights in 1 Kings vi. 4; and the narrow window in Ezek. xl. 16; xli. 16. 26. The Septuagint translates it *θυρίδα*.

⁷. a raven] An unclean bird and ravenous, which preys upon carcases, Prov. xxx. 17. Cp. below on 1 Kings xvii. 4—6.

—which went forth to and fro] Literally, went forth going and returning. The Ark is a figure of the Church. Some of the Christian Fathers regard the raven as a type of those who leave the Church and do not return to it, but wander to and fro without rest (S. Hilar. on Ps. 146. S. Aug. in Joann. Tract 6); but the Dove returns with the olive-branch in its mouth: an emblem of the faithful soul, which has the Spirit of love and peace, and finds rest in the Christian Ark, as long as the Flood lasts, i.e. during the present state of this world. S. Aug. c. Faust. xii. 20.

⁸ Heb. *caused her to come.*

⁸ Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; ⁹ But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and [†] pulled her in unto him into the ark. ¹⁰ And he stayed yet other seven days; and again he sent forth the dove out of the ark; ¹¹ And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. ¹² And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

2518.

¹³ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. ¹⁴ And in the second month, on the seven and twentieth day of the month, was the earth dried.

g ch. 7. 13.

¹⁵ And God spake unto Noah, saying, ¹⁶ Go forth of the ark, ⁸ thou, and thy wife, and thy sons, and thy sons' wives with thee. ¹⁷ Bring forth with thee

h ch. 7. 15.

¹⁸ every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ¹ be fruitful, and multiply upon the earth. ¹⁸ And Noah went forth, and his sons, and his wife, and his sons' wives with him:

i ch. 1. 22.

8. *to see if the waters were abated*] Probably there was so much evaporation from the action of the sun on the water that he could not see to any great distance from his lofty position, and on account of the mist could not discover whether the plains beneath him were dry; it was not till the waters were assuaged from the earth that he could see that the face of the ground was dry, *v.* 13.

9. *into the ark*] The dove came back *into* the ark; not so the raven, which seems only to have hovered about it; see above on *v.* 7.

10. *yet other seven days*] Perhaps after the religious devotions of the weekly sabbath: see also *v.* 12, and above, *v.* 4.

11. *And the dove came in to him in the evening* (of the seventh day); *and, lo, in her mouth was an olive leaf*] A symbol of fruitfulness and of perpetual freshness, Ps. lli. 8; cxviii. 3. Rom. xi. 17; and since the olive ministers oil, which supplies light (see on Rev. xi. 4), it is emblematic of the spiritual gifts of the Holy Ghost—love, joy, comfort, peace, and truth.

The dove is a pure, loving, and faithful bird; and is emblematic of innocence; see Matt. x. 16, and is also significant of the presence and operation of the Holy Ghost: see on Gen. i. 2, and Matt. iii. 16, where the Holy Spirit appears in the form of a dove, and lights upon Christ, the second Adam, the father of the regenerate race of mankind—at His Baptism; see note there. The dove with the olive-branch in its mouth returns to Noah, the father of the human family, and to the Ark, the type of the Christian Church, and announces the abatement of the waters of the Flood sent upon the Ark for sin, and proclaims peace after the Baptism of the world. So the Divine Dove who had brooded over the Earth at the Creation, and Who lighted on Christ at His Baptism, announced Peace to the Church after the institution of Christian Baptism and after the Ascension of Christ, who had appeased the wrath of God by His most precious Blood, with which He entered into the heavenly Holy of Holies. Heb. ix. 2: cp. *Tertullian de Baptismo*, c. 8; *S. Cyril*, Catech. 7.

The Dove assured Noah that the waters were abated; so the Holy Spirit testifies to our spirit that God's wrath against us is appeased, and enables us to cry, "Abba, Father." Gal. iv. 6. Rom. viii. 16. 1 John iv. 13.

The olive grows under water (*Theophrast.*, Hist. Plant. iv. 8. *Plin.*, Nat. Hist. xiii. 50), and abounds in Armenia. *Strabo*, xi. 575. *Ritter*, Erdkunde xi. 516.

12. *the dove; which returned not again unto him any more*] Because she found rest for the sole of her foot, and also food, seeds, &c., on the earth; and thus Noah knew that the earth was dried. The Flood was over. This represents the end of

the world, when the faithful will have passed the waves of this troublesome world, and come to the land of everlasting life.

The dove was a messenger of good, both by her return to the ark with the olive-leaf, and also by *not* returning any more; and she assured the Patriarch that he, his family, and the other creatures might go forth from the ark into the world; and that the world itself was like an ark prepared for him and his posterity.

The Holy Spirit teaches in various ways, and His teaching is perfected and consummated in sending men forth into the world, to evangelize it, and to make the Church commensurate with the world. Acts ii. 17. 1 Pet. i. 12. Col. i. 23.

13. *first month, the first day of the month*] Nisan: the waters of the deluge were dried up from the earth, and the face of the ground was dry on the new moon of the same month as that in which the Israelites afterwards left Egypt; and passed through the Red Sea, another figure of Christian Baptism.

14. *in the second month, on the seven and twentieth day of the month*] On the twenty-seventh of the month, *Iyar*, see vii. 11, from which passage compared with this verse it appears that the flood lasted a year and ten days.

The Chronology is as follows:—

On the seventeenth day of the second month the flood began, vii. 11.

The rain lasted forty days, vii. 12.

The waters prevailed one hundred and fifty days, viii. 3, 4.

On the seventeenth day of the seventh month the ark rested on the mountains of Ararat, viii. 4.

On the first day of the tenth month the tops of the mountains were visible, viii. 5.

On the twenty-seventh day of the second month the earth was dried; and God called Noah forth from the Ark.

On the question what was the duration of the months here mentioned, and consequently of the year, see *Delitzsch* (pp. 261, 265), who supposes that Moses is speaking of a solar year of 360, or 365 days. But see *Kalisch*, p. 214. *Ideler*, i. 479.

15, 16. *God spake unto Noah, saying, Go forth*] Here is a reference to the fact recorded above: "The Lord shut him in" (vii. 16: see also vii. 1, "The Lord said unto Noah, Come thou and all thine house into the ark"); and here is one of the many evidences of *unity* in the composition of the Book of Genesis, in opposition to those who allege that it is a compilation formed from the works of two writers at least, the earlier of whom used the word *Elohim* (God), but did *not* use the word *Jehovah* (Lord).

God said, "Go forth,"—a type of the general Resurrection (*S. Epiphani.*, Ancor. p. 98).

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

† Heb. *families*.

²⁰ And Noah builded an altar unto the Lord; and took of ^k every clean beast, and of every clean fowl, and offered burnt offerings on the altar. ²¹ And the Lord smelled [†] a sweet savour; and the Lord said in his heart, I will not again ^m curse the ground any more for man's sake; || for the ⁿ imagination of man's heart is evil from his youth; ^o neither will I again smite any more every thing living, as I have done. ²² † While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and ^q day and night shall not cease.

k Lev. ch. 11.

1 Lev. 1. 9.
Ezek. 20. 41.
2 Cor. 2. 15.
Eph. 5. 2.
† Heb. a savour
of rest.
m ch. 3. 17. & 6.
17
|| Or, though.
n ch. 6. 5.
Job 14. 4 & 15. 11.
Ps. 51. 5.
Jer. 17. 9.
Matt. 15. 19.
Rom. 1. 21. & 3.
23.
o ch. 9. 11. 15.
p Isa. 54. 9.
b ch. 1. 28. Hos. 2. 18.

IX. ¹ And God blessed Noah and his sons, and said unto them, ^a Be fruitful, and multiply, and replenish the earth. ² ^b And the fear of you and the dread

† Heb. *As yet all the days of the earth.*

q Jer. 33. 20, 25.

a ch. 1. 28.

ver. 7, 19.

ch. 10. 32.

b ch. 1. 28. Hos. 2. 18.

19. *after their kinds*] Or families, not confusedly, but in order,—an evidence of God's work, and suggesting the reflection that whatever in the history of the Flood and of the Ark is difficult for our reason, is to be received with Faith in Him, Who wrought by His Omnipotence, and has written His record for our learning, and for the trial of our faith.

20. *Noah builded an altar*] The first altar that is mentioned in Scripture. The Hebrew word here for altar, *mizbeach*, is from *zabach*, to slay (*Gesen*. 237). Noah's first act is one of worship. The Patriarch Noah, as the head and lord of the human family, is the Priest of the world, saved from the Flood, and offers an expiatory and eucharistic sacrifice in its name, and his own; cp. Job i. 5; xlii. 8, where the Patriarch Job acts as priest.

—*burnt offerings*] *Oloth*, properly what *go up*, or ascend on the altar, and from the altar to God. The Cross of Christ being regarded as an altar on which the perfect burnt-offering of the Lamb of God, the true Passover, was offered, St. Peter, in describing Christ's offering, uses the word *ἀνέβηκεν*, the very same word as is used here by the *Septuagint*. The Apostle says that *Christ took up our sins* on to the tree; and so the Epistle to the Hebrews (ix. 28): see note on 1 Pet. ii. 21.

21. *And the Lord smelled a sweet savour*] *An odour of rest*, or acquiescence; Heb. *nichôach* (*Gesen*. 548): whence *Aquila*, in Exod. xxix. 18, has *ὁσμήν εὐαεσθήσεως*: and thus we are drawn in our thoughts to Him, Who is the true sacrifice, and in Whom the Father rests, and “is well pleased.” See on Matt. iii. 17. Cp. Matt. xii. 18; xvii. 5. Luke iii. 22.

The savour of Noah's sacrifice was sweet; it had an *odour of rest*, because it was offered in faith, looking to Christ, and received a holy fragrance from that all-prevailing sacrifice, which was to be offered by CHRIST, Who, as St. Paul says, gave Himself for us as an offering and a sacrifice to God, a *sweet-smelling savour* (Eph. v. 2).

It is very observable, that St. Paul in that place adopts the very words of the *Septuagint* here (*ὁσμήν εὐωδίας*); and thus by the aid of that Version we are confirmed in the belief that the sacrifice of the Patriarch Noah, the head and father of the new race of mankind, saved in the Ark, lifted up on the Waters of the Flood, was typical of, and derived its acceptance from the full, perfect, and sufficient sacrifice, oblation, and satisfaction, offered on the Cross by Him, Who is the true Noah, in Whom alone we can find *rest*; and Who is the Second Adam, God and Man, the Lord of the New Creation; that precious burnt-offering of the Lamb of God, without blemish, and without spot (1 Pet. i. 19); the Lamb slain from the foundation of the world (Rev. xiii. 8), which is the propitiation for our sins, and the sins of the whole world (1 John ii. 2), and appeases God's wrath against us, and reconciles the world to Him, and procures His gracious benediction, by means of which sacrifice we also are “accepted in the Beloved” (Eph. i. 6), and are made unto God *a sweet savour* of Christ (2 Cor. ii. 15). These considerations may supply an answer to the cavils of the sceptic, who takes exception from the language of the text to scoff against God. Cp. *Waterland*, Scripture Vindicated, p. 39.

This remarkable phrase, *ὁσμήν εὐωδίας*, in the *Septuagint*, is of great importance, as connecting the Patriarchal and Levitical types with the Evangelical Antitypes. It is a link in the golden chain, which binds them to the Cross of Christ. It will be found in Lev. i. 9. 13. 17; ii. 9; iii. 5; iv. 31; vi. 15; viii. 21; xvii. 6; xxiii. 13. Num. xv. 3. 7. 10. 13; xviii. 17; xxviii. 2. 6. 8. 13. 21. 27; xxix. 2. 6. 8. 13. 36. Ezek. vi. 13, in most of which it is the translation of the Hebrew words used here, which mean *a savour*, or odour, *of rest*.

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Here we read a fulfilment of Lamech's prophecy in v. 29, “This shall comfort us.” See note there.

—*for the imagination of man's heart is evil from his youth*] A remarkable declaration. God had punished the world with a Flood, because “the imagination of man's heart was only evil continually” (vi. 5); and now He says that He will not curse the ground for man's sake, “for the imagination of man's heart is evil from his youth.” How is this to be explained?

Instead of *for* the imagination, some interpret the original word (*ei*) by *though*; and it has this sense in Exod. xiii. 19. Josh. xvii. 18; and so our margin: but it does not seem necessary to depart from the usual interpretation, which is that of the *Sept.*, *Vulgate*, *Syriac*, *Arabic*, and *Targum of Onkelos*.

The words of God are uttered after He has accepted the offering of Noah, which was typical of the offering of Christ: see the foregoing note. And having respect to *that sacrifice*, God speaks in mercy, and in His fatherly love: “I will not again curse the ground for man's sake; for man is corrupt in his heart even from his youth” (these are emphatic words), and he is entitled to compassion, on account of his natural weakness, and because of the hereditary taint of man's nature even from his mother's womb (Ps. li. 5; lviii. 3. Isa. xlviii. 8). I will not deal severely with the earth on account of man, but will draw him lovingly, by the gracious influences of fruitful seasons, filling his heart with food and gladness (Acts xiv. 17), and making the sun to rise even upon the evil, and sending rain on the just and unjust (Matt. v. 45). Compare note below, on Exod. xxxiv. 9, where Moses pleads for mercy to Israel, *because* “it is a stiffnecked people.”

22. *seedtime and harvest*] The first word in these two pairs of words expresses the *first half* of the year; the second word, the *second half*; in Greek, *ἡμερος* and *ἄροτος*, *θέρους* and *χειμῶνος* (*Ideler*, Chronol. i. 211); the latter reached from the 15th Tisri to the 15th Nisan (*Del.*).

CH. IX. 1. *God blessed Noah and his sons*] As He had blessed Adam and Eve (i. 28); and He gave dominion over all the creatures to Adam.

In both those acts, we have a proof that all human authority is *from* God, and that Government and Dominion is in order of Nature *before* Property: i. e. “Adam's Government was before Cain's property; so was Noah's government before there was any property possessed by his sons; and what they had, was *from* God through him.”

This divine declaration is of great importance for the settling of the true principles of civil Government and human Society; and especially is it necessary to be borne in mind in times when those principles are loosened and undermined. See below, on Rom. xiii. 1—3; and *Bp. Sanderson's* Preface to *Archbp. Usher's* Treatise on the Power of the Prince, Lond. 1683.

—*replenish the earth*] The grant of dominion given to Adam was not restored in all its plenitude to Noah. God does not say “subdue,” nor does He say “have dominion,” as He had said to Adam (i. 28). It is to Christ, the second Adam, that full dominion is given over *all creatures*, “all sheep and oxen, yea, and the beasts of the field.” “Thou madest him to have dominion over the works of Thy hands, and Thou hast put all things in subjection under his feet:” see Ps. viii. 6, 7. and Heb. ii. 9. It is only, as being *in Christ*, that we recover the dominion over the creatures, given originally to Adam in the time of his innocence in Paradise; it is to the members of Christ that

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of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. ^{3c} Every moving thing that liveth shall be meat for you; even as the ^d green herb have I given you ^e all things. ^{4f} But flesh with the life thereof, *which is the blood thereof*, shall ye not eat. ⁵ And surely

c Deut. 12. 15. & 14. 3, 9, 11.
Acts 10. 12, 13.
d ch. 1. 29.
e Rom. 14. 14, 20.
f 1 Cor. 10. 23, 26.
Col. 2. 15. 1 Tim. 4. 3, 4.

f Lev. 17. 10, 11, 14. & 19. 26. Deut. 12. 23. 1 Sam. 14. 33. Acts 15. 20, 29.

the Apostle says, "All things are yours, and ye are Christ's, and Christ is God's." See on 1 Cor. iii. 22, 23.

The dominion over the creatures was not absolutely lost by the Fall, but it was impaired by it; God's image in man was not altogether effaced (see v. 6), but it was marred thereby; but it is restored in Christ, in Whom we "are created anew in God's image in righteousness and true holiness" (Col. iii. 10).

2. *And the fear of you and the dread of you shall be upon every beast of the earth*] God adds that He will require man's life at the hand of every beast, v. 5. This assurance was given in order that men might not fear to obey God's command, to go forth in different directions and colonize the Earth. He thus tried their faith and obedience.

They might have said, "The beasts of the field are more numerous and more powerful than we are; if we separate from one another, we shall be overpowered by them." God quiets this alarm by the promise of protection. However, it appears that they did *not* trust in His divine protection, and resorted to human expedients for defending themselves. They did *not* go forth, but remained in one society for about a hundred years after the flood, and then built the Tower of Babel for their own glory and aggrandizement. The consequences of their disobedience are seen below, xi. 4. God compelled them to separate, and to fulfil His design.

If it is true that God has put the dread of man on the beasts of the field, how is it to be explained, that wild beasts are allowed to destroy human life?

It is probable that this has arisen from man's sin. "All the beasts of the forest are God's, and so are the cattle upon a thousand hills" (Ps. l. 10). When man was in a state of innocence in Paradise, he dwelt securely among the beasts of the field: God has delivered them into man's hand, but under certain conditions. We see the subjection of the animals to man in the stopping of the lions' mouths in the presence of Daniel (Dan. vi. 22. Heb. xi. 33); and in the deliverance of Jonah (Jon. i. 17. Matt. xii. 40); and in the falling off of the viper from Paul's hand (Acts xviii. 5); and in what is said of the Second Adam at the Temptation, that "He was with the wild beasts" (Mark i. 13); and in Christ's promise to His disciples, "They shall take up serpents" (Mark xvi. 18). "If thy ways please the Lord, the beasts of the field shall be at peace with thee" (Job v. 23).

On the other hand, the beasts of the field are God's executioners for the sins of man (Lev. xxvi. 22. Ezek. xiv. 15). The frogs and the flies of Egypt, and the locusts, who are called God's great army (Joel ii. 25), were God's ministers of punishment for sin. The disobedient prophet was met by a lion, who slew him and spared the ass (1 Kings xiii. 24, 25: cp. xx. 36). The children, who mocked the prophet Elisha, were torn by bears (2 Kings ii. 24). Herod Agrippa, who gave not God the glory, was eaten of worms, and he died (Acts xii. 23).

How far man's relation to the animals may have been affected by human degeneracy since the age of Noah, we cannot determine. But it cannot be ascribed to any other cause than the providential appointment of God declared in this passage, that such vast and powerful creatures as camels and elephants allow themselves to be guided by children (see *S. Ambrose*, Epist. 38); and that "every beast may be tamed by man" (James iii. 7); and see the noble chorus of *Sophocles*, Antigone 313—350.

When animals are treated with kindness as God's creatures by man, then even the most savage among them show their gratitude and love to their master; of which we have a specimen in the history of Androcles and the Lion.

Man has no more cause to complain that animals do not fear him, if he is cruel towards them, than a tyrant has to be astonished by the wild passions of his subjects when he abuses his power. Authority is from God; but if it is applied for purposes which God abhors, then God will not interfere to preserve those who abuse the gift which He has committed to their trust.

It may be said that holy martyrs of old, such as S. Ignatius, were torn in pieces by lions in the Roman Amphitheatre. True; but that death was their path to glory: they longed for it (see *S. Ignat.*, Rom. v.), and they were enabled to rejoice in

it. The fierceness of these savage creatures turned to the praise of God. It showed the power of His grace in enabling the Martyrs to encounter it with joy; and they were made ministerial to Him in supplying new proofs of the truth of Christianity, and in promoting the Gospel of Peace. And the holy Prophets announce that under the benign sway of the Gospel, the harmony between Man and the inferior creatures which prevailed in Paradise will be restored, and "the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and the lion and the fating together, and a little child shall lead them; the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den" (Isa. xi. 6, 7).

3. *Every moving thing that liveth shall be meat for you*] The original grant for food to man was of the *green herb and fruits* (Gen. i. 29), and to that grant God here refers, and extends it by the concession of *animal food* (*S. Basil, Greg. Nyssen*), which was not eaten before the Flood, as some suppose (*S. Jerome* c. Jovin. lib. i.), and thus declares His own power and sovereignty over all things, and man's dependence on Him.

Man attained to the longest age while he lived on the green herb; and though he has now a right to animal food, yet the term of his life has declined to threescore years and ten. The countenance of Daniel, who fed upon pulse, was fairer than that of the children who ate of the king's meat (Dan. i. 15).

It has indeed been questioned, whether man did not eat animal food before the Deluge, and most modern interpreters are of opinion that he did; but it does not appear that he had any grant from God to do so: see above, i. 29. Cp. *Delitzsch*, p. 271. *Keil*, p. 101. *Isaac Williams*, p. 402.

It has been said by some, that since Abel and other holy men before the Flood had sheep and oxen, and offered sacrifices therewith, they must have eaten of their flesh; and some of the Fathers (*S. Chrysostom, Theodoret*) were of opinion that animal food was eaten, with *sufferance* on God's part, by antediluvians, but after the Flood it was allowed with a special grant by God. The Ebionites and Manicheans held that the eating of flesh was unlawful, and therefore rejected this text as contrary to the divine will. See *S. Epiphanius*, Haeres. 30. *S. Aug.* c. Faust. xxx. 5: cp. *ibid.* xii. 2; and 1 Tim. iv. 4.

One of the reasons which *Theodoret* suggests (Qu. 55) for the grant to eat flesh, was, that God foreknew that man would worship animals; and He desired to provide a safeguard against such monstrous superstition.

— *even as the green herb have I given you all things*] From this it appears that the distinction as to herbs and meats, into unclean and clean for eating, was not known in the days of Noah. *Justin Martyr*, Apol. c. Tryphon. § 21. There was already a distinction as to sacrifice: see vii. 2.

4. *flesh with the life thereof, which is the blood thereof, shall ye not eat*] Here there was a threefold precept and test of obedience, by which they would be separated from the ungodly. The animal was to be killed, its blood was to be poured out, the flesh was to be dressed with fire.

This command was designed to repress cruelty and the effusion of human blood (*S. Chrysostom*), which was even drunk by some among the heathen (*Tert.*, Ap. c. 9); and it reserved the blood, in which is the life, and consecrated it for sacrificial uses, declaring thereby that God is the Giver of life, and sole Proprietor and Lord of life: see Lev. xvii. 11, "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." Hence in Heb. ix. 22 it is declared that "without shedding of blood there is no remission" of sins; and thus a way was prepared for the reception of the great doctrine of the Gospel, that the Son of God, Who shed His blood on the cross, and "gave His life as a ransom for all," is "the propitiation for the sins of the world" (1 Tim. ii. 6. 1 John ii. 2; iv. 10), and that "His blood cleanseth from all sin" (1 John i. 7).

Concerning this precept to abstain from blood, see further, on Acts xv. 20. This has generally been considered the seventh of the precepts given to the sons of Noah, which were,

1. Against idolatry—star-worship.

your blood of your lives will I require; ^g at the hand of every beast will I require it, and ^h at the hand of man; at the hand of every ⁱ man's brother will I require the life of man. ^{6 k} Whoso sheddeth man's blood, by man shall his blood be shed: ^l for in the image of God made he man. ⁷ And you, ^m be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

⁸ And God spake unto Noah, and to his sons with him, saying, ⁹ And I, ⁿ behold, I establish ^o my covenant with you, and with your seed after you; ^{10 p} And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. ¹¹ And ^q I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. ¹² And God said, ^r This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: ¹³ I do set ^s my bow in the cloud, and it shall be for a token of a covenant between me and the

g Ex. 21. 28.
h ch. 4. 9, 10.
i Ps. 9. 12.
j Acts 17. 26.
k Ex. 21. 12, 14.
l Lev. 24. 17.
m Matt. 26. 52.
n Rev. 13. 10.
o ch. 1. 27.
p ver. 1, 19. ch. 1. 28.

n ch. 6. 18.
o Isa. 54. 9.
p Ps. 145. 9.

q Isa. 54. 9.

r ch. 17. 11.

s Rev. 4. 3.

2. Against blasphemy.
3. Against murder.
4. Against certain marriages.
5. Against robbery.
6. Against impunity for malefactors.
7. Against eating blood, and things strangled: *Selden de Jure naturali apud Hebræos*, vii. 5; and *Hooker*, IV. xi. 6.
5. of your lives] Or for your lives, i.e. in requital for them.

Kalisch.
— at the hand of every beast] Beasts were created for man; and a man forfeited his beast, if he did not take care that it should not kill a man (Exod. xxi. 28); and by its death the lives of others, whom it might kill, were protected. And murder of man by man was thus shown to be most hateful to God.

— at the hand of man] Here is a divine prohibition of suicide. *Maimon*, in *Mishn.* iv. ch. ii. § 3.

— at the hand of every man's brother] Here is another reason against murder: all men are children of one Father; all men are brethren: murder is fratricide.

6. Whoso sheddeth man's blood, by man shall his blood be shed] This is not simply a permission, but a command, based on the creation of man in the image of God; and therefore it is a part of that Moral Code which binds all, in every place and time. He who wilfully kills man, violates God's image; and the Christian Magistrate, who is God's Minister, and "beareth not the sword in vain" (see on Rom. xiii. 4), has a duty here to God, as well as to society, which is God's institution, to punish wilful murder by death: cp. Num. xxxv. 29—33,—

Ye shall take no satisfaction for the life of a murderer which is guilty of death, but he shall be surely put to death; so ye shall not pollute the land wherein ye are, for blood it defileth the land: cp. Dent. xix. 13. 19. Ezek. vii. 23—27.

Let me refer here to my Sermon "On the Punishment of Death for Wilful Murder," 2nd ed., with preface, where the statements are confirmed, and the objections are refuted.

— in the image of God made he man] These words, uttered after the Flood, and used as the groundwork of divine legislation, are a proof, that the image of God, in which man was created, though it was greatly marred by the Fall, is not wholly effaced; it is on a similar ground that St. James forbids the cursing of man (James iii. 9). Hence it is evident, therefore, that the Heathen are not left to themselves without any Law; but have, as St. Paul declares, a natural Law, the Law of Conscience written in their hearts; and that all men are responsible to God for their actions, and will be judged by Him according to the law which they have received: see on Rom. ii. 14; and *Bp. Sanderson* on Conscience, Lect. iv.; and *Bp. Butler*, Sermon. ii. and iii. on "Human Nature," and the Preface to those Sermons.

11. neither shall all flesh be cut off any more by the waters of a flood] The waters shall no more become a flood to destroy all flesh, c. 15. But as the Water, from which the earth emerged at the creation, and which was stored in the great deep (vii. 11), was the element by which the Earth was overwhelmed at the Flood, so the earth now contains within itself the materials by which it is hereafter to be destroyed—Fire: see 2 Pet. iii. 5—11, and note. The Earth is treasured up

(says the Apostle) and kept in store for fire at the great Day. The fire contained in the Earth is the fuel of its future funeral pile. The Heavens and Earth have within themselves, in the electric fluid of lightning, and in the subterraneous reservoirs of volcanoes, the materials of their own future conflagration.

13. I do set my bow in the cloud] Literally, *I gave my bow in the cloud*; the original, therefore, may perhaps seem to intimate that the rainbow existed before the deluge (and so the *Syriac* and *Arabic* Versions, and so *Aben Ezra*, *Chrys.*, and many Christian Expositors: cf. *Iffeiffer*, *Dubia*, p. 40), but that it was consecrated, as it were, as a sacred symbol and pledge after the Deluge; cp. *Waterland*, *Scripture Vindicated*, p. 43. *Dean Jackson*, on the Creed, i. chap. 16, is of opinion that the Rainbow did not exist before the Flood, and so *Bp. Patrick* and many modern interpreters: see *Delitzsch*, p. 276. But we may not contend for what is not expressed in the sacred text.

As in the Christian Sacraments, natural elements, previously existing, were adopted by Christ, and were hallowed for sacred uses, and made to be means of grace, so the Rainbow was consecrated and set apart by God to be a sacred symbol to the world.

The Bow in the hands of man was an instrument of battle (Gen. xlviii. 22. Ps. vii. 12. Zech. ix. 10. Prov. vi. 2), but the bow bent by the hand of God has become a symbol of Peace. The Iris or Rainbow, where the bright sunshine irradiates the cloud, is made a sign of reconciliation, and a pledge of safety, and an emblem of hope, after the Flood which destroyed the world. It rests upon earth and spans the heavens with its beautiful arch, and joins earth to heaven, and proclaims man's peace with God; and it appears to be a prophetic type of the Incarnation of Christ, God with us, in Whom "Mercy and Truth met together, Righteousness and Peace have kissed each other" (Ps. lxxxv. 10), and God is reconciled to man, and the dark cloud of our sinful nature is irradiated by the bright beams of the "Sun of righteousness with healing on his wings" (Mal. iv. 2), and in which all Mankind is joined together in one, as by a bright over-arching iris of heavenly love.

Hence in the heavenly Church, as displayed in the Apocalypse, the divine Throne is over-arched by the Rainbow (Rev. iv. 3: cp. Ezek. i. 28), and a Rainbow is displayed as a diadem above the head of Christ (Rev. x. 1). The Rainbow was also regarded by the Fathers as having both an historic and prophetic character: historic, in its watery hue, a record of the Judgment by the Flood; prophetic, in the mingling with it of a fiery glow, prophetic of the Judgment by fire. *Gregor. Magn.* in Ezek. Hom. 8.

The heathen world seems to have preserved some tradition of this appointment of the Rainbow as a sign. *Homer* calls it a *τέρας* or sign to man (Il. xi. 27; xvii. 547, 548); and *Iris* (a word connected with *εἶρω*, *εἰρήνη*, peace) is the messenger of the gods, and is represented with the staff of a herald in her hand. *Homer*, Il. xxiv. 144. 159. *Virg.*, *Æn.* iv. 691; v. 606; ix. 2. *Ovid*, Met. i. 270; xi. 585. Other traditions of a like kind are preserved in the Indo-Germanic nations: see *Delitzsch*, p. 277.

earth. ¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: ¹⁵ And 'I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. ¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember "the everlasting covenant between God and every living creature of all flesh that is upon the earth. ¹⁷ And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

¹⁸ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: "and Ham is the father of † Canaan. ¹⁹ * These are the three sons of Noah: "and of them was the whole earth overspread.

²⁰ And Noah began to be "an husbandman, and he planted a vineyard: ²¹ And he drank of the wine, "and was drunken; and he was uncovered within his tent. ²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. ²³ ^b And Shem and Japheth took a garment,

t Ex. 28, 12.
Lev. 26, 42, 45.
Ezek. 16, 60.

u ch. 17, 13, 19.

2347.

w ch. 10, 6.
† Heb. Chanaan.
x ch. 5, 32.
y ch. 10, 32.
1 Chron. 1, 4, &c.
z ch. 3, 19, 23, &
4, 2.
Prov. 12, 11.
a Prov. 20, 1.
1 Cor. 10, 12.

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

^{17.} *token of the covenant*] Compare the other tokens of God's covenant with man: the Sabbath; Circumcision; the Passover. The tokens of them are all instituted by God, and they imply certain duties to be performed by man. The Sabbath and the Rainbow have a universal character; Circumcision and the Passover were in a certain sense ceremonial and transitory, but they had a prophetic, spiritual meaning.

^{19.} *of them was the whole earth overspread*] Therefore Noah had no more sons after the Flood, though he survived it 300 years.

^{20.} *Noah began to be an husbandman, and he planted a vineyard*] He had faith in God's promise of security, and of healthful seasons; cp. viii. 22; ix. 15. In being a husbandman, and planting a vineyard, Noah was a type of Christ, concerning whose people the Apostle says, "Ye are God's husbandry" (1 Cor. iii. 9); and see below, v. 22, and on Matt. xxi. 33, "A certain householder planted a vineyard."

^{20, 21.} *he planted a vineyard: And he drank of the wine, and was drunken*] This event must have taken place several years after the deluge; for Canaan is here mentioned (v. 25), who was not born then. Also, if Ham's sons are placed according to their age, he had other sons older than Canaan, viz. Cush, Mizraim, and Phut. Shem had at least one son now. Indeed, there is reason to believe that Noah's progeny had at this time become numerous (see x. 6).

There seems, therefore, to have been some disobedience on Noah's part to God, who had said, "Go forth and replenish the earth" (see ix. 1). Some years had elapsed since that command was given; and it had not been obeyed. Noah and his three sons are still represented here as dwelling together: he had not sent them forth to colonize the world. The probable reason of this reluctance to go forth has been suggested above, ix. 2; Noah seems to be disposed to settle himself in their society; he begins to be a husbandman, plants a vineyard, and is drunken; impressive words, significant of too much worldly security; and he is mocked by his son and his grandson. With reverence it may be said, that if he had set them an example of obedience, by executing God's command to go forth and colonize the earth, he would not have been treated with this irreverence by his own family. The further consequences of disobedience to God's command will be seen more fully hereafter; see xi. 8.

Before the flood, men ate of the fruit of the vine; but it does not appear that they made wine from the grapes: *S. Chrys., Hom. 29. Theodoret, Qu. 59. S. Cyril Alex., Glaph. ii. in Gen.*, who are of opinion that Noah did not know the property of wine to inebriate; and the opinion that Noah's act here was involuntary, and not culpable, has been adopted by many expositors; see *Natalis Alex., i. p. 269. Fowers, Dilucid. cap. ix. qu. 1.*

It may be so; but the Sacred Writer does not suggest this apology; and we have here an evidence of the veracity of the author of the Pentateuch, who does not disguise or extenuate circumstances, in which the holy men, whose lives he relates, may seem to be placed in an unfavourable light: see below, the case of Lot, xix. 30—38.

The Egyptians attribute the invention of wine to Osiris; and there are several points of resemblance between him and the Patriarch, which seem to show that the history of Noah was preserved for some time by tradition in that country.

^{22, 23.} *Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment*] Ham published his father's shame even to his father's children. Shem and Japheth will not go forward to see their father's shame, but go backward to hide it. The one is cursed, the others are blessed. A lesson very profitable in all times, especially in an age when reverence for parents and for those in authority seems to be on the wane, and when that love is hard to find "which covereth sins." Prov. x. 12; xvii. 9. James v. 20. 1 Pet. iv. 8. 1 Cor. xiii. 6.

Ham the father told his brethren; but the curse is directed against the son of Ham, Canaan (v. 25). Ham, who was undutiful to his father, is cursed in his own son.

Doubtless, also, there is a prophetic and mystical meaning in this history. The ancient Christian expositors of Genesis compare the conduct of Ham to that of the Jews and unbelievers, who despise Christ, their spiritual Father (*S. Augustine de Civ. Dei* xvi. 1, 2, 7: see also *S. Jerome c. Lucif.*).

There is a solemn awfulness in the comparison; which seems to be suggested by the Holy Spirit Himself. Surely it is not without design, that the Holy Ghost in the Gospels has adopted the very words of the *Septuagint* here, and has applied them to Christ. The words of the *Septuagint* here are ἡρέατο Νῶε ἀνθρώπου γεωργὸς γῆς, καὶ ἐφύτευεν ἀμπελῶνα. In three of the Gospels we have these words, ἀνθρώπος τις ἐφύτευεν ἀμπελῶνα, applied to God in Christ (Matt. xxi. 33. Mark xii. 1. Luke xx. 9); and those words are connected with the undutiful and shameful treatment which God in Christ received from His children the Jews; and God Himself is called a γεωργός, with reference to His Vineyard (John xv. 1: cp. 1 Cor. iii. 9).

It must always be remembered, in considering the *Types* of CHRIST in the Old Testament, that there are ever not only points of *resemblance*, but also points of *contrast* between the *erring human type* and the *sinless Divine ANTITYPE*. See below, *Intro.* to Judges, p. 79.

Noah drank the wine of his vineyard; Christ drank the cup of God's wrath, which was the fruit of the sin of the cultivators of the vineyard, which He had planted in the world. Noah was made naked to his shame; Christ consented for our sake to strip Himself of His heavenly glory, and took on Him the form of a servant (Phil. ii. 7). He laid aside His garments, and washed His disciples' feet (John xiii. 4). He hid not His face from shame and spitting (Isa. l. 6). When He was on the Cross, they that passed by reviled Him (Matt. xxvii. 39). He was mocked by His own children, the Jews. He deigned to be exposed to insult for our sakes, in shame and nakedness on the Cross (Heb. xii. 2), in order that we might receive eternal glory from His shame, and be clothed through His weakness with garments of heavenly beauty. Great is the impiety which mocks such love as this. Blessed is the love which is not offended thereby, but rejoices to be a partaker in the shame of the Cross (Matt. xi. 6. Gal. vi. 1—4).

There is profound thoughtfulness in the remarks of *S. Augustine*, in his treatise *Contra Faustum Manichæum*, iii. 23, 24: "Quod de vineâ quam plantavit inebriatus Noe nudatus est in domo suâ, cui non apparent Christus, passus in gente suâ? Tunc enim nudata est mortalitas carnis Ejus, *Judæis scandalum, Gentilibus stultitia*. Proinde in duobus filiis duo populi

and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. ²⁴ And Noah awoke from his wine, and knew what his younger son had done unto him. ²⁵ And he said,

° Cursed be Canaan;

^d A servant of servants shall he be unto his brethren.

²⁶ And he said,

° Blessed be the LORD God of Shem;

And Canaan shall be || his servant.

²⁷ God shall || enlarge Japheth,

c Deut. 27. 16.

d Josh. 9. 23.
1 Kings 9. 23.

e Ps. 144. 15.

Heb. 11. 16.

|| Or, *servant to them.*

|| Or, *persuade.*

figurati, qui in Christi necem non consentiunt, et tamen honorant velamento, tanquam scientes unde sint nati. Medius autem filius, populus *Judaorum*, vidit nuditatem patris, quia consensit in necem Christi, et nuntiavit foras fratribus, ideòque fit *servus fratrum suorum*. Quid enim est aliud hodie gens ipsa *Judaorum*, nisi quaedam scriniaria Christianorum, bajulans Legem et Prophetas ad testimonium assertionis Ecclesiae, ut nos honoremus per sacramentum, quod nuntiat illa per litteram? Cp. *S. Cyprian*, Ep. 63; *S. Jerome* in Zephani. c. 1, and Epist. ad Eustoch.; *S. Cyril Alex.*, Glaphyr. ii. p. 45; *Theodoret*, Qu. 57.

There is, also, a depth of holy wisdom, as well as a breadth of charitable reverence, in the commentary of *S. Irenaeus* on this history of the Patriarch Noah, and on other similar histories. He says, "that Christian readers of the Scriptures ought not to be like Ham, who scoffed at the nakedness of his father, and thus fell under a curse; and that they ought not to cavil at the Patriarchs, but seek for the spiritual wisdom which is supplied by their histories;"—"non fieri similes Cham, qui irrisit turpitudinem patris sui, et in maledictionem incidit, sed gratias agere pro illis Deo—neque fieri acesatores, sed *typum querere*" (*S. Irenaeus* c. Haer. iv. 50). Compare *S. Augustine*, in the place above quoted (contra Faustum Manich. xii. 23), who says, "May we not here recognize Christ exposed to shame for us on the Cross, a stumbling-block to the Jews, and to the Greeks foolishness, but to those who believe and revere Him, like the dutiful sons, Shem and Japheth, Christ the power of God, and wisdom of God?" (1 Cor. i. 23—25.) And he exclaims, addressing Jews and unbelievers, who revile Christ and the Scripture: "Ite nunc, et obsecrate calumnias veteribus literis sacris; hoc agite, servi Cham, ite quibus vilit nudata caro, quâ nati estis." The whole of the twenty-third and twenty-fourth chapters of that book may be commended to the attention of those who treat the Scriptures of the Old Testament with irreverence.

The manifold condescension of Christ is manifest in this, that even in the *failings* and *weaknesses* of Patriarchs and Saints, there are typical gleams of Him Who knew no sin. Abraham, with his two sons, the one by a bondwoman, the other by a freewoman, is a figure of the One Head of the Jewish and Gentile Church (Gal. iv. 22—24). Jacob, in his infirmities, is a figure of Christ in His love. The death of Samson, giving himself as a sacrifice, and thereby conquering his enemies, is figurative of Christ overcoming Death by His own death. The punishment of Jonah for his own sins, and allowing himself to be cast into the deep, and being swallowed by the whale, and then emerging after three days, is figurative of Christ giving Himself as a satisfaction for the sins of the World, and of His Burial and Resurrection. Solomon espousing Pharaoh's daughter was figurative of Christ betrothing to Himself a Church from the Gentiles. The Old Testament is full of Christ. Even in the present history we may see glimpses of Him. It is a trial of our reverence and love; and if we read it aright, we may see in it a mysterious foreshadowing of His wonderful condescension in submitting to be weak, naked, and despised for us; and also of that divine power and judicial majesty, with which He will hereafter distribute Blessing and Cursing to all the children of men, according to their treatment of Him, especially as the Son of Man, enduring weakness, scorn, and shame for us.

On the argument from the record of Noah's frailty, for the truth of the history of the Deluge, see below, on xix. 32.

^{24. his younger son}] Or rather, his youngest son: see x. 21. Ham was the youngest, though he is named the second among the sons of Noah. Japheth was probably the eldest; but Shem is named first, on account of the descent of Christ from him: see below, x. 21; and above, on v. 32.

^{25. Cursed be Canaan}] Ham is not cursed by name, but a curse is pronounced upon Canaan. It is probable that Canaan was an accomplice in his father's sin (cp. *S. Chrysostom*, Hom.

29). God, Who spake by the Patriarch, foreknew that the race of Canaan would be imitators of their father's sins. God does not curse them *because* they are children of Ham, but because He foreknows that they would *follow his example* (see on Exod. xx. 5). There seems to be evidence of this foreknowledge, in the fact that *Ham* is *not* cursed by name, but *Canaan* is; whereas we might have expected that *Ham* would have been the object of the curse.

History informs us that Nimrod, who was of the family of Ham (ix. 8), was a powerful ruler; and the kingdom of Babylon seems to have originated in *Ham's* progeny (x. 10). Its kings were *not* servants of servants but conquerors for a time.

There seems to be a reference in the prophecy to the etymology of the name *Canaan*, as there is to that of *Japheth*. The verb *câna* signifies *to bow*, to bend the knee (cp. γάυν, genu, γαμία), and is expressive of subjection (*Gesen.*, p. 405. *Hengst.*, *Delitzsch*).

— *A servant of servants shall he be unto his brethren*] A prophecy fulfilled in the overthrow of the seven nations of Canaan (Gen. xv. 16. Lev. xviii. 24. 30) by the progeny of Shem; and by the subsequent dwelling of Japheth,—the Greek and Roman Powers,—in the tents of Shem, in Canaan and elsewhere: see *Justin Martyr* c. Tryphon. § 139; and by the destruction of Tyre and Sidon, and of its rich colony Carthage, by the power of Rome, the progeny of Japheth. Hannibal bore an unconscious testimony to the truth of this prophecy, when he beheld the head of Asdrubal, and said, "Agnosco fortunam Carthaginis" (*Liv.*, xxvii. 51).

The *sins*, of which Ham was guilty,—shameless irreverence towards man, and towards God,—were reproduced in the uncleanness and impurity,—even in religious worship,—of the inhabitants of Sodom and of the Canaanitish Pentapolis (x. 19); and by the seven nations of Canaan (Lev. xviii. xx. Dent. xii. 31); and by the Phœnicians and Carthaginians, the posterity of Canaan (*Munster*, Religion der Karthager, p. 250; cp. *Moers*, Phœnix. c. 6, and 10); and God's righteous retribution punished what His divine Prescience foresaw and foretold by the Patriarch.

But the promise is, that in Christ, Who is the seed of Abraham, of the family of Shem, the curse will be removed: "In Him all families of the earth shall be blessed" (Gen. xii. 3. Isa. ii. 2—4; xix. 25. Zech. ix. 7; xiv. 16. Cp. Rom. xv. 9—13), and this has been already accomplished in part (see on Acts viii. 26) in the Churches of Africa founded by St. Mark, and adorned by the piety and learning of Cyprian, Origen, Athanasius, and Augustine. It is now in course of accomplishment by God's gracious benediction on Christian Missions in Africa; and ultimately the curse will be turned into a blessing, and "Canaan will be a servant of the servants" of Christ, and do offices of Christian love to his brethren, and bear his part in diffusing the Gospel of Christ.

^{26. Blessed be the LORD God of Shem}] God is here called the LORD-JEHOVAH, in His relation to the family of Shem, of whom Abraham, David, and Christ came, in Whom all nations are blessed. Blessed, therefore, be the Lord God of Shem for His love in sending His Son to take our nature in the family of Shem, and to become "Emmanuel, God with us, God manifest in the flesh."

^{27. God shall enlarge Japheth}] In the original words (*yaphth le-yepheth*) there is an allusion to the etymology of Japheth, which signifies *widening*. The verb is found in this sense of *widen* in Prov. xx. 19, and it is so rendered by the *Septuagint*, *Vulgate*, *Syriac*, and *Targum of Onkelos*. The meaning of the original word (*pathah*) is *to open* (cp. *perda*, *paleo*, *pando*), thence *to persuade* (cp. *πειθω*), *to deceive* (*παράγω*), thence in Hiphil, as here, *to cause to lie open*, or *enlarge* (see *Gesen.*, p. 696. *Simonis*, p. 133. 1—3). This prophecy has had its fulfilment in the extension of the family of Japheth in its descendants under the Greek and Roman Empire, and in the kingdoms of Europe.

r Eph. 2, 13, 14.
& 3. 6.

‘And he shall dwell in the tents of Shem ;
And Canaan shall be his servant.

1993.

28 And Noah lived after the flood three hundred and fifty years. 29 And all
the days of Noah were nine hundred and fifty years : and he died.

X. 1 Now these are the generations of the sons of Noah, Shem, Ham, and
Japheth : 2 and unto them were sons born after the flood.

a ch. 9. 1, 7, 19.

b : Chron. 1. 5,
&c.

2 b The sons of Japheth ; Gomer, and Magog, and Madai, and Javan, and

— And he shall dwell in the tents of Shem] Some suppose that *God* is the subject here (so *Philo*, i. 402, and *Theodoret*, Qu. in Gen. 58; and so *Tostatus*, *Lyranus*, *Mercer*, *Fuller*, *Bp. Newton*, and so *R. Salomo*, and *Midrash Tillim*. See *Pfeiffer*, p. 40 : cp. *Natalis Alex.*, Eccl. Hist. i. 270). *God* shall pitch His tent in the family of Shem. *God* dwelt in the tents of the Patriarchs, and in the tabernacle in the wilderness; and therefore Balaam blessing Israel exclaimed, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!” (Num. xxiv. 5.) “The Lord his God is with him” (xxiii. 21: cp. Zech. xii. 7. Mal. ii. 12, and Ps. lxxviii. 60, “the tent that He had pitched among men”). Above all, as *Theodoret* observes, in the fulness of time when the Word was made flesh, and (ἐσκήνωσεν) pitched His tent in us, He took up His abode in the family of Shem: see John i. 14 and note there, and the remarkable expression in Rev. vii. 15, ὁ καθήμενος ἐν τοῦ θρόνου σκηνώσει ἐν’ αὐτοῖς, and Rev. xxi. 3. And when *God* the Holy Ghost came down from heaven, He descended first on the Apostles, who were all Galileans, at Jerusalem, the Holy City of the family of Shem; being sent by Christ, Who received that gift for men, that “the Lord God might dwell among them” (Ps. lxxviii. 18).

The original word here for He shall dwell is from *shacan*, to dwell as in a tent (see Exod. xxv. 8; xxix. 45, 46), which is connected with the Talmudic word *shecinah* (see *Buxtorf*, Lex. Talmud. p. 391; *Gesen.*, p. 823), or divine habitation and presence over the propitiatory or mercy-seat, in the Holy of Holies; and perhaps with the Greek σκνή, a tent.

And it is observable that the present text of Genesis is paraphrased thus by a *Chaldee* Targum, “The Godhead shall dwell in the tents of Shem;” and the *Targum of Onkelos* has “let God make His glory to dwell in the tents of Shem.”

But a second sense of this prophecy may well be admitted (which has been preferred by *Hengstenberg* in the second edition of his *Christologie*), viz. *Japheth* shall dwell in the tents of *Shem*; that is, the Gentiles of the seed of *Japheth* shall be united with the descendants of Shem. And this prophecy was fulfilled by their communion with the Jews in the Christian Church (cp. Rom. xi. 11–17. Eph. i. 10; iii. 6), especially through the instrumentality of the Apostles, who were of the family of Shem. Cp. *Justin Martyr* c. Tryphon. § 139. *Irenæus*, iii. 5. 3, “Deus erit dilatans Japhet et constituens eum in domo Shem.” And *S. Jerome* (Quæst. Hebr. in Gen. p. 514), “quod ait ‘Et habitet in tabernaculis Sem,’ de nobis prophetatur, qui in eruditione et scientia scripturarum, cuncto Israel, versamur.” And *S. Augustine* (c. Faustum, xii. 2), “Latificet Deus Japhet et habitet in tentoriis Sem, id est, in Ecclesiis, quas filii Prophetarum Apostoli construxerunt.” Cp. *S. Chrys.*, Hom. 29 in Gen. *S. Epiphani.*, Ancorat. c. 116. *Theodoret* in Gen., Qu. 58. In Christ, the Gentiles are admitted to partake in the spiritual things of the Jews: cp. *Bp. Andrewes*, Sermon. i. p. 237; and iii. p. 237.

28. And Noah lived after the flood three hundred and fifty years] And therefore saw the building of Babel. He also saw Terah, the father of Abraham.

Ch. X. 1. Now these are the generations of the sons of Noah] The human family, originally created from one pair in Adam and Eve, was restored from one pair in Noah and his wife; and it is created anew in Christ and His Church. Here are proofs of design continued from the Creation to the end of time, and which will have its consummation in Eternity.

In each case, Man was placed in covenant with God. In the New Covenant, Christ, God and Man, knits both parties in Himself, and gives us the free grace of God, the Holy Ghost, whereby “we cry, Abba, Father.” Gal. iv. 6.

Concerning the order and design of the genealogy in this chapter, see above on v. 32.

The number of Nations here enumerated are reckoned by the Hebrew Expositors as seventy: see *Jonathan*, Targum, here, v. 7; thus, —

From Japheth	14
From Ham	30
From Shem	26
	70

The Ancient Fathers usually reckon them as seventy-two: see *Clem. Alex.*, Strom. 1. *Epiphanius*, Har. § 5, and § 39. Cp. *S. Augustine* de Civ. Dei xvi. 3. *S. Jerome* in Matt. xxvi. On the supposed analogy between the seventy Nations and the seventy souls of Israel in Egypt, see note below, Dent. xxxii. 8.

It is observable that the descendants of only two of the sons of *Japheth* are here described, *Gomer* and *Javan*.

The descendants of *Ham*—especially the Canaanites—are enumerated more particularly; as more nearly connected with the narrative of the family of *Shem*.

But the whole catalogue converges toward *Abraham*, of the family of *Shem*; and, through his seed, to CHRIST. Hence *Shem* is placed last: see above, on v. 32, and below, v. 21.

On the ramifications of the human race from the three sons of Noah, and on the countries where they settled, see *Josephus*, Ant. i. 6. *S. Jerome*, Quæst. Heb. pp. 514–517. Cp. *Philastrius*, Hæres. § 118, p. 127, ed. Ochler. *Epiphanius*, Hæres. 66. *Bochart*, Phaleg, and Canaan, 1616. *Mede’s* Essay on this chapter, Works, p. 276; and *Michaelis*, Spicilegium Geographiæ, 1769; and *Rosenmüller*, and *Knobel*, Völkertafel, Gießen, 1850; and others quoted by *Delitzsch*, p. 288. *Hävernick*, on the Pentateuch, § 122; and especially *Wagner’s* Geschichte der Urwelt, 1857–8; where the evidence is collected of the descent of all the families of the human race from one stock.

As to the period of time, which elapsed between the Flood and Abraham’s migration into Canaan, the only considerable traditions which have been alleged in contravention of the Biblical record are the Egyptian; and they are of uncertain antiquity and precarious authority: cp. *Delitzsch*, p. 291.

2. The sons of Japheth] Probably the eldest; see on v. 32, and below, v. 21; and so he is called by the Arabic writers; he is the “Japetus” of the Greeks and Romans. *Bochart*, Phaleg iii. 1.

— *Gomer*] Whence the *Cimmerians* (*Hom.*, Odys. xi. 14), who dwelt in the region of the Caspian, and the Euxine, in the Crimea; it is probable also that the Chamari in Bactria were his descendants. The tribes here mentioned dwelt in the most distant northern regions of Europe: cp. Ezek. xxxviii. 6, who speaks of Gomer and Togarmah as being at the “sides of the north.” The *Cumri* also seem to have sprung from this stock; the *Cymry* of Wales, once called *Cymru*.

— *Magog*] The Scythian tribes which extended from the Caucasus to the Caspian Sea (*Josephus*, *S. Jerome*, *Theodoret*: cp. *Mede’s* Works, book i. Disc. I. p. 280), described by *Herodotus*, i. 103–106. Probably the name *Mogol* is from this root, which is supposed by some to mean “great mountain” (*Delitzsch*, *Bohlen*).

In Holy Scripture, their king is called Gog, which seems to have been a general name, like Pharaoh, Ptolemy, Caesar; and it corresponds with the “Turkish Chak, the Tartarian Kak, and the Mongolian Gog” (*Kalisch*).

The prophet Ezekiel foretold that Magog, under its king, Gog, the chief prince of Meshech and Tubal, with his allies, the Persians, Ethiopians, and Libyans, would assail the people of God, and be destroyed (Ezek. xxxviii. 2–23); and a similar prophecy is uttered by St. John (Rev. xx. 8–10), describing a combination of powerful worldly forces against the Church of God; and the final overthrow of her enemies. Indeed, in the name and history of Magog, in Holy Scripture, there seems to be a dark foreshadowing of the powers of Antichrist in the last days.

— *Madai*] The *Medes*, called *Mada* on the arrow-headed inscriptions; for a long time subject to the Assyrians; then an independent kingdom, B.C. 710–657 (*Herod.* i. 95), and elevated to such power as to be able to destroy Nineveh, B.C. 606, and

Tubal, and Meshech, and Tiras. ³ And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. ⁴ And the sons of Javan; Elishah, and Tarshish, Kittim, and || Dodanim. ⁵ By these were ^e the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

|| Or, as some read it, *Rodanim*.
c Ps. 72. 10.
Jer. 2. 10. & 25. 22.
Zeph. 2. 11.
d 1 Chron. 1. 8, &c.

⁶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. ⁷ And the sons of Cush; Sebah, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Shebah, and Dedan.

About 2218.

⁸ And Cush begat Nimrod: he began to be a mighty one in the earth. ⁹ He was a mighty ^e hunter ^f before the LORD: wherefore it is said, Even as

e Jer. 16. 16.
Mic. 7. 2.
f ch. 6. 11.

overthrow Babylon, Dan. v. 28. 31; vi. 8; and finally incorporated in the Persian Empire, B.C. 595.

All the three races just mentioned were enemies of God's people of the race of Shem. Gomer afflicted the Jews after their return from Babylon (Ezek. xxxviii. 6): concerning *Magog*, see Ezek. xxxviii. 2; xxxix. 6; and hence the name is applied to designate the foes of Christ (Rev. xx. 8). The Israelites, who were carried captive thither (2 Kings xviii. 11), are still scattered in the regions of Media.

— *Javan*] The Greek colonists of Ionia, of which Ephesus was the capital; and which is called *Asia* in the New Testament: see on Acts ii. 9; vi. 9. Rev. i. 4. The Greeks are called *Javan*, Isa. lxvi. 19. Dan. viii. 21; x. 20. Ezek. xxvii. 13. Joel iii. 6. Cp. 1 Mace. i. 10. *Joseph.*, Antt. i. 6; and *Dean Jackson* on the Creed, i. 16, who illustrates the Asiatic origin of the Greeks. The Greeks of Attica, especially, were called *Iaïnes* (Æschyl., *Prom.* 175. 561); and hence the Greek era, of Alexander's Seleucid successors, was called the era of *Yonan*: see *Ideler*, Chronol. i. 454; and *Bentley's* Correspondence, p. 711: and *Joseph Mede's* Works, p. 278. The Chaldee paraphrase interprets *Javan* by *Macedonia*.

— *Tubal, and Meshech*] Tributaries of the Scythians. Ezek. xxxviii. 2, 3; xxxix. 1; ep. Ezek. xxxii. 26; probably on the north of Armenia. *Tubal* and *Meshech* are the *Tibareni* and *Moschi*, the Asiatic originals of the Iberian and Ligurian races (*Josephus*, *Knobel*).

— *Tiras*] Perhaps Thrace (*Josephus*); others connect the name with that of *Taurus*; others with that of the *Tyrreni* or *Tyrrheni*. It is found in no other place of the Bible.

3. *Ashkenaz*] Joined in Jer. li. 27, with Ararat and Minni, and, therefore, probably inhabitants of the shores of the Caspian and the Euxine. Some have supposed that the ancient name of the Euxine, *Æxenus*, is thence derived. *Bockart*, iii. 9.

— *Riphath*] Probably connected with the *Rhipæan* mountains, between the Euxine and the Caspian, and connected with Mount Caucasus.

— *Togarmah*] Combined with *Magog*, or Scythia, by Ezekiel (xxxviii. 6). The Armenians are still called the house of Torgom. Some have traced this name in the *Tartars*, and *Turks*; others, in the inhabitants of the *Tauric* Chersonesus.

4. *Elishah*] *Hellas*, or Greece. The *Elishah* of Ezekiel (xxvii. 7) is probably the Peloponnesus; and its western province, *Elis*, thence derives its name; perhaps, also, *Æolia*.

Here Elishah is the son of *Javan*; in the Greek mythology, Ion is the son of Hellen, the son of Deucalion.

— *Tarshish*] Probably Tartessus, in Spain (*Eusebius*), situated between the two mouths of the river Batis, or Guadalquivir (*Gesenius*, p. 875), famed for its commerce and trade in iron, tin, and lead (ep. Ps. lxxii. 10. Isa. xxiii. 1. 6. 10; lx. 9; lxxi. 19; Jonah i. 3; iv. 2. Jer. x. 19. Ezek. xxvii. 12—25; xxxviii. 13). Perhaps the Tarshish of Holy Scripture may designate Spain generally. The term "ships of Tarshish" probably designates large vessels used for navigation to such distant places as Tarshish, and thence is applied to ships capable of making long voyages (*Kalisch*). See below, on 1 Kings x. 22; xxii. 48.

— *Kittim*] Probably *Citium*, in Cyprus; and perhaps the whole island (*Josephus*, *Epiphanius*, *Jerome*). But the word seems to have a wider import. Balaam speaks of "ships of Chittim" (Num. xxiv. 24; and so Daniel, xi. 30); and these prophecies are generally supposed to have been fulfilled by the Greeks and Romans (see the *Jerusalem Targum*): ep. Dan. viii. 5. Alexander the Great is said (in 1 Mace. i. 1) to be from the land of Chittim. Therefore it is probable that the name Kittim is to be extended to the colonies which peopled the shores of Greece and Italy, especially Magna Græcia. *Mede*, pp. 282, 283. *Delitzsch*, pp. 293, 294. Some have supposed that the name *Maketaia* (the old name of Macedonia) is derived from *Kittim* and *Kittim*, as *Magog* from *Gog*, the prefix *Ma* signifying *great*; the Sanscrit *mah*. *Delitzsch*, 292—294.

— *Dodanim*] Since Greece and Spain are designated here by Elishah and Tarshish, Dodanim may represent some tribes of Italy, perhaps the Daunians (*Kalisch*). Others (*Mede*, *Lasaulx*) identify it with the Dodonæans, near Dodona, in Epirus. Some MSS. here read *Rodonim* (ep. 1 Chron. i. 7), and the *Septuagint* has *Rhodiens*.

5. *the isles of the Gentiles*] Not merely lands surrounded with water, but peninsulas and other countries washed by the sea: ep. Isa. xlii. 15. So the Greeks use the word *νήσος*, island: e.g. *Peloponnesus*. See *Mede's* essay on this text, p. 271.

— *after his tongue*] The time therefore here mentioned is after the building of Babel: see xi. 1.

6. *Cush*] Ethiopia; a name of wide signification in ancient times, including the southernmost regions of Asia as well as Africa (*Knobel*, *Rawlinson*).

— *Mizraim*] Egypt. *Mizraim* is a *dual*, and describes the two Egypts, Upper and Lower, but is usually applied to Lower Egypt in Scripture.

— *Phut*] A warlike tribe, connected in the Bible with Cush and Lud: see Jer. xlvii. Ezek. xxvii. 10; xxx. 5; xxxviii. 5. Nahum iii. 9. In the Coptic dialect Libya is called *Phaiat*. Perhaps a trace of the name may be seen in the word *Buto*, the capital of the Delta on its Sebemytic arm (*Kalisch*). The name *Phut* was still given to a river of Mauritania and all the region around it in the fourth century (*S. Jerome*).

— *Canaan*] See v. 15.

7. *Sebah*] Probably near what was afterwards called Meroë, in Nubia, north of Ethiopia (*Josephus*, Antt. ii. 10. 12).

— *Havilah*] See above, ii. 11, and below, v. 29, where it is assigned to the descendants of Shem. It was probably a borderland between the Arabian and Persian Gulfs: cp. *Kalisch*, p. 93.

— *Sabtah*] To the east of Seba (*Josephus*), the Ethiopians inhabiting Hadramaut, whose chief city was Sabota (*Keil*).

— *Raamah*] Probably on the Arabian shore of the Persian Gulf.

— *Sabtechah*] Probably dwellers in Caramania, on the east of the Persian Gulf.

— *Shebah*] Saba, Sabæa, in Arabia Felix. The Sabæans were the principal traders between India and Egypt, and between Egypt and Phœnicia: cp. Job vi. 19. 1 Kings x. 10. Isa. lx. 6. Jer. vi. 20. Ezek. xxvii. 22; xxxviii. 13. Ps. lxxii. 15.

— *Dedan*] A commercial tribe in Arabia. Isa. xxi. 13. Jer. xlix. 8. Ezek. xxv. 13; xxvii. 12—15, probably near the Persian Gulf.

8. *Cush begat Nimrod*] A very important statement in an ethnological point of view; as declaring that the original Babylonians or Chaldeans were not of *Semitic* origin, as has been sometimes supposed, but were *Cushites*, of the family of Ham, and connected with Egypt and Ethiopia. This Biblical statement has recently received remarkable elucidation from linguistic and other researches on the soil of Chaldea: see the statements and remarks in *Rawlinson's* Five Great Monarchies, vol. i. chap. iii. London, 1862.

— *Nimrod*] A name which is derived, in all probability, from the Hebrew *marad*, to rebel, and signifying, "We will rebel" (*Perizon*, *Keil*, *Gesen.* 552).

Nimrod was the founder of Babel (see v. 10; and *Joseph*, i. 4. 2), perhaps the same as *Belus*, from *Bel*, *Baal*, Lord: see below, xi. 4.

— *he began to be a mighty one*] He usurped power over others, and maintained it by evil means; he rebelled against the authority of God, and against the representatives of that authority in the paternal rule of the family and tribe; and he claimed it for himself.

9. *a mighty hunter*] Nimrod was a mighty hunter of wild beasts, and perhaps he acquired renown thereby, as an exter-

g Mic. 5. 6.

† Gr. *Babyl n.*

|| Or, he went out into Assyria.

|| Or, the streets of the city.

Nimrod the mighty hunter before the Lord. ¹⁰g And the beginning of his kingdom was † Babel, and Erech, and Accad, and Calneh, in the land of Shinar. ¹¹ Out of that land || went forth Asshur, and builded Nineveh, and || the city Rehoboth, and Calah, ¹² And Resen between Nineveh and Calah: the same is a great city.

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

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

minator of predatory animals, as Hercules, Theseus, Melcager, and others did among the Greeks; and therefore he is compared by some to Orion, who is placed as a hunter among the constellations of ancient Astronomy. Cp. *Homer*, II. xviii. 486; *Odys.* xi. 309; xx. 572. *Hesiod*, O. et D. 580. *Plin.*, iv. 11; vii. 16. See *Job* xxxviii. 31. *Isa.* xiii. 10, where the *Sept.*, *Syr.*, and *Chald.* have *Orion*.

Nimrod was also, it would appear, a hunter of men,—“*terrarum prædo*,” so the *Jerusalem Targum* explains the words; and the *Syriac* renders the word a mighty “warrior.” Cp. *Jer.* xvi. 16. *Lam.* iii. 52; iv. 18, for illustrations of this use of the word; and *S. Augustine* de Civ. Dei xvi. 4. Hunting was the ancient discipline and school of war (*Xenophon*, *Cyr.* 1); and from hunting beasts Nimrod proceeded to hunt men.

— *it is said*] As a common proverb against tyrants, who are compared to Nimrod, in his oppression of men, and defiance of God (*Augustine*).

— *before the Lord*] In the sight of, and defiance of Jehovah, the Lord of all, from whom all authority comes (*Calovius*, *Gerhard*, *Pfeiffer*, *Keil*). Cp. vi. 11; xiii. 13. The Hebrew, Arabian, and Armenian traditions ascribe to him that character. Cp. the passage from *Milton*, below, xi. 4.

10. *And the beginning of his kingdom was Babel*] *Babylon*: thence called “the land of Nimrod” (*Micah* v. 6). See further below, xi. 2—9.

The *beginning* of his kingdom was Babel; but, as the historian goes on to show, he was not content with that beginning, but, in a spirit of restless ambition, extended his sway from one province to another.

There is something ominous and expressive in the words, “his beginning was Babel.” Confusion was his beginning; for he usurped power, and abused it: see below, on xi. 4.

In Holy Scripture, Babylon is the symbol of the power of this world, in its hostility to God. Babel is the antithesis of Sion. Nimrod is to God, what Antichrist is to Christ. Indeed, Nimrod and Babylon stand together as foreshadowings of the power of Evil, warring against God unto the End; but at last they will be put under the feet of Christ.

— *Erech, and Accad, and Calneh*] Nimrod was not content with Babylon, which he either founded or subdued; but he built or took other cities and provinces. *Erech*, the *Orchoë* of *Ptolemy*, on the Euphrates, about eighty miles south of Babylon (and fifteen n.w. of Larsa, probably the Biblical Ellasar, *Gen.* xiv. 1), and now called *Warka*, with a mound, Irka, or Irak; and *Accad*, fifty-eight miles north of Babylon, and now called *Tel Nimroud*, the Hill of Nimrod. In Warka many interesting discoveries of ancient works of art have been recently made by *Mr. Loftus*. See his *Chaldea and Susiana*, pp. 150—239; *Bonomi*, *Nineveh*, p. 41; and *Rawlinson's* *Five Great Monarchies*, i. p. 23, where is a plan of Warka. *Calneh* is, perhaps, *Ctesiphon*, on the Tigris. *Kalisch*, 259.

— *Shinar*] *Babylonia*, distinguished from Assyria (*Isa.* xi. 11). The Septuagint often renders Babylon by *Shinar*: it is the southern district of Mesopotamia, from the Persian Gulf to the Persian Wall, which ran from the Tigris, across the plain, to the Euphrates. Cp. below, xi. 2; xiv. 1.

The family of *Ham*, the *Cushites*, &c., were builders of cities, before the *Shemites*. So it was with the family of *Cain*; they built cities, before cities were built by the race of Seth. Abraham, the friend of God, and Isaac, and Jacob, confessed themselves to be “strangers upon earth” (*Heb.* xi. 13). The race of Ishmael and Esau were developed into Nations, before those of Isaac and Jacob: “These have riches in possession, and call the lands after their names” (*Ps.* lxxiii. 12; xlix. 12). The children of God are not over eager to build cities on earth, but they have a city in heaven, “whose builder and maker is God” (*Heb.* xi. 10). See iv. 17.

Recent linguistic and archaeological investigations have tended to confirm in a remarkable manner the Biblical account of

the *Hamite* origin of the oldest cities of Asia (see *Kunik*, *Bulletin Historico-philologique* de l'Académie de St. Petersburg, ix. 231); and the evidence from the monuments and arrow-headed inscriptions, and from the connexion of Assyrian and Babylonish words and names with Egyptian (see the works of *Ideler*, *Letronne*, *Lepsius*, and *Rawlinson*, cited by *Delitzsch*, and his *Remarks*, p. 301).

11. *Out of that land went forth Asshur*] Rather *he* (Nimrod) went forth into Asshur, invaded it. So *Targum* of *Onkelos*, *Drusius*, *Gerhard*, *Meer*, *Fuller*, *Ainsworth*, and modern expositors (*Tuch*, *Baumgarten*, *Knobel*, *Kalisch*, *Delitzsch*, *Keil*, and our margin; cp. the syntax in 2 Sam. vi. 10; x. 2. 1 Kings xi. 17. 2 Kings xv. 14). Hence *Micah* (v. 6) calls Asshur the land of Nimrod. The name *Nimroud*, still connected with *Nineveh*, confirms this interpretation. The sacred historian is here describing the aggressive restlessness of the rebel Nimrod.

— *Nineveh*] The largest town of the ancient world (*Diodor. Sic.*, ii. 3: cp. *Jonah* iii. 3; iv. 11). It formed an immense square, about fifty-five miles in circumference, the measure assigned by *Diodorus*, ii. 3: see below, v. 12.

The oldest palace which has been explored by recent travellers is at the n.w. of *Nimroud*, on the East bank of the Tigris, seventeen miles south of *Mosul*. The most magnificent is at *Konyunjik*, opposite *Mosul*, on the Tigris, and is as old as the age of *Sennacherib*, B.C. 700, whose history has been deciphered on the cylinders, known by the names of *Col. Taylor* and others. The ancient palace of *Nimroud* was described by *Rich* in 1818, and more fully by *Layard*, 1845—9. The entrances are formed by human-headed bulls and lions, and by colossal winged figures of deities, the magnificent remains of which form a parallelogram of about 1800 feet by 900, with a high cone at the n.w. angle, explored by *Layard* in 1845—50. In this parallelogram seven extensive and noble buildings, and some of the earliest monuments of Assyrian art, have been discovered. See *Layard*, *Nineveh*, vol. ii.; *Fergusson*, *Palaces of Nineveh* restored; *Fanz*, *Nineveh* and *Persepolis*; *Bonomi*, *Nineveh* and its Palaces.

— *the city Rehoboth*] *The markets' city*: Heb. *Rehoboth-ir*.

12. *the same is a great city*] Or, *this is the great city*; that is, the four places here mentioned composed one great city, the Ninevite Tetrapolis (see v. 11). They probably correspond to the ruined places on the east of the Tigris, explored by *Layard*, viz. *Nebbi Yunas* (Prophet Jonas), *Konyunjik*, *Khorsabad*, *Karamles*, and *Nimroud*; see *Rawlinson*, *Grote*, *Knobel*, *Delitzsch*, *Ewald*, *Keil*, *Kalisch*, p. 263. *Dr. Pusey* on *Jonah*, p. 253. *Layard*, in *Smith's Bib. Diet.* ii. 546.

13. *Ludim*] Mentioned in connexion with Egypt and Libya by *Jerem.*; xlv. 9. *Ezek.* xxx. 5.

— *Anamim*] Probably an Egyptian or Ethiopian race.

— *Lehabim*] Libyans: in other places called *Lubim*, 2 Chron. xii. 3; xvi. 8. *Nahum* iii. 9. *Dan.* xi. 43; and generally coupled with Ethiopia and Egypt.

— *Naphtuhim*] Probably a tribe of Libya. The *Targum* of *Jonathan* identifies it with a race in Lower Egypt, not far from Pelusium. The word appears to be connected with *Phthah*, the deity of Memphis.

14. *Pathrusim*] In Upper Egypt or Thebais; Pathros is an Egyptian name signifying *southern*; the Thebais was called by Roman writers *nomus Phatuites*, and is connected with Egypt, Cush, and Zoan, and No, by the prophets; see *Isa.* xi. 11. *Jer.* xlv. 1. 15. *Ezek.* xxix. 14; xxx. 14.

— *Casluhim*] Probably in Egypt; perhaps *Chamnis*, afterwards called *Persepolis*. *Bochart* and others have supposed that they are Colchians; but the Colchians seem too remote from the other tribes mentioned here; however, the Colchians were of Egyptian origin. *Herod.*, ii. 104. *Ammian. Marcellin.*, xxii. 8.

— *Philistim*] Philistines, who gave their name to Palestine; the word signifies “emigrants;” cp. *Amos* ix. 7; and *Jer.* xlvii. 4; according to which, the Philistines came from Caphtor,

¹⁵ And Canaan begat † Sidon his firstborn, and Heth, ¹⁶ And the Jebusite, † Heb. *Tzidon*. and the Amorite, and the Girgasite, ¹⁷ And the Hivite, and the Arkite, and the Sinite, ¹⁸ And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. ¹⁹ ⁱ And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto † Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. ²⁰ These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

²¹ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. ²² The ^k children of Shem; Elam, and Asshur, and † Arphaxad, and Lud, and Aram. ²³ And the children of Aram; Uz, and Hul, and Gether, and Mash. ²⁴ And Arphaxad begat † ^l Salah; and Salah begat Eber. ²⁵ ^m And unto Eber were born two sons: † Heb. *Shelah*.
i ch. 13, 12, 14, 15, 17, & 15. 18—21. Num. 31. 2—12. Josh. 12. 7, 8. † Heb. *Azzah*.
 k 1 Chron. 1. 17, &c.
 l Heb. *Arphaxshad*.
 m 1 Chron. 1. 19.

because probably the original Cashuchian colony was strengthened by a Caphtorite immigration.

— *Caphtorim*] Probably the *Copts* in Upper Thebais. The Nile is called *Egypt* by Homer (*Odys.* iv. 477), and the names *Copt* and *Egypt* seem to be connected with Caphtor and Caphtorim. Others have supposed them to be Cappadocians (*Philo*, *Targums*, *Aquila*, *Theodore*, *Jerome*), or Cretans, who were connected with the Cappadocians (*Plin.*, v. 33); and the Philistines also were connected with Crete by origin (*Tacitus*, *Hist.* v. 2).

¹⁵. *Canaan*] Supposed by some to mean the “low land,” from *cana*, to be low, in opposition to *Aram*, the “high land.”

— *Sidon*] In Phœnicia, *Σιδων*, the red country: see *Matt.* xv. 21, 22. *Luke* iv. 26. *Acts* xxvii. 3. Sidon and Tyre, and its colony Carthage, famous for their wealth and commerce, arts, astrology, and idolatry: see *Deut.* iii. 9. *Ezek.* xxvii.; xxxii. 30. *Herod.*, vi. 47. *Joseph.*, ix. 14, 2.

— *Heth*] The Hittites in the south of Palestine, near Hebron, and Beersheba. They extended themselves throughout Canaan. *Josh.* i. 4.

¹⁶. *Jebusite*] Near Jerusalem, called Jebus (*Judg.* xix. 10), and conquered by David. *2 Sam.* v. 6—9.

— *Amorite*] Who had five kingdoms on the west of Jordan and two on the East (Heshbon and Basan) noted for various forms of idolatry. *Josh.* xxiv. 18. *1 Kings* xxi. 26. *Amos* ii. 9.

— *Girgasite*] Connected, perhaps, with the Gergesenes. *Matt.* viii. 28. (*Origen*, *Eusebius*.)

¹⁷. *Hivite*] Near Shechem, where they were mingled with the Amorites, and also near Hermon and Lebanon. (*Gen.* xxiv. 2; xlviii. 22. *Josh.* ix. 7.)

— *Arkite, and the Sinite*] Probably near *Arka*, on the west of Lebanon (*Josephus*), near which was a small town called *Syn* even to the fifteenth century (*Breidenbach*).

¹⁸. *Arvadite*] In the isle *Aradus*, on the north-west of Phœnicia (*Ezek.* xxvii. 8, 11).

— *Zemarite*] Whence *Shmyra* (*Strabo*), *Sinrah*, a maritime city of Phœnicia, near the river Eleutherus.

— *Hamathite*] Hamath on the Orontes, in Syria, called Epiphania by the Greeks. *Cp.* *Amos* vi. 2. *2 Kings* xviii. 34; xxv. 21. *Isa.* xxxvi. 19; now called *Hamah*, with 100,000 inhabitants.

¹⁹. *Gerar*] Near Beersheba: see xx. 1.

— *Gaza*] In Philistia, on a hill between Raphia and Askelon; see *Josh.* x. 41. *Judg.* i. 18; xvi. 1, and on *Acts* viii. 26, 27.

— *Sodom, and Gomorrah*] See xix. 4.

— *Lasha*] East of the Dead Sea; probably Callirrhœ (*Jerome*) in Wady *Serka Ma'in* (*Seetzen*, *Ritter*).

²⁰. *after their tongues*] Consequently after the building of Babel, xi. 1; see here v. 5, and v. 31.

²¹. *Shem also, the father of all the children of Eber*] Shem is reserved for the last, because the whole series of all the families of the world converges towards, and culminates in, Him, Who was to come forth from Shem; and “in Whom all Nations are blessed,” the promised Seed of the Woman; the seed of Eber, the seed of Abraham, Isaac, and Jacob, and of David; the second Adam; Emmanuel, God with us; the Lord and Saviour, JESUS CHRIST.

Whenever the three sons of Noah are mentioned together, Shem is placed first, thus, Shem, Ham, and Japheth, because of the pre-eminence of CHRIST, Who is the firstborn of every

Creature (*Col.* i. 15), and the firstborn among many brethren (*Rom.* viii. 29).

But in this Genealogy, Shem is placed last, for the reason above stated. Christ is the “Alpha and the Omega, the Beginning and the Ending” (*Rev.* i. 8), and sums up all things in Himself. Though Shem was the father of many children, yet he is characterized in the text as the father of the children of *Heber*, because the blessing came on all, through him.

— *the brother of Japheth the elder*] Or, rather, the eldest. The original words might be rendered “the elder brother of Japheth,” and that translation is found in some ancient Versions,—the *Syriac*, *Arabic*, and *Tulg.* But the rendering of our Auth. Version is probably correct, and is sanctioned by the *Sept.* and the *Targum of Onkelos*; and the context favours this interpretation, which is confirmed by other considerations which would seem to show that Shem could not be the eldest (see on v. 32).

The word here rendered *elder* is *gadol* (*great*), and as the word *katán* (*little*) is applied to Ham in ix. 24: *cp.* xxvii. 1, 15, and signifies the *youngest* of three, so here the word *gadol* seems to signify the *eldest* of the three. This clause appears to be designedly inserted to remind the reader, that though Japheth was elder by *nature*, yet Shem, as “the father of all the children of Eber,” and so the progenitor of Abraham and of Christ, has a *spiritual* primogeniture: see v. 24: and that in this case also is verified what is said of Esau and Jacob, “the elder shall serve the younger,” xxv. 23; and *cp.* *Natalis Alex.*, *Hist. Eccl.* i. pp. 259—262.

²². *Elam*] Who gave his name to Persia (*Elam*), especially *Elymais*: see *Acts* ii. 9.

— *Asshur*] In its original sense, is the long narrow tract between the Tigris and the mountain chain of Zagrus in the East, and reaching northward to Armenia and Mount Niphates: it did not include the land of Shinar; see v. 11.

— *Arphaxad*] Probably in the northern part of Assyria, adjoining Media.

— *Lud*] The country from which the *Lydians* migrated into *Mæonia* in Asia Minor; their home seems to have been in Armenia (*Kalisch*).

— *Aram*] The “high-land” (from the root *rum*, to rise). Mesopotamia was called *Aram Naharaim*, or the Aram of the two rivers (Euphrates and Tigris); Syria was the Aram of Damascus; and Aram generally includes the territory between the Tigris and Syrian coast of the Mediterranean. The Aramæans are mentioned by *Homer*, *Il.* ii. 783; and *Hesiod*, *Theog.* 304, as *Arimi*.

²³. *Uz*] Uz is connected with the Sabæans and Chaldeans (*Job* i. 15, 17), and Teman (*ii.* 11), near Petra. Uz is rendered *Ausitis* by *Sept.* in *Job* i. 1; and *Ptolemy* mentions *Æsitis* as in the northern part of Arabia Deserta, between Idumæa and the Euphrates.

— *Hul, and Gether*] Their position is uncertain.

— *Mash*] Perhaps the original stock of the Mysians and Mæsiens, as Lud was of the Lydians, v. 22.

²⁴. *Arphaxad begat Salah*] On the insertion of another name here (*Cainan*) by the *Septuagint* between Arphaxad and Salah, see below, xi. 13.

— *Salah*] So called perhaps from their being *sent forth* as colonists from their home.

— *Eber*] The Father of the *Hebrews*; he is from a *younger* branch of the family of Shem, as Shem himself was probably a

2217.
¶ That is, *Division*.

n ver. 1.

o ch. 9, 19.

† Heb. *lip*.
† Heb. *words*.
About 2247.

the name of one *was* ¶ Peleg; for in his days was the earth divided; and his brother's name *was* Joktan. ²⁶ And Joktan begat Almodad, and Sheleph, and Hazarnaveth, and Jerah, ²⁷ And Hadoram, and Uzal, and Diklah, ²⁸ And Obal, and Abimael, and Sheba, ²⁹ And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan. ³⁰ And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. ³¹ These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations. ³² ⁿ These *are* the families of the sons of Noah, after their generations, in their nations: ^o and by these were the nations divided in the earth after the flood.

XI. ¹ And the whole earth was of one † language, and of one † speech. ² And

younger son of Noah; and Abraham "the Hebrew" (Gen. xiv. 13) was a younger son of Terah. The origin of the word is probably from *eber*, *beyond* (cp. Περαιῶν, *Peraiē*), because they migrated *beyond* the Tigris, and also *beyond* the Euphrates, which they crossed in their way to Canaan: see Josh. xxiv. 2, 3, 14, 15.

25. *Peleg*] From *pálag*, to divide, whence *peleg*, a stream, and the Greek and Latin *pelaqus*, a division of the sea. *Gesenius* supposes (p. 674) that the primitive meaning of this root (*palag*) is to flow: cp. *flumen*, *fluctus*; and see *Robertson*, p. 90. The name *Peleg* is probably a record of the flowing off of the races of men from Babel, in different streams of population, according to their languages, to irrigate and fertilize the World. It was probably from this consideration that the ancient Fathers affirmed that Noah, as the head of the human family, and the representative of Almighty God, parted the whole earth among his sons and their respective families, as their inheritance: see *Philastrius*, *Haeres.* 118, p. 127, ed. Oehler, and *Eusebius*, *Chronicon*, p. 10.

Perhaps the name *Pelagis* came from this root.

— in his days was the earth divided.] For though the people were scattered by God at Babel, yet this was done in such a way, that those of the same race, who spoke the same tongue, flowed off in a stream in the same direction, and thus the earth was divided; there was dispersion and also diffusion (cp. on v. 32): see Deut. xxxii. 7—9, "The Most High divided to the nations their inheritance, when He separated the sons of Adam" (see xi. 5, and Acts xvii. 26). "He made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." There was confusion on man's side, but diffusion on the side of God.

So, in later days, Levi was scattered for his sin, and was divided among the tribes of Israel (Gen. xlix. 7); but the scattering of Levi was made by God to be a diffusion of light and holiness. Palestine was leavened by it.

So, likewise, the Jews themselves have been scattered and divided, for their sins, throughout the whole world; but God has brought good out of evil: there was confusion and yet diffusion. The dispersion of the Jews has been made instrumental to the gathering together of all nations in the Church of Christ: see on Acts ii. 1, and the *Introduction* to the Acts of the Apostles, p. 8.

— *Joktan*] The Holy Spirit traces the lineage of Shem by two branches, through the two sons of *Eber*, viz., *Peleg* and *Joktan*: He reserves the genealogy of *Peleg* for further continuation to Abraham (see xi. 10—27), and onward in the Gospels to Christ.

Even the genealogy through the other son, *Joktan*, is traced to the fifth generation; Shem, Arphaxad, Salah, Eber, *Joktan*, and his children. This is the only instance of such a continuation in this chapter.

We see also that He specifies the numerous progeny of *Joktan*—thirteen sons. Here are further proofs of the pre-eminence of Shem and Eber. The children of *Joktan* extended themselves from *Mesha*, an island in the Tigris, to *Sephar*, on the Persian Gulf (v. 30).

29. *Ophir*] Mentioned here between *Sheba* and *Havilah*, both of which were in Arabia; probably, therefore, *Ophir* was in the same country, on the south or south-east coast (*Michaelis*, *Kalisch*). Others have supposed it to have been in India (*Josephus*, *Vitringa*, *Gesenius*); but see below on 1 Kings ix. 28; x. 11.

— *Jobab*] In Arabia Deserta. The connexion of the Arabic language with the Hebrew is thus accounted for, viz. by the settlement of the family of *Joktan*, the son of *Eber*, in Arabia.

31. after their tongues] By this specification of the diversity

of tongues, according to which the World was peopled, the Holy Spirit prepares us for the history which He is about to give us in the next chapter, of the cause of that diversity, viz. the building of Babel.

32. were the nations divided] The original word used for *divided*, here and v. 5, is not the same as in v. 25; there it is "*niphlegdāh*," here it is "*niphredū*;" the former word from the root *palag* seems to contain the notion of flowing off in streams from one fount—diffusion (see v. 25); the latter from root *párad*, to break in pieces, seems to imply disruption: cp. *Gesen.*, p. 688.

CH. XI. 1. the whole earth was of one language] Literally, one lip, and so *Sept.*

Here is another recapitulation. The Holy Spirit, having continued the genealogy of Noah, through his three sons, and having described the partition of the Earth among their descendants, according to their families and tongues, now looks backward, in order to solve a difficulty.

If the whole human race is descended from one stock, How, it might be asked, is it to be explained, that the members of this family do not speak one tongue? How was the harmony of the Earth marred? How is it, that prayer and praise do not now ascend in one common language to the Great Father of all? How was it, that the descendants of the sons of Noah were dispersed according to their families and tongues, so as to cover a great part of the earth, within six generations after the Flood?

The answer to these inquiries is given in this chapter.

All those children of men once spake one tongue, and continued to speak one tongue, till some time after the Flood; a time which had been noticed before incidentally in the genealogy set down in the last chapter, in connexion with the name *Peleg*; "in his days was the earth divided:" see x. 25.

The Holy Spirit is here describing the condition of the whole human race, and not (as some have thought) of only one family of it,—the goddess race of Ham. We are not therefore to assume, that Noah, who was still alive, and the holier race of Shem, took part in building the tower of Babel; they may have remonstrated against it, though there is reason to think that many of that race had degenerated from primitive purity (see xxxi. 53. Josh. xxiv. 1. 14).

They seem to have been guilty of remissness and disobedience, in not going forth, according to God's command, to colonize the world (see ix. 1. 20), and so they were associated passively with the builders of Babel; and it seems that Noah, Shem, and Japheth were punished for disobedience to God, by the usurpation of Nimrod, of the younger race of Ham, and were involved in the penalties of his act.

At the same time (as *S. Chrysostom* has supposed, *Hom.* 30, and so the *Jerusalem Targum*) it is probable, that the original language of man was preserved in greater purity and integrity in the family of Shem. Compare *Euseb.*, *Prep. Evang.* ix. 14, and the learned work of *Perizonius*, *Origines Babylonice*, Lug. Bat. 1711, pp. 96—376, which contains some excellent remarks on this history; and *Heidegger*, *Hist. Patriarch.* p. 610. The Jewish expositors, and the Fathers of the Christian Church, were of opinion, that the Hebrew language was the language spoken by all mankind before the building of Babel; that it was the language of Noah, of Enoch, and of Adam in Paradise: see below, v. 9. This opinion was also held by *Buxtorf*, *Calovius*, *Bochart*, *Fuller*, *Bp. Walton*, and many other learned Orientalists: it is ably confirmed by *Iffeffer*, *Dubia*, pp. 44, 45, who quotes a large number of writers on its behalf; and see his *Dissert. de Lingua Protoplast.* p. 543; and *Natalis Alex.*, *Eecl. Hist.* i. pp. 281—284. It has also been maintained in later times, with more or less of limitation, by *Hävernicks*, *Von Gerlach*, *Baumgarten*, and others.

it came to pass, as they journeyed || from the east, that they found a plain in the land of Shinar; and they dwelt there. ³ And † they said one to another, Go to, let us make brick, and † burn them throughly. And they had brick for stone, and slime had they for mortar. ⁴ And they said, Go to, let us build us a city and a tower, "whose top may reach unto heaven; and let us make us a name, a Deut. 1. 28.

|| Or, east, *עֶרְוָא*, as ch. 13. 11.
2 Sam. 6. 2, with 1 Chron. 13. 6.
† Heb. a man said to his neighbour.
† Heb. burn them to a burning.

In support of it, it has been urged that Noah was not guilty of the sin of Babel; and also an appeal has been made to many proper names, such as *Adam, Eve, Cain*, &c., to which a Hebrew etymology is assigned, in some cases, by the Hebrew Scriptures themselves: see ii. 23; iii. 20; iv. 1.

Besides, many names have been modified by the insertion of Hebrew letters, e. g. *Abram, Sarai, Hoshea*; and this seems to show that the basis, on which they rest, is Hebrew.

To this it has been excepted, that Hebrew was the language of *Canaan*, and that the original language of Abraham and the children of Shem was rather *Aramaic* than Hebrew, as has been inferred from the language of Laban (xxxi. 47: cp. Deut. xxvi. 5); and that Abraham, when he went into Canaan, learnt its language, Hebrew, which was connected with his native tongue. So *Astruc* after *Bochart, Grotius, Hucl, Leclerc, Delitzsch*, and most modern German philologists.

This, however, is not clear. Laban's language may have been corrupted, as well as his religion. Purity of language generally goes hand in hand with purity of manners. The Israelites kept their own language in their sojourn in Egypt; and what evidence is there of any such intercourse of Abraham with the nations of Canaan, as to render it probable that he adopted his language from them? He sojourned in Canaan "as in a strange country" (Heb. xi. 9).

It has also been said (by *Drechsler* and others, *Del.* p. 316; *Keil*, p. 119) that it signifies nothing to us, whether *Cain's* name really was *Cain*, or some other name, of which the Hebrew word *Cain* is a synonym; and the same remark has been applied to the names *Adam, Eve, Noah*, &c. The Hebrews called their expected Deliverer the *Messiah*; we call Him the *Christ*. He is equally our Anointed King and Priest, whether we call Him by a Hebrew or Greek name. It is also alleged, that a great change must have been effected in human language by the Fall; and that the language of man in Paradise disappeared with his innocence (*Delitzsch*; and cp. *Dante, Paradiso* xxvi. 124).

On such a question as this it ill befits any one to speak confidently. But the reasons ought to be stronger than any as yet adduced, before an opinion is surrendered which seems to be based on the plain meaning of the Sacred Text, viz. that the language spoken by the Patriarchs was that in which the Old Testament is written. Endeavours have been made by learned philologists to arrive at some other supposed original language; by *Humboldt, F. Schlegel, Max Muller*, and others. At the same time some violent disruption into different tongues seems to be traceable. *Herder, Niebuhr, Archdeacon Pratt*, ch. iii., *Delitzsch*, p. 319.

2. *as they journeyed*] Literally, as they pulled up (the stakes of their tents); from *nasa*, to pull up. Isa. xxxiii. 20.

—from the east] So the ancient versions; and if this is the true translation, then it must be assumed that they first had left Ararat and had travelled eastward (*Perizon., Patrick*), and afterwards came down from their settlement in the east, and journeyed towards Shinar.

But the words ought rather to be translated *eastward*; the preposition *mi* (here rendered *from*) sometimes signifies *in* (see *Kalisch*, p. 320, who says that "in the east" is the usual sense of *mi Kedem*), and *toward* (see *Nöldii Concord.*, p. 462; and *Delitzsch, Keil*), as in the margin of the Authorized Version: cp. ii. 8; xiii. 11; and 2 Sam. vi. 2, with 1 Chron. xiii. 6, and its sense must be determined by the context; and since two places are here specified, viz. Ararat, in Armenia (viii. 4), and Shinar, there cannot be any ambiguity. The sense is, They journeyed from the land of Ararat toward the south-east.

The Hebrew word for *East* (*kedem*) properly signifies the *anterior*, or *fore-front* part; the spectator being supposed to look with his face in that direction. Hence it has also the sense of *anterior in time, former, of old*. Perhaps the Greek and Latin name *Cadmus* is hence derived, either because he was the *original* of the Tyrian race, or because he came from the *East*.

—*Shinar*] *Babylonia*: see x. 10.

3. *they said one to another*] With their tongues they sinned against God, and in their tongues they were punished by Him, v. 7: compare the case of the rich glutton in the Gospel, Luke xvi. 24.

"Per quod quis peccat, per idem quoque plectitur idem."

—*let us make brick*] There is a reduplicative alliteration in the original, expressive of obstinate and impetuous resolution (*nilebenah lebenim, ve-nishrephah li-shrephah*), literally, *Let us brick bricks, and burn a burning*. The *Sept.* has *πλινθεύσαμεν πλινθους*.

—*and burn them*] With *fire*: instead of baking them as usual in the *sun*. This also shows greater determination to do the work thoroughly, without any sparing of toil.

—*slime—for mortar*] Another alliteration, *chemar la-chemer*; the *chemar* is asphaltus, or bitumen, found in abundance in the neighbourhood of Babylon (*Arrian, Hist. lib. vii. Bochart, i. 13*). The cement, by which the bricks of Babylon were united, is of so tenacious a kind, that it is almost impossible to detach one from the mass. *Layard, Nineveh and Babylon*, p. 499.

The city and tower of *Babel* are the contrast to *Sion*, especially to the heavenly Jerusalem. The materials of *Babel* are *slime*; those of *Sion* are "jewels, and pearls, and precious stones, and gold" (Rev. xxi. 19).

4. *let us build us a city and a tower, whose top may reach unto heaven*] A city for inhabitation, and a tower for glory. The language of the builders of Babel was imitated in later ages by the kings of Babylon (Isa. xiv. 13. Dan. iv. 30).

The tower of Babel was probably, also, designed to be "a centre of unity" (*Perizonius, Dean Jackson*, i. ch. xvi.), and a rallying-point, conspicuous from afar, to which men might resort from different parts of the vast Babylonian plain; for they add this reason, "Lest we be scattered abroad upon the face of the earth."

What was the cause of this fear?

The Beasts, who had been collected in the Ark, were very numerous, as compared with Mankind, of whom there were only eight persons, four pairs. God commanded the beasts of the Earth to go forth from the Ark, and breed abundantly upon the Earth (Gen. viii. 17); and the inferior animals of creation had obeyed that command of God.

Men were condemned in their disobedience before the Flood, by the obedience of the lower creatures entering into the Ark; so after the Flood, Men were condemned by the obedience of those creatures, going forth to replenish the earth.

God had commanded men to go forth and replenish the earth (ix. 1); and He had assured them that they would be *safe* against wild beasts. "The fear of you and the dread of you shall be upon every beast of the earth" (ix. 2). "At the hand of every beast will I require your life" (ix. 5). Here was a trial of men's obedience. But they had not faith in God's promises of protection, and did not obey His command to colonize the world. They pleaded, perhaps, that if they separated themselves, they and their flocks would be overpowered by the beasts of the earth. For some generations, even to the time of *Peleg* (x. 25), born a hundred years after the Flood, they journeyed *together*, and came to Shinar, and declared their resolve to *settle* there, in defiance of God's command that they should *go forth*. And, in order to secure themselves and their flocks against aggression, they determined to erect a City for mutual protection, and a Tower, which might serve as a sign and a beacon in the sea-like expanse of the Babylonian plain. Cp. *Joseph.*, Ant. i. 4; *Perizon.*, Orig. Bab. pp. 224—230. 217—263; *Waterland, Script. Vind.* p. 45.

Another incident, mentioned in a former chapter, falls in here. *Nimrod*, the grandson of Ham, was a *mighty hunter*, and the beginning of his kingdom was *Babel* (x. 9, 10). Probably he acquired influence by his prowess against *wild beasts*, and by protecting men from their attacks; and his name seems to intimate that he *rebelled* against a command of God (see x. 8, 9).

What command was that?

Perhaps it was the divine mandate given to men "*to go forth and replenish the earth*" (ix. 1). Perhaps *Nimrod* tempted them to trust in human means, rather than in God. Though God was their Lord, though Noah was yet alive, though *Nimrod* was a grandson of a younger son of Noah, he aspired to domineer over men, and to make them his own subjects, rather than servants of God. Perhaps he restrained them from going forth to colonize the world, and retained them in

b ch. 18, 21.

c ch. 9, 19.
Acts 17, 26.

d ver. 1.

e Ps. 2, 1.
f ch. 1, 26.

Ps. 2, 4. Acts 2, 4, 5, v.

lest we be scattered abroad upon the face of the whole earth. ^{5 b} And the LORD came down to see the city and the tower, which the children of men builded. ⁶ And the LORD said, Behold, ^e the people is one, and they have all ^d one language; and this they begin to do: and now nothing will be restrained from them, which they have ^e imagined to do. ⁷ Go to, ^f let us go down, and

subjection to himself: "The beginning of his Kingdom was Babel."

Accordingly, both Jewish and early Christian writers agree in attributing to Nimrod the principal part in the building of Babel (see *Josephus*, Antt. i. 4, 2; *S. Cyril* c. Julian. lib. i. p. 5; *S. Augustine* de Civ. Dei xvi. 4; *Eustath.*, Hex. p. 50: cp. *Perizon.*, Orig. Bab. pp. 121—121. 128—230): and this is confirmed by the fact that the land of *Shinar* was called "the land of Nimrod," as the Chaldee paraphrase affirms.

The name *Birs Nimroud* is still borne by the lofty mound, near the site of Babylon, on the banks of the Euphrates, six miles s.w. of Hillah, which is about forty miles west of Bagdad. At *Birs Nimroud*, it is supposed by some that the Tower of Babel stood. The foundations of the Tower, which once stood on that mound, are about 2000 feet in circumference; and the tradition of the Arabs is that it was destroyed by fire from heaven. See *Rich*, *Memoirs* on Babylon, 1839; *Ker Porter*, *Travels*; also *Buckingham's*, *Keppel's*, *Fraser's*, *Wellsled's Travels*; *Lofthus*, *Chaldaea*; and particularly, *Layard*, *Nineveh* and *Babylon*, pp. 484—505; *Kalisch*, p. 314. This tower, which some identify with the Temple of Belus, described by *Herodotus* (i. 181), consisted of seven stages of square platforms, built of kiln-burnt bricks, some of them vitrified or glazed, especially near the summit. Eight miles to the north of Hillah is *Mujelibeh*, or "the overturned," still called *Babel* by the Arabs.

To Nimrod is ascribed the worship of fire in the place of God (*Chronie. Alexand.*: cp. *Holtinger*, *Smegm. Orient.* i. 8); and it has been supposed by many that the Tower of Babel was smitten by fire from heaven, the element used in making the bricks, of which it was built: see v. 3.

At Babel, perhaps, God sent down fire to consume; certainly at Sion,—the Christian antithesis of Babel,—the Holy Ghost came down in fire, to illuminate with light, and to warm with a holy flame of zeal and love (Acts ii. 3. Matt. iii. 11).

The building of this Tower of Babel, and the consequent confusion of tongues, probably gave rise to the heathen traditions of the war of the Giants against heaven, and of their discomfiture by lightning (*Verg.*, *Georg.* i. 282). Other similar traditions, which seem to be derived from the same event, are noticed by *Philo* (i. 405), *Josephus* (i. 4. 3), and the Sibylline verses; and even the Mexican legends supply some remains of such a record: cp. *Delitzsch*, p. 314.

Milton shows his usual accuracy and learning in describing this event, as connected with Nimrod and his ambition:—

"One shall rise
Of proud ambitious heart; who, not content
With fair equality, fraternal state,
Will arrogate dominion undeserv'd,
Over his brethren, and quite dispossess
Concord and law of nature from the earth:
Hunting, (and men, not beasts, shall be his game),
With war, and hostile snare, such as refuse
Subjection to his empire tyrannous:
A mighty hunter thence he shall be sty'd
Before the Lord; as in despite of Heaven,
Or from Heaven claiming second sovereignty;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him, or under him, to tyrannize,
Marching from Eden towards the west, shall find
The plain, wherein a black bituminous gorge
Boils out from under ground, the mouth of Hell:
Of brick, and of that stuff they cast to build
A City and Tower, whose top may reach to Heaven;
And get themselves a name; lest, far dispersed
In foreign lands, their memory be lost;
Regardless whether good or evil fame."

Milton, Par. Lost xii. 21.

— let us make us a name, lest we be scattered] Their conscience told them that they were disobeying God, who had commanded them to "replenish the earth;" and, perhaps, Noah

or Shem warned them that they would be scattered for their rebellion. They would, therefore, guard against this. And if they were scattered, they would leave some remnant of their power and glory behind them; and this latter supposition is authorized by the translation of the *Sept.* here, and the *Fulg.* "antequam dividamur."

There seems to be something of impiety, as well as of pride and vain-glory in this resolve, "Let us make us a Name." It is noted of the godly race of *Seth*, that they "called on the NAME of the LORD" (iv. 26). "The NAME of the LORD is a strong Tower; the righteous runneth into it, and is safe" (Prov. xviii. 10). "Some put their trust in chariots, and some in horses; but we will remember the NAME of the LORD our God" (Ps. xx. 7). And the Church of Christ says, in the sixty-eighth Psalm (v. 4), one of the proper Psalms for Whitsunday or Pentecost (the contrast to Babel), "O sing unto God, sing praises unto His NAME: magnify Him that rideth upon the heavens, as upon a horse: praise Him in His NAME JAIR, and rejoice before Him. He is the God that maketh men to be of one mind in an house" (or rather, "that setteth the solitary in families"); "but the rebellious dwell in a dry land" (v. 6); "the ungodly blasphemeth the NAME," i.e. of the Lord (see Lev. xxiv. 11).

"The NAME" signifies the LORD GOD in all His attributes (cp. below, on Exod. vi. 3); and in the New Testament, "the NAME" expresses that NAME as revealed in Christ. See Acts v. 41. James ii. 7. 3 John 7. Cp. Phil. ii. 9.

The children of men had a Name,—the Name of the true God,—which is a centre of unity to all God's children in all parts of the world; but this Name did not suffice them.

They desired to make a Name for themselves; they sought their own glory; they trusted in their own strength; they would be like a Jehovah to themselves.

Perhaps, also, in their work there may have been derision of man, as well as mockery of God. Perhaps in the words, "Let us make ourselves a Name (*shem*)," there may have been, on the part of Nimrod, and the family of Ham, a contemptuous disdain of the holier race of *Shem*.

They did make themselves a name; they built a City and a Tower; but God laughed them to scorn, and punished them by the thing which they had resolved to avoid, and to avoid which they built their Tower. He scattered them abroad on the face of the Earth; and the name of the Tower which they builded was *Babel*, or *confusion*.

Such is the end of all things which human Pride builds up against the Majesty of God.

5. the LORD came down to see] We are not to suppose locomotion in Him who is Omnipresent (*Justin Martyr* c. Trypho. § 127); but by such sentences as these, in which the Holy Spirit condescends to man's weakness, He teaches us that God does not punish without examination (*Chrys.*, *Philo*): see above, iii. 9—19; and cp. Micah i. 3.

— children of men] Literally, the sons of Adam; they who are mere earthen vessels, magnifying themselves against JEHOVAH,—the Everlasting Author of Life,—the Lord of heaven and earth. This expression, "the sons of Adam," is taken up by the Sacred Historian in describing the partition of the Earth at this time: see Dent. xxxii. 8, "The Most High divided to the Nations their inheritance, when He separated the sons of Adam."

6. Behold, the people is one] Literally, behold one people. The Hebrew word for people is *am*, union, from *amam*, to bind together. Is the Greek *ἄμα, ἅπτα, and ὁμο* connected with it?

7. let us go down] The history of Babel cannot be understood without a reference to the day of Pentecost. Accordingly the Church reads this history on the Monday in Whitsun Week.

JEHOVAH here says, "Let us go down," as He had said "Let us make man in our image, after our likeness" (see i. 26). The work of restoration of Unity, which was disturbed by human pride at Babel, was wrought by the Three Persons of the Ever-Blessed Trinity. God the SON ascended into heaven, and received gifts for men. He received from the FATHER the gift of the HOLY GHOST, that "the LORD GOD might dwell among them" (Ps. lxxviii. 18. Eph. iv. 8: see notes on Acts ii. 4—6); and the intervention of all the Persons of the Ever-Blessed

there confound their language, that they may ^gnot understand one another's speech. ^hSo ⁱthe Lord scattered them abroad from thence ^jupon the face of all the earth: and they left off to build the city. ^kTherefore is the name of it called || Babel; ^lbecause the Lord did there confound the language of all

g ch. 42, 23.
Deut. 28, 49.
Jer. 5, 15.
1 Cor. 14, 2, 1.
h Luke 1, 51.
i ch. 10, 25, 32.
|| That is, Confusion.
k 1 Cor. 14, 23.

TRINITY in the bestowal of the graces of Pentecost seems to suggest (as *S. Cyril Alex.*, *S. Chrysostom*, and *S. Greg. Nyssen* observe), that these words, "Let us go down,"—expressing a resolve to confound and to disperse the human family, created by the Trimne God, into all the world, that all the Earth might be replenished,—were like a prophetic and providential preparation for the gracious decree of the Day of Pentecost, when the Spirit of Unity came down, given by the Father, and sent by the Son, that all men might be brought into one communion, and that all the World might be baptized in the NAME of the TRINE GOD (Matt. xxviii. 19).

— and there confound their language] They had abused the divine faculty of speech into an instrument of rebellion against the Divine Giver of it (v. 3, 4), and this faculty is made the instrument of their punishment by God.

— that they may not understand] Literally, "that they may not hear;" and the *Sept.* has *ὅτι μὴ ἀκούσων*, with an *accusative* (*τῇ φωνῇ*), which confirms what is said below in the notes on the controverted passage in Acts ix. 7, compared with Acts xxii. 9: cp. Ps. lix. 7, "Behold, they speak with their mouths, and swords are in their lips, for who doth hear?"

8. So the Lord scattered them abroad] He attained His own end and defeated their design, and compelled them to execute His command, "Replenish the earth." Thus He brought good out of evil, and overcame evil with good. "Thou, O Lord, shalt have them in derision. Slay them not, lest my people forget it; but scatter them abroad among the people, and put them down, O Lord, our defence" (Ps. lix. 11). "Destroy their tongues, O Lord, and divide them; for I have spied unrighteousness and strife in the city" (Ps. lv. 9). The Psalmist there says, "O that I had wings like a Dove, for then would I flee away and be at rest," v. 6. The HOLY SPIRIT of Peace, the Divine Dove, came down at Pentecost, and broods over His Church "with silver wings and feathers like gold" (Ps. lxxviii. 13), and gives to every Christian soul in Zion the unity and rest which the builders of Babel lost.

God punished their pride, but overruled evil with good, as He has done by other dispersions due to man's sins, especially the scattering of the Jews, which was foreshadowed by the dispersion of Babel (*Origen*, Hom. in Jerem. i. p. 120): see above, x. 23, on the name of *Peleg*.

Ever since the building of Babel, the different tongues and discordant dialects of the Nations of the Earth—the consequences of Babel—are a perpetual memorial of the bitter fruits of human pride and rebellion, and a solemn warning against presumption and vain-glory, and fill the heart with thankfulness for the blessed gift of Pentecost, and with fervent hope for that blessed time, and for that heavenly country in which all mankind will be again "of one lip," and there will be but one language—Love.

9. Therefore is the name of it called Babel] i.e. confusion. *Sept.* has *ὁνύχων*. *Babel*, an abbreviation of *balbel*, from the root *balal*, to pour together, or confound (*Gesen.*, p. 123). The tower of *Babel* was on the site of what was afterwards *Babylon*. Cp. *Rawlinson*, B. D. i. 58.

The Christian fathers were of opinion that the ancient language was maintained in the family of Eber, who called his son Peleg, from the Hebrew root signifying division (x. 25), and that in the name of Babel itself, a word of the original language is maintained. *S. Chrys.*, Hom. 30. *Diodor. Tars.* and *Theod. Mops.* in Catenâ Zeph. p. 67; see above, v. 1.

The *Septuagint* here uses the words *ὁνύχων* and *διασπείρω* (vv. 8 and 9), and so prepares the way for the history of the union of the *διασπορά*, or dispersions, at Pentecost.

The Holy Spirit, in the history of the Acts of the Apostles, refers to the etymology of Babel, when He is relating the miracle of Pentecost; and thus teaches us to read both histories together. The presumptuous builders who had spoken one tongue "were confounded" at Babel, in order to be separated; the multitude who spoke many tongues "was confounded" (*συνεχούθη*, Acts ii. 6) at Pentecost, in order that it might hear the one Gospel spoken in all tongues at Zion. At that day, the confusion of Tongues was calmed by the effusion of the Holy Ghost, and by the diffusion of the Gospel of Truth and Love. Under the gracious influence of the Holy Spirit animating the Apostolic builders of the Christian Zion, the discordant tongues of Babel were brought into heavenly harmony,

and the Church, though not of one lip on earth, is of one heart in praising God: cp. *S. Aug.* de Civ. Dei xvi. 4. *Prosper Aquitan.* de Vocat. Gent. lib. ii. *S. Gregor. Mag.*, Homil. in Evang. 30.

It is remarkable that in the list of nations mentioned in the Acts of the Apostles, as listening to St. Peter's sermon at Pentecost, the first named are the *Parthians*, who then occupied the territory in which *Babel* had been built. Thus the Sacred Writer seems to have designed to suggest the antithesis of *Sion* to *Babel*: see above, v. 7; and below, on Acts ii. 9. "There are two Cities on earth (says *S. Aug.*, Sent. 221), *Babylon* and *Sion*; one was built by love of the world, the other by love of God; let every one ask himself by which of these two loves he is animated, and he will know to which city he belongs:" cp. below on Acts ii. 6.

The name *Babel*, either in its original form, or its derivative name *Babylon*, runs through the Bible, from Genesis to Revelation, where it has a spiritual meaning, which teaches us to consider the history of the building of Babel, in its relation to the Church of Christ. The analogy is clear and obvious. God commanded the children of men to go forth and replenish the Earth; and if they had obeyed His command, they would have preserved their unity of language, and have worshipped their common Father and God, in an harmonious concert of prayer and praise ascending to heaven from all parts of the earth.

But Nimrod arose, a mighty hunter, and rebelled against God, and endeavoured to bring mankind under his own usurped supremacy, and to bind them to himself and to his own City and Tower, which he professed to build as a centre of unity; but this centre of unity became a cause of confusion and discord.

So it has been in the Church of God. Christ commanded His Apostles to go forth into all the World, and to evangelize the whole (Matt. xxviii. 19. Mark xvi. 15). And He forbade any of them to claim supremacy over the rest (Matt. xx. 25, 26. Mark x. 42. Luke xxii. 21, 25).

But a spiritual Nimrod arose, "a mighty hunter before the Lord," the Bishop of Rome. He commands all to bow to him; and he binds all Bishops and Priests by oaths of vassalage to himself, and asserts that none can be saved except they are subject to him, and are in communion with him, and with the City and Tower which he has built at Rome (*Pope Boniface VIII.*, Extrav. Com. lib. i. tit. viii.). He has said, "Let us make us a name;" and he has built a *spiritual Babylon* (Rev. xiii. 1; xvii. 3). And he has not hesitated to use these words (they are the words of Pope Gregory VII.), "There is one NAME in the world, that of the Pope," "Unum est NOMEN in mundo, Papæ videlicet" (see *Cardinal Baronius*, Annales, A.D. 1076). This is the principal cause of the present discord and confusion in Christendom; and therefore the title of Nimrod has been given to the Bishop of Rome by some of the holiest and wisest of Christian Theologians; one of them may be cited, *Richard Hooker*, who deplores the "woful inconveniences to which the state of Christendom has been subject, through the tyranny and oppression of that one universal Nimrod, who alone ruled all." *Hooker*, Eccl. Pol. VIII. iii. 5.

"The Bishops of Rome (says *Bp. Sanderson*, Sermon xi.), by obtruding their own inventions both in faith and manners, and those inventions to be received under pain of damnation, became the authors, and still are the continuers of the wildest schism that ever was in the Church of Christ." For this and other reasons the Holy Spirit calls Rome by the name of *Babel* or *Babylon* in the *Apocalypse*; and in the doom of Babel we may read a prophetic intimation of the destiny of Rome (see below on Rev. xvii. 3–5).

But, as the *Apocalypse* reveals, a time is coming when the true worshippers of God, "who have His Name on their foreheads" (Rev. xxii. 4), will be joined together for ever in the heavenly Zion; "I looked, and lo, a Lamb stood on the Mount Zion, and with Him a hundred and forty-four thousand, having His Father's NAME written on their foreheads" (Rev. xiv. 1); and "a great multitude of all nations, and kindreds, and people, and tongues, which no man can number, will stand before the throne and before the Lamb, with white robes and palms in their hands, and will cry with a loud voice, saying, Salvation to our God, and unto the Lamb" (Rev. vii. 9, 10).

the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

¹⁰ ¹ These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: ¹¹ And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. ¹² And ^m Arphaxad lived five and thirty years, ⁿ and begat Salah: ¹³ And Arphaxad

—from thence did the LORD scatter them abroad upon the face of all the earth] Jehovah scattered them at Babel; Jehovah gathers them in Sion. How different was the visitation at Pontecost from that at Babel! At Jerusalem the confluent streams of diverse families of devout Jews, speaking different languages, “out of every nation under heaven” (Acts ii. 5), were spectators of, and witnesses to, the truth of Christ’s prophecy and promise, to pour out the Holy Spirit on the Apostles, which was the evidence of His Ascension and glorious Session at God’s right hand; and these confluent streams of Nations flowed back from Sion, with ebbing tides to their own land, bearing in the currents and channels of their different languages the living waters of the One Gospel, of heavenly Truth and Peace, to refresh and fertilize the World.

10. These are the generations of Shem] The sacred Writer returns to the main purpose of the history,—the record of the chosen seed, after the parenthetical explanation of the cause of the diversity of languages, and the dispersion of the human race; and resumes the history of the race of Shem, on which he had entered in the preceding chapter (x. 21—31), and exhibits it with more fulness and detail, giving, as he had done in the family of Seth (see v. 6—31), a statement of the age of the several members of that family at the birth of their eldest son, and the years of their lives; and adding that they “begat sons and daughters.”

The following Table presents a synoptical view of the lineage of the family of Shem, the longevity of which is gradually diminished after Peleg, i.e., after the date of Babel.

An examination of this Table, and that on v. 3, will show, that the interval from Adam to the Flood is shortened in the Samaritan text, as compared with the Hebrew, by 349 years; and is lengthened in the Septuagint by 586 years (606 in the Alex. MS.); and that the interval from the Flood to Abraham is lengthened in both texts, in the Samaritan by 650 years, in the Sept. by 880 (780 Alex. MS.). The probable cause of the variations between the Hebrew Text and the present copies of the Septuagint has been suggested above on v. 3. One other cause has been specified by some, viz., a desire that the age of Adam at the birth of Seth should not seem to be exceeded by that of any of the Patriarchs at the birth of their eldest son. Thus in the Sept. Adam’s age before that birth is lengthened from 130 to 230; but Jared’s age, 162, is not altered. On comparing the two Tables, we find that the Patriarchs after the Flood lived on an average only half the years of those before it; and that with Peleg, in whose time the earth was divided, the average duration of life was again reduced by one-half. The Flood and Babel are remarkable epochs in human longevity.

But as human life was shortened, children were usually born at an earlier period in the life of parents.

We see, therefore, a providential compensation for the shortening of life; and by this compensation the human family was multiplied, and the Earth was filled with it. Wherever Abraham journeyed 365 years after the Flood, he seems to have found populous cities.

PATRIARCHS.	HEBREW TEXT.			SAMARITAN TEXT.			SEPTUAGINT VERS.		
	Years before birth of son.	Rest of life.	Extent of whole life.	Years before birth of son.	Rest of life.	Extent of whole life.	Years before birth of son.	Rest of life.	Extent of whole life.
1. Shem	100	500	600	100	500	600	100	500	600
2. Arphaxad	35	403	438	135	303	438	135	400	535
3. (Kâivân)	—	—	—	—	—	—	130	330	460
4. Salah	30	403	433	130	303	433	130	330	460
5. Eber	34	430	464	134	270	404	134	270	404
6. Peleg	30	209	239	130	109	239	130	209	339
7. Reu	32	207	239	132	107	239	132	207	339
8. Serug	30	200	230	130	100	230	130	200	330
9. Nahor	29	119	148	79	69	148	179	125	304
10. Terah	70	135	205	70	75	145	70	135	205
11. Abram	—	—	—	—	—	—	—	—	—

— Shem was an hundred years old, and begat Arphaxad two years after the flood] (cp. v. 32; vii. 11; from which it may be inferred that Shem was born at the end of the 500th year of Noah’s life, and Arphaxad was born at the end of the 100th year of Shem’s life.

11. begat sons and daughters] See above, v. 4—30; and note on v. 6.

The fact recorded of the numerous progeny of one son of Noah, Shem,—viz. Arphaxad, Salah, and Eber,—brings out more clearly the obligation under which Noah and his sons were, to go forth and people the world; and explains the intervention of God, after long-suffering for a hundred years, to compel them to obey His command, and replenish the Earth: see above on ix. 1, 20; and xi. 2.

12. Arphaxad lived five and thirty years, and begat Salah] The Septuagint Version introduces here another name, that of Cainan, as the son of Arphaxad, and father of Salah.

The same name, Cainan, is inserted after Aram in the present editions of the Sept. in x. 22, where Cainan is called a son of Shem. Cainan is also inserted by the Sept. as a son of Arphaxad and the father of Salah in 1 Chron. i. 18. In none of these places is Cainan’s name found in the Hebrew.

It has been supposed by some that the Septuagint did not

originally contain this name, because it is not specified by some who generally used that Version, viz. Josephus, Theophilus Antiochenus, Julius Africanus, Eusebius, and others; and that it has been interpolated into the extant MSS. of the Septuagint from St. Luke’s Gospel, iii. 36. This opinion has been examined by Dr. W. H. Mill on the Genealogies, pp. 145—147; cp. Lord Arthur Hervey, in Dr. Smith, Bibl. Dict. i. 241.

But, on the other hand, we may observe, that there may have been records of patriarchal times, at St. Luke’s disposal, besides those which are contained in the Hebrew text. St. Paul has given us the names of the Egyptian magicians (2 Tim. iii. 8), which are not mentioned by Moses. St. Jude has preserved to us the words of the prophecy of Enoch (Jude 14), which is not contained in Genesis. St. Stephen has told us that Abram left Haran on his father’s death (Acts vii. 4). In like manner may not St. Luke have supplied a name in the family of Shem, which for some reason has been omitted by Moses?

Next, it may be observed, that the names in the Hebrew Genealogy in this chapter, where Cainan is omitted, make a complete number, the number ten, between Shem and Abraham; as is the case with the names between Adam and Noah, and thus Abraham is the twentieth from Adam.

lived after he begat Salah four hundred and three years, and begat sons and daughters. ¹⁴ And Salah lived thirty years, and begat Eber: ¹⁵ And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. ¹⁶ And Eber lived four and thirty years, and begat ⁿ Peleg: ⁿ 1 Chron. 1. 19.
¹⁷ And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. ¹⁸ And Peleg lived thirty years, and begat Reu: ^o Called, Luke 3. 35, Phalec.
¹⁹ And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. ²⁰ And Reu lived two and thirty years, and begat ^p Serug: ^p Luke 3. 35, Saruch.
²¹ And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. ²² And Serug lived thirty years, and begat Nahor: ^q Luke 3. 34, Thara.
²³ And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. ²⁴ And Nahor lived nine and twenty years, and begat ^r Terah: ^r Josh. 24. 2. 1 Chron. 1. 26.
²⁵ And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. ²⁶ And Terah lived seventy years, and ^r begat Abram, Nahor, and Haran.

Also, in the Greek genealogy of St. Luke, where Cainan is inserted, there is a *perfect* number of names between God and Jesus,—the number seventy-seven; and thus as seventy and sevenfold is spoken of in Gen. iv. 24, as the number of full retribution for sin, so the number seventy-seven brings us from God, through Adam, to Christ, the Second Adam, in Whom is full remission of sin.

Besides, perhaps, Cainan may have been omitted, on account of some moral offence, from the holy lineage of Shem, as Cain the eldest brother is omitted from that of Adam (v. 3); and as some of the kings of Judah are omitted by *St. Matthew*, writing for the special use of the *Hebrew* nation, and from the genealogies preserved by it (see below, on Matt. i. 8); and by this omission a symmetry was produced, to which the Evangelist himself calls attention, saying that the generations from Abraham to David were *fourteen* (two *sevens*), and from David to the carrying away to Babylon *fourteen*; and from that epoch to Christ *fourteen* generations, making forty-two altogether, or *six sevens* (see on Matt. i. 17).

The case was different with *St. Luke* writing for the *Gentiles*. The special design of his Gospel is to show that in Christ Jesus, the Second Adam, there is perfect forgiveness to the whole human race, Gentile as well as Jew. He therefore traces our Lord's genealogy upward to Adam and to God.

Now suppose that *Cainan* was excluded for some sin from the *Hebrew* genealogy (as there is some reason to believe: see below, on Luke iii. 36), there may be a spiritual significance in the *restoration* of his name in the Gospel of Jesus Christ, inasmuch as it is not *natural* generation with which the Gospel had to do, but *spiritual regeneration*; and inasmuch as there is pardon and peace for sinners from among the Gentiles, through the Blood of Christ (see 1 Cor. vi. 10, 11), and they, who were once aliens from God, are brought nigh to God, and are reconciled to Him in His dear Son (see Eph. ii. 1. 3. 11, 12. Titus iii. 3, 4).

This gracious truth is beautifully exemplified in *St. Luke's* genealogy, where Christ, the Second Adam, stands at the beginning, and God, the Father, is at the end; and so all Mankind is drawn up to God by a golden chain in Christ, God and Man, and by His Cross (John xii. 32). The names inclusive, between God and Christ (with Cainan inserted), form a perfect number, *seventy-seven*, as already observed, showing that there is no stint to God's mercy and pardon, but that it is freely extended to all Nations in Christ.

14. *Eber*] The ancestor of the race of the Hebrews (*Gese-nius*). The proper meaning of the word is the region on the *other side* (*ἑρπας*). Hence some derive the name *Hebrew* from the fact that Abraham came from beyond the river Euphrates (*Chrys.*, Hom. 35; *Theodoret*, Qu. 16: see on xiv. 13).

16. *Peleg*] In whose time the Tower of Babel was built: see x. 25.

26. *Terah lived seventy years, and begat Abram, Nahor, and Haran*] Not that Abram was the *firstborn*; but he is placed here first on account of his *spiritual* pre-eminence. See *S. Chrys.*, Hom. 31; *S. Aug.*, Quæst. 25; *Theodor. Mops.* in Zephyr. Caten. pp. 67, 68.

There is a remarkable analogy between the genealogy of

Adam, traced through Seth down to Noah and his sons in the fifth chapter (v. 3—32), and the genealogy of Noah traced through Shem to Terah and his sons in this chapter (xi. 10—26). There it is said, that Adam begat Seth; and after he begat Seth, he lived a certain *number of years*, and had *sons and daughters*, and died;

Adam's genealogy is continued down to Noah, who *alone* of the ten generations in that interval is *not* said to have had *sons and daughters*, but is recorded to have lived 500 years, and to have had *three sons*, Shem, Ham, and Japheth (v. 32), in that order. But probably the first named of the three sons of Noah was *not* the eldest: see v. 32.

In like manner, in the ten generations of Noah, through Shem to Abraham, in this chapter, it is said of each, that they "had sons and daughters," except in the single case of Terah, who is said to have lived seventy years, and to have had *three sons*, Abram, Nahor, and Haran.

There is no reason for supposing with some, that St. Stephen made a mistake, when he said that Abraham left Haran after *Terah's death* (Acts vii. 4).

It has been alleged by some, that *if* this were true, Terah could not have lived more than 145 years; because (it is also alleged) Abraham was born when Terah his father was seventy years old, and Abram came from Haran into Canaan when he was seventy-five years old (xii. 4). But it is said here (v. 32), that "the days of Terah were 205 years, and he died in Haran."

The fallacy of that calculation lies in the assumption that *Abram* was the *firstborn*; and that he was born when Terah was only seventy years old.

There is good reason for believing that Abram was Terah's *youngest* son, as the Rabbis affirm (see on Acts vii. 4).

Abram was seventy-five years old when he left Haran; and his father was then dead. Terah must therefore have been 130 years old when he begat Abram, and we have reason to be thankful to the Holy Spirit, who spake by St. Stephen (Acts vi. 10; vii. 55), for informing us, by the record he gives of Abram's age, that though Abram is placed *first* here (v. 26), yet he was *not* the firstborn by *nature*; and for teaching us thereby, that the Holy Spirit in Scripture pays special regard to *spiritual* primogeniture, as contrasted with *natural* (see above, v. 32, and on x. 21), and to the ancestors of Him, "the firstborn among many brethren," in Whom all families of the earth are blessed.

For another argument in support of St. Stephen's assertion, and of the opinion that *Abraham* was *not* the eldest son of Terah, see below, on xix. 31; and ep. Preliminary Note below to Acts vii. p. 67.

It has, indeed, been alleged by some recent writers, that we incur a new and insuperable difficulty by supposing that Terah was a *hundred and thirty* years old when he begat Abraham, inasmuch as it is noted in Scripture as a wonderful thing that Abraham, his son, should have had a son when he was *a hundred years* old.

But this is a mis-statement of the case. What was wonderful in Abraham was this, that he should have lived so long in the state of marriage with *Sarah*, and should not *begin* to have *any issue* by her till he was a hundred years old, and *she* was ninety years of age.

²⁷ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. ²⁸ And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. ²⁹ And Abram and Nahor took them wives: the name of Abram's wife was ^aSarai; and the name of Nahor's wife, ^bMilcah, the daughter of Haran, the father of Milcah, and the father of Iscah. ³⁰ But ^cSarai was barren; she *had* no child. ³¹ And Terah ^dtook Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from ^eUr of the Chaldees, to go into ^fthe land of Canaan; and they came unto Haran, and dwelt there. ³² And the days of Terah were two hundred and five years: and Terah died in Haran.

s ch. 17. 15. & 20.
12.
t ch. 22. 20.

u ch. 16. 1, 2. &
18, 11, 12.
w ch. 12. 1.

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

a ch. 15. 7.
Neh. 9. 7.
Isa. 41. 2. Acts 7. 3. Heb. 11. 8.

XII. ¹ Now the ^aLORD had said unto Abram, Get thee out of thy country,

Abraham himself had six children by *Keturah* after he was one hundred and thirty-seven years of age (cp. xxiii. 1; xxv. 1, 2: cp. *Chrys.*, Hom. 31; and *Lyranus*, *Catellanus*, *Bonfrerius*, *Calvin*, *Ussher*, *J. Vossius*, *Buxtorf*, in *Pfeiffer*, *Dubia*, p. 49; and *Rob. Wilson Evans*, *Script. Biogr.* i. p. 53).

²⁸ *Haran died before his father*] This is the first instance expressly recorded of a son dying a natural death before his father. Terah appears to have declined to false worship (*S. Epiphanius*, *Aug.*). We know inferentially that Lamech also died before Methuselah.

— *Ur of the Chaldees*] Called *Camarina* by Eupolemus in *Euseb.*, *Præp. Evangel.* ix. 17, which *Professor Lee* supposes to mean a city of Priests, from *camar*, the Chaldee for Priest; and he thinks that it was called *Ur* from the worship of fire (*Ur*) in that city; and the Rabbis say that Abram resisted those who required him to worship it there, and burnt his father's idols: cp. *Judith* v. 7, 8. *Joseph*, A. i. 7; *D'Herbelot*, *Bibl. Orient.* pp. 12—16; *Koran*, vi. 74—82; *Hottelinger*, *Hist.* p. 50; *Pfeiffer*, *Dubia*, p. 46; and the *Jerusalem Targum* here. *Ravulinson* supposes that *Camarina* means city of the moon, and that it is the modern *Warca*; *Delitzsch* (p. 326) supposes that it was further to the north. *Malan* (*Philosophy*, pp. 79—87) inclines to the opinion that it was at Edessa.

²⁹ *Sarai*] Daughter of Abram's father, but not of his mother (*Gen.* xx. 12); which *Josephus* and some of the Rabbis have interpreted to mean that she was the grandchild of Terah, and the same as *Iscah*. *S. Jerome*, *Quæst. Heb.*; and so *Bp. Patrick*; and so *Dr. Waterland*, *Scrip. Vind.* p. 47.

It is certainly remarkable that *Sarai* is not called Terah's daughter (v. 31), but his daughter-in-law, as married to his son. Some suppose that *Iscah* was her heathen name, and that after her conversion she was called *Sarai* (*Hyde*, *Wilsius*, *Killo*, p. 184: see also below, xix. 31).

— *the name of Nahor's wife, Milcah*] The daughter of Haran, his niece. An extenuation of the sin of such intermarriages may be found in the fact, that the families, by which they were surrounded, were idolatrous.

— *the father of Iscah*] Supposed by the Rabbis to be the same as *Sarai* (see a foregoing note); and if this is so, then, since Abram was only ten years older than *Sarai* (xvii. 17), there would be another proof that Abram was younger than Haran. *Ewald* has propounded a conjecture, that *Iscah* is mentioned because she was Lot's wife, and therefore an ancestress of Ammon and Moab.

³¹ *Terah took Abram his son*] Terah's migration is contrasted with Abram's. The migration of Terah, who seems to have served idols (*Josh.* xxiv. 2. *Chrys.*, *Aug.*), was an act of human volition; Abram's was an act of faith and obedience to God's command (*Heb.* xi. 8). Terah did not proceed to Canaan, though he had set out to go thither (v. 31), but he halted at Haran, and died there. As soon, however, as his father died, Abram left Haran, where he had got wealth (*Gen.* xii. 5, 6), and went forth to Canaan. The burial of his earthly father brought him nearer to his heavenly Father, and to his heavenly home.

— *they went forth with them from Ur of the Chaldees, to go into the land of Canaan*] Hence it appears that Abram, when in *Ur* of the Chaldees, had received a call from God to go into Canaan. Canaan was his object when he left his country, *Ur* of the Chaldees, and he came to Haran, which was on the road to Canaan. Hence there is no discrepancy,—as some have alleged,—in *St. Stephen's* statement, as compared with

this passage, but the one confirms the other: see *Acts* vii. 3; and *Gen.* xv. 7, "I am the Lord that brought thee out of *Ur of the Chaldees*, to give thee this land." Cp. *Josh.* xxiv. 3. *Neh.* ix. 7. And so *Aben Ezra*. Cp. the learned remarks of the *Rev. S. C. Malan*, "Philosophy or Truth," p. 90.

The migration from *Ur* was at God's command, but the stay at *Haran* appears to have been Terah's act; and as soon as Terah died, Abram went forth to Canaan.

— *Chaldees*] *Chasidim*, who are supposed by some to be from *Chesed*, the son of Nahor (see xxii. 22); if so, they are here called Chaldees by anticipation, and could hardly have had that name in the time of Terah, the grandfather of *Chesed* (see xxii. 22, and at end of the note).

The naming of places and people by anticipation is common to all histories: indeed, it is rendered necessary by the circumstances of the case. The readers of histories cannot otherwise have clear ideas of the facts recorded in them. *Milton*, in the *Paradise Lost*, xii. 1-11, where Michael is describing Abraham's migration, says,

"Things by their names I call, though yet un-named;"

and so *Virgil*, *Æn.* vi. 777,

"Hæc tum nomina erunt, nunc sunt sine nomine terræ;"

and he says that *Æneas* (i. 2)

"Italiam, fato profugus, Lavinaque venit
Litora;"

i. e. to places which afterwards bore those names.

We are not therefore to charge the author of the *Pentateuch* with anachronisms, because he calls countries and places by names which they may not have had till after the events which he records in connexion with them.

Others derive the Chaldees from Cush, the son of Ham. They dwelt on the N.E. of the Euphrates: cp. *Strabo*, xvi. 739; *Plin.*, vi. 30: and were afterwards dispersed in Arabia, *Job* i. 17. After the overthrow of the Assyrian Empire, the Babylonians are called Chaldeans. 2 Kings xxiv. 2. *Isa.* xxiii. 13; *xlvi.* 14, 20. *Jer.* xxi. 4, 9. *Ezek.* xxiii. 15.

— *came unto Haran*] *Carrhæ*, on the river Balissus, twenty miles south-east of Edessa, afterwards famous for the defeat of Crassus by the Parthians, B.C. 53: cp. on *Acts* vii. 2.

It is not said, that Nahor and Milcah came with Terah into Mesopotamia, but we find them afterwards there: see xxiv. 10. 15; xxix. 10. Perhaps they were induced by the example of Abraham to leave *Ur*. *S. Aug.* de Civ. Dei xvi. 13.

Our great national Poet, *Milton*,—generally so accurate in his geography,—has fallen into the error of placing Haran on the western bank of the Euphrates: see *Milton*, P. L. xii. 130, 131. This may be coupled with that other topographical mistake in the *Paradise Regained* (iv. 250—253), where he puts *Lyceum* within the walls of Athens.

CIT. XII.] Here begins the third *Parashah*, or Proper Lesson of the *Pentateuch*, as read in the Synagogues (i. 1, and vi. 9), and it extends to ch. xvii. 27.

The parallel Lesson from the Prophets is happily selected; *Isa.* xl. 27—xli. 16, "Who raised up the righteous man from the East, called him to his foot?" (xli. 2.) "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend" (xli. 8).

Here is a new era in the history of the Church and the world. Ungodliness abounded. God would not destroy the

and from thy kindred, and from thy father's house, unto a land that I will shew thee: ^{2b} And I will make of thee a great nation, ^c and I will bless thee, and make thy name great; ^d and thou shalt be a blessing: ^{3e} And I will bless them that bless thee, and curse him that curseth thee: ^f and in thee shall all families of the earth be blessed.

⁴ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. ⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and ⁶ the souls that they had gotten ^h in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

⁶ And Abram ⁱ passed through the land unto the place of Sichem, ^k unto the

b ch. 17. 6. & 18.
18.
Deut. 26. 5.
1 Kings 3. 8.
c ch. 24. 35.
d ch. 28. 4.
Gal. 3. 14.
e ch. 27. 29.
Ex. 23. 22.
Num. 24. 9.
f ch. 18. 18. & 22.
18. & 26. 4.
Ps. 72. 17.
Acts 3. 25.
Gal. 3. 8.
g ch. 14. 14.
h ch. 11. 31.

i Heb. 11. 9.
k Deut. 11. 30.
Judg. 7. 1.

world any more with a Flood; but He chose one family to be, as it were, a living Ark in the world; He made that living Ark to be a witness to the World by faith and obedience, and to prepare the way for the coming of Him, Who would build the Ark of the Universal Church, to which all Nations are invited, and in which all may be saved through Him, who is the "Seed of Abraham," and in whom all "families of the earth are blessed."

1. *the LORD had said* (or rather, *the LORD said*) *unto Abram, Get thee out of thy country*] Observe the striking contrast between what is said here, and what is recorded in the foregoing chapter. There the families of mankind, having been commanded by God to *go forth* and colonize the Earth, had *refused* to do so, and built Babel, at the instigation of Nimrod (see xi. 2—4), and were punished for their disobedience, and were scattered abroad over the face of the earth.

But here Abram is commanded by God to leave his country, and his kindred, and his father's house; and he obeys, and receives the promised land for his seed, and becomes the father of the faithful, and the ancestor of Him, in Whom all are blessed and find rest, and are joined together in one, and are made children of God, and inheritors of heaven.

St. Stephen informs us that "the God of glory appeared to Abram when he was in *Mesopotamia*, before he dwelt in Haran" (Acts vii. 2), and called him forth from his country (cp. above, on xi. 31).

But Moses lays the principal stress on the call from *Haran*. Some have imagined a discrepancy between Moses and St. Stephen; and many suppose that Moses here goes back to the call from *Ur*.

St. Stephen's design, when he pleaded before the Jewish Sanhedrim, was to show that God's revelations were not limited to Jerusalem and Judæa, but that He had first spoken to Abraham in an idolatrous land, "*Ur of the Chaldees*" (see below, *Preliminary Note* to Acts vii.).

But Moses dwells specially on Abram's call from *Haran*, because Abram's obedience to *that* call was the proof of his faith. When he left *Ur of the Chaldees*, he had the companionship of his *father*; and *that* migration might be said to have been his *father's* act. But the removal from *Haran* was *his own* act, in obedience to God's call.

His father was then dead (Acts vii. 4); and Abram had gotten wealth there; but God called him forth, and he obeyed. God called him forth from a land where he had become rich, and was peaceably settled, to a country of which he did not even know the name; "to a land," said God, "which I will show thee." And it was not till after he had arrived in that country that he received any promise of an inheritance in it; and then it was only promised to him in his *posterity* (v. 7); and, therefore, the Apostle to the Hebrews says, "By *faith* Abraham, when he was called to go out into a place, which he should after receive as an inheritance, *obeyed*; and he went out, *not knowing whither he went*" (Heb. xi. 8).

On the dispensation of God, calling Abram forth from a people of idolaters (cp. Josh. xxiv. 3), in order that he might become the father of the faithful, the progenitor of Christ, and that in his seed all nations might be blessed, see *S. Ambrose* in Ps. 118; *Greg. Nazian.*, Orat. de Basil.; *Pfeiffer*, *Dabia*, p. 46. *S. Augustine* (c. Faust. xii. 23) regards Abraham, leaving his own kindred to become the father of many Nations, as a type of Christ Himself, forsaking His kindred, according to the flesh, the Jews, to be the Redeemer and Saviour of the World. And even in a certain sense, with reverence be

it said, Abraham was a type of Christ, leaving the joy and glory of His Father's house in heaven, to be a Stranger and Sojourner on earth.

— *thy kindred*] Nahor and others (except Lot) who had left Chaldæa, and settled in Mesopotamia, where their abode was called *Nahor's city* (Gen. xxv. 20; and xxiv. 10—15), which was near *Haran* (Gen. xxviii. 2—10; cp. Gen. xxiv. 4). The *Chaldæans* themselves have been supposed by some to have derived their name *Chasidim* from *Chesed*, the son of Nahor (xxii. 22): see above, xi. 31.

— *thy father's house*] The family of Terah was content to remain in Haran. In the Church of God, "one is taken, and another left" (Matt. xxiv. 40).

2. *a great nation*] Comprising all, in all ages and lands, who are in Christ by faith, and are "children of faithful Abraham" (Gal. iii. 7. Rom. iv. 11, 12). Wherever they dwell, and whether they live or die, they form a holy communion, the communion of saints; and are, as St. Peter calls them, "a holy nation" (1 Pet. ii. 9), "a great multitude, which no man can number" (Rev. vii. 9: see note below, xvii. 4).

3. *in thee shall all families of the earth be blessed*] That is, through Christ, thy Seed. See below, xiii. 17; xvii. 14; on Gal. iii. 16. 26. 29. Acts iii. 25, 26. Cp. *Justin Martyr*, who contends with Trypho for the spiritual sense of these words (Dialog. § 119); and *S. Irenæus*, iii. 12; iv. 38; and *S. Ambrose* de Abr. lib. ii. c. 1; *S. Aug.* de Civ. Dei xvi. 18; *S. Chrys.*, Hom. 31.

"In thee shall all families of the earth be blessed." The Fathers use this text as a confutation of the Eutychean heresy, which asserted that in Christ the human nature was absorbed into the divine, and that therefore Christ had not the same nature as Abraham. But here it is said that in *thee*, Abraham,—a real man,—all nations shall be blessed. Therefore Christ must have a real humanity (*Leo M.*, Epist. 24; ad Flavian. c. 2; *Theodoret*, Hæret. Fab. iv. 13; and *Inconfus.* Dial. 2).

4. *seventy and five years old*] Just one hundred years after this Abraham died; and the heir of promise, Isaac, was then of the same age, *seventy-five*, as Abram was when he obeyed God, and left Haran for Canaan (cp. xi. 26; xxv. 7). Isaac lost his father when he was at the same age as Abraham was at the death of his father.

5. *the souls that they had gotten in Haran*] Not only gotten as secular property for themselves, but (as the *Targum of Onkelos* expresses it, and the *Targum of Jerusalem*, and so *Ben Uzziel*, and *Solomon Jarchi*) "had made obedient to th; law of the True God," and had so *gotten* them as *brethren* to themselves, and as children of one Heavenly Father.

The facts, that Abraham trained his servants (i.e. educated them: see xiv. 14), and that he is commended for so doing by God (xviii. 19), and that he circumcised them (xvii. 23), are important, as showing Abraham to be a pattern of religious and fatherly care for the souls of his *servants*, and as therefore blessed by God; and also as elucidating the question concerning the increase of his family, and as rendering it probable that household servants may be included in the reckoning of the increase of the Israelites in Egypt. Cp. below, Exod. xii. 37.

— *Canaan*] Canaan, the son of Ham, had been cursed for his irreverence to Noah (ix. 25); but the land of Canaan is made the land of *blessing* in Abraham, the descendant of Shem, and ancestor of Christ: "Where sin abounded, grace did much more abound" (Rom. v. 20).

6. *Sichem*] Or Shechem. So called by anticipation, as usual with the places mentioned in this history. See on xi. 31.

ch. 10. 18, 19. &
13. 7.
n ch. 17. 1.
n ch. 13. 15. &
17. 8.
Ps. 103. 9. 11.
o ch. 13. 4.

plain of Moreh. ¹ And the Canaanite *was* then in the land. ⁷ ^m And the LORD appeared unto Abram, and said, "Unto thy seed will I give this land: and there builded he an ^o altar unto the LORD, who appeared unto him.

⁸ And he removed from thence unto a mountain on the east of Beth-el, and

At *Sichem*, the Lord appeared unto Abram (v. 7) for the first time, in Canaan. And afterwards, at *Sichem*, "God manifest in the flesh," Emmanuel, "God with us," appeared to the woman of Samaria (the type of the Gentile Church), and revealed Himself as the CHRIST, the promised Seed of Abram, in whom all the families of the Earth are blessed (see on John iv. 5).

Here is a striking coincidence between the Old Testament and the New, displaying the same Object of faith to all men from the beginning to the end of the World.

At *Sichem*,—the centre of Canaan, in the beautiful valley between Mount Ebal on the north, and Mount Gerizim on the south,—“the God of Glory first appeared” in Canaan to Abram, the father of the faithful; and there he built his first altar in Canaan, and called upon the Name of the Lord (v. 7).

Sichem was the first place in Canaan to which Jacob came after his return from Padan-aram, and he built an altar there (xxxiii. 18–20).

To *Sichem* the bones of Joseph and his brethren, who died in Egypt, were brought; and there they now rest in peace and hope of a glorious Resurrection, through Christ (see below on Acts vii. 16; and Josh. xxiv. 32).

At *Sichem*, the blessings and curses were pronounced from Ebal and Gerizim, under the direction of Joshua, by God's command,—an event which prefigured the solemn act of the Session in Judgment of the divine JOSHUA at the Great Day (see below, Deut. xxvii. 12–26. Josh. viii. 30–34), when He will pronounce a blessing to those on His right hand, and a curse on those upon His left, and when He will settle all the tribes of faithful Israelites in the heavenly Canaan.

To *Sichem*, JESUS CHRIST, the Incarnate Word of God, the Lord JEHOVAH in our flesh, the true Seed of Abraham, came, and sat at the well, in the weariness and weakness of humanity, and first revealed Himself as the Messiah, and declared, that He would give to all, the living Water of the Holy Spirit, springing up into everlasting life (cp. John iv. 14, and vii. 38, 39); and that the hour was coming, when all the true worshippers, not in one place only, however holy, as Jerusalem, but in all countries of the world, “will worship the Father in Spirit and in truth; for the Father seeketh such to worship Him” (John iv. 6–26, and 42). Thus Christ at *Sichem* explained and fulfilled the promise given to Abram there.

Sichem, in Samaria, was to *all nations* what Hebron, in Judæa, was to the *Jews*. *Sichem*, the burial-place of the *twelve Patriarchs*, and the spot where Christ revealed Himself to the *Samaritan Woman* (the type of the Gentile Church), may be regarded as showing forth the blessings vouchsafed to *all Mankind* in the Church of Christ, the Seed of Abraham.

Hebron, the burial-place of Abraham, Isaac, and Jacob,—the Levitical City, the City in which David was crowned King of Judah only, *not* of Israel,—exhibits God's special relations to the *Jews* (see on xiii. 18).

Abram, the father of all the faithful, is connected with both *Sichem* and *Hebron*. He builds an altar in both (see xiii. 18); for he is the Father of *all*, whether Jews or Gentiles, who believe in Christ (Gal. iii. 9. Rom. iv. 12).

St. Stephen, the Hellenistic deacon, in his speech before the Jewish Sanhedrim, dwells with special emphasis on the fact, that the twelve Patriarchs were buried (*not* in *Hebron* of Judæa, where Abraham, Isaac, and Jacob were buried), but in the *Samaritan Sichem*, to which they were carried from Egypt, past Hebron. St. Stephen desired to show, that God is the God of *all men*, and not only of the Jews, and has mercy for all in Christ (see on Acts vii., Preliminary Note).

It seems also probable, that the Apostles, Peter and John, preached and confirmed at *Sichem*. See below, on xxxiv. 25–31.

On *Sichem*, its history and topography, see further the notes on John iv. 5, 6; *Mede's Works*, pp. 65. 68; and *Reland*, Palest. i. 150; ii. 273; iii. 12; *Raumer*, Palest. p. 161; *Stanley*, Sinai and Palestine, p. 229; *De Sauley*, Voyage in Syria, ii. 400; *Bérgas*, Les Samaritains de Naplouse, 1855; *Kalisch*, p. 333; *Dr. Hackett's* article in B. D. ii. 1237.

—the *plain*] or, rather, the *terebinth*; *Celsins*, Hierobot. i. 34; *Delitzsch*, p. 350; *Keil*, p. 131, who asserts that the Hebrew word *elón*, the word here used, *eyl* (xiv. 6), and *eylah*, always signify *terebinth*, and that *allon* and *allah* signify *oak*. Others, however, suppose that *elón* is the oak (see *Mede*, Disc. xviii. p. 65; *Gesenius*, p. 50). Cp. xiii. 18; xiv. 13; xviii. 1.

Deut. xi. 30; and so the *Sept.*, *Syriac*, and *Arabic* Versions; and see *Kalisch*, p. 337, who gives instances of *trees* selected as marking places of religious veneration and assembly (p. 330). The evergreen oak and the terebinth resemble one another in their bright foliage and grey bark. On the names of these trees see *Mr. Malan*, p. 135, who inclines to the opinion that *elah* is the *terebinth*; *allon*, the oak; *elón*, the *ilex*: cp. *Dr. Thomson*, the Land and the Book, pp. 243. 267.

—*Moreh*] The word *Moreh* also signifies a *teacher* (Isa. ix. 15. 2 Kings xvii. 28. Cp. Judg. vii. 1).

Most modern interpreters suppose it to be merely a proper name. But the *Septuagint* Version interprets this word by *ὀψλην*, *lofty*; the *Vulgate* by *illustrem*; the *Samaritan* Version by ‘*of vision*.’ And it seems probable, that *Moreh* may be so called here by anticipation, from *raah* (ὀρᾶω), to see (cp. note on *Moriah*, xxii. 14; and see *Masius*, and *A Lapide* here). Its name may have been derived from the *vision* which God there vouchsafed to the Father of the faithful; and may have been even a prophetic anticipation of the future glorious Vision at the same place in the Gospel, where the Samaritan woman says, “Come and see a man which told me all things that ever I did: is not this the Christ (John iv. 29)?” and where the Samaritans say, “We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world” (John iv. 42). It is stated (v. 8), that Abram came to *Bethel* (God's house), though it was not called by that name till afterwards, when it was so named from the Divine revelation there: see Gen. xxviii. 19.

—the *Canaanite was then in the land*] Cp. xiii. 7. Although a powerful and idolatrous people had already gained possession of Canaan, and then occupied it, and there seemed little probability that Abraham's seed would ever be settled there, yet Abram swerved not through fear: “He went forth to the land of Canaan, and to the land of Canaan he came.” He believed God's promise, that the land would be given to his seed; and he built his altar in faith there, and courageously made public profession of his religion, and “called on the name of the Lord;” and, as the Apostle says (Heb. xi. 9), “by *faith* he sojourned in the land of promise, as in a *strange country*.”

There is, therefore, something very significant in these words, as declaratory of Abraham's faith and obedience (as *Chrysostom* observes, Hom. 32; and see *S. Ambrose* de Abr. i. 2).

It is strange, that any who reflect on the circumstances of the case, and on the condition of the sacred writer, the leader of Israel toward Canaan, should have imagined these words to be a post-Mosaic interpolation.

Well might Moses have been led to state here that the Canaanite was *already* in the land; because the Canaanites had been mentioned by him (x. 6–19) as children of Ham, whose portion was in the south; and it was requisite to explain to the reader that they had already migrated northward, and taken possession of Canaan, and called it by their name.

Moses knew, that according to God's promise to Abraham, the time would come, when the Canaanites would be dispossessed by Abraham's seed; and Moses would take care by inserting this memento, that they should remember what their forefather Abraham's faith had been; and should imitate it: cp. *Hengstenberg*, Authentice d. Pent. ii. 185; and *Kalisch* here, p. 337.

7. *And the LORD appeared unto Abram*] Abraham is the first person to whom the Lord is said to have *appeared* (*S. Chrys.*, Hom. 32), and this is the first place at which the Lord is said to have appeared to Abraham (*S. Ambrose* de Abr. i. 2); and at this place Christ, the *Lord of Glory*, first revealed Himself as the Messiah (John iv. 26): see above on v. 6.

—there builded he an altar unto the LORD] It is often said of Abraham and the Patriarchs that they built “an altar to the Lord,” but it is nowhere said that they built a *house* for themselves. They “confessed that they were strangers and pilgrims upon earth” (Heb. xi. 13); and they built an altar to Him who had prepared for them a city in heaven (Heb. xi. 16).

Abraham built an altar here; and therefore most probably he secured some land there as a site for that altar by purchase, and it seems to have been respected as such: cp. xiii. 4; and see below on Acts vii., Preliminary Note, p. 69.

8. *Beth-el*] *God's house*; another instance of a name given

pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and ^pcalled upon the name of the LORD. p ch. 13. 4.

⁹ And Abram journeyed, [†]going on still toward the south.

¹⁰ And there was ^ra famine in the land: and Abram ^swent down into Egypt to sojourn there; for the famine *was* ^tgrievous in the land. ¹¹ And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* ^ua fair woman to look upon: ¹² Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they ^wwill kill me, but they will save thee alive. u ver. 14. ch. 26. 7.

¹³ ^x Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee. w ch. 20. 11. & 26. 7.
x ch. 20. 5, 13.
See ch. 26. 7.

¹⁴ And it came to pass, that, when Abram was come into Egypt, the Egyptians ^ybeheld the woman that she *was* very fair. ¹⁵ The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was y ch. 39. 7.
Matt. 5. 23.

by anticipation; it was now called Luz (xxviii. 19). It was afterwards, for a time, the resting-place of the Ark, and chosen by Jeroboam for a sanctuary for his idolatrous worship (cp. Judg. xx. 18. 26. 1 Sam. vii. 16. 1 Kings xii. 28. 2 Kings x. 29; xvii. 16). It is twelve miles north of Jerusalem (*Jerome*), and is now called *Beitin*. See *Robinson*, B. R. ii. 125—130.

— *his tent*] He had left his house at Haran, and now dwelt “in tents, as in a strange country” (Heb. xi. 9); he built altars for God (vv. 7 and 8; and xiii. 18); and he looked for “a city which hath foundations, whose builder and maker is God” (Heb. xi. 10). “Every one who is a citizen of heaven is a pilgrim upon earth; and while he is in this world, he is absent from home;” and yet never an exile, for he has God in his heart, Whose is the earth, and the fulness thereof (*S. Cyprian*, *S. Aug.*).

— *on the west*] Literally, *sea-ward*, and so *Sept.* Moses puts himself in Abram’s place, and writes from his point of view.

— *Hai*] Cp. xiii. 3, now called *Ekkel* (the heap). See on Josh. viii. 28, and on Josh. viii. 9.

— *called upon the name of the LORD*] Like a true son of Seth (see above, iv. 26); he was not content with believing in his heart, but he made open confession of his faith with his mouth (see Rom. x. 10. 12—14, and above, iv. 26), and set an example to all nations who desire to be his children and to inherit his blessing.

^{9. toward the south}] Properly, toward the *dry* region, the *negeb* (Heb.); see xx. 1, the desert, south of Judah (see *Mr. Willon’s* excellent work with this title); hence the *Sept.* has ἐρημῶν here; and it has also ἐστρατοπέδιον, he encamped as a soldier of God, and as in an enemy’s country: cp. *Chrys.*, Hom. 36.

^{10. a famine}] A trial of his faith, as driving him from the land which God had promised to give to his seed; and the greater trial, because it drove him to a land of idolaters, and compelled him to have intercourse with them.

— *to sojourn*] Not to abide.

^{11. thou art a fair woman}] She was now sixty-five years of age, and she preserved her beauty for at least ten years longer: see xx. 2. 13: cp. *S. Chrys.* Hom. 32. *Aug.*, Qu. 48. For examples of women retaining their beauty to an advanced age, see *Kitto*, p. 183. Sarah had not been worn by the pains of child-bearing and the cares of children.

^{12. the Egyptians}] Notorious for their licentiousness. *S. Ambrose* de Abr. i. 2.

^{13. Say, I pray thee, thou art my sister}] She was the daughter of his father, not mother: see xx. 12, 13, where he says that he had made a compact with Sarai, that she should say “he is my brother;” and Sarah appears to have complied with this request on another occasion (xx. 5).

Abram, therefore, does not seem to have thought, on reflection, that he was wrong in *not* avowing that she was his wife. How far a person may be justified, *not* in asserting what is *false*, but in *concealing* what is *true*, under circumstances, where from the badness of those with whom he is thrown by the force of circumstances, not of his own choosing (see xx. 11), the avowal of the truth may tempt them to commit a crime, and to injure him, is a point which has been argued with much ingenuity. The Manichæans charged Abram with cowardice and prevarication in his conduct on this occasion, and on another; see xx. 2. For replies made by the Fathers to these allegations, see *S. Augustine* c. Faust. xxii. c. 33; de Civ. Dei xvi. 19; de octo

Dulcitii quaest., qu. 7: and *S. Ambrose* de Abraham. i. 2; and cp. *Waterland*, Scripture Vind. pp. 46—51, in answer to Tindal.

It may perhaps seem, that Abram by saying that Sarai was *his sister*, implied that she was *not* his wife; for it could hardly have been supposed that he would have taken a sister to wife; and thus we may recognize in such a connexion an occasion and temptation to equivocation.

But here it may be said, that the marriage of brothers and sisters was not unknown in Egypt. Osiris is represented as the husband of his sister (*Diod. Sic.* i. 27); and in later days Ptolemy Philadelphus formed the same connexion (*Theocrit.* i. 130). The “Divum regina, Jovisque Et soror et conjux” (*Virg. Æn.* i. 47) shows how little force the Law of Nature has against human passions.

However this may be, we have here an evidence of the honesty and accuracy of the historian, in not disguising from us what may be of questionable morality in the greatest of God’s saints, to whom the original readers of the Pentateuch looked with profound reverence. The weaknesses of the Patriarchs strengthen our faith in the Pentateuch.

Here also we are excited to thankfulness for our spiritual privileges in Christ, and to a strong sense of our consequent responsibilities. No written Law had been given in the days of Abraham, and he had to depend on the law of Conscience, or on special revelations from God in particular emergencies. But we have the Law and the Gospel. The obligation to Truthfulness has become stronger, and the sin of Lying and Equivocation has become much more heinous, since the Incarnation of Him Who is the Truth, and Who has taught us that lying is a work of the Devil, and that “liars will have their portion in the lake of fire;” and that, as members of one another in Christ, we are bound by our relation to Him, and to one another, to speak the truth one to another (John viii. 44. Rev. xxi. 8. Eph. iv. 25).

Here also is an exercise of charity. “We ought to assume that Abram thought that he should be able to protect Sarah, as his sister, more easily than if he acknowledged her as his wife” (*Keil*). It may be so; and if not, it ought to be remembered that Abram came forth from a land of idolaters. He was surrounded by idolaters in Canaan, and by idolaters in Egypt. And wherever idolatry prevails, falsehood abounds. Are we to wonder, that Abram, living among those who loved a lie, and adored deities which were lies, should sometimes have swerved from the truth, so far at least as to disguise it from those to whom it might have been a snare?

God was not extreme to mark what was done amiss; he protected Sarah, and restored her to Abram; he plagued Pharaoh and his house because of Abram’s wife; and thus God made Himself known to Pharaoh as the God of Abram, and proclaimed the true religion to him, his princes, and his people; and by those preparatory plagues He mercifully warned them against doing injury to the descendants of Abram, and against disobeying the God of Abram; and if the Egyptians had profited, as they ought to have done, by the warnings given by these earlier Plagues, in the days of Abraham, they would never have been visited by the Plagues afterwards inflicted upon them by God, acting by the ministry of Moses.

^{15. Pharaoh}] The name of the kings of Egypt, from the time of Abraham till after the return from Babylon. The word

z ch. 20. 2.
a ch. 20. 14.

b ch. 20. 18.
1 Chron. 16. 21.
Ps. 105. 14.
11eb. 13. 4.

c ch. 20. 9. & 26.
10.

d Prov. 21. 1.

a ch. 12. 9.
b ch. 24. 35.
Ps. 112. 3.
Prov. 10. 22.
c ch. 12. 8, 9.

d ch. 12. 7, 8.

e Ps. 116. 17.

f ch. 36. 7.

g ch. 26. 20.

h ch. 12. 6.

i 1 Cor. 6. 7.

† Heb. *men
brethren*: see ch.
11. 27. 31.
Ex. 2. 13.
Ps. 133. 1.
Acts 7. 26.
k ch. 20. 15. &
34. 10.

l Rom. 12. 18. Heb. 12. 14. James 3. 17.

^z taken into Pharaoh's house. ¹⁶ And he ^a entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. ¹⁷ And the Lord ^b plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. ¹⁸ And Pharaoh called Abram, and said, ^c What is this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife? ¹⁹ Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way. ²⁰ ^d And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

XIII. ¹ And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ^a into the south. ² ^b And Abram *was* very rich in cattle, in silver, and in gold. ³ And he went on his journeys ^c from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; ⁴ Unto the ^d place of the altar, which he had made there at the first: and there Abram ^e called on the name of the LORD.

⁵ And Lot also, which went with Abram, had flocks, and herds, and tents. ⁶ And ^f the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. ⁷ And there was ^g a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: ^h and the Canaanite and the Perizzite dwelled then in the land. ⁸ And Abram said unto Lot, ⁱ Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* [†] brethren. ⁹ ^k Is not the whole land before thee? separate thyself, I pray thee, from me: ¹ if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

Pharaoh is from the Egyptian article *pi*, and *ouro*, king: cp. Schwartz, Kopt. Gram. p. 240; Malan, p. 222.

Heathen historians are said to have preserved some tradition of this visit of Abraham to Egypt, and to the court of Pharaoh: see Euseb., Prep. Ev. ix. 18.

16. camels] No horses are mentioned, although the glory of Egypt; but of little use to Abram in his pilgrimage,—a proof of historical accuracy. On the Camels of Egypt, see Lepsius in Delitz. p. 633.

18. why didst thou not tell me that she was thy wife?] Perhaps God revealed this to Pharaoh by a dream. Cp. xx. 6.

19. I might have taken her] rather, I took her.
— behold thy wife] These narratives of the divine interference, in the preservation of Sarah's purity, and afterwards of Rebekah's (see xx. 4, and xxvi. 6—11), have a prophetic bearing, and are of historical importance, as showing God's providential care in preserving the mothers of the promised Seed from violation, and in guarding the promised Seed itself for many generations before its appearance in the world.

In reading the history of Sarah and Rebekah, we are reading the history of the ancestry of Christ.

Cir. XIII. 1, 2. Abram went up out of Egypt . . . very rich (literally, weighty) in cattle, in silver, and in gold] In the history of Abraham, the father of Israel and the type and pattern of the true Israelites, we see prophetic glimpses of the history of his posterity. Abraham went out of Egypt very rich in cattle, silver, and gold. Abraham had his Exodus from Egypt into Canaan, and it was a prefiguration of theirs: cp. Exod. xii. 35. 38.

3. on his journeys] Literally, according to his breakings up, i. e. of his tent; the noun is derived from *nása*, to break up a tent, to remove: cp. xiii. 3; xx. 1. Exod. xii. 37. Gesen. 553.
— Beth el] ch. xii. 7—9.

4. called on the name of the LORD] In thankful adoration of Him Who had preserved him and Sarai in Egypt, and had given him abundance in a time of dearth. He thus proved that he had not swerved from the worship of the true God, although he had been among the idols of Egypt. Here was a warning to his posterity.

Is there not a silent evidence of the Mosaic origin of the Pentateuch, in the constant admonitory adaptation of the life of Abraham to the circumstances of the Israelites? Does it not bear signs of being designed to be exemplary to those whom Moses, being commissioned by God, led out of Egypt toward Canaan? And is not the record of the faith, obedience, the steadfastness and the thankfulness of Abraham their Father set before them by Moses as a practical warning and encouragement to themselves? In a word, is not the life of Abraham, the father of the faithful, a sojourner and stranger upon earth, and a pilgrim travelling toward heaven, so handled in the Pentateuch, as to be like a prophetic itinerary to the literal Israel in their way through the wilderness to Canaan; and likewise so as to be a holy Manual for the Church Universal of Christ in her pilgrimage through this world to the heavenly Canaan of her rest, and so as to be wonderfully preadjusted to the circumstances and necessities of all the Israel of God? Is there not here a silent proof of its Genuineness and Inspiration? Cp. xiv. 13, 14.

7. and the Canaanite and the Perizzite dwelled then in the land] They had already taken possession of it (see on xii. 6), and therefore there was less room for Abram and Lot, especially as their substance in flocks and herds had so much increased.

The Perizzites, according to their etymology (see Ezek. xxxviii. 11, and cp. Deut. iii. 5. 1 Sam. vi. 18; and Gesen. p. 689), signify the *pagani*, or *villagers*. The Perizzites are mentioned in other places of Scripture, as dispersed through Canaan, and occupying the mountains and forest plains (Josh. xi. 3; xvii. 15. Judg. i. 4, 5), and they are coupled here with the Canaanites who lived in the walled towns; to show that the country was already pre-occupied by two classes of inhabitants, who covered almost the whole of it.

8, 9. Let there be no strife . . . if thou wilt take the left hand] A striking proof of Abraham's love of peace and generous disinterestedness and affectionate condescension to his nephew, for whom he afterwards interceded with his prayers (xviii. 23—33), and whom he courageously rescued from the dangers to which he had exposed himself (xiv. 16): see S. Ambrose de Abraham. ii. 6.

¹⁰ And Lot lifted up his eyes, and beheld all ^m the plain of Jordan, that it was well watered every where, before the LORD ⁿ destroyed Sodom and Gomorrah, ^o even as the garden of the LORD, like the land of Egypt, as thou comest unto ^p Zoar. ¹¹ Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. ¹² Abram dwelled in the land of Canaan, and Lot ^q dwelled in the cities of the plain, and ^r pitched his tent toward Sodom. ¹³ But the men of Sodom ^s were wicked and ^t sinners before the LORD exceedingly.

m ch. 19. 17.
Deut. 34. 3.
Ps. 107. 34.
n ch. 19. 24 25
o ch. 2. 10.
Isa. 51. 3.
p ch. 14. 2, 8. s
19. 22.
q ch. 19. 29.
r ch. 14. 12. &
19. 1.
s ch. 18. 20.
Ezek. 16. 49.
t ch. 2. 7, 8.
u ver. 11.
w ch. 28. 14.

¹⁴ And the LORD said unto Abram, after that Lot ^u was separated from him, Lift up now thine eyes, and look from the place where thou art ^v northward, and southward, and eastward, and westward: ¹⁵ For all the land which thou seest, ^x to thee will I give it, and ^y to thy seed for ever. ¹⁶ And ^z I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, ^{aa} then shall thy seed also be numbered. ¹⁷ Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. ¹⁸ Then Abram removed his tent, and came and ^{ab} dwelt in the ^{ac} plain of Mamre, ^{ad} which is in Hebron, and built there an altar unto the LORD.

x ch. 12. 7. & 15.
18. & 17. 8. & 24.
7. & 26. 4.
Num. 31. 12.
Deut. 34. 4.
Acts 7. 5.
y 2 Chron. 20. 7.
Ps. 37. 22, 29. &
112. 2.
z ch. 15. 5. & 22.
17. & 26. 4. & 28.
14. & 32. 12.
Ec. 32. 13.
Num. 23. 10.
Deut. 1. 10.
† Heb. plains.

XIV. ¹ And it came to pass in the days of Amraphel king ^a of Shinar, Arioch

1 Kings 4. 20. 1 Chron. 27. 23. Isa. 48. 19. Jer. 33. 22. Rom. 4. 16, 17, 18. Heb. 11. 12. a ch. 14. 13.
b ch. 35. 27. & 37. 14. a ch. 10. 10. & 11. 2.

^{10. the plain of Jordan}] Or, rather, the country around it, literally, in a circle, Heb. *ciccar*, a word connected with κύκλος and circus: see xix. 17. The Septuagint correctly renders the words by περιχωρος τοῦ Ἰορδάνου, which phrase St. Matthew and St. Luke adopt in their Gospels: Matt. iii. 5, "the region round about Jordan." Cp. Luke iii. 3.

It comprised the plains on the banks of the Jordan from the Sea of Galilee to the Dead Sea; its present name is *El Ghor*, the low country (*Gesenius*, p. 396): cp. Deut. xxiv. 3.

From this mention of the Jordan it has been inferred by some, that Sodom must have been at the north end of the present Dead Sea; for the Jordan ceases when it enters that sea. See the arguments urged by *Mr. Grove* in Dr. Smith's B. D. iii. 1338, 1339. Other authorities on the subject are cited below in the note on xix. 34.

— as the garden of the LORD] Watered by four streams (ii. 10); a refutation of the error of some, that Paradise was a mere ideal region. *S. Aug.*

— like the land of Egypt] Watered by the Nile, and by canals from it, and by machines. Deut. xi. 10.

— as thou comest unto Zoar] The city afterwards so called, formerly named Bela, probably at the south-east of what was afterwards the Dead Sea. See xiv. 2; xix. 20, 21. These words are to be connected with "the plain of Jordan, that it was well watered every where,"—even to Zoar. This was before the formation of the Dead Sea: see below, xix. 23, 24.

^{11. Lot chose}] Being allured by the natural beauty of the country, without consideration of the moral character of its inhabitants. On the consequences of this choice see below, xix. 8; and cp. *S. Ambrose* de Abr. i. 3; and *S. Chrys.* here, on the evil results of choosing by the eye.

^{12. Abram dwelled in the land of Canaan}] After the departure of Lot, he was almost the only witness for God in that land; his courage and faith were more eminent, because he was now left without human help, and he therefore now receives a renewed and larger assurance of divine blessing (v. 14—17).

^{14, 15. Lift up now thine eyes, and look—all the land—to thee will I give it}] He that gives to God, receives from Him. Abram had given up the choice of the land to Lot, and he has the promise of the whole from God.

— for ever] In Christ, Who is Abraham's Seed, Gal. iii. 8—29; and to Him "all power in heaven and earth is given." Matt. xxviii. 18. "Quum terra in sæculum promittitur, non simpliciter notatur perpetuitas, sed quæ finem accipit in Christo" (*Calvin*).

^{16. the dust of the earth}] Observe the progress in God's promises. Here Abraham's seed is to be as the dust of the earth; in xv. 5 it is to be as the stars of heaven.

^{17. unto thee}] In Christ: see v. 15; and xii. 3. Here is a refutation of Judaism. It cannot be said in a literal sense that Canaan has been given for ever to the Jews.

^{18. dwelt}] Heb. *gesheb*; settled down, made it the central point of his subsequent abode in Canaan.

— plain of Mamre] Rather, the terebinths of Mamre; or, as some suppose, the terebinth grove (see xii. 6), called from Mamre, the Amorite (xiv. 13. 24). Some ancient interpreters (*Philo*, *S. Jerome* de Nom. Hebr.) were of opinion that this place derived its name from the word *raah*, to see, and from the Vision which God granted to Abram here, not only of the extent of the land, "lift up thine eyes, and look,—all the land which thou seest, to thee will I give it, and to thy seed for ever" (vv. 14—17); but of the future greatness of his seed, which was revealed to him there, and was afterwards displayed at Hebron, near Mamre, when David, of the seed of Abram, the type of Christ, was crowned King of Judah, before he was crowned King of Israel (2 Sam. ii. 11; v. 5): see *Bp. Pearson* on the Creed, Art. xxvi. p. 280; and cp. above, on the word *Moreh*, xii. 6. It seems that Mamre was not only the name of a person, but was the name also of this place: see below, xxiii. 19; and xlix. 30; and 1. 13, where we read of "the field of Machpelah, which is before Mamre, in the land of Canaan."

On the significance of Hebron, as compared with *Sichem*, see above, on xii. 6.

Hebron is about twenty-two miles south of Jerusalem. The name *Kirjath-arba* (or city of Arba), by which Hebron is here called, and in xxiii. 2, xxxv. 27, and elsewhere, and which it bore before it was taken by Caleb (Josh. xiv. 15), was not the original name of the city, but was given it by Arba the Anakite, after the time of Abraham; and the original name, *Hebron*, which it bore in Abraham's time, was restored to it by the Israelites: see Josh. xiv. 15; xv. 13. Judg. i. 10: cp. *Hengstenberg*, Auth. ii. 190; and *Keil* here.

It afterwards became a priestly and royal city. Josh. xxi. 11. 2 Sam. ii. 1; v. 5; xv. 7. 9. The vale of Hebron is now called *Wady Khalil*,—the Vale of the Friend of God. There Abraham received the first announcement of the birth of a son (xviii. 1); there he acquired a burial-place, the cave of Machpelah, for Sarah and for himself; there Isaac and Jacob, Rebekah and Sarah were buried (xxiii. 3—17; xlix. 30, 31). The local tradition places Mamre at *Bet el Khalil*, the house of the friend (of God). There stands still an ancient Terebinth-tree, which was once a place of heathen worship, and was surrounded by the Emperor Constantine with a handsome basilica: cp. *Ritter*, *Robinson*, and *Rosen* in *Delitzsch*, p. 356, and *Porter* in *Smith's Diet.* p. 778; *Winer*, R. W. B. p. 474; *Stanley*, Sermons preached in the Holy Land, 1863; *Tristram*, Land of Israel, pp. 388—398.

CH. XIV. 1. *Amraphel*] The specification of these eight names of these eight kings of eight different countries and cities shows the accurate knowledge of the writer.

— *Shinar*] Where Babel was (xi. 2. 9). Babylonia, the southern part of Mesopotamia.

— *Arioch*] A Babylonish name (*Dan.* ii. 14); it seems to mean lion-like (*Gesenius*).

b Isa. 11. 11.

c Deut. 29. 23.

d ch. 19. 22.

e Num. 34. 12.

Deut. 3. 17.

Josh. 3. 16.

Ps. 107. 34.

f ch. 9. 26.

g ch. 15. 20.

Deut. 3. 11.

h Josh. 12. 4. &

13. 12.

i Deut. 2. 20.

k Deut. 2. 10, 11.

l Or, *The plain of Kiriathaim.*

m Deut. 2. 12, 22.

king of Ellasar, Chedorlaomer king of ^bElam, and Tidal king of nations; ²That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^cAdmah, and Shemeber king of Zeboiim, and the king of Bela, which is ^dZoar. ³All these were joined together in the vale of Siddim, ^ewhich is the salt sea. ⁴Twelve years ^fthey served Chedorlaomer, and in the thirteenth year they rebelled. ⁵And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote ^gthe Rephaims ^hin Ashteroth Karnaim, and ⁱthe Zuzims in Ham, ^kand the Emims in ^lShaveh Kiriathaim, ⁶¹And the Horites in their mount Seir, unto ^lEl-paran, which is by the wilderness. ⁷And they returned, and came to En-mishpat, which is

|| Or, *The plain of Paran*, ch. 21. Num. 12. 16. & 13. 3.

— *Ellasar*] Supposed by some to be at *Telassar* (Isa. xxxvii. 12); but more probably it is the old Chaldaean town *Larsa*, now *Siakarrah*, about fifteen miles south-east of Warka (*Rawlinson*). *Josephus* (i. 9. 1) places it in Assyria.

— *Elam*] Elymais, and perhaps Persia generally (x. 22).

— *king of nations*] Heb. “*of goyim*,” perhaps an ancient name for “Galilee of the nations.” Isa. ix. 1. Matt. iv. 15 (*Delitzsch*).

² *made war with Bera king of Sodom*] This conflict of the Assyrian race of Shem with the king of Sodom and his allies seems to intimate that there had been a migration northward of the family of Ham, to which those five kings belonged, and that the races of the family of Shem endeavoured to check their incursions; and they succeeded in subjugating them for twelve years (v. 4), and in the thirteenth year the Hamites rebelled (v. 5).

As was before observed (xii. 6; cp. xiii. 7), the Canaanites had already invaded the land, which afterwards bore their name. The Canaanite and Perizzite were then in the land; but it seems that they were not there by right. Nimrod, of the same family, had invaded the land of *Assur*, of the family of *Shem* (x. 9); and so the Canaanites, of the same race of Ham, seem to have made aggressions upon the other possessions of the race of Shem, and the term here used, they “*rebelled*” against Chedorlaomer, seems to confirm this belief.

The grant of Canaan to Abraham and his seed, and the extermination of the Canaanites by the Israelites, were acts of restoration to the family of Shem: cp. *Bp. Patrick* on v. 1, and xii. 6.

³ *the vale of Siddim*] i. e. of fields or plains; perhaps so called from the fertility of its meadow land.

Some recent critics have rejected these words, “the vale of Siddim,” as an interpolation, in order to make room for a theory that the Salt Sea,—or Dead Sea,—was more ancient than the time of Abraham.

But it is not easy to see, why, *if* the Dead Sea existed before Abraham’s age, and has continued to exist in its ancient condition till the present, any modern interpolator should have called it the *vale of Siddim*.

There is a contrast between the *vale of Siddim* (i. e. of fertile plains), as it then was, and the *salt sea*, as it afterwards became.

— *which is the salt sea*] As it was in the time of Moses. In Hebrew it is *yam hammelah*; in the *Sept. θάλασσα τῶν ἁλῶν*: in *Vulg.* “mare salis.” The expression is not equivalent to “*Lacus asphaltites*.” The asphaltus, or bitumen, “*slime*” (xiv. 10), is not to be confounded with the salt of Sodom: see on xix. 26.

⁵ *the Rephaims*] *Giants* (from an Arabic root, *to be high*). Og of Bashan was of that race (Deut. ii. 10. 12; iii. 11. Josh. xii. 4; xiii. 12). A giant of David’s time is called *Rapha* (2 Sam. xxi. 16. 1 Chron. xx. 8). The plain to the s.w. of Jerusalem had its name from them (Josh. xv. 8; xvii. 15).

— *Ashteroth Karnaim*] The town of the idol goddess *Astarte the horned*; the Aphrodite, or Venus of the Phœnicians and Syrians (*Euseb.*, *Præp. Ev.* i. 10); a personification of the planet Venus. The root of the word *Astarte* is *Ester*, a star, a word found in Hebrew, Persian, and Syriac, and Greek (*ἀστήρ*), and Latin (*astrum*), English (*star*), and German (*Stern, Gestirn*). Hence, perhaps, the name of the queen of Ahasuerus, *Esther* (cp. *Genesius*, pp. 68. 661). The word *Karnaim* is from root *Keren*, *cornu*, a horn, because she was represented as a “*Divā bicornis*,” some suppose, with the emblem of a crescent moon. This representation also would suit her character as “*Queen of heaven*.”

Horns were emblems of light, whence the Hebrew word *karan*, *to radiate*: see Exod. xxiv. 29, 30. 35.

Ashteroth seems to be mentioned in Josh. xxi. 27. It was in the territory which afterwards belonged to Og, the king of Bashan. The place retained the name *Karnion* in the time of the Maccabees. 1 Macc. v. 42. 2 Macc. xii. 26: cp. *Joseph.*, *Antt.* xii. 8. 4, and is supposed by some to have been at *Tell-Ashterch*, two hours and a half from *Nowah*, and about two hours from the ancient *Edrei*.

— *Zuzims*] Between Arnon and Jabbok. They were called *Zamzummins* by the Ammonites (Deut. ii. 20, 21).

— *Emims*] South of Arnon, in the valley of Kiriathaim, or Shaveh (v. 17), in the district afterwards assigned to Reuben (cp. Deut. ii. 9. Num. xxxii. 3. Josh. xiii. 19). *S. Jerome* says that it was called *Kariatha* in his time, about ten miles west of Medeba. More recent writers place it nearer to Medeba (*Keil*).

⁶ *Horites*] Literally, the inhabitants of caves: from *chor*, a cave, whence Mount Hor had its name. They dwelt in the fastnesses and clefts of the mountains of Seir or Edom.

— *El-paran*] *El* signifies tree or grove; and *El-paran* is on the eastern side of the desert of Paran, which stretches along the southern border of Palestine, from the western edge of the *Arabah* on the east, and extends to the desert of Shur (*Dschifar*) on the frontier of Egypt, and reaches southward toward the northern off-shoots of Horeb (see Num. x. 12). On the northern edge of it was Beersheba: cp. xxi. 21.

The four Kings carried their arms beyond Sodom into Arabia, and then returned to attack it.

⁷ *En-mishpat*] *The fountain of judgment*; “which is Kadesh,” or Kadesh-barnea. From it Moses afterward sent spies to treat with the King of Edom and to explore Canaan (Num. xx. 14). The fountain is supposed to be that still called *Kades*, in the east of the highest part of *Jebel Halal*. It is thus described by the *Rev. J. Rowlands*, in the *Rev. George Williams’s Holy City*, i. p. 467:—

“I must give you some particulars about the locality of *Kādes*, or *Kūdes*, as it is called. I shall therefore first of all describe its position, and then adduce my proofs for its identity with ancient Kadesh-barnea. The waters of *Kādes*, called *Ain Kādes*, lie to the east of the highest part of *Jebel Halal*, towards its northern extremity, about twelve miles (or four hours and a half by camel) to the E.S.E. of *Moilākh*. I think it must be something like due south from *Khalasa*. But to the proofs. (1) Its name *Kādes*, or *Kūdes* (pronounced in English *Kaddāse*, or *Kuddāse*) is exactly the Arabic form of the Hebrew *Kadesh*, the K, as you will find both in the Hebrew and the Arabic, not being the common Kāf, but Kōf, and giving the *a* a sound somewhat resembling a short *u*. (2) The locality corresponds with, or falls in the line of, the southern boundary of the Promised Land (Josh. xv. 1. 8), from the southern extremity of the Dead Sea, by *Safaa* or *Maaleh Akrabbin*, the *Wady el Murra*, and the *Wady el Arish*, or the river of Egypt. (3) It corresponds also with the order in which the places of the border are mentioned. Adar and Azmon, two places in the border, which we have discovered in the names of *Adeerat* and *Aseimeh*, sometimes called *Kadeirat* and *Kaseimeh*, now, and perhaps always fountains or springs, lie to the west of *Kūdes*, and *Wady el Arish*, or river of Egypt, succeeds in the same line. (4) It lies east of *Jebel el Halal*, or Mount *Halak*, mentioned somewhere by Jeremiah as the uttermost extremity of the Promised Land to the south. (5) It lies at the foot of the mountain of the Amorites (Deut. i. 19). (6) It is situated near the grand pass or entrance into the Promised Land by the *Beer Lahairoi*, which is the only easy entrance from the desert to the east of Halal, and most probably the entrance to which the Hebrews were conducted from Sinai towards the Land of Promise. (7) A good road

Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^m in Hazezon-tamar. ⁸ And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim; ⁹ With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. ¹⁰ And the vale of Siddim was full of ⁿ slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled ^o to the mountain. ¹¹ And they took ^p all the goods of Sodom and Gomorrah, and all their victuals, and went their way. ¹² And they took Lot, Abram's ^q brother's son, ^r who dwelt in Sodom, and his goods, and departed.

¹³ And there came one that had escaped, and told Abram the Hebrew; for ^s he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: ^t and these were confederate with Abram. ¹⁴ And when Abram heard that ^u his brother was taken captive, he ^v armed his ^w trained servants, ^x born in his own house, three hundred and eighteen, and pursued them ^y unto Dan.

12, 27. Eccles. 2. 7. x Deut. 34. 1. Judg. 18. 29.

leads to this place all the way from Sinai, and the distance is about five days of dromedary riding, or about ten or eleven days of common camel riding, as the Bedouins stated (Deut. i. 2). (8) A grand road, still finer, I was told, by broad Wadies leads from Kâdes to Mount Hor (Num. xx. 22). (9) The nature of the locality itself answers in every respect to the description given of it in Scripture, or rather inferred from it,—the mountains to the east of Kâdes, and some very grand ones to the south, called Jebel Kâdes, 'the wilderness of Kadesh'; the rock, the water, and the grand space for encampment which lies to the south-west of it, a large rectangular plain about nine by five, or ten by six miles, and this opening to the west into the still more extensive plain of Paran."

Cp. *Delitzsch*, p. 359. Another site has been suggested as more probable in *Dr. Smith's Diet.*, art. "Kadesh." *Schwartz* places Kadesh at the junction of *Wady Geyam* and *Wady Birein*, about forty miles south of Gaza. The *Syriac* Version, *Onkelos*, and *Targ. Jerus.* render Kadesh by *Rekam*, which is another name for Petra (see *Delitzsch*, p. 379); and this rather favours the opinions of *Robinson* and *Raumer*, who place Kadesh at *Ain el Waibeh* and *Ain el Hasb*. *Mr. Wilton* (*Negeb*, p. 7) agrees with *Rowlands*; and this opinion seems most probable.

It has been supposed by some, that the name *En-mishpat* is here introduced by anticipation, and that the place was called *En-mishpat* because there God judged Israel for murmuring against Moses (*S. Jerome*, *Quest. Hebr.*), and because He there judged Moses himself for speaking unadvisedly with his lips (*Ps.* cvi. 33), and *Kadesh* (holy), because the Lord said He would be sanctified upon those who murmured and strove; when it was also called *Meribah Kadesh*, in the wilderness of Zin, where Miriam died. See Num. xx. 11—13; xxvii. 14. Deut. xxxii. 51: cp. *Winer*, R. W. B. p. 611.

—*Hazezon-tamar*] A city famed for the cultivation,—literally, the pruning,—of the palm (*tamar*); afterwards called *Egedi*, on the west of the Dead Sea (2 Chron. xx. 2. Cant. i. 14), in the wilderness of Judah, where the Jordan is absorbed in the Dead Sea (*S. Jerome*); perhaps at the site of *Ain-Diddi*, in the centre of the western shore of the Dead Sea.

8. vale of Siddim] Now covered by the waters of the Dead Sea: see v. 3.

10. slimepits] Pits of bitumen or asphaltus (see xi. 3), whence the Dead Sea has derived its name, "Lacus Asphaltites" (*Joseph.*, Ant. i. 9). Probably the king of Sodom and his allies hoped to draw the invaders into them, but they were driven back into them themselves.

Here was a divine warning to the kings of Sodom and Gomorrah; and this discipline of suffering seems to have been mercifully designed by God to call them to repentance, and to save them from that fearful doom which they soon afterwards incurred by continuance in sin. Their wonderful rescue by Abraham ought also to have led them to acknowledge his God to be the Lord.

12. Lot—who dwelt in Sodom] And therefore punished.

13. One that escaped] Lit. the escaped generally.

—Abram the Hebrew] So called as the descendant of

Eber, the great-grandson of Shem (xi. 14: cp. x. 21; xxxix. 14; xli. 12. Num. xxiv. 24; and cp. *Joseph.* i. 6, 4; *Eusebius* and *S. Jerome*), and Lot's kinsman; others derive the name from *eber*, beyond. So *Origen*, *Chrys.*: hence the *Sept.* has *παράτρ, the passer over*, from the east of Euphrates. So *Vulg.* and *Aquila*; *S. Aug.* de Civ. Dei vi. 11; *Ifeiffer*, *Dubia*, p. 49: cp. *Delitzsch*, p. 365.

Abraham the Hebrew is the representative of the faithful seed among the unfaithful Canaanites; the friend of God, and aided by Him in his acts of kindness and courage. The word *Hebrew* was doubtless inserted here in order to commend this portion of the history of Abraham's faith, love, zeal, and prosperity to the special regard of the *Hebrew Nation*, of which he was the Father and the Pattern. The words *Abraham the Hebrew* were designed doubtless to sound a note of joyful encouragement and solemn admonition when read in the ear of the Hebrew People, as Moses commanded the Pentateuch to be (see Deut. xxxi. 10): cp. above on xiii. 4.

14. his brother] nephew: see v. 12.

—he armed] Literally, he poured out, led forth, drew as a sword from a sheath (Exod. xv. 9). This act of warfare on Abraham's part was one of recovery, not of aggression. Whatever might have been the delinquency of the kings of Sodom and Gomorrah, Lot was innocent, and was unjustly carried away: cp. below, v. 23. Heathen historians seem to have preserved some traditions of this campaign: see *Euseb.*, *Prep.* Ev. ix. 17.

—his trained servants] Tried, proved; from root *chanac*, literally to make narrow, so as to put into the mouth, to give to be tasted; hence to imbue, to initiate (*Gesen.*, p. 292): whence is derived the name *Enoch* or *Chanoch*, initiated. See above, v. 18.

In Prov. xxii. 6 this word is used: "Train up a child in the way that he should go." These servants were born in his house, not bought with money, or taken in war; and Abraham had trained them in spiritual things, and in the service of God, as well as in fidelity to himself; see above, xii. 5; and below, xv. 2; and xviii. 19, where God gives this testimony of Abraham: "I know him, that he will command his children, and his household after him; and they shall keep the way of the Lord;" cp. below, xviii. 19; and xxiv. 12—49; where a beautiful specimen is presented of the piety and love which animated Abraham's household, in the narrative concerning his servant sent on the embassy to Padan-aram to obtain a wife for his son.

The record of this victory achieved by Abraham "*The Hebrew*," with his 318 servants, over four powerful kings, who had overthrown the kings of the five cities, was designed to be instructive to Sodom and to Lot (see on v. 10), and also to be exemplary to the *Hebrew* nation, and to inspire them with faith and courage in their march to Canaan, and to show them that "no king can be saved by the multitude of an host" (*Ps.* xxxiii. 16); that the Lord can save by many or by few (1 Sam. xiv. 6); and if they trust in God, and obey Him, "one of them will chase a thousand" (Deut. xxxii. 30. Josh. xxiii. 10).

—three hundred and eighteen] The Christian Fathers saw

- ¹⁵ And he divided himself against them, he and his servants, by night, and
y Isa. 41. 2 3. ^y smote them, and pursued them unto Hobah, which *is* on the left hand of
z ver. 11, 12. Damascus. ¹⁶ And he brought back ^z all the goods, and also brought again
his brother Lot, and his goods, and the women also, and the people.
¹⁷ And the king of Sodom ^a went out to meet him ^b after his return from the
a Judg. 11. 34.
1 Sam. 18. 6.
b Heb. 7. 1. slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley
c 2 Sam. 18. 18. of Shaveh, which *is* the ^c king's dale.
¹⁸ ^d And Melchizedek king of Salem brought forth bread and wine: and he
d Heb. 7. 1. *was* ^e the priest of ^f the most high God. ¹⁹ And he blessed him, and said,
e Ps. 110. 4.
Heb. 5. 6.
f Micah 6. 6.
Acts 16. 17.
g Ruth 3. 10. 2 Sam. 2. 5. h ver. 22. Matt. 11. 25. ^g Blessed *be* Abram of the most high God, ^h possessor of heaven and earth:

in the victory of Abraham,—blessed by Melchizedek, the type of Christ (Heb. v. 6),—an emblem and an earnest of triumphs afterwards achieved by the faithful, under the banner of the Cross of Christ, chosen by the first Christian Emperor as his own ensign in the place of the Roman Eagle, and inscribed with the words, “In hoc signo vinces;” and they took pleasure in observing that the number 318, in the universal language, the Greek, is represented by the letters T I H, the first letter being the figure of the *Cross*; the other two being the two first letters of *JESUS* (*S. Ambrose de Abram*. i. 3; and so *Eucherius*).

Those also among them, who regarded the victories of the true faith as proofs of the favour of the God of Abraham, had pleasure in observing that the number 318, the number of the tried servants of the Father of the Faithful, by whom he gained a victory over the king of Babylonia and his allies, coincided with the number of the Fathers assembled, under the first Christian Emperor, in the first General Council of the Christian Church (the Council of Nicea), A.D. 325, and fighting the good fight of faith, under the banner of Christ crucified, against the Arian heresy; and to whose faithfulness and courage the Church is indebted, under God, for the Nicene Creed, in which she declares Him to be co-eternal with the Father; see *S. Ambrose de Fide*, lib. i. 1, who says, “*Trecenti decem et octo* Sacerdotes tanquam Abraham electi iudicio, consona fidei virtute victores velut tropæum, toto orbe subactis perfidis, extulerunt, ut mihi videatur esse divinum, quod eodem numero in conciliis fidei habemus oraculum, quo in historia pietatis exemplum.”

—unto *Dan*] Probably one of the sources of Jordan, *Josephus*, Antt. i. 10. 1; and xv. 13; cp. *Jerome*, who says in his note here, “*Dan* unus e fontibus est Jordanis; alter fons vocatur *Jor*; duobus ergo fontibus, qui hanc procul a se distant in unum rivalium federatis, *Jordanis* nomen accepit.” And so *Rivetius*, *Pareus*, *Huet*, and *Minterl*. Though modern expositors, since *Reland*, are generally agreed in deriving the name *Jordan* from *yarad*, to *descend*, yet this opinion of the Jewish historian, and of *S. Jerome*, is not lightly to be set aside, and is not inconsistent with the other, for *yor* and *yarad* are probably cognate words; and if it is well founded, then since *Jordan* is a name as ancient as the days of Lot (see xiii. 11. Cp. Job xl. 23), there is reason to believe that there was an ancient town of that name in that district even before the incursion of the Danites, who changed the name of Laish into *Dan* (*Judg.* xviii. 29).

Keil says that the *Dan* here mentioned cannot have been (as some suppose) the same as *Laish*, in the valley of Beth-rehob (*Judg.* xviii. 28. *Josh.* xix. 47); for *Laish* was in *Tel el Kady*, which does not lie on either of the two roads leading from the vale of Siddim to Damascus. The *Dan* here mentioned is probably, he thinks, the same as that in *Deut.* xxxiv. 1, and as *Dan Jaan*, in 2 Sam. xxiv. 6, which belonged to Gilead; cp. *Hengstenberg*, Auth. ii. 193; *Hävernick*, Einleit. p. 256; and *Kalisch* here; and *Schultz* on *Deuteron*. p. 97.

Others are of opinion, that *Moses* wrote *Laish* here, and that a later hand explained that word by *Dan*, written in the margin, and that it thence passed into the text.

To allege that the occurrence of the word *Dan* here is a proof of later composition, is to charge the author of the Pentateuch, and those who received it, with incredible ignorance. It could not but be known to all who lived after the days of *Moses*, that the name *Laish* was altered into *Dan* by the members of the tribe of *Dan*; and that the tribe of *Dan* was not settled in Canaan till after the death of *Moses*; and, therefore, a forger, putting forth a work in the name of *Moses*, would never have fallen into the blunder of giving the name of *Dan* to the city of *Laish*, as it was called in the age of *Abraham*.

15. on the left hand of Damascus] i. e. to the north of it. The spectator is supposed to look eastward.

17. at the valley of Shaveh] Supposed by some to be the same as the king's dale, on the north of Jerusalem, mentioned in 2 Sam. xviii. 18; but this is doubtful (cp. *Joseph.* Antt. vii. 10. 3).

18, 19. Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor (or, creator, see v. 22) of heaven and earth] Erroneous notions have been propagated concerning Melchizedek, viz. that he was the Holy Spirit, not an historical personage; or an Angel, or that he was the Patriarch Shem, as the Hebrew Rabbis say. See *S. Ambrose de Fide*, iii. 11; *S. Epiphani.*, Hær. 43. 55. 77; *S. Jerome*, Qu. Heb. in Gen., and Epist. 216; *S. Aug.*, Hær. 34. Cp. *Pfeiffer*, *Dubin*, p. 51; *Swicer*, Thes. v. Melchizedek; and *Rev. W. J. Bullock*, in *Dr. Smith's Bib. Dict.* ii. 315; and note below, on Heb. vii. 1.

The Author of the Epistle to the Hebrews has adopted the language of the *Septuagint* here, which is as follows: μετὰ τὸ ὑποστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς—(a remarkable word)—καὶ Μελχισεδέκ βασιλεὺς Σαλὴν ἐξήνεγκεν ἄρτους καὶ οἶνον, ἦν δὲ ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου. Καὶ εὐλόγησεν τὸν Ἀβραὰμ . . . καὶ ἔδωκεν (Ἀβραὰμ) αὐτῷ δεκάτην ἀπὸ πάντων. Almost all these words are adopted in the Epistle to the Hebrews (vii. 1, 2). That Epistle authenticates this history.

That Epistle also teaches, that Melchizedek was a type of Christ, in His name, which is by interpretation *King of Righteousness*: and by his title, *King of Salem*, *King of Peace* (see on Heb. vii. 2), He was a type of Christ in uniting the royal and priestly character and functions in himself. He was a type of Christ also, in that no one “can declare his generation” (*Acts* viii. 33). He comes forth alone, without any genealogy in Holy Scripture; and therefore the Apostle speaks of him as “without father and mother” (*Heb.* vii. 3), and as presenting an image of Christ's Eternity, and the perpetuity of His Priesthood, “Who remaineth a Priest for ever,” and has no successor in His Priesthood. He is also a type of Christ in the *Universality* of His Priesthood, and of His Kingdom. He is not said to be connected with the family of Shem, Ham, or Japheth; but he stands forth as the Priest of the whole human family. This is the first place where the word *Priest* and where *Elion* (Most High God) occurs.

And Melchizedek was greater than *Abraham*, for he blessed him (*Heb.* vii. 7), who was a prophet (*Gen.* xx. 7), and a priest in his own family, and built altars, and offered sacrifices, and was the progenitor of Aaron, and of all the sacerdotal line under the Levitical law.

And therefore *S. Jerome* (*Qu.* Heb. p. 520) well says, “Melchizedek represents to us Christ, and the Church of Christ; for the glory of Christ, the Head, is the glory of the Church, His body; and in Melchizedek, who was not circumcised, giving a benediction to *Abraham*, who was circumcised, we see a representation of the preference of the Priesthood of the Gentile Church to that of Aaron.”

The consideration of the universal character of Melchizedek as independent of, and abstracted from all earthly ties, suggests that there may be something providentially designed even in the *uncertainty* which prevails as to the place from which he came, and of which he was king. There is something to be said in behalf of the opinion (adopted by *Knobel*, *Delitzsch*, *Keil*, not by *Ewald*) that Salem was *Jerusalem*; and there is something also to be said against it. There is nothing *Levitical* in Melchizedek's character. He stands apart from, and above, all Jewish associations of place and time. If he had come from Jerusalem would not St. Paul, in writing to the *Hebrews*, have

²⁰ And ¹ blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes ^k of all. i ch. 24. 27.
k Heb. 7. 4.

²¹ And the king of Sodom said unto Abram, Give me the [†] persons, and take the goods to thyself. ²² And Abram said to the king of Sodom, I ¹ have lift up mine hand unto the LORD, the most high God, ^m the possessor of heaven and earth, ²³ That ⁿ I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich: ²⁴ Save only that which the young men have eaten, and the portion of the men ^o which went with me, Aner, Eshcol, and Mamre; let them take their portion. † Heb. souls.
i Ex. 6. 8.
Dan. 12. 7.
Rev. 10. 5, 6.
m ver. 19. ch. 21. 33.
n So Esther 9. 15, 16.
o ver. 13.

XV. ¹ After these things the word of the LORD came unto Abram ^a in a vision, saying, ^b Fear not, Abram: I *am* thy ^c shield, and thy exceeding ^d great reward. ² And Abram said, Lord God, what wilt thou give me, ^e seeing I go a Dan. 10. 1.
Acts 10. 10, 11.
b ch. 26. 24.
Dan. 10. 12.
Luke 1. 13, 30.
c Ps. 3. 3, & 5. 12.
d Ps. 16. 5. & 58. 11.
Prov. 11. 13.
e Acts 7. 5.

& 84. 11. & 91. 4. & 119. 114.

d Ps. 16. 5. & 58. 11. Prov. 11. 13.

e Acts 7. 5.

adverted to that point? (See the notes on Heb. vii. 1.) There is much also to be said in favour of the opinion that Salem was near *Sichem* (see note on Heb. vii. 1; and cp. above, on xii. 6); and *Eupolemus* (in *Euseb.*, *Præp. Evang.* ix. 17) asserts that Melchizedek met Abraham near *Ἀργαίσις*, i. e. Mount Gerizim, close to Sichem.

But the question never has been, and perhaps never will be, determined with certainty (cp. *Malan*, p. 149). It is enough to know that Melchizedek was King of Peace,—a type of Him, Who is the "Prince of Peace,"—and Who, after His death and resurrection, spread His hands over His disciples, and said, "Peace be unto you" (John xx. 19. 21. 26), and Who was parted from His disciples in the act of blessing them (Luke xxiv. 51), and was carried up to the true Sanctuary, the Holy of Holies, in the heavenly Jerusalem, where He is ever pleading the meritorious efficacy of the sacrifice once offered upon the Cross, for the sins of the whole world, and is ever dispensing its benefits in the consecrated *bread and wine*, which are the communion of His blessed body, and of His blood (1 Cor. x. 16); and Who is ever preaching "peace to them who are near, and to them who are afar off" (Eph. ii. 17), and Who "ever liveth to make intercession for us" (Heb. vii. 25).

These considerations lead to the fuller understanding of the act of Melchizedek, the King of Peace. He came forth to bless Abraham returning from the battle; and he represented the act of Christ, the Lord of all, by Whom alone we have victory over our enemies (1 Cor. xv. 57), and Who will give peace to all His faithful soldiers after the conflicts of this life (John xiv. 27; xvi. 33. Acts x. 36). He blessed Abraham before Abraham was circumcised (see *Tertullian* c. Jud. 3), and so typified Christ blessing all the faithful, whether Jews or Gentiles.

Christ is our Melchizedek, or King of Righteousness; the "LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 6; xxxiii. 16), by reason of His death, the benefits of which are applied to all penitent and faithful children of Abraham in the Holy Eucharist.

Melchizedek therefore, the *King of Righteousness* and *Prince of Peace*, the *Priest of the Most High God*, bringing forth *bread and wine*, foreshadowed Christ in a special manner. The bread and wine were brought forth by Melchizedek to refresh Abraham and his people (as *Philo* and *Josephus* say), but being mentioned together with his Priesthood they had doubtless a sacramental character. Bread and wine represent the fruits of the earth (Ps. civ. 15); and being brought forth by the Priest of the Most High, they represent the fruits of the earth dedicated to God, "the Possessor of heaven and earth;" and being brought forth to Abraham by the King and Priest, Who was the Type of Christ, the Lord of all, they were an earnest to him of the possession of Canaan; and this act of Melchizedek was, as it were, the investiture of Abraham in his inheritance, and by partaking thereof Abraham took "livery and seisin" of the promised land (*Dean Jackson*, ix. 9). They also represented the act of the true Melchizedek investing Abraham's seed in their spiritual inheritance of the heavenly Canaan by virtue of His Death and Resurrection, and communicating in the broken bread and in the cup of blessing the heavenly food and drink of His own blessed body and blood; and thus imparting refreshment of soul, and righteousness and peace, and giving the earnest and pledge of a joyful Resurrection, of an eternal inheritance, and of a blessed immortality, and all other benefits of His Passion: see below, on

John vi. pp. 297—303; cp. *Clem. Alex.*, *Strom.* iv. p. 632; *S. Cyprian*, *Epist.* 63; *S. Chrys.*, *Hom.* in *Genes.* 35; *Euseb.*, *Demonst. Evang.* v. 3; *S. Augustine* de *Civ. Dei* xvi. 22; and de *Divers. Quest.* 61; *Theodore*, *Quest.* 64, in *1st ex.*; *S. Jerome*, *Quest.* Heb. p. 520; and ad *Marcell.* p. 547; *S. Epiphani.*, *Har.* 55; and see the Lutheran authorities for this opinion in *Pfeiffer*, *Dubia*, p. 53; *Waterland*, *Distinctions of Sacrifice*, § xi.; and in *Delitzsch*, p. 365.

19. *Blessed be Abram*] The form of this benediction is poetical; consisting of two parallel members, with words peculiar to poetry, *miggen* (hath delivered), and *tsareika* (thine enemies).

20. *he gave him tithes of all*] Abraham gave tithes to Melchizedek as Priest of the Most High God, and thus displayed the superiority of the Priesthood of Christ, typified by Melchizedek, to that of Aaron, the progeny of Abram (see Heb. vii. 2. 4—7); and thus declared the duty of all true Israelites to do honour to Christ in His Ministers, and to show their thankfulness to Him as the Possessor of Heaven and Earth (cp. *Matt.* xxviii. 18), by dedicating a tenth of their substance to Him (cp. xxviii. 22). On this duty, see the patristic authorities in *Bp. Fell* on *S. Cyprian* de *Unit. Eccl.* ad fin. p. 120. "We owe to God a tenth of our substance, and a seventh of our time" (*Lord Bacon*). Cp. below, and on 1 Cor. ix. 11.

22. *unto the LORD (Jehovah), the most high God, the possessor of heaven and earth*] By adopting the words of Melchizedek (rr. 19, 20), Abraham declares his communion with Him; and affirms that Jehovah, whom he himself worships, is the Most High God, possessor of heaven and earth. The word *koneh*, *possessor*, is more expressive than *boré*, or *oseh*; it includes the notion both of *κρίνειν* and *κράθαι* (*Del.*).

23. *I will not take any thing*] Literally, *if I take*. May God punish me if— See 2 Sam. iii. 35. Mark viii. 11. Heb. ii. 11.

Thus Abram took care to give no countenance to war for the sake of personal aggrandizement (see v. 14), perhaps also he would receive nothing from those who were polluted by sin: cp. *Josh.* vii. 1; xii. 20. On the other hand he received the bread and wine from the hands of Melchizedek the Priest of the Most High God, and with them a blessing.

In the transactions recorded in this Chapter there was a merciful admonition from heaven to the men of Sodom and Gomorrah. They had evidence that the God of Abraham and of Lot was the God of heaven and earth; and they had here cogent reasons to listen to the warnings which Lot gave them of coming retribution: cp. 2 Pet. ii. 7.

Chr. XV. 1. *the word of the LORD came*] This is the first place in the Bible where this phrase occurs, "the Word of the Lord came," and it introduces a prophetic vision and promise of Abraham's posterity in Christ,—the Incarnate Word.

—*in a vision*] Not a dream; for Abraham had his eyes open, and walked forth, and saw the stars, v. 5.

—*Fear not*] Words used in Holy Scripture to introduce announcements of CHRIST. "Fear not, daughter of Zion; behold, thy King cometh" (John xii. 15). "*Fear not*" is said to Zacharias (Luke i. 13); to Mary (Luke i. 30); to the shepherds (Luke ii. 10); to the women after the Resurrection (*Matt.* xxviii. 5).

—*I am thy shield*] As I have just shown in defending thee against four powerful kings, and in giving thee the victory.

—*thy exceeding great reward*] Therefore love Me for My own sake; love My gifts for My sake, and not Me for their

f ch. 11. 14.

g 2 Sam. 7. 12. &

16. 11.

2 Chron. 32. 21.

h Ps. 147. 4.

1 Jer. 33. 22.

k ch. 22. 17.

Ex. 32. 13.

Deut. 1. 10. &

10. 22.

1 Chron. 27. 23.

childless, and the steward of my house is this Eliezer of Damascus? ³ And Abram said, Behold, to me thou hast given no seed; and, lo, ⁴ one born in my house is mine heir. ⁴ And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that ⁵ shall come forth out of thine own bowels shall be thine heir. ⁵ And he brought him forth abroad, and said, Look now toward heaven, and ⁶ tell the ¹ stars, if thou be able to number them: and he said unto him, ^k So shall thy seed be. ⁶ And he ¹ believed in the Lord; and he ^m counted it to him for righteousness.

1 Rom. 4. 3, 9, 22. Gal. 3. 6. James 2. 23. m Ps. 103. 31.

sake. Some render this text, *And thy reward (is) exceeding great (Delitzsch)*. But the other translation seems preferable.

2. Lord God] *Adonai Jehovah*. Abraham here joins the two titles of God, which describe His sovereignty and love. If thou art Almighty and gracious, wherefore am I what I am? *Adonai* is a word of a plural form, a "pluralis excellentiæ" (*Gesen.* p. 12); the word is said by some to be derived from *dun* (*Gesen.* 193), to rule or to judge (p. 14), and from it is formed *Adonis*, *Adonis*, the lord of the Phœnicians; and the substantive *adon*, a supporter or column.

— *childless*] Literally, *bare, desolate*; it is applied to a desert, Jer. xvii. 6; and a ruin, Isa. xvii. 2.

— and the steward of my house is this Eliezer of Damascus] There is an alliteration here, *ben-meshek . . . Dammesek*; the words *ben-meshek*, rendered *steward*, signify either (1) *son of the procurator*, literally, of the combing and adorning; and they are applied to a steward because he keeps the house in order; and, therefore, *son of feeding and provisions (Targum of Onkelos)*; or (2) *son of possession (meshek, Job xxviii. 18)*, i. e. the heir of my substance (*Simonis, Gesenius, Kalisch, Delitzsch*), is *Dammeseck Eliezer*. This alliteration (*ben-meshek-Dammeseck*) seems to express a certain sadness and bitterness of feeling: a foreigner of Damascene extraction is my heir.

Dammeseck is rendered *Dammeseck*, or of *Damascus*, by the *Targum of Onkelos*, the *Syriac*, *Persian*, and *Arabic* versions; and so *Aben Ezra*, and others in *Pfeiffer*, *Dubia*, p. 51. Others render it, *Damascus* is my heir, in the person of Eliezer (see *Delitzsch*, p. 366, and *Keil*); and this may be the true rendering. Some (as *Tuck and Hitzig*) have proposed to expunge them; but as *Gesenius* observes (p. 204), the name of the city, *Damascus*, was chosen to designate the *Damascene* servant, and on account of the alliteration; and in other languages the name of the city from which a person is sprung is used in order to distinguish him from others of the same name. A tradition has been preserved of Abraham's connexion with Damascus by *Justin* (the epitomizer of *Trogus*), who calls him a King of Damascus (xxxv. 2); and by *Nicolaus Damascenus*, Fragment. ed. Orell. p. 114, who says that "Abraham came from Chaldaea, and obtained kingly power at Damascus, and thence migrated into the land of the Jews;" and in the days of *Josephus* (i. 2. 7) a house was shown at Damascus which bore his name. Damascus, the oldest city in the world, has now 120,000 inhabitants.

— *Eliezer*] The same name as *Lazarus* in our Lord's parable, Luke xvi. 20. Observe the analogy between that parable and this history. Here on earth *Eliezer* was cherished by the rich man, Abraham, in his house. He was born in Abraham's house, and the name which he bore, *Eliezer*, signifying "My God is (my) help," was probably given him by Abraham himself, and is an interesting specimen of the religious tone of Abraham's household (see above, xii. 5; and xiv. 14). May not perhaps these circumstances in the history have suggested a reason to our Blessed Lord for choosing the name *Eliezer (Lazarus)* for the beggar in the parable? There *Lazarus* is neglected by the self-indulgent rich man, and lies on the ground outside his gate, and is not admitted to eat of the crumbs that fall from the rich man's table. But *God is his help*, and after a life of patient resignation he was "carried by angels into Abraham's bosom" (Luke xvi. 22). On these "silent analogies" between the Old and New Testament, see also xviii. 8.

5. tell the stars] God had before promised to Abram that his seed should be as the *dust of the earth* (xiii. 16); He now raises his eyes and thoughts, and gives him a larger and more glorious promise, and says that they shall be as the *stars of the sky*. The number of the *dust of the earth* may signify his earthly progeny, but the present promise is specially fulfilled in Abraham's spiritual seed in Christ: "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3; and viii. 10; cp. Rom. ix. 7, 8. Gal. iv. 22). God had

given a promise to Noah in the rainbow; He enlarges it to Abraham in the *fixed stars*, and the sky becomes "a sacrament."

6. he believed in the Lord; and he counted it to him for righteousness] Though he had long been childless, and Sarai was barren, and without hope of children (xvi. 1, 2); and though he had just been meditating in sorrow on his own desolate condition, yet no sooner did the Word of God come to him than he rose with new life therefrom; and he believed the promises of God that his seed would be as the stars of heaven.

The root of the word rendered to *believe*, is *aman*, to confirm, and to build up as a column; and in the *hiphil* or causative voice, which is used here, it signifies to trust, to build, rely upon, as a sure foundation. *Faith* is the "*ἐνδοξαία* of things hoped for" (1 Heb. xi. 1). From this verb (*aman*) comes the word *Amen*. Abraham established himself on the sure foundation of God's word, and said "*Amen*" with his whole heart to the promise, though to human reason it seemed impossible. Compare *πίστις*, from *πίθω*, *πίθωμαι*, *fi*do, *fides*, *fiducia*, *faith*.

He believed, and "God counted it to him for righteousness." He who builds on the foundation of *faith* in God's Word, will do whatever God commands; he obeys God because He believes Him. Therefore *Faith* is that which in the Old and New Testament is declared to be imputed to him for righteousness (see Gal. iii. 6. Rom. iv. 3. James ii. 23; and the *Introduction* to the Epistle to the Romans, pp. 190. 203. 205; and to the Epistle of St. James, pp. 1—3). Abraham's faith was the root of his whole life; all the fruits of it grew therefrom; and that root was planted firmly in the word of the living God.

The promise which God gave to Abraham had Christ for its end, and thus the Lord in whom Abraham believed was God the Redeemer (*Delitzsch*). The Faith of Abraham had its fruit in love. To believe in God, as Abraham believed, is "credendo amare, credendo in eum ire, credendo ei adherere, et ejus membris incorporari" (*Augustine*).

This record of Abraham's illustrious act of faith, which was imputed unto him for *righteousness*, follows immediately after the narrative of his meeting with Melchizedek, the King of *righteousness*, the King of Peace, the Priest of the Most High God, who brought forth bread and wine and blessed him, and who is the type of Christ, who "remaineth a Priest for ever." May not Abraham's eyes have been opened "in the breaking of the bread;" as were those of the disciples at Emmaus (Luke xxiv. 35) when Christ met them and talked with them? Was not Abraham's faith strengthened and his heart comforted by the food and blessing he received from Melchizedek, the type of the "LORD OUR RIGHTEOUSNESS?"

This act of faith was *before* the covenant of Circumcision (xvii. 10), and therefore righteousness is "not of the law, but of faith" (Rom. x. 5, 6), and the "gift of justification" is for all, whether Gentiles or Jews, who believe God's promises in the Seed of Abraham, which is Christ; see the argument of St. Paul, in Gal. iii. 16, 17. Rom. iv. 10. 23—25. Abraham "against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be; and being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being persuaded that what He promised, He was able to perform" (Rom. iv. 18—21; 12—16); and cp. *Justin Martyr* c. Tryphon. § 92. 119; *Euseb.*, E. H. i. 4; *Prep. Ev.* vii. 8; *S. Cyril Hieros.*, Catech. 5; *S. Hilary de Trin.* ex. 68. *S. Irenæus* enlarges on the proposition that in this act of faith, and in others done by Abraham, the Patriarch had visions and revelations of CHRIST the Everlasting Word, who was to become Incarnate in his seed.

— he counted it to him for righteousness] Heb. *tsedakâh*; that state in which man's will is conformed to God's will; that

⁷ And he said unto him, I am the LORD that ⁿ brought thee out of ^o Ur of the Chaldees, ^p to give thee this land to inherit it. ⁸ And he said, Lord God, ^q whereby shall I know that I shall inherit it? ⁹ And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. ¹⁰ And he took unto him all these, and ^r divided them in the midst, and laid each piece one against another: but ^s the birds divided he not. ¹¹ And when the fowls came down upon the carcases, Abram drove them away. ¹² And when the sun was going down, ^t a deep sleep fell upon Abram; and, lo, an horror of great

n ch. 12. 1.
o ch. 11. 28, 31.
p Ps. 105. 42, 41.
Rom. 4. 13.
q See ch. 24. 13, 14.
Judg. 6. 17, 37.
1 Sam. 14. 9, 10.
2 Kings 20. 8.
Luke 1. 18.
r Jer. 31, 18, 19.
s Lev. 1. 17.
t ch. 2. 21.
Job 4. 15.

state in which Adam was created, but from which he fell by sin. When the human race had corrupted its way, Noah alone was found *righteous* before God (vii. 1; cp. vi. 9). It was the entire surrender of Abraham's will to God's will, and his absolute trust in God's word, that produced unhesitating obedience to His command and was reckoned to him for *righteousness*: see below, *Introd.* to Romans, pp. 190. 203. 205; and to the Epistle of St. James, pp. 1—3.

⁷ *brought thee out of Ur*] See on xii. 1.

⁸ *Lord God*] *Adonai Jehovah*: see r. 2.

— *whereby shall I know*] He does not doubt, but asks for some visible token (*Chrys.*, *Theodoret*, *Aug.*; *Waterland*, *Scrip. Vind.* p. 51). Compare the request of the Blessed Virgin Mary, Luke i. 34.

⁹ *Take me (i. e. for me) an heifer*] The animals here mentioned are *three*; and are all the clean animals afterwards allowed for sacrifice under the Law: cp. above, vii. 2; viii. 20. Lev. i. 2—7. 14; xii. 6—8; xiv. 4—7. Num. vi. 10. *Jahn*, *Arch.* § 376. *Bähr*, *Symbolik*, ii. 296. 318.

The first *three* animals here mentioned, the heifer, the she goat, and the ram, are each to be of *three* years old. There was doubtless something significant in this command. The number *three*, which is the first of numbers that has “beginning, middle, and end” (*Theo. Smyrn.*, p. 157), seems to be specially symbolical of Him “Who is, and was, and is to come,” Rev. i. 4; xi. 17. The Number Three in Holy Scripture specially symbolizes the Divine Nature, and its attributes, and its claims upon man's homage and worship: cp. *Bähr*, *Symbolik*, i. 138—155, book i. chap. ii. § 3.

In the Levitical benediction the name Jehovah is repeated *three times* (Num. vi. 23—26). Man himself is composed of the three elements of “body, soul, and spirit” (1 Thess. v. 23); and he is bound to offer them all as a living sacrifice to the Triune God. In the prophetic Vision of the Lord in the Temple, the Seraphim cry, “*HOLY, HOLY, HOLY*” (Isa. vi. 3); and the same angelic *Trisagion* was heard by St. John, when he listened to the song of the Church glorified (Rev. iv. 8). The *three Persons* of the Godhead were revealed in the Baptism of Christ, who is the Seed of Abraham (see on Matt. iii. 16); and all the faithful seed of Abraham of every age and country are to be baptized into the Name of God the Father, God the Son, and God the Holy Ghost, Three Persons and one God (Matt. xxviii. 19); and all are blessed in that Name (see above, note on ii. 4; below, on Num. vi. 24; and on 2 Cor. xiii. 14, and note).

It has been supposed by some that the particular animals here mentioned represent prophetically the condition of the seed of Abraham in different stages and conditions: see *Augustine* de Civ. Dei xvi. 24; and in Ps. ciii.; and cp. *Theodoret*, Qu. 66; and *S. Chrys.*, Hom. 66. *Prosper Aquitan.* de Prom. i. 12.

Others have supposed them to represent the faculties of the human soul, which are to be offered in sacrifice to God. *S. Methodius*, Conviv. Virg., Orat. 5.

These sacrifices may have several mystical significations, but they seem specially to typify the attributes of Christ, Who is the true Sacrifice, and Who was foreshadowed by all Patriarchal and Levitical sacrifices, and in Whom we are admitted to make a covenant with God, and are made heirs of the promise, and in Whom all the promises of God are yea and amen (2 Cor. i. 20). The age of these three animals, that of *maturity*, may represent His perfection; and may perhaps have reference to the three years of His earthly ministry, after which He gave Himself to death for the sins of the world, and we were received thereby into covenant with God; the heifer may symbolize His patience, labour, and strength; the goat His likeness to sinful flesh (Rom. viii. 3; cp. Matt. xxv. 32); the ram His vicarious suffering (see below, xxii. 13); the turtle-doves and pigeons His innocence, love, and meekness. A pair of turtles or two young doves, the emblems of conjugal love, and its

fruits in holy matrimony, were offered at the Purification. Luke ii. 22. Lev. xiv. 22. His human Spirit was filled with the Holy Ghost, by whose operation He was conceived as Man, and Who lighted on Him at His Baptism in the likeness of a Dove.

^{10, 11} *And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away*] Thus, then, there were *seven* things in this sacrifice; the three clean beasts, each divided into two, and the one half of each laid over against the other half, and the birds, which were not divided; and this number *seven* is a sacred number, expressive of completeness: see on Rev. xi. 19, p. 216.

This number *seven* (Heb. *sheba*) being a sacred number, and expressive of finality, is the root of the verb *shaba*, to swear (*Gesen.* 802); an oath being a solemn act of worship, in which an appeal is made to God, and an oath for confirmation is an end of all strife (Heb. vi. 16); and here God confirms His promise to Abraham thereby.

The Holy Ghost, speaking by Zacharias, teaches us that the deliverance, which God promised to Abraham and his seed from the land of bondage, and their subsequent entrance into Canaan, was a pledge and earnest to them of a better deliverance and possession in Christ. “The *oath* which He swore to our father Abraham” revealed to him “that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear” (Luke i. 73).

The act here described was the ritual expression of a treaty, in which animals were slain and divided, to represent a covenant between two parties; and in human covenants, the two parties passed between the pieces of the victims thus divided, to signify that the two parties bound themselves to observe the treaty, under solemn imprecations that they themselves might be cut in pieces if they were not true to their covenant: cp. Jer. xxxiv. 18—20; and *R. Salomon Jarchi*; hence the Hebrew phrase *carath berith*, to cut a treaty; and the Greek *ὅρκια τέμνει*, and Latin *foedus iuvare, ferire*. *Gesen.* p. 417. *Kalisch*, p. 373. And here it is said (in v. 18) that in this day God “*made a covenant*” (literally, God *cut* a covenant) with Abraham.

But the present covenant was different from human covenants. It was a *promise* of grace on God's part; therefore St. Paul calls it a *promise* (Gal. iii. 18). But Abraham's faith was implied as a condition of the fulfilment of the *promise*; Abraham brings and prepares the victims, and protects them from molestation. *God passes through* the midst of the divided pieces of the victim, by His attributes of fire and light (v. 17).

— *the birds divided he not*] Cp. Lev. i. 17. The turtle and the dove, emblems of love and innocency, were not divided.

The Holy Spirit, the Spirit of Peace and Love, is a spirit of unity.

Christ's Human Spirit, filled with the Holy Ghost, was separated by death from His body, but it was not *divisible*; it winged its flight in a viewless course to the world of spirits; in it He went and preached to the spirits in prison: see on 1 Pet. iii. 19.

— *the fowls (birds of prey)—Abram drove them away*] Literally, caused them to be *blown away*. This act seems to represent Abraham's religious regard for, and observance of, God's treaty and promise; he drove the fowls of the air from the sacrifice.

So the true believer drives away the fowls of the air, which would pluck the good seed of God's word out of his heart. Matt. xiii. 4. Mark iv. 4. Luke viii. 5: cp. *Aug.* de Civ. Dei xvi. 24.

¹² *when the sun was going down, a deep sleep fell*] As on Adam in Paradise, when woman was formed out of him (ii. 21). Then Abraham, the father of the faithful, was overtaken by “a horror of great darkness.” So it will be at the end; when the

u Ex. 12. 40.
Ps. 105. 23.
Acts 7. 6

w Ex. 1. 11.
Ps. 105. 25.
x Ex. 6. 6.
Deut. 6. 22.
y Ex. 12. 36.
Ps. 105. 37.
z Job 5. 26.
a Acts 13. 36.
b ch. 25. 8.
c Ex. 12. 40.
d 1 Kings 21. 26.
e Dan. 8. 23. Matt. 23. 32. 1 Thess. 2. 16.

darkness fell upon him. ¹³ And he said unto Abram, Know of a surety "that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and "they shall afflict them four hundred years; ¹⁴ And also that nation, whom they shall serve, *will I judge: and afterward ^yshall they come out with great substance. ¹⁵ And ^zthou shalt go ^ato thy fathers in peace; ^bthou shalt be buried in a good old age. ¹⁶ But ^cin the fourth generation they shall come hither again: for the iniquity ^dof the Amorites ^eis not yet full. ¹⁷ And

sun of this world is about to set, there will be a horror of great darkness, for the faith will be hard to find. See Luke xviii. 8. Matt. xxiv. 21: cp. *S. Augustine* de Civ. Dei xvi. 24, on Abraham's Vision.

— *an horror of great darkness*] Lit. *a horror, a great darkness*, expressive of the terror and dismay to which Abram's seed, the Israelites, would be reduced in Egypt; but Light shone out of the darkness through God's glorious Presence, as here: see v. 13. Here was a vision of the *Exodus*; and of a better Exodus in Christ.

13. *Know of a surety*] Here is another evidence of the adaptation of the Pentateuch to the wants of the Hebrew nation, and a confirmation of its genuineness (see xiv. 13). Moses, in recording this divine speech, may be supposed to say to the Israelites of his age, Be not dismayed by your sufferings, as if God had forgotten His people. God has pre-announced your sufferings to your forefather Abram, the friend of God, in order that you might not be perplexed and staggered by them, but might see in them a proof of the divine foreknowledge and truth of God, and might also be cheered by what followed the announcement of sufferings,—namely, the promise of deliverance.

Precisely in the same manner Christ in the Gospel dealt with His disciples (see John xiii. 19; xiv. 29; xvi. 1—4).

In a spiritual sense, the true children of Abraham are always strangers and pilgrims in the land, and endure manifold afflictions in this world. Ps. xxxix. 14. 1 Pet. ii. 11. *S. Ambrose* de Abr. ii. 3.

— *four hundred years*] Cp. Acts vii. 6, where St. Stephen confirms the reading of the text here: and see also Gal. iii. 17, where St. Paul says that "the Law was given 430 years after the promise" to Abraham and his seed. The 400 years mentioned here and by St. Stephen date from the birth of the promised seed, Isaac; the 430 years mentioned by St. Paul date from the *promise*, made thirty years before in Haran, of the *blessing* to the seed (see on Acts vii. 6, Preliminary note; and Gal. iii. 17; and *Pfeiffer*, *Dubia*, p. 55; and see the note below, on Exod. xii. 40). There ought, therefore, to be a pause or break before these words, thus, "allit them—four hundred years," i.e. in all.

For a statement of the various opinions on the duration of the sojourn in Egypt, see *Kalisch*, Introduction to Exodus, pp. xi—xvii; and *Delitzsch*, pp. 370—372; and the note below, on Exod. xii. 40.

14. *that nation—will I judge*] He does not reveal the name of that nation,—Egypt, lest he should seem to be the Author of its tyrannical oppression.

15. *thou shalt go to thy fathers in peace*] A proof of the existence of the souls of the faithful in the middle state between Death and the Resurrection of the body. Abraham's body was *not* gathered to his fathers, who died and were buried in a distant land. Compare Luke xvi. 22, where that happy place, in which the souls of the faithful are after they are delivered from the burden of the flesh, is called by our Lord "Abraham's bosom."

16. *in the fourth generation*] Explained by the 400 years in v. 13. The generation seems to be reckoned at 100 or 120 years.

Or the words may mean, that in the fourth generation after they went down from Canaan into Egypt they shall come *back again* into Canaan; and this was fulfilled as follows: Jacob went down with Levi into Egypt; Kohath was Levi's son; Amram was Kohath's son; and Moses and Aaron were sons of Amram. See Exod. vi. 16—20. *Hilar. Diacon.*, Qu. ex V. T. 10; and *S. Jerome*, Epist. Crit. ad Damas. p. 567: cp. *M. Paul*, Answer to Colenso, p. 92.

— *the iniquity of the Amorites is not yet full*] "The Earth is the Lord's, and He gives it to whom He will" (Jer. xvii. 5). He distributes to every people their own land, and "determines the bounds of their habitation" (Deut. xxxii. 8. Acts xvii. 26). "God removeth kings and setteth up kings" (Dan. ii. 21).

"He ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 17). "He is the judge, He putteth down one and setteth up another; in His hand is a cup, and He poureth out of the same, but the dregs thereof, the wicked of the earth shall drink them" (Ps. lxxv. 7, 8). "If they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer. xii. 17. Isa. lx. 12). "He is patient and long-suffering, not willing that any should perish" (Exod. xxxiv. 6. Rom. ii. 4. 2 Pet. iii. 9). But if, after patient endurance, they will not repent, and go on and fill up the measure of iniquity (Matt. xxiii. 32) beyond which it is impossible to spare, then comes retribution.

This sentence, therefore, from the lips of the Almighty Himself is an assertion of His own sovereignty, and a declaration of the reasons for which the Amorites—after long endurance on His part—were exterminated by the Israelites.

The conquest of Canaan by the Israelites, the extirpation of its inhabitants, was not (as some have alleged) an act of hostile aggression prompted by worldly ambition. It affords no countenance to what are sometimes called "wars of religion;" or of religious persecution. It was an act of obedience, on the part of Israel, to the declared will of the Sovereign Lord of the Universe, in the exercise of His power and righteous retribution on the wicked who rebelled against Him, who were guilty of the grossest abominations and savage cruelties in the name of religion (Deut. xii. 30, 31. Lev. xviii. 21—30); and it was an example and warning to the Israelites themselves, and to all Nations, of God's hatred of sin, and of His resolve to punish it.

It was also a rehearsal of that *final* retribution, with which the Everlasting Judge of all, the divine Joshua, our Blessed Lord and Master JESUS CHRIST, will visit all who disobey Him (see on Josh. x.); and therefore it concerns all men.

God had patiently endured the Canaanites for many hundred years. He had sent the Patriarchs to dwell among them, and to set before them the worship of the true God; He had preserved among them holy men, Priests of the Most High God, such as Melchizedek; He had given them warnings from heaven against sin, in the destruction of Sodom and Gomorrah and the cities of the plain. And when the Israelites came in with Joshua, peace was offered to all who were beyond the limits of Canaan (Deut. xx. 10—18; cp. Josh. ix. 6—15), and therefore all selfish desires of aggrandizement on the part of Israel were restrained.

The example of the consequences of the temptation, by which the Israelites were ensnared in Midian (Num. xxv.), is a proof of the consequences that *would* have resulted from association with the nations of Canaan, and which did indeed arise by reason of their neglect to execute God's command: cp. Deut. vii. 4.

The case of Rahab also shows, what might have been gained by the Canaanites, if, having heard God's mighty works for Israel, they had had faith, as she had (see Josh. ii. 9—13; vi. 22).

It must be remembered, also, that though the Israelites were used to punish the Canaanites for their idolatry, yet that God declared to the Israelites, that if any Israelite was guilty of a like sin, he also was to suffer a like punishment: see Deut. xiii. 6.

Nor ought it to be forgotten, that God uses the expression concerning the Israelites, the seed of Abraham, "they shall come hither *again*," as if the land were already theirs, through the gift of it to Abraham "by God, the Possessor of heaven and earth:" see xiv. 2. 18, 19. This question concerning the extirpation of the Canaanites was argued against the Manichaean objections by *Epiphanius*, Haeres. 65; Anconat. p. 118; cp. *S. August.* c. Faust. xxii. 73—79. *Chrys.*, Hom. 37; *Theodoret*, Qu. 65; and cp. *Waterland*, Ser. Vind. p. 118. *Bp. Sherlock* on the Extirpation of the Canaanites; *Graves* on the Pentateuch, Part iii. Lect. i. pp. 192—196; *Hengstenb.* Anth. ii. 471—507; *Kalisch*, p. 370, and see below, the *Introduction* to the Book of Joshua, p. xvii.

it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and † a burning lamp that † passed between those pieces. ¹⁸ In the same day the LORD ^e made a covenant with Abram, saying, ^b Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: ¹⁹ The Kenites, and the Kenizzites, and the Kadmonites, ²⁰ And the Hittites, and the Perizzites, and the Rephains, ²¹ And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

XVI. ¹ Now Sarai Abram's wife ^a bare him no children: and she had an handmaid, ^b an Egyptian, whose name was ^c Hagar. ² ^d And Sarai said unto Abram, Behold now, the LORD ^e hath restrained me from bearing: I pray thee, † go in unto my maid; it may be that I may † obtain children by her. And Abram ^e hearkened to the voice of Sarai. ³ And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram ^b had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

† Heb. a lamp of fire.
f Jer. 34. 18, 19.
g ch. 24. 7.
h ch. 12. 7. & 13.
i ch. 26. 4.
Ex. 23. 31.
Num. 34. 3.
Deut. 1. 7. & 11.
24. & 34. 4.
Josh. 1. 4.
1 Kings 4. 21.
2 Chron. 9. 26.
Neh. 9. 8.
Ps. 105. 11.
Isa. 27. 12.
a ch. 15. 2. 3.
b ch. 21. 9.
c Gal. 4. 24.
d ch. 30. 3.
e ch. 20. 18. & 30. 2.
f Sam. 1. 5. 6.
g So ch. 30. 3. 9.
† Heb. be builded by her.
h ch. 12. 5.

17. when the sun went down, and it was dark] The glory of God's presence was then more bright; and it represented prophetically, in a striking manner, the splendour of His future glorious appearance to the seed of Abraham in the dark night of Egyptian bondage.

So our Blessed Lord's glory, when He walked on the waves of the sea, and came to comfort His disciples toiling in the ship tossed in the storm, was made more brilliant by the darkness of the night (Matt. xiv. 25. Mark vi. 48).

— a smoking furnace (Heb. *tannûr*; κλίβανος, Sept.), and a burning lamp] Or lamp of fire—the furnace and light of fire were signs of God's presence and power; as at Sinai (Exod. xix. 18), “when the Lord descended in fire, and the smoke thereof ascended as the smoke of a furnace:” cp. Exod. xx. 18.

18. from the river of Egypt] The *nahar* of Egypt, the Nile; not the brook (*nahal*) of Egypt, which is now called *Wady-el-Arish*.

It is true, that the limits here specified were never actually reached, but they show God's design, which was realized as far as He was concerned. The non-attainment of them was not through any failure on His part, but it was due to the shortcomings of those to whom the promise was given; who suffered the heathen tribes, which they were commanded to exterminate (Exod. xxiii. 31), to possess the land.

It is the same in spiritual things. God willeth all men to be saved (see 1 Tim. ii. 4. Tit. ii. 11. 2 Pet. iii. 9). He gave His Son for all men (Rom. viii. 3). He also wills that every man's will should be free; but many men abuse their free will and reject His gracious offers in Christ. Men will not drive out the seven nations of Canaan—their own deadly sins—out of their own hearts; they will not sanctify themselves and make themselves a Holy Land; they cherish some spiritual Amorites in their own bosom, and so His design is not realized through their fault, and against His desire: cp. *Introduction* to the Epistle to the Romans, § iv. p. 197.

19. The Kenites] In the s. and s.w. of Canaan (Num. xxiv. 21). Hobab belonged to this tribe. Judg. i. 16: cp. Judg. iv. 11. 17; v. 24. 1 Sam. xxx. 29.

He specifies those Nations against which the Israelites had a commission, in order that they might not war with those against whom they had no commission.

— Kenizzites] Perhaps in Munæa.

— Kadmonites] East of Canaan, from *Kedem*, the east.

20. Hittites, and the Perizzites] See x. 15; xiii. 7.

— Rephains] xiv. 5.

21. Amorites,—Girgashites, and the Jebusites] x. 16. It is observable that ten nations are here mentioned as delivered up by God to the seed of Abraham—a perfect number—marking the fulness of God's promise, and of their conquest by His help: cp. Ps. lxxxiii. 6—9, where ten nations are mentioned as confederate against God's people.

In other places another number, seven, is mentioned (Deut. vii. 1. Josh. iii. 10. Acts xiii. 19); a number which also expresses perfection, especially in relation to God. The Israelites were to be “a holy people;” their land was to be sanctified to Him, that He might rest upon it in love and peace, as in a Sabbath of God.

CH. XVI. 1. Sarai Abram's wife bare him no children] An evidence of the truth of the history. With the Israelites

barrenness was a reproach, and was deemed a judgment of God. Yet the writer of the Pentateuch dwells on the fact that Sarai was barren for many years, and Rebekah also (xxv. 20—26), and Rachel (xxx. 1). In this long barrenness, succeeded at last, in a miraculous manner, by the birth of the promised seed, they might see a foreshadowing of the patient waiting of a barren World travelling and yearning through many hundred years for the Birth of the Messiah.

— an Egyptian] Perhaps Hagar had followed Sarai from Egypt after the sojourn described in xii. 14.

— Hagar] Literally, *flight*. She was so called, because she was a fugitive from her own country, and a sojourner in a foreign land (*S. Ambrose* de Cain, i. 6); and not because she afterwards fled from her mistress, though doubtless names are sometimes given by anticipation: cp. *Kalisch*, p. 133. The *Hagarens* derived their name from her. Ps. lxxiii. 6. And is not *Hegira* connected with the same root as *Hagar*?

2. And Sarai said unto Abram] The suggestion was from her, and not from Abraham. Though he was greatly grieved by his childless state (xv. 2, 3), yet he would not wrong her, or distrust God. Thus in Abraham's case we see a tenacious clinging, under trying circumstances, to the law of Monogamy given at the beginning (Gen. ii. 24), and to that law Isaac adhered; but in course of time man degenerates from it.

At the same time God overrules evil for good, and elicits good from evil; and in the relation of Abraham to Hagar and to Sarah, the Holy Spirit has been graciously pleased to point out a typical foreshadowing of God's dealings with Mankind, first under the Law, and next under the Gospel: see below, v. 16; and St. Paul's commentary on this history, Gal. iv. 22—31. Sarah and Hagar (says St. Paul) are figures of the two Covenants—the Synagogue and the Church. For a long time the Church waited, and was restrained from bearing; and the Synagogue took the place of the true Wife; but at last, like Sarah, the Church is become the Mother of many Nations. *S. Ambrose* de Abr. ii. 10.

— I may obtain children] Literally, I shall be built up; from *banah*, to build; whence *ben*, a son, as building up the house. Cp. Deut. xxv. 9. Ruth iv. 11.

— Abram hearkened to the voice of Sarai] And thus gave occasion to others to palliate Polygamy by his example, against which Malachi protests (Mal. ii. 14—16).

Perhaps the long term of fourteen years (see v. 16; xxi. 5), during which he waited for the fulfilment of God's promise, was like a penal discipline for this compliance with the request of his wife; and the unhappy bickerings between Sarah and Hagar, who taunted her for her barrenness, and even between Sarah and Abraham himself (v. 5); the pain he had to bear in sending Hagar away; the quarrels between Ishmael and Isaac (xxi. 9), are—like the sins of Lamech, the first polygamist (see iv. 23)—recorded by the Holy Spirit as striking evidences of the unhappy fruits of Polygamy.

Polygamy has been the bane of the family of *Ishmael*, the descendants of Abraham by *Hagar*, and has been one of the means by which the arch-impostor of Arabia, *Mohammed*, who came from that race, has propagated his religion throughout the world.

On account of this act of Abraham, the Manicheans charged him with want of faith; but God had not as yet promised him a son from Sarah: cp. *S. Aug.* c. Faust. xxii. 32; c. Advers. Legis, ii. 9.

12 Sam. 6. 16.
Prov. 30. 21, 23.

k ch. 31. 53.
1 Sam. 24. 12.
1 Prov. 15. 1.
1 Pet. 3. 7.
in Job 2. 6.
Ps. 106. 41, 42.
Jer. 38. 5.
† Heb. that which
is good in thine
eyes.
† Heb. afflicted
her.
n Ex. 2. 15.
o ch. 25. 13.
p Ex. 15. 22.

q Tit. 2. 9.
1 Pet. 2. 18.
r ch. 17. 20, & 21.
18. & 25. 12.

s ch. 17. 19.
Matt. 1. 21.
Luke 1. 13, 31.
|| That is, God
shall hear.
t ch. 21. 20.
u ch. 25. 18.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ¹despised in her eyes. 5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ²the LORD judge between me and thee. 6¹ But Abram said unto Sarai, ^mBehold, thy maid is in thy hand; do to her [†]as it pleaseth thee. And when Sarai [†]dealt hardly with her, ⁿshe fled from her face.

7 And the angel of the LORD found her by a fountain of water in the wilderness, ^oby the fountain in the way to ^pShur. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the LORD said unto her, Return to thy mistress, and ^asubmit thyself under her hands. 10 And the angel of the LORD said unto her, ^rI will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, ^sand shalt call his name || Ishmael; because the LORD hath heard thy affliction. 12^t And he will be a wild man; his hand *will be* against every man, and every man's hand against him; ^uand he shall dwell in the presence of all his brethren. 13 And

4. *she conceived*] And thus Sarah knew that the want of issue was *not* due to Abraham. (S. Chrys., Hom. 38.)

5. *My wrong be upon thee*] May the wrong done to me by Hagar's contempt come upon thee: cp. xxvii. 13. Jer. li. 35. Here is another proof of the ill effects of Polygamy. Sarah, who persuaded Abraham to do what he did, was the first to rue it, and complain of it, and to charge her husband with the consequences of her own fault. All this is perfectly true to nature, and one of the many silent proofs of the veracity of the story.

7. *angel*] This is the first place where "the ANGEL of the LORD" is related in Scripture to have appeared.

The original word is *mal'ac*, from the root *laac*, to send, whence Latin *lego*, *legatus*. Gesen., p. 427: cp. the Greek ἄγγελος, *angelus*, messenger, sent, i. e. from God: see Heb. i. 7. 14.

In the book of Genesis "the ANGEL of the LORD" identifies Himself with JEHOVAH and ELOHIM by ascribing to Himself divine acts: see here, v. 10, "I will multiply thy seed;" and below, xxii. 12, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me;" see also below, xviii. 2; xix. 1. Exod. iii. 2. 6; xiv. 19; xxiii. 20.

Since also He is an *Angel*, that is, a Being who is *sent*, this phrase, "the Angel of the Lord," seems to intimate a plurality of Persons in the Godhead. The Father is *never* said in Holy Scripture to be *sent*; and this passage was used by the Ancient Fathers against the Sabellians: cp. Novat. de Trin. c. 26. In Mal. iii. 1, Christ is called "the Angel of the covenant," and "of God's face" in Isa. lxiii. 9.

Not only does the Angel here speak as God, "I will multiply" (v. 10), but Hagar speaks of him as God (v. 13); and Hagar's confession, and the name given to the well, seem to show that He who spake in the Angel was God; and probably "the Word of God." See below, on xviii. 2; and so S. Hilary, de Trin. iv. § 23, p. 93; and so Gerhard, Calocius, Walther, and many others: see Pfeiffer, Dubia, pp. 58, 59. Cp. Keil here.

— *in the way to Shur*] Towards Egypt, her own country. See xx. 1; xxv. 18. Exod. xv. 22. The fountain was between Kadesh and Bered (v. 14: cp. Num. xiii. 26). It was in this wilderness that her posterity afterwards dwelt (Gen. xxv. 18). Shur is now called *Jifar*; the n.w. portion of the desert of Arabia.

3. *Hagar, Sarai's maid*] The Angel begins with reminding her of her duty to her mistress, and sends her back, and then proceeds to comfort her. Observe the resemblance between this act and St. Paul's treatment of Onesimus, the fugitive slave of Philemon: see below, *Introduction* to that Epistle, p. 333.

11. *Ishmael*] *God shall hear*. Some render it "*whom God shall hear*;" but this seems less consistent with the context and with the history: cp. xvii. 20.

— *because the LORD hath heard*] The Angel uses the word Jehovah in speaking to Hagar, and says that her son shall be called *Ishma-el* (*Elohim shall hear*). There seems to have been, therefore, some providential reserve in the patriarchal age as to

the use of the word JEHOVAH, the Lord; which was probably the cause of the very rare occurrence of that word in the proper names of that period,—a circumstance which has been used by some as an argument in behalf of the erroneous notion that the Name Jehovah was not known to the Patriarchs (see below, Exod. vi. 3). The name *El* is connected with Ishmael; but Jehovah with Isaac, the figure of Christ,—dying and rising again,—on *Mori-iah* (see below, xxii. 2); and the names of Abraham and Sarah are also,—it is probable,—connected with the name Jehovah (see below, xvii. 1. 5. 15). Did not the Angel encourage such reserve, by prescribing the name *Ishma-el* to be given, although the name was to be a record of the gracious mercy of Jehovah? And Hagar seems to have learnt the lesson: "She called the name of Jehovah that spake unto her, 'Thou *El* seest me'" (v. 13). Jehovah is reserved to the seed of promise, and is not extended to Ishmael.

12. *a wild man*] Literally, a wild ass man (compare xlix. 9). For a description of the wild ass, remarkable for its strength, swiftness, beauty, and indomitable character, able to subsist and thrive in the desert, and therefore very descriptive of the Bedouin Arabs, and their "unrestrained love of freedom, as they ride over the desert, spear in hand, on camel or horse, hardy, frugal, and despising the life of cities and towns," see Job vi. 5; xxiv. 5; xxxix. 5—8. Isa. xxxii. 14; and cp. Bochart, Hieroz. ii. 14.

— *his hand will be against every man*] As we have seen during more than 3000 years in the Bedouin Arabs and Saracens; cp. Gen. xxi. 20. Isa. xxi. 13. Jer. iii. 2. Ps. x. 8, 9. Ezra viii. 31. Ammian. Marcellin. xiv. 4; and the description in Dean Jackson on the Creed, book i. chs. xxv. xxvi.; Bp. Newton on the Prophecies, § 11; Gibbon, ch. i.; Winer, R. W. B. p. 78; Kalisch, pp. 378, 379; and Poole in Dr. W. Smith's B. D., Art. *Ishmael*, p. 893.

Those Arabs, who boast themselves to be of purer blood, claim to be descendants of Joktan, the younger son of Heber (x. 4); and they call the progeny of Ishmael, who are a wilder race, *Most-Arabians* (or mixed Arabians), because Ishmael's mother was of Egyptian origin.

— *he shall dwell in the presence of all his brethren*] Here is a prophecy that Abraham shall have other children, and is a correction of Hagar's pride for exulting over Sarai.

This expression describes the almost indefinite extent of territory in which the Bedouins roam, so that they seem to be every where before the eyes of their brethren. The Ishmaelites continue to this day in free possession of the vast peninsula between the Euphrates, the isthmus of Suez, and the Red Sea, from which they have overspread Northern Africa and Southern Asia.

St. Paul teaches us to see in the descendants of Hagar a figure of the literal Israel—the Jews—as opposed to the Christians, the spiritual children of Sarai (Gal. iv. 21—31).

The description in this verse is very applicable to the literal Israel—the spiritual Bedouins—the Jews. They roam every

she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him *that seeth me? ¹⁴ Wherefore the well was called ^y|| Beer-lahai-roi; behold, *it is* *between Kadesh and Bered.

¹⁵ And ^a Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, ^b Ishmael. ¹⁶ And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

XVII. ¹ And when Abram was ninety years old and nine, the Lord ^a appeared to Abram, and said unto him, ^b I *am* the Almighty God; ^c walk before me, and be thou ^d perfect. ² And I will make my covenant between

Deut. 10. 17. c ch. 5. 22. & 48. 15. 1 Kings 2. 4. & 8. 25. 2 Kings 23. 3. || Or, upright, or, sincere
d ch. 6. 9. Deut. 18. 13. Job 1. 1. Matt. 5. 48.

x ch. 31. 12.
y ch. 24. 62. & 25. 11.
|| That is, *The well of him that liveth and seeth me.*
z Num. 13. 26.
a Gal. 4. 22.
b ver. 11.

a ch. 12. 1.
b ch. 28. 3. & 55. 11.
c Ex. 6. 3.

where; they dwell in the face of their brethren of the seed of promise; they stand aloof from them, though they are every where mingled with them.

13. *Thou God seest me*] Literally, *Thou (art) a God of seeing.* The Angel is regarded by Hagar as the Presence of God: see v. 13. The meaning seems to be, Thou hast espied me in this dreary wilderness, where I thought that no eye was upon me, and that I was left, without help and hope, to die; here Thou hast seen me, and here I have seen Thee, my helper, and my God: cp. *Delitzsch*, p. 278.

— *for she said, Have I also here looked after him that seeth me?*] Or rather, *Do I even yet see (i. e. live) after the sight or vision of (God)?* So *Junius, Rivetus*; and see *Gesenius*, p. 748; and *Kalisch*, p. 382; and *Keil*, p. 154. And *Onkelos* seems in some degree to countenance this interpretation. Cp. xxxii. 30, “I have seen God face to face, and my life is preserved.” And cp. Exod. xxiv. 11; xxxiii. 20. Deut. v. 24. Judg. vi. 22; xiii. 22. Isa. vi. 5.

14. *was called*] Literally, *he called.* Cp. ii. 20. Exod. xv. 23. Lev. xvi. 32. 2 Sam. v. 20, compared with 1 Chron. xiv. 11. So *they* is used impersonally (1 Chron. xv. 8. 2 Chron. ix. 31).

— *Beer-lahai-roi*] Literally, *the well of the life of seeing, or of the life of vision* (*Gesen.*, p. 100; *Kalisch*, p. 382; *Keil*, 154). It commemorated the fact, that she, though a fugitive and a sinner, was permitted to see God, and live; and not only so, but received a promise of a blessing from Him, and of a long and prosperous life in her posterity. These words, *Beer-lahai-roi*, are rendered by some (*Baumgarten, Hofmann, Delitzsch*) *the well of the living one, seeing me.* But the word *roi* is not a participle with a pronominal suffix, but a substantive. See *Gesen.*, p. 750; *Kalisch*, p. 382; and *Keil*, 154.

— *behold, it is between Kadesh and Bered*] On the site of Kadesh, see xiv. 7. *Mr. Rowlands* supposes that he has discovered the site of Beer-lahai-roi at *Moilähhi*, which he thus describes (*Williams*, Holy City, i. 465): “*Moilähhi* lies on the great road from Beersheba to Shur, or *Jebel-Sur*, which is its present name,—a grand chain of mountains running north and south, a little east of the longitude of Suez, lying, as Shur did, before Egypt (Gen. xvi. 7). It is probable, from Genesis xvi. 14, that *Bir-lahai-roi* was not far from Kadesh. *Moilähhi* is about twelve miles from Kadesh. The well has disappeared, and the *Bir* (well) very naturally has been changed into *Moi* (water); and, what is very remarkable, the Arabs of the country call it *Moilähhi Hadjar* (Hagar); and, to confirm this statement, they conducted us to the house of Hagar (Beit Hadjar), where they said such a person lived. It is about half or three-quarters of a mile from *Moilähhi*, in a ravine among the hills. The wilderness of Paran, where Ishmael is said to have dwelt (Gen. xxi. 21), lies immediately to the south of this,—a grand plain, bounded on the west by *Halal* and *Yeleh*, on the east by the mountains or wilderness of *Kadesh* and *Jebel-el-Khirm*, on the north by the southern hills of Judaea, or rather of the *promised* (not of the *possessed*) land. This is *El Paran*, or Plain of Paran, alluded to in Gen. xiv. 6. This also is the country (excellent for pasture in some parts in the rainy season) where Abraham dwelt between Kadesh and Shur. Shur lies at its south-west extremity, and Kadesh at its utmost north-east extremity. This plain is the Paran through which the Hebrews came from Sinai, on their way to Kadesh (Num. xii. 16; and xiii. 26). The wilderness of Paran might possibly mean the hills bounding the plain to the east of it, and to the south of the wilderness of Kadesh, or, as I am rather inclined to believe, the wilderness of Kadesh was also called the

wilderness of Paran, from the adjacent plain, as it was called that of Kadesh from the fountain of Kadesh.”

15. *Abram called his son's name—Ishmael*] He acknowledged the truth of the vision related in v. 11, and acted upon it.

16. *fourscore and six years old*] Ishmael was born fourteen years before Isaac, the child of promise (see xxi. 5).

The seed of Hagar was born in consequence of the infirmity of the faith of Sarah, and even of Abram (see v. 2). So the Law, of which Hagar and her seed was the type, “came in,” or was added parenthetically (*παρεσθηθεν*), “because of transgression” (see Gal. iii. 19. Cp. Rom. v. 20), “till the promised Seed should come.” The Levitical Law was given by God, as Ishmael was; but it was only for a time, till Christ, the true Isaac, should be born (see Gal. iv. 1—5. 19. 31).

Cp. XVII. 1. *ninety years old and nine*] Thirteen years after the events recorded in the foregoing chapter: cp. xvi. 2.

— *I am the Almighty God*] *El Shaddai.* The word *Shaddai* is the “pluralis excellentiæ” (i. e. a plural denoting pre-eminence), from the singular *shad*, *powerful* (from root *shadad*, *to be strong*), with the plural termination (*Vitringa, Gesenius*), and it signifies *most strong*; or the *ai*, at the end of the word, may be simply a substantive termination (see *Keil*). For other opinions on the origin of the word, cp. *Kalisch* on Exod. vi., p. 100.

As to the meaning, all are agreed that it is an equivalent to the Greek παντοκράτωρ, Almighty.

In this chapter we have three Names of the Divine Being, —JEHOVAH (v. 1), EL SHADDAI, and ELOHIM (v. 3). From this specification of these names we know that they all describe one and the same Divine Being, and that there is not a plurality of Gods. The name *Elohim* is specially used in this chapter (v. 3. 9. 15. 18, 19. 22, 23); and the name JEHOVAH is reserved for the next chapter, where He is acknowledged to be “the Judge of all the earth” (v. 25).

God presents Himself here as *El Shaddai*, the All-powerful God; and He is about to exercise His almighty power in three ways:—

(1) Over the names of Abram and Sarai; *Elohim* consecrates them with a new element,—a letter taken from the name of *Jehovah*; and thus the connexion of the names *Elohim* and *Jehovah* is marked. See below, 5. 15.

(2) Over the flesh of all Abram's male progeny, by imprinting upon it the seal of Circumcision, and by consecrating it to Himself.

(3) Over the ordinary laws of nature, by raising from one, as it were dead (Heb. xi. 12. Rom. iv. 9), and from the womb of Sarah, that was dead,—an innumerable progeny;—and over the promised Seed, in whom all are to be blessed, and live.

— *walk before me, and be thou perfect*] God had given gracious promises to Abraham (xii. 7; xiii. 16; xv. 5). The fulfilment of them depended on his obedience; and God is now about to try him by prescribing an act of obedience, and to enter into a covenant with him, sealed with Circumcision, and inaugurated with a new name to him: see v. 10. “Walk before Me;” live in a constant sense of My presence, walking in My way, and doing all to My glory. Cp. Gen. v. 22; vi. 9. Prov. iii. 6. Micah vi. 8. Luke i. 6. Be thou perfect (*tamim*, whence the sacred word *thummim*). Cp. xxv. 27; and the Greek τέλειος ἀνὴρ, of St. James iii. 2; and our Lord's precept, “Be ye perfect, as your Father in heaven is perfect” (Matt. v. 48). The standard is high, beyond human attainment; but whoever does what he is able to attain it, is accounted τέλειος by God, who sees and accepts him in Christ.

e ch. 12. 2. & 13.
15. & 22. 17.
f ver. 17.

g Rom. 4. 11, 12,
16.

Gal. 3. 29.

h Heb. multitude
of nations.

i Neh. 9. 7.

|| That is, Father
of a great multi-
tude.

j Rom. 4. 17.

k ch. 35. 11.

l ver. 16.

m ch. 35. 11.

n Gal. 1. 6, &c.

o Gal. 3. 17.

p ch. 26. 24. & 23.

q Heb. 11. 16.

r Rom. 9. 8.

s ch. 12. 7. & 13.

t Acts 10. 5. 9. 11.

u Heb. of thy so-
journing.

v ch. 23. 4. & 28. 1.

w Ex. 6. 7.

x Lev. 26. 12.

y Deut. 4. 37. & 14.

z 2 & 23. 18. & 29.

aa Acts 7. 8.

ab Acts 7. 8. Rom. 4. 11.

me and thee, and ^e will multiply thee exceedingly. ³ And Abram ^f fell on his face: and God talked with him, saying, ⁴ As for me, behold, my covenant is with thee, and thou shalt be ^g a father of ^h many nations. ⁵ Neither shall thy name any more be called Abram, but ⁱ thy name shall be || Abraham; ^j for a father of many nations have I made thee. ⁶ And I will make thee exceeding fruitful, and I will make ^k nations of thee, and ^l kings shall come out of thee. ⁷ And I will ^m establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, ⁿ to be a God unto thee, and to ^o thy seed after thee. ⁸ And ^p I will give unto thee, and to thy seed after thee, the land ^q wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and ^r I will be their God.

⁹ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. ¹⁰ This ^s is my covenant, which ye shall keep, between me and you and thy seed after thee; ^t Every man child among you shall be circumcised. ¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be ^u a token of the covenant betwixt me and you.

3. Abram fell on his face] In reverential awe of Him Who declared Himself God Almighty, *El Shaddai*, v. 1.

5. Abraham] Lit. a father of a multitude of nations; from the Arabic root, *raham*, a multitude, especially when in commotion (*Gesen.*, pp. 9. 759; *Del.* 382; *Fuerst*, p. 17). The word for multitude, *raham*, from *raham*, to make a noise (to hum like a swarm; *Gesen.*, pp. 9. 759), signifies a tumultuous sound, as of heavy rain (1 Kings xviii. 41). It is properly applied to a multitude in motion, Isa. xiii. 4, and to a plentiful abundance of water, Jer. x. 13; li. 16.

In what sense is Abraham the father of many nations?

Not simply in a literal sense. For it is expressly said by Almighty God, that in *Isaac* shall thy seed be called (xxi. 12); and of *Sarah* it is said, that she shall become nations (v. 16); therefore the nations here mentioned are not the Ishmaelites, nor the issue of Keturah; and since the covenant of promise did not extend to Esau, therefore the nations here specified are the seed of *Jacob*. But the seed of Jacob, literally, only formed one nation; and therefore in a mere literal sense, Abraham was not the father of nations, but of one nation alone.

Hence it follows, that this promise must receive a spiritual interpretation, and concerns all who are children of Abraham by faith (Rom. iv. 11, 12, 16, 17). In like manner, the promise of Canaan must not be confined to the promise of an earthly inheritance, circumscribed within the narrow limits of Palestine. It could not be said, that Canaan has been guaranteed "for ever" as a possession "to Israel after the flesh;" but it is to be extended to the "Israel after the spirit;" who are received into an "everlasting covenant" (v. 7) with God, by spiritual circumcision. This interpretation is sanctioned by St. Paul himself, who says that "Abraham received the promise that he should be the heir of the world, and this promise was made to him and to his seed through the righteousness of faith" (Rom. iv. 13).

5. Neither shall thy name any more be called Abram] *Abram*, father of exaltation. *Ram* is from *rum*, to be lofty; whence *Ramah* (1 Sam. xxii. 6) and *Jehoram*, &c.

— but thy name shall be Abraham] Father of a multitude. *Raham* is an unused root, still existing in Arabic (*ruhama*), and has the same meaning as Heb. *hamon*: see v. 4; and *Gesen.*, pp. 5. 759; and *Del.* 382.

It is observable that H, the letter which occurs twice in the divine Tetragrammaton, *Jehovah*, is inserted in his name, and also is substituted for another in *Sarah's* (see below, v. 15). Surely, as the Hebrew Rabbis and *S. Jerome* have remarked, this was not accidental; and confirms the belief that the name *Jehovah* was known, though not in all its fulness, to the Patriarchs. We may compare the addition of the letter *god*, another element of *Jehovah* (*Yehovah* or *Yehveh*), to *Hoshea*, the son of *Nun*, Num. xiii. 16. *Bp. Pearson* on the Creed, Art. ii. p. 70. This addition indicates the near relation of Abraham and Sarah to God in Christ the Lord (*Jehovah*), Who as man was to be born from them; and Who is called the "Son of Abraham," by St. Matt., i. 1: cp. on Exod. vi. 3. It was like the giving them a baptismal name.

This change of name, connected with Circumcision, was preparatory to the communication of the gracious privileges of

the new relation to God, into which the seed of Abraham is introduced by Baptism into Christ, in Whom all families of the Earth are blessed.

6. kings] David, Solomon, CHRIST, whose royal genealogy is given by St. Matt., i. 1—16.

7. for an everlasting covenant] In Christ, thy seed, whose Gospel shall be preached as a witness to all Nations (Matt. xxiv. 14), and Who will send His disciples into all the world to teach and baptize all Nations, Matt. xxviii. 19.

This promise can never fail, for it is grounded on what is indefectible, the word of God, and on the obedience of Abraham's seed, which is Christ. Christ, the seed of Abraham, came into the world to open the kingdom of heaven to all believers. He does not promise earthly happiness to His followers. "In the world ye shall have tribulation" (John xvi. 33); but the possession of the heavenly Canaan is assured to all true Israelites.

ON CIRCUMCISION.

10, 11. Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin] Every male in Abraham's household is to be circumcised, whether born in the house, or a stranger, bought with money; the circumcision of the male child is to take place on the eighth day after the birth (v. 12). This command was obeyed by Abraham; he and all his were circumcised (v. 23—27).

The spiritual import of Circumcision is revealed in both Testaments. It declared that Abraham and his seed were to regard themselves as a holy people, sealed with the seal of God. "It was a seal of the righteousness of the faith by which Abraham was justified" (Rom. iv. 11), and it proclaimed the necessity and blessedness of faith. It represents the renunciation and cutting off of the superfluity of the flesh, or "the putting off of the body of the sins of the flesh" as St. Paul calls it (Col. ii. 11); and therefore the word circumcision is applied to the heart and the ears. "Circumcise the foreskin of your hearts," says God, Deut. x. 16; cp. xxx. 6. Jer. iv. 4; ix. 26. "Circumcision is not that which is outward in the flesh, but is that of the heart and the spirit" (Rom. ii. 28); and St. Stephen addresses the members of the Jewish Sanhedrim itself as "uncircumcised in heart and ears" (Acts vii. 51; cp. Lev. xxvi. 41). Circumcision, being applied to that part of the human body by which the human race is continued, indicated the moral degeneracy of human nature, and the need of mortification and spiritual grace to purify and restore it; and therefore St. Paul speaks of the circumcision of the Spirit, and the circumcision of Christ (Rom. ii. 29. Col. ii. 11). And this is what seems to have been prefigured by the suspension of the rite of circumcision in the wilderness, where it could not conveniently be administered on account of the continued journeying of the Israelites (see *Theodoret*); and by the renewal of it under Joshua, the type of Jesus Christ, who is the leader of the regenerate race, and who alone is able to "roll away the reproach of Egypt" (see Josh. v. 2—9), i.e. the shame and burden of sin, and to lead us into the promised land (cp. *Bp. Pearson* on the Creed, Art. ii.). And the fact, that cir-

¹² And † he that is eight days old "shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money

† Heb. a son of

eight days.

u Lev. 12. 3.

Luke 2. 21.

John 7. 22. Phil. 3. 5.

circumcision was *not* instituted till after that Abraham was justified, showed, as St. Paul argues, that circumcision, in its *literal* sense, was temporary and preparatory (see Rom. iv. 10, 11). The sign continued till the coming of that which was signified by it, Col. ii. 17 (cp. *S. Ambrose* de Abr. i. 4; ii. 11; *S. Augustine* de Anima xx. 11; de Civ. Dei xvi. 26; c. Faust. vi. 3; *S. Epiphanius*, Hier. 30; *S. Chrys.*, Hom. 39; and below, notes on Acts xv. 1; xvi. 3. Gal. ii. 3). But at the same time, the divine declaration that it is an *everlasting* covenant (v. 13) proves, that in its *spiritual* significance, it is obligatory on all the seed of faithful Abraham, "who is the father of all them that believe, although they be not circumcised" (Rom. iv. 11). That Circumcision was not obligatory after the commission had been given by Christ to His disciples to baptize all Nations, was declared by the Holy Spirit in the Council of Jerusalem (Acts xv. 24); and in the Epistle of St. Paul to the Galatians (see on Gal. ii. 3; v. 2). And our Lord Himself had said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John iii. 5). And "in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. vi. 15), and "if any man be in Christ, he is a new creature" (2 Cor. v. 17), and we are in Christ by our baptism, "for as many as are baptized into Christ have put on Christ" (Gal. iii. 27). Who saves us "by the washing of regeneration, and the renewing of the Holy Ghost" (Titus iii. 5).

Thus the everlasting and universal obligation of the true circumcision is shown. The literal circumcision was for males only; and only for those of a particular communion; but all of every age and nation are renewed by the spiritual circumcision into Christ, "in whom there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus" (Gal. iii. 28); and so it is true (as *Dean Jackson* expresses it on the Creed, vii. 35) that "the sacrament of Circumcision was not so properly abolished as *changed* into the sacrament of Baptism;" cp. *S. Aug.* de Civ. Dei xvi. 26.

The obligation to administer circumcision on the eighth day after birth is a cogent argument for the baptism of *Infants*. If, under the old dispensation, Infants were to be received into covenant with God, much more may they be received, and ought to be received into Covenant with Him, under the Gospel of Him Who took our flesh, and sanctified Infancy, and said, "Suffer little children to come unto Me," and took Infants into His arms, and blessed them, and said, "Of such is the Kingdom of God" (Matt. xix. 13. Mark x. 13-16). Luke xviii. 15. See *S. Cyprian*, and the African Council, Ep. ad Fidum, A.D. 253.

Circumcision was to be administered on the *eighth* day. *Eight* is the symbol of *resurrection*. Christ rose from the dead on the *eighth* day. The word *JESUS*, which He received at His circumcision, is equivalent in Greek to *three eights*, 888, as the Ancient Fathers observed (see on Luke xxiv. 1; and on Rev. xiii. 18; xvii. 10, 11), and the administration of circumcision on the Eighth day represents (as *Origen* observes, Hom. 3) its relation to that sacrament which St. Paul calls spiritual circumcision, and by which we are baptized into the likeness of the Death and Resurrection of Christ (Rom. vi. 3, 4. Col. ii. 11, 12), in which we lay aside all filthiness and superfluity of naughtiness (James i. 21), and put off the old man which is corrupt according to the deceitful lusts (Eph. iv. 22), and put on the new man which is renewed in knowledge after the image of Him that created him (Col. iii. 10), and which is therefore called in Scripture "the first Resurrection" (see on Rev. xx. 5, 6).

As to this typical meaning of the appointment of the eighth day for circumcision, cp. *Justin M.* c. Tryphon. § 24. 41; *Epiphanius* adv. Hær. i. p. 19; *S. Ambrose* de Abr. ii. 11. *S. Aug.* c. Litt. Petil. ii. 72; *S. Cyprian*, Con. Carth. A.D. 253; Ep. ad Fidum, 59 or 64; *Routh*, R. S. iii. 74.

Circumcision, which was to be administered to all of Abraham's seed, and therefore to the Messiah, who was to come of that seed, was a prophecy that the Son of God would take human flesh. The Son of God was circumcised the eighth day after His birth; and thus circumcision, in which there was a shedding of blood, served to prove the truth of the Incarnation, and to foreshadow the sacrifice of the Son of God, and to show that Jesus fulfilled the prophecy and promise, that the Christ would be of the seed of Abraham; and by submitting to circumcision, the Son of God Himself declared that the Covenant of circumcision made with Abraham was of divine origin; and by substituting the sacrament of Baptism to

succeed in its place and supersede it, He showed that His own authority is not inferior to that of Him who instituted circumcision; and by submitting to circumcision and being obedient to the Law given to the literal Israel, and by instituting Baptism for all nations, He is as it were the Corner-stone which unites the two walls of the Jew and Gentile world, in one.

When was Circumcision instituted? What was its origin?

Our Lord tells us that it is of the *Fathers*, ἐκ τῶν πατέρων (John vii. 22). St. Stephen says, that "God gave Abraham the covenant of circumcision" (Acts vii. 8), and St. Paul says that he received the sign of circumcision, a seal of the righteousness of his faith (Rom. iv. 11).

If circumcision was adopted by God from heathen nations, such as the Egyptians (as some allege), it could hardly have been a significant symbol of the righteousness of faith.

Nor would it have served the purpose of being a distinguishing characteristic, by which the seed of Abraham, and those who were within the covenant, "were to be separated" as a holy seed, "a peculiar people," from the other nations by which they were surrounded. Some heathen authors assert that circumcision was practised from the earliest times by the Egyptians, and that the Syrians of Palestine (the Hebrews) derived circumcision from them (*Herod.* ii. 37. 104; cp. *Diodor. Sic.* i. 28; *Strabo*, xvii. 824; *Philo*, ii. p. 210). But the assertion of Herodotus may amount merely to this, that they brought circumcision with them out of Egypt; and Josephus, who is always very desirous of sheltering his nation from the ridicule of the heathen world, would not be indisposed to admit that they had derived it from those whom the learned Egyptians most revered,—their *priests*, for they, i.e. "the priests," he says, "have practised circumcision from ancient times" (cp. *Origen* ad Jer. iv. 14. Rom. ii. 13. *S. Jerome* ad Gal. iv.).

If circumcision had been *originally* practised by the Egyptians, how is it that it was not in use among other members of the same race? The Egyptians were from Mizraim, the son of Ham (Gen. x. 6). Now the Philistines are clearly specified as among "the uncircumcised," in Holy Writ (Judg. xiv. 3. 1 Sam. xiv. 6; xvii. 26. 36; xxxi. 4. 2 Sam. i. 20). And the Shechemites, who were Hivites, children of *Canaan*, were also *uncircumcised* (Gen. xxxiv. 14-25). And in the days of Josephus none of the inhabitants of Palestine were circumcised except the Jews (*Josephus*, Ant. viii. 10. 3).

Further, Ishmael was the son of an Egyptian mother; but he was not circumcised till this command was given to Abraham: and Abraham had a very numerous household; he had already 318 adult men of war in his family, more than thirteen years before the events described in this chapter (see xiv. 14); and it is probable that some of them were of Egypt, as Hagar was, where Abraham had sojourned, but none of them had been circumcised before the present time: see v. 23. Therefore it does not seem probable that circumcision had been practised by the Egyptians, or by any other neighbouring nation before the age of Abraham.

But it may be asked, Is it probable that the Egyptians would have borrowed such a practice from the Hebrews?

Yes, in the days of Joseph, who proved himself to have more than human wisdom, by the interpretation of dreams, and of whom the King of Egypt said, "Can we find such an one as this is, a man in whom the Spirit of God is?" (Gen. xli. 38.) and who was ruler over all the land of Egypt (xli. 43), and who is said by the Psalmist "to have been made lord of Pharaoh's house, and ruler of all his substance, to bind his princes at his pleasure, and teach his senators wisdom" (Ps. ev. 22), and who had special connexion with the *priests* of Egypt (xli. 45; xlv. 2; xlvii. 22), who are specially distinguished by Josephus as practising the rite of circumcision. Perhaps, also, the priests may have been influenced by other considerations in adopting that practice, especially as conducive to cleanliness and health in warm climates (see *Herod.* ii. 37; and *Kalisch*, p. 387).

It seems most probable that whatever may have been the case with the Egyptian *priests*, the Egyptians generally were *not* circumcised in the days of Moses. Joshua, by God's command, renewed circumcision on his entrance into Canaan; for they who were born in the wilderness had not been circumcised (Josh. v. 4-6); and thus, as in other things, he was the figure of Jesus, who gives the true circumcision of the heart, in the spirit, and not in the letter, that which is made without hands, in putting off the body of the sins of the flesh (Rom. ii. 29. Col. ii. 11), by the rolling away of the carnal nature of the old Adam; for if any one is in *Christ*, he is a *new creature*

of any stranger, which is not of thy seed. ¹³ He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. ¹⁴ And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul

w Ex. 4. 24.

¹⁵ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but *|| Sarah shall* her name be. ¹⁶ And I will bless her, * and give thee a son also of her: yea, I will bless her, and † she shall be a mother [‡] of nations; kings of people shall be of her. ¹⁷ Then Abraham fell upon his face, [‡] and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? ¹⁸ And Abraham said unto God, O that Ishmael might live before thee!

|| That is, Princess.
x ch. 18. 10.
† Heb. she shall become nations.
y ch. 35. 11.
Gal. 4. 31.
‡ Pet. 3. 6.
z ch. 18. 12. & 21. 6.

(2 Cor. v. 17); and therefore Joshua is said to have rolled away the reproach of Egypt, i.e. the disgrace of the uncircumcised, uncovenanted condition in which they had hitherto been. In the wilderness they had been only like Egyptians, but now they became Israelites, children of Abraham; therefore the place was called *Gilgal*, or rolling away (cp. below, on Josh. v. 2—9). Hence, it may be probably inferred, that, whatever may have been the case with the Egyptian priests, the Egyptians generally were not circumcised at the time of the Exodus.

Some are of opinion, that the Egyptians derived circumcision from the Arabs,—the seed of Ishmael,—and confirm this opinion by the assertion that with them, as with the Arabs, it is not limited to males, and that it is not administered in infancy, but in the fourteenth year (cp. below, v. 25; *S. Ambrose* de Abraham. ii. 11; *Waterland*, v. 57).

Circumcision has been found in use among some of the wild tribes of American Indians, and in some of the South Sea Islands, and in some Negro races; and perhaps, as *Delitzsch* has suggested (p. 385), it may have arisen among them from a consciousness of natural impurity, and from a desire to make an acknowledgment of it, by an act of self-mortification.

For a statement of the arguments, on which it is maintained that circumcision was already in use among the Egyptians before it was prescribed to Abraham, and was adopted from the Egyptians, the reader may refer to *Kalisch*, pp. 386—392, and on the other side, *Bp. Patriek* here; *Heidegger*, Hist. Patriarch. ii. 240; *Witsii* Egypt. p. 223; *Basnage*, Hist. Jud. v. 8; *Culmet* on Circumcision, in *Migne's* Cursus Scripture, vol. v. pp. 1054—1064; *Natal. Alex.* Diss. 6, Art. 3; *Robertson*, Clavis, p. 145; *Dr. Waterland*, Scrip. Vindicated, vi. pp. 52—57; *Graves* on the Pentateuch, Part ii. Lect. v.; and the arguments on both sides, in *Spencer* de Legibus Hebræor. I. iv.; and *Winer*, R. W. B. pp. 156—160; and *Rev. T. T. Perowne* in *Dr. W. Smith's* Bibl. Dict. p. 330.

¹³. he that is bought with thy money] Here was a prelude to the extension of the covenant with Abraham to others not of his seed according to the flesh.

¹⁴. that soul shall be cut off] Will be cut off by a divine judgment, or by the punishment of death, inflicted by the magistrate (cp. Exod. xii. 15). It cannot be doubted that this denunciation supposes knowledge and will on the part of the person concerned; and it was transferred to the parent, in case of infants, as seems to be exemplified in the case of the son of Moses; Exod. iv. 24. Cp. Lev. xvii. 10; xx. 5, 6; xxiii. 30. Josh. v. 9. Cp. *Selden* de Jure, vii. 9; *Pfeiffer*, Dubia, p. 61; and *Hooker*, V. lx. 7. See also *S. Ambrose* de Abr. ii. 11; and *S. Aug.* de Civ. Dei xvi. 27, arguing hence for the doctrine of Original Sin.

¹⁵. thou shalt not call her name Sarai, but Sarah shall her name be] Thou shalt not call her Sarai, my princess; but her name shall be Sarah, princess (see *Gesenius*, p. 795). As *S. Jerome* says (Quæst. Heb. p. 522), "Causa nominis immutati hæc est, quod antea vocabatur princeps mea, unius tantum domus materfamilias; postea vero absolute princeps;" and so she became eminently a type of the Christian Church,—the Queen at the right hand of Him, who is Lord of all: "Omnium quippe gentium futurarum princeps erat" (*S. Jerome*; and so *S. Aug.* de Civ. Dei xvi. 28).

But there seems to be a philological objection to this: see *Pfeiffer*, Dubia, p. 60; and *Dr. McCaul*, on *Stanley's* Lectures, p. 23; and the termination *ai* is perhaps merely expressive of

her quality as princely, whereas Sarah signifies princess (*Keil*). The substitution of the final letter H for the nominal affix seems (as the Rabbis observe) to intimate a nearer relation to *JEHOVAH*, from whose name that letter was taken (see above, v. 5). "Thy wife shall no longer be only princely; but she shall be a princess to the Lord." The promise to Abraham and to Sarah that they should have a son, and propagate life and become progenitors of Him who is the LIFE, was coupled with the insertion of the same letter into their names, from the name of *JEHOVAH the Everliving*: see above, on ii. 4.

¹⁶. she shall be a mother of nations] Rather, she shall be for nations: cp. v. 4.

¹⁷. and laughed] Rejoiced (*Onkelos*); marvelled (*Jerusalem Targum*); laughed for joy (*Arabic Version*). And it seems that our Blessed Lord Himself confirms this interpretation, when He says that Abraham rejoiced, and was glad: ἡγαλλιάσατο καὶ ἐχάρη (*John* viii. 56). "Abraham fell on his face, and laughed." He fell on his face in humble adoration, and he laughed in joyful astonishment; cp. below, on xxii. 14. We cannot suppose that the laugh was one of unbelief; since St. Paul affirms that Abraham was "not weak in faith, nor staggered, but gave glory to God" (*Rom.* iv. 19); and Abraham's ready obedience to God in submitting to circumcision in his own person, and in circumcising all his household (v. 23—27), confirms this assertion, which is adopted by *S. Augustine*, *S. Ambrose*, and others.

The laughter of Abraham (says *Aug.* de Civ. Dei xvi. 26) was the exultation of joy, not the smile of unbelief. The fact, also, that Almighty God is pleased to adopt the word laughter (*Isaac*, or *Yitschak*, from *tsachak*, to laugh), as the name for the promised seed, and to call him by that name (v. 21), favours the same interpretation. Observe, also, what follows.

—and said in his heart] He did not give utterance to the thought, which human reason suggested, but he checked and suppressed it.

—Shall a child be born unto him that is an hundred years old?] This was the suggestion of natural reason; but it was overruled by faith. "Being not weak in faith, he considered not his own body now dead" (*Heb.* xi. 12), "when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able to perform" (*Rom.* iv. 19—21).

¹⁸. And Abraham said unto God, O that Ishmael might live before thee!] Some have supposed that this is said by Abraham in the following sense: "I am far from asking any thing so wonderful, but am content with the son, Ishmael, whom Thou hast already given me" (*S. Jerome* adv. Pelagian. iii. p. 541; and so *Calevin*). But in this prayer we may rather see another proof of Abraham's faith, and also of his love. He believed God; and believing the promise that he would have a son by Sarah, Abraham suspected that it was God's intention to take away Ishmael, as not pleasing in His sight, or to supersede, and, as it were, extinguish him, by the substitution of Isaac in his room. His fatherly heart, therefore, yearned for Ishmael's safety. That this is the true meaning of his words, appears from God's answer, "And as for Ishmael, I have heard thee" (v. 20); which could not have been said, if Abraham had not believed in the future birth of Isaac, and if he had desired that Ishmael should be accepted as the promised seed.

¹⁹ And God said, ^a Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. ²⁰ And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and ^b will multiply him exceedingly; ^c twelve princes shall he beget, ^d and I will make him a great nation. ²¹ But my covenant will I establish with Isaac, ^e which Sarah shall bear unto thee at this set time in the next year. ²² And he left off talking with him, and God went up from Abraham.

²³ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. ²⁴ And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin. ²⁵ And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin. ²⁶ In the selfsame day was Abraham circumcised, and Ishmael his son. ²⁷ And ^f all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

XVIII. ¹ And the Lord appeared unto him in the ^a plains of Mamre: and he sat in the tent door in the heat of the day; ² ^b And he lift up his eyes and looked, and, lo, three men stood by him: ^c and when he saw *them*, he ran to

19. *thou shalt call his name Isaac*] In the Old Testament four persons are named before their birth,—Ishmael, Isaac, Solomon, Josiah (*S. Jerome*; Cyrus also is mentioned Isa. xlv. 28; xlv. 1).

23. *in the selfsame day*] Observe his ready obedience, the fruit of lively faith.

25. *Ishmael was thirteen years old*] A proof of the truth of this history has been preserved in the custom of the Arabs not to circumcise before the thirteenth year (*Joseph.*, Antt. i. 12. 2; *Eustath.*, Hex. p. 60). "And the Egyptians, connected with Hagar, circumcised their children when fourteen years old," says *S. Ambrose* (de Abr. ii. 11). *Lane*, Modern Egypt, ch. ii.; *Bp. Patrick* here; *Reland* de Relig. Moham. i. p. 75; *Waterland*, Script. Vind. vi. 56.

CH. XVIII.] Here begins the fourth Proper Lesson of the Pentateuch, as read in the Synagogues (see i. 1), and is continued to xxii. 24.

The parallel Proper Lesson from the Prophetical Books is from 2 Kings iv. 1—37, which describes the blessings conferred by God on the Shunammite woman, especially in the birth of a son, and in the recovery of the child to life. Thus the ancient Hebrew Church connected the promise of Isaac here, and his resurrection, in a figure (xxii. 13), with other miraculous births and resurrections, all culminating in the birth and resurrection of Christ. This chapter is appointed by the Christian Church to be read on TRINITY SUNDAY.

The teaching of the ancient Hebrew Church of God, as embodied in her Calendar of Lessons, read in the Synagogues (in which our Lord preached and worshipped), will often be found to furnish valuable materials for the Exposition of Scripture; and when that Hebrew Calendar is set side by side with the Calendar of Lessons of the Christian Church, and with her appointments of Epistles and Gospels, this juxtaposition will often be found to exhibit in a beautiful light the harmony of Holy Scripture, and to display the Church of God discharging in every age her sacred office of Keeper and Interpreter of Holy Writ.

1. *THE LORD appeared*] The Divine glory of JEHOVAH manifested itself, as at Sichem (xii. 7), and at Mamre (as is probable), xvii. 1: see xvii. 21, compared with xviii. 10.

THE LORD appeared. Here it would seem is a declaration of the Divine Unity; and afterwards the doctrine of the Trinity is intimated: see v. 2.

— *in the plains of Mamre*] *The grove*, near Hebron; see xiii. 18; xiv. 13; and v. 8, where "the tree" is mentioned. The site was afterwards consecrated as a place for Christian worship by the Emperor Constantine (*Euseb.*, Vit. Const. ii. 4).

2. *three men*] Observe, these three are called *men* here and v. 16, and not *Angels*: but in the next chapter (xix. 1. 15) *two*

of the three are called *Angels* (see on xix. 1), and they are also called *men* in that chapter (xix. 10. 12).

What is the reason of this?

In these three men was there not a mysterious shadowing forth of the three Persons of the Undivided Trinity? And those three Persons being coequal are called by the same name, "*men*," "*three men*," but they could not be called *Angels*; for *Angel* means *sent*, and the *First* Person of the Trinity is never said in Scripture to be *sent*. But the Son is said to be sent, and the Holy Ghost is sent. *They* may be called *Angels*: but the Father not. Perhaps then, with reverence be it said, we have a vision of the three Persons in this chapter; and of the Second and Third Persons in the following.

These three men, who appeared to Abraham, were supposed by the early Christian Fathers (*Justin Martyr*, *Ambrose*, *Cyril*, and others) to have symbolized the Divine presence of the Blessed Trinity in Unity; and it is observable that the Hebrew words rendered *three men* signify a *triad* [of] *men* (*Robertson*). And although at first they appeared merely as men, and were treated by Abraham as such (and by their *human* appearance his hospitality and charity were tried and proved), yet by degrees in them was revealed to him the glory of God, who had sent them, and who spake by them; and when two had departed, the "Presence of the Lord" still remained (see v. 16, and v. 22).

The Church, by appointing this chapter to be read as a Proper Lesson on TRINITY SUNDAY, confirms this exposition, and leads us to see here a revelation of the Triune God.

"The Angel of the Lord" clearly identifies himself with God (see xvi. 10; xxi. 18; xxii. 12. Exod. iii. 26). Also He is recognized as God by those to whom He appears (Gen. xvi. 13. Exod. iii. 6. Judg. vi. 22; xiii. 22).

It was the belief of the earliest Christian Fathers, that He who spake in these manifestations to Abraham, was the Everlasting LOGOS, or WORD, Jehovah, the Son of God, who is called the *μεγάλος βουλῆς ἄγγελος* by the *Sept.* in Isa. ix. 6 (cp. lxiii. 1); and the Messenger of the Covenant by Malachi (iii. 1); and Who describes Himself as *sent* by God, and our Apostle (Heb. iii. 1), and yet is *equal* with God, and *one* with God (John iv. 34; v. 18. 23; x. 30).

S. Basil speaks the language of the primitive Christian Church, when he says (adv. Eunom. ii. 18), "It is evident that wherever the same Person is entitled *Angel* and God, the Only-begotten Son of God is manifested" (*Justin M.* c. Tryphon. §86; *Iren.* iv. 17; iv. 23; *S. Ambrose* de Cain. i. 8; *S. Athanas.*, Dialog. 3, de Trin.; cp. *Euseb.*, Dem. Evang. v. 9; *Epiph.*, adv. Naz. Hæret. 18; *Novatian* de Trin. i. c. 25; *S. Hilary* de Trin. iv. 25; v. 17, in Ps. 68; and especially the Fathers of the Council of Antioch against Paul of Samosata, A.D. 269; *Bp. Fell* on Cyprian, adv. Jud. ii. 5; cp. *Pfeiffer*, Dubia, 63;

meet them from the tent door, and bowed himself toward the ground, ³And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: ⁴Let ^aa little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: ⁵And ^eI will fetch a morsel of bread, and ^fcomfort ye your hearts; after that ye shall pass on: ⁶for therefore [†]are ye come to your servant. And they said, So do, as thou hast said. ⁶And Abraham hastened into the tent unto Sarah, and said, [†]Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. ⁷And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. ⁸And ^hhe took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

⁹And they said unto him, Where *is* Sarah thy wife? And he said, Behold, ⁱin the tent. ¹⁰And he said, I ^kwill certainly return unto thee ^laccording to

d ch. 19. 2. & 13. 24.

e Judg. 6. 18. & 13. 19.

† Heb. stay.

f Judg. 19. 5.

Ps. 104. 15.

g ch. 19. 8. & 33. 10.

† Heb. you have passed.

† Heb. hasten.

h ch. 19. 3.

i ch. 24. 67.

k ver. 14.

l 2 Kings 4. 16.

Hengstenberg, Christologie, iii. 60; and Keil on Genesis, pp. 126—131; cp. further, notes above, xvi. 7; below, on Exod. iii. 2, 4, 8; and xxiii. 20.

The fact, also, that the Angel, who appeared to St. John in the New Testament (Rev. xii. 8, 9), forbade his proffered worship; but the “Angel of the Lord,” in the Old Testament, accepts divine titles and honours from those to whom He appears, is a proof that a Being far greater than an angel is there.

The beautiful histories of Ancient Poetry, where the gods are represented as coming from heaven, in human shape, to earth, to try men's love and hospitality, such as the story of Baucis and Philemon (see on Acts xiv. 11), seem to be derived from such histories as this.

3. *My Lord*] The Versions vary here; some read *Adoni*, “my Lord” (see v. 12); others *Adonai* (the *a* having kamets), “Lord,” i. e. God. *Gesenius* reads *Adonai* (with *patha*), “my Lords” (*Gesen.*, p. 12). The *Sept.* has *Kvpie*, “Lord,” and the *Vulgate* has “Domine;” so the *Syriac*, and *Targum of Onkelos*; and the *Arabic* has the singular, “friend of God:” cp. below, xix. 2. Abraham used both the singular and the plural pronouns in vv. 3, 4. Perhaps the Holy Spirit may have designed thereby to intimate to the devout reader that those three men symbolized the Divine Being, in Whom there is a plurality of persons, and yet one substance. When two of these same men came afterwards to Sodom (xix. 1), and were received by Lot, the sacred writer speaks of them in the plural throughout the narrative.

4, 5. *Let a little water—a morsel of bread*] The holy Patriarch depreciates his own gifts; he proffers little and provides much (see vv. 6—8). He is “not forgetful to entertain strangers,” and he entertains the Lord of Angels unawares (see Heb. xiii. 2).

5, 6, 7. *your servant—And Abraham hastened—And Abraham ran*] Observe his humility and alacrity; he, the old man (v. 1), the master of 318 servants (xiv. 14), “hastened and ran” to the flock “in the heat of the day” (v. 1), and provided the feast with his own hands, and those of his wife (*Chrysostom* here, and *S. Jerome*, Epist. 63, ad Pammach.).

5. *for therefore are ye come to your servant*] He thankfully accepts the visit as providentially ordered for an occasion of the exercise of his love; a beautiful evidence of that cheerful piety which sees in the needs of others a divinely-vouchsafed privilege to itself, for its own growth in grace, and attainment of heavenly glory. Compare xix. 8, where Lot says, “*Therefore came they under the shadow of my roof*,” i. e. that I might protect them; and see Acts xx. 35. 1 Tim. vi. 18, 19.

—*So do, as thou hast said*] Therefore we must believe that Abraham washed the men's feet, and *they did eat* (v. 8). Here is a mystery. Angels come and disappear; the glory of God is revealed in them; they are touched by man (compare xix. 16, where the Angels take hold of the hands of men), and angels eat the produce of the earth prepared by the hands of men. And in the New Testament it is said that they who are counted worthy to obtain the resurrection from the dead will be equal to the Angels. Luke xx. 36. Matt. xxii. 30.

Such things show that there are things around us which baffle our present powers of apprehension, and warn us not to intrude with irreverent speculations concerning the nature of Angels, “into those things which we have not seen, vainly pulled up by the fleshly mind” (Col. ii. 18).

6. *three measures of fine meal*] An ephah, about a bushel (*Kalisch*, Exod. xvi. 13—36), of the finest flour: *σμιθάλις, simila*. A large quantity; a sign of cheerful and bountiful generosity.

Our Blessed Lord has consecrated these words in His parable (Matt. xiii. 33. Luke xiii. 21), and has prepared the way for the teaching of St. Paul, who instructs us to regard in Sarah an emblem of the Church (Gal. iv. 22—31). The woman in the Gospel is the spiritual Sarah, the Church, who, by leavening “the three measures of meal” with the leaven of the Holy Gospel, prepares a spiritual banquet of heavenly joy for the Angels of God.

As *S. Jerome* says, “idem mysterium hic et in Evangelio, ubi mulier tria sata farinae fermentare dicitur.” (Matt. xiii. 33.)

—*cakes upon the hearth*] *ἐγκυφίας, Sept.*: cakes inserted in the embers and baked: see *Niebuhr*, Arabia, p. 46; *Harmer*, Oriental Customs, i. chap. iv.

8. *and he stood by them*] As Zacchæus stood before Christ (Luke xix. 6, 8, 9). It is mentioned of Zacchæus also, as it is of Abraham here, that he *ran* and *hastened* (Luke xix. 4, 6); he also *received* the Lord joyfully, and *received a blessing* from Him: “To-day is salvation come to this house, for that he also is a *son of Abraham*.” Zacchæus in his sycamore presents several points of resemblance to Abraham under his terebinth-tree. Did Zacchæus remember this history of Abraham? Does our Lord refer to it in His promise to him?

This seems to be one of the countless instances where in the tissue of Holy Scripture the golden threads of the Old Testament are mysteriously interwoven with those of the New, and form, as it were, one whole, like the coat of our Divine Lord Himself, woven without seam (John xix. 23: cp. above, xv. 2).

—*they did eat*] Not in appearance, as was supposed by *Josephus* (i. 11. 2), and by *Philo* (ii. 18): cp. Tobit xii. 19. *Justin Martyr* says that they did eat, as we say that the fire eats (c. Tryphon. c. 34); and as *S. Augustine* says of our Lord's eating after His Resurrection, “*Quòd manducavit, potestatis fuit, non egestatis*. “Angels could be like men and eat, and still be angels; men may hereafter be like angels,” and not eat, and yet be men. *Tertullian* de Resur. 62.

Perhaps it may be said that this friendly intercourse of Abraham with God was like a gleam of that fraternal intercourse which Christ vouchsafed to His disciples after His Resurrection,—and the more so, because the occasion of God's visit to Abraham was the promise of the birth of Isaac,—the child of promise,—the ancestor and figure of Christ the promised Seed,—a birth which in many respects was like a new life from the dead, for such, in human esteem, the parents of Isaac were.

9. *they said*] The “three men” are here represented as speaking. Observe what follows—“he said”—

10. *he said, I will certainly return unto thee*] The Lord begins now to reveal Himself, and declares His gracious will by them to Abraham, whose love had been proved by his hospitality. In proportion as Abraham's love shines more brightly toward God, so do God's revelations shine more clearly to him.

the time of life; and, lo, ^m Sarah thy wife shall have a son. And Sarah heard it in the tent door, which *was* behind him. ¹¹ Now ⁿ Abraham and Sarah *were* old and well stricken in age; and it ceased to be with Sarah ^o after the manner of women. ¹² Therefore Sarah ^p laughed within herself, saying, ^q After I am waxed old shall I have pleasure, my ^r lord being old also? ¹³ And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? ¹⁴ ^s Is any thing too hard for the LORD? ^t At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. ¹⁵ Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

¹⁶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^u to bring them on the way. ¹⁷ And the LORD said, ^v Shall I hide from Abraham that thing which I do; ¹⁸ Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^x blessed in him? ¹⁹ For I know him, ^y that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. ²⁰ And the LORD said, Because ^z the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

m ch. 17. 19, 21.
& 21. 2.
Rom. 9. 9.
n ch. 17. 17.
Rom. 4. 19.
Heb. 11. 11, 12, 19.
o ch. 31. 35.
p ch. 17. 17.
q Luke 1. 18.
r 1 Pet. 3. 6.

s Jer. 32. 17.
Zech. 8. 6.
Matt. 3. 9. & 19. 26.
Luke 1. 37.
t ch. 17. 21.
ver. 10.
2 Kings 4. 16.

u Rom. 15. 21.
3 John 6.
w Ps. 25. 14.
Amos 3. 7.
John 15. 15.

x ch. 12. 3. & 22. 18.
Acts 3. 25.
Gal. 3. 8.
y Deut. 4. 9, 10. & 6. 7.
Josh. 24. 15.
Eph. 6. 4.
z ch. 4. 10. & 19. 13.
James 5. 4.

— according to the time of life] At this season when it lives again, i. e. when the year is in its present state (cp. *Kalisch* and *Delitzsch*). See v. 14; xvii. 21. The words are rendered by the *Sept.* by the well-known phrase *eis épas* (see *Theocrit.* xv. 74).

The parallel Proper Lesson which is read with this chapter in the Synagogue, viz. 2 Kings iv. 1—37, confirms this interpretation: there Elisha promises the Shunammite “about this season, according to the time of life, thou shalt embrace a son” (2 Kings iv. 16, 17).

— behind him] i. e. behind One of the “three men.” This is mentioned to show that this Appearance had divine knowledge: he saw and observed what was behind him. Sarah thought that she was not visible, but he beheld and reproved her: see vv. 12, 13.

12. Sarah laughed within herself] Although she had probably heard of God’s promise to Abraham (xvii. 21). Sarah laughed in unbelief; Abraham had laughed in amazement and joy (see xvii. 17). However, Sarah’s laugh was soon repressed; her doubts soon gave way to conviction (see v. 15), and as the Apostle testifies, “Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised” (Heb. xi. 11).

— my lord] St. Peter helps us to the right understanding of this and the preceding verse, and also of Sarah’s character, when he says, that “in the old time the holy women, who trusted in God, adorned themselves with the ornament of a meek and quiet spirit, even as Sarah obeyed Abraham (see v. 6), calling him lord; whose daughters ye are (or, rather, ye became) by doing well, and not being afraid with any amazement.”

Little is related of Sarah in the Old Testament; and in modern times her character has been represented by some in an unfavourable light. But if we would understand Holy Scripture, it must be read as a whole; and careful and reverent attention must be given to the expositions of the Old Testament which are vouchsafed to us by the Holy Spirit in the New.

Sarah is not brought prominently forward in the Old Testament. But this reserve is instructive. It reminds us that the beauty of Womanhood is in meekness and retirement. There is an eloquence in the silence of Scripture, especially in its treatment of the characters of holy women, particularly the Blessed Virgin, of whom we hear nothing after the Ascension of Christ (see Acts i. 14).

But though the Holy Spirit thus teaches that holy women find their happiness in modest retirement, where they shine in the eyes of the Angels and of God, yet He guards us against the notion that their life is insignificant. He does this by the terms in which He comments upon them, especially in the New Testament, and by which He teaches us to read aright the history of the Old.

Thus it is with the example of Sarah. St. Paul instructs us to regard her as a type of the Beloved Spouse, the Church of Christ (see Gal. iv. 25—30). And St. Peter refers to the present chapter, and bids us meditate on the character of Sarah, who had just been entitled “a princess of God” by the Almighty Himself (xvii. 15), and who was mistress of more than 300 servants, and yet, with matronly kindness, she prepares the entertainment with her own hands (v. 6), and calls her husband lord, and does not put herself forward with obtrusive curiosity, but retires modestly into the tent (v. 9), and is presented to Christian women as an example, being adorned with the ornament of “a meek and quiet spirit” and dignified obedience, and as the mother of all true Christian women, who “do well,” that is, who perform acts of kindness and love, as she did; and who may, indeed, be “afraid,” as she was, when she had been betrayed into a sin of infirmity (v. 15); yet her fear was not one of servile “amazement” (*πρόσθαις*), or abject dismay, but a fear from which she rose to joy and peace (cp. xxi. 6); a fear transfigured into faith (Heb. xi. 11).

14. Is any thing too hard for the LORD?] Here is one of the many interesting catchwords (if we may use the expression) in the *Septuagint*, which connect this history concerning the birth of Isaac, after long and patient waiting of Abraham and Sarah, with the history of the birth of Jesus Christ, from the Blessed Virgin, after the long expectation of forty centuries. That catchword is, *μή ἀδυνατήσει παρὰ τῷ Θεῷ ὁ λόγος*? This is not a literal translation of the original Hebrew here, but a paraphrase; and therefore the adoption of these very words by the Archangel Gabriel announcing the Incarnation of Christ to the Blessed Virgin Mary, *ὅτι ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα* (Luke i. 37), is more remarkable.

This is one of the instances in which the *Septuagint* Version, put in juxtaposition with the Gospels, and other parts of the New Testament, is of inestimable value, in fixing a type, and in opening out new fields of spiritual reflection.

16. And the men rose up] The three men rose up, and Abraham went with them; and the LORD was with them; and the LORD is revealed as announcing the reason of the ensuing communication to Abraham (vv. 17—21).

19. he will command his children and his household] See on xiv. 14; and cp. Josh. xxiv. 15.

20. Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous] In order that Abraham and his posterity, and all future generations, might understand the reason of the destruction of Sodom, and might know by Whom it was destroyed, and might take warning from that awful example, set before the eyes of Israel and of all ages (see Jude 7), God reveals to Abraham the secret counsels of His will and work, with regard to the guilty city. Here therefore, again, Moses has provided a special admonition for those who were under his care, and who were soon to be settled in Canaan,

a ch. 11. 5.
Ex. 3. 8.
b Deut. 8. 2. &
13. 3.
Josh. 22. 22.
Luke 16. 15.
2 Cor. 11. 11.
c ch. 19. 1.
d ver. 1.
e Heb. 10. 22.
f Num. 16. 22.
2 Sam. 21. 17.
g Jer. 5. 1.

^{21 a} I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, ^b I will know. ²² And the men turned their faces from thence, ^c and went toward Sodom: but Abraham ^d stood yet before the Lord.

²³ And Abraham ^e drew near, and said, ^f Wilt thou also destroy the righteous with the wicked? ^{24 g} Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? ²⁵ That be far from thee to do after this manner, to slay the righteous with the wicked: and ^h that the righteous should be as the wicked, that be far from thee: ⁱ Shall not the Judge of all the earth do right? ²⁶ And the Lord said, ^k If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. ²⁷ And Abraham answered and said, ^l Behold now, I have taken upon me to speak unto the Lord, which *am* ^m but dust and ashes: ²⁸ Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of five*? And he said, If I find there forty and five, I will not destroy it. ²⁹ And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. ³⁰ And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. ³¹ And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. ³² And he said, ⁿ Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. ^o And he said, I will not destroy it for ten's sake. ³³ And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

h Job 8. 20.
Isa. 3. 10, 11.
i Job 8. 3. & 34.
17.
Ps. 58. 11. & 94. 2.
Rom. 3. 6.
k Jer. 5. 1.
Ezek. 22. 30.
l Luke 18. 1.
m ch. 3. 19.
Job 4. 19.
Eccles. 12. 7.
1 Cor. 15. 47, 48.
2 Cor. 5. 1.

n Judg. 6. 39.

o James 5. 16.

a ch. 18. 22.

b ch. 18. 1, &c.

XIX. ¹ And there ^a came two angels to Sodom at even; and Lot sat in the gate of Sodom: and ^b Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; ² And he said, Behold now, my lords,

and who would read the doom of Sodom by the light of this divine history.

^{21. I will go down now}] See xi. 5.

— ^{I will know}] God gives here an example of justice in judgment. Speaking from a human point of view, He declares that not even sinners like the Sodomites are to be punished without judicial inquiry: cp. above, iii. 9. *Tertullian* c. Marcion. ii. 25; *S. Hilary* de Trin. ix. 63; *S. Aug.* de Gen. xi. 31; *S. Chrys.*, Hom. 42.

^{22. the men}] Probably two of the three; for in xix. 1 we read “the two Angels came to Sodom.” And ONE, who was not an Angel (see v. 2), remained. “Abraham stood yet before the Lord.”

— ^{toward Sodom}] Probably to a point where Sodom was visible: tradition points to *Caphar berucha* (*Raumer, Delitzsch*).

^{23. And Abraham drew near}] Having been an example of *faith*, he is now a pattern of *love*; he had striven for Lot and his family by *arms* (xiv. 14), now he strives with *prayers*; those arms by which (as *Tertullian* says) heaven itself is stormed, and the Almighty Himself allows Himself to be overcome; for “the effectual fervent prayer of a righteous man availeth much” (James v. 16). Though Sodom was not saved by Abraham’s intercession, yet Lot was: see xix. 29.

^{27. the Lord}] *Adonai*, here and in v. 30—32, is the name in the mouth of Abraham; the sacred writer calls Him by the name *Jehovah*, v. 1. 13. 17. 22. 33.

— ^{dust and ashes}] Observe his humility: the Father of the Faithful calls himself dust and ashes (*S. Cyril*, Cat. 6). There is an alliteration in the original, which makes it more expressive, *aphar va epher*. Abraham, who was the “Friend of God,” is here an example to us. See the remarks of *Clem. Rom.* i. 17, on this and other similar

speeches in Scripture. Observe also Abraham’s importunity in prayer; the test of faith: Luke xi. 8. Matt. xv. 28.

^{32. I will not destroy it for ten’s sake}] The presence of ten righteous men would have saved Sodom. The presence of Joseph brought a blessing on the house of Potiphar (Gen. xxxix. 3). The presence of St. Paul and the prayers of the Apostle saved the lives of all who were with him in the ship,—276 souls (Acts xxvii. 21. 37). “For the elect’s sake, the days” of the great tribulation “will be shortened” (Matt. xxiv. 22).

^{33. And the Lord went his way}] This is still the same Lord God whose coming is described v. 1, 2: see notes there.

CH. XIX. 1. ^{two angels}] Literally, *the two Angels*; and so *Sept.*, i.e. two of the three men who had appeared to Abraham, and who, when they had been entertained by him, looked toward Sodom (xviii. 16), and went thither, v. 22. See above, xviii. 2 and 22. Abraham was honoured by the visit of three at noon, and they vouchsafed to partake of his hospitality; and to announce to him a blessing; and Jehovah appeared to him.

The visit to Sodom and to Lot was of a judicial kind: he had chosen Sodom as his abode; and Lot’s deliverance is attributed in v. 29 to God’s remembrance of Abraham.

Lot is called *δικαιος*, *righteous* (as a worshipper of the one true God, and in moral opposition to the Sodomites), in the New Testament (2 Pet. ii. 7), but is not mentioned as an example of faith; his name does not appear like that of Noah, in the glorious army of ancient saints of the Old Testament in the Epistle to the Hebrews. Heb. xi. 1—39: cp. *S. Aug.* in Gen., Qu. 45.

— ^{in the gate}] The usual place of resort, especially in the evening: it corresponding in many respects to the marketplace of Greek and Roman cities. *Dr. Thomson*, The Land, &c., pp. 26—28.

^{2. my lords}] *Adonai* (the *a* with *patha*); so MSS. and all

‘turn in, I pray you, into your servant’s house, and tarry all night, and ^d wash ^e Heb. 13. 2.
your feet, and ye shall rise up early, and go on your ways. And they said, ^d ch. 18. 4.
^e Nay; but we will abide in the street all night. ³ And he pressed upon them ^e See Luke 24. 23.
greatly; and they turned in unto him, and entered into his house; ^f and he ^f ch. 18. 8.
made them a feast, and did bake unleavened bread, and they did eat.

⁴ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: ⁵ ^g And they called unto Lot, and said unto him, Where *are* the men ^g Isa. 3. 9.
which came in to thee this night? ^h bring them out unto us, that we ⁱ may ^h Judg. 19. 22.
know them. ⁱ ch. 4. 1.
⁶ And ^k Lot went out at the door unto them, and shut the door ^{Rom. 1. 24. 27.}
after him, ⁷ And said, I pray you, brethren, do not so wickedly. ⁸ ¹ Behold ^{Jude 7.}
now, I have two daughters which have not known man; let me, I pray you, ^k Judg. 19. 23.
bring them out unto you, and do ye to them as *is* good in your eyes: only ^l See Judg. 19. 24.
unto these men do nothing; ^m for therefore came they under the shadow of ^m See ch. 18. 5.
my roof. ⁹ And they said, Stand back. And they said *again*, This one *fellow*
‘came in to sojourn,’ and he will needs be a judge: now will we deal worse ⁿ 2 Pet. 2. 7. 8.
with thee, than with them. And they pressed sore upon the man, *even* Lot, ^o Ex. 2. 14.
and came near to break the door. ¹⁰ But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. ¹¹ And they smote the men ^p that *were* at the door of the house with blindness, both small and ^p See 2 Kings 6. 18.
great: so that they wearied themselves to find the door. ^{Acts 13. 11.}

¹² And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^q bring ^q ch. 7. 1.
them out of this place: ¹³ For we will destroy this place, because the ^r cry of ² Pet. 2. 7, 9.
them is waxen great before the face of the LORD; and ^s the LORD hath sent us ^r ch. 18. 20.
^s 1 Chron. 21. 13.

the Versions: cp. xviii. 2. The sacred writer speaks of them in the plural, and they speak of the Lord as having sent them (in v. 13); but at length (in v. 21) the Lord Himself speaks in them. They are Angels, and yet divine: see xviii. 2.

— *we will abide in the street*] A trial of Lot’s hospitality; he urged them to enter, and they complied with his request: ^e was “not forgetful to entertain strangers,” and so “entertained angels unawares,” Heb. xiii. 2.

3. *a feast*] The original word is *mishteh*, from *shathah*, to drink, and is rightly rendered *πρόσπον* (beverage) by *Sept.* In a hot climate the appetite which first claims to be satisfied is thirst.

5. *Where are the men . . . ? bring them out unto us*] Probably they appeared in a beautiful form. *Josephus*.

6. *And Lot went out at the door unto them, and shut the door after him*] The original has two different words for door here; *petlach* (cp. Latin *pateo*), the opening; and *deleth* (from *dalah*, to hang, or swing: *Gesen.*, p. 200), the leaf of the door; and therefore the *Septuagint* marks the difference here by calling the former *πρόθυρον*, the other *θύρα*, and the *Fulgate* calls the former *ostium*, the latter *fores*; hence the latter Hebrew word is used in vv. 9, 10, where there is mention made of *shutting* and *breaking*; but the former word is used in v. 11, where the Sodomites are described as outside in the street. There is something of the same distinction in the words used in Acts iii. 2. 10. The non-observance of this difference has led to some mistakes concerning the gathering together of the Israelites “at the door of the Tabernacle;” cp. *Gesen.* 201. *McCaul* on *Colenso’s* difficulties, p. 16.

8. *I have two daughters*] Perhaps he may have imagined that being betrothed to Sodomites (v. 14), they would be safe from outrage. However this may be, he was betrayed by fear and perturbation of mind into speaking “unadvisedly with his lips.” see *S. Augustine*, *Quest.* in Gen. 42; and *c. Mendac.* ad Cons. c. 9; and the excellent remarks of *Bp. Sanderson*, ii. 63; iv. 48, ed. *Jacobson*. This example of Lot seems to have misled the old man at Gibeah: see below, Judg. xix. 24.

Here is one of the many proofs in Holy Scripture that *human examples are not a safe rule of conduct*, and that we are in danger of going astray, if we look to them for guidance, and

not to the *divine law*. *Bp. Sanderson* de Cons. Praelect. iii. Lot is called in Scripture “a just man,” “a righteous man,” “vexed with the filthy conversation of the wicked” (2 Pet. ii. 6—8); but he is in many respects set forth for a *warning* rather than a *pattern*. There is no *perfect* example save that of Him who was “holy, harmless, undefiled, and separate from sinners” (Heb. vii. 26), and who has “left us an example that we should follow His steps” (1 Pet. ii. 21. Matt. xi. 29. John xiii. 15. Phil. ii. 5. 1 John ii. 6). The frailties of good men are set down in Scripture, in order that we may not trust in men, but cleave to Him alone, and that we may see here a proof of the truth of Scripture, and remember our own weakness, and pray for God’s aid.

— *these*] Heb. *ha-el*, an archaic form for *ha-elleh*; this is one of the proofs of the greater antiquity of the Pentateuch compared with other books of the Hebrew Scriptures. It occurs also in v. 25; xxvi. 3. Lev. xviii. 27. Dent. iv. 42.

9. *This one fellow*] So the Sodomites speak; and yet if there had been nine persons in Sodom like “this one fellow,” Sodom would have been saved. So the World judges of its benefactors.

— *and he will needs be a judge*] The words are much stronger in the original, *yishpot shaphot*, shall he judge, judging; shall he be always thus playing the judge? A reference to Lot’s practice of reproving the Sodomites: see 2 Pet. ii. 7, 8.

11. *blindness*] See 2 Kings vi. 18. Literally, a blindness produced by dazzling light, from the Chaldee root, *saaver*, to dazzle: this was at night; and perhaps a glorious light shone upon them, as upon St. Paul at Damascus, and blinded them.

Some critics of the Bible are like these men of Sodom. Instead of meekly knocking at the door of Holy Scripture with the hand of faith, and praying humbly to Christ to open the door, they come near to “break the door,” and they are “smitten with blindness, so that they cannot find the door.” The punishment is suited to the sin. The Sodomites were punished with physical blindness on account of their moral and spiritual blindness. This is the case with those who abuse their faculties to dishonour God and His Word.

t Matt. 1. 18.
u Num. 16. 21,
45.
x Ex. 9. 21.
Luke 17. 28, &
24. 11.

to destroy it. ¹⁴ And Lot went out, and spake unto his sons in law, 'which married his daughters, and said, "Up, get you out of this place; for the LORD will destroy this city. *But he seemed as one that mocked unto his sons in law.

y Num. 16. 21,
26.
Rev. 18. 4.
† Heb. are found.
‡ Or, punishment.

¹⁵ And when the morning arose, then the angels hastened Lot, saying, ^y Arise, take thy wife, and thy two daughters, which † are here; lest thou be consumed in the || iniquity of the city. ¹⁶ And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; ^z the LORD being merciful unto him: ^a and they brought him forth, and set him without the city.

z Luke 18. 13.
Rom. 9. 15, 16.
a Ps. 34. 22.

b 1 Kings 19. 3.
c ver. 26.
Matt. 21. 16, 17,
18.
Luke 9. 62.
Phil. 3. 13, 14.
d Acts 10. 14.

¹⁷ And it came to pass, when they had brought them forth abroad, that he said, ^b Escape for thy life; ^c look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. ¹⁸ And Lot said unto them, Oh, ^d not so, my Lord: ¹⁹ Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: ²⁰ Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (*is it not a little one?*) and my soul shall live. ²¹ And he said unto him, See, ^e I have accepted † thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. ²² Haste thee, escape thither; for ^f I cannot do any thing till thou be come thither. Therefore ^g the name of the city was called || Zoar.

e Job 42. 8, 9.
Ps. 145. 19.
† Heb. thy face.

f See ch. 32. 25,
26.
Ex. 32. 10.
Deut. 9. 14.
Mark 6. 5.
g ch. 13. 10. &
14. 2.
|| That is, Little,
ver. 20.
† Heb. gone forth.
h Deut. 29. 23.

²³ The sun was † risen upon the earth when Lot entered into Zoar. ²⁴ Then ^h the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; ²⁵ And he overthrew those cities, and all

Isa. 13. 19. Jer. 20. 16. & 50. 40. Ezek. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.

14. *which married his daughters*] Rather which *were taking* (literally, *takers of*) his daughters to be betrothed to them; they had not yet been married, v. 8.

— *the LORD will destroy this city*] "*The Lord.*" Lot had therefore preached to his sons-in-law concerning the majesty of Jehovah.

— *he seemed as one that mocked*] As Noah and Moses did, Exod. ii. 14.

15. *the morning arose*] *The daybreak* (*shaachar*, from the Hebrew root, 'to break forth'); the word for *morning* is *boker*, from *bakar*, to open.

16. *the LORD being merciful unto him*] Lit. *in the mercy of the Lord to him*.

17. *plain*] Hebrew, *ciocar*, the circuit; or *περιχωρος*, as the *Sept.* renders it: see above, xiii. 10, and below, v. 29. Lot had once seen the plain of Jordan beautiful like the garden of Eden, and had been tempted to go and dwell there. Now he may not remain in it lest he be destroyed; he must leave his Paradise, for it is polluted by sin, and will be overwhelmed by fire.

18. *my Lord*] It seems that Lot recognized the working of a higher power in the intervention of those two Angels; and now begins to speak in the singular number, and this number is also adopted by them, *vv.* 21, 22.

19. *I cannot escape*] This weakness of faith was due to the same cause as in the speech in v. 8: cp. *Aug.*, Qu. 45; and *Cyril* de Adorat. in Spir. i. p. 28, who observes that God mercifully makes allowance for human weaknesses. Cp. Matt. xii. 20.

— *some evil*] Rather, *the evil*.

20. *a little one*] *Zoar*: see v. 22.

23. *The sun was risen*] *Went forth*. Lot had left Sodom at dawn of day, v. 15; but he lingered, v. 16.

— *Zoar*] Formerly called *Bela*, xiv. 2. It was a town of what was afterwards called the land of Moab (Isa. xv. 5. Jer. xlviii. 34), probably at the s.e. extremity of the plain of Sodom (Gen. xiii. 10. Deut. xxxiv. 3); and it is supposed to have occupied a place in the vale now called *Wady Kerek*, on the south-east side of the Dead Sea, where is a tongue of land or peninsula, in the Dead Sea; if so, the site, almost surrounded by that Lake of Death, may seem to bespeak a remarkable preservation from destruction.

24. *Then the LORD*] In broad daylight, when the World was busy with its ordinary affairs and pleasures. So will it be at the Last Day: see Luke xvii. 28—30.

— *the LORD rained*] The *Septuagint* has *ἐβρεξε* (not *ῥῶσε*), here, for *rained*; and in the Gospel of St. Luke (xvii. 29) this word is adopted and applied to the same event, the destruction of Sodom, *ἐβρεξε πῦρ καὶ θεῖον ἄν' οὐρανοῦ*. On this peculiar word, see *Lobeck*, Phryn. p. 291.

— *the LORD rained—from the LORD*] *The Lord—from the Lord*. This is one of the passages of the Old Testament which, when illuminated by the New, appear to bespeak a plurality of Persons in the One Godhead; see i. 1. 26; xi. 7. Num. vi. 22—27. Isa. vi. 1—3. The Lord who executed vengeance (says *S. Cyprian*) was God the Son; for to Him the Father hath committed all judgment: cp. *Tertullian* c. Prax. c. 2; *Concil. Sirm.* can. 15; *S. Hilary* de Trin. lib. v. 16; *Novatian* de Trin. c. 21; *Euseb.*, *Demonst. Evang.* v. 8. 23; *S. Cyril* c. Julian. i. p. 22; *S. Jerome* in Osee, c. i.; in Zech. c. ii.; and see *Calovius*, quoting a catena of Fathers for this opinion, and *Luther*, and *Gerhard*, and others cited by *Pfeiffer*, *Dubia*, p. 65.

— *brimstone and fire—out of heaven*] In the strong language of *Salvian* (de Gub. Dei i. p. 19), God sent down a hell out of heaven on this ungodly people, suiting the punishment to their sin; the fire of sulphur and brimstone punished the fire of their unnatural lusts. *S. Greg.*, *Moral.* xiv. 19.

The Old Testament and the New agree in representing the destruction of Sodom and Gomorrah as effected by a shower from heaven of *brimstone and fire*: see Deut. xxix. 23—28. Luke xvii. 29. 2 Pet. ii. 6. Jude 7: cp. *Wisd.* x. 6, 7. *Joseph.* i. 11. 4; *Clemens R.* c. xi. This account is confirmed by *Tacitus*, *Hist.* v. 7, who says, "that the plains on the site of the Dead Sea were once fertile and occupied by great cities, and were set on fire with lightning from heaven:" cp. *Tertullian*, *Apol.* § 40, "Sodoma et Gomorha igneus imber exussit; olet adhuc incendio terra." *Tertullian* de Pallio, c. 2; *Eustath.*, *Hex.* p. 59; and see the remarks of *Dean Jackson* on the Creed, I. xv.

The present physical appearance of the region of the *Dead*

the plain, and all the inhabitants of the cities, and ⁱ that which grew upon the ^{ich. 14. 3.} ground. ^{Ps. 107. 34.} ²⁶ But his wife looked back from behind him, and she became ^k ^a ^k ^{Luke 17. 32.}

Sea, which covers what was once called the "Vale of Siddim" (xiv. 3—10), bears abundant evidence of the agency of fire.

Some assert, that it also exhibits signs of subterranean volcanic convulsions, particularly at the North-East, which have resulted in the depression of the bed of the Jordan, and in the eruption of a flood of water which has submerged the cities of the Plain in the Dead Sea, where the river Jordan now loses itself. Probably the river once flowed through it: some suppose through the Valley of El Arabah into the gulf of Akabah: so *Lynah*, *Ritter*, and others. If this were the case, the elevations of the whole region must have been greatly changed; for the present elevation of the Arabah in one place is 800 feet above the level of the sea; and the Dead Sea is 1300 feet below it (cp. *Robinson*; and the observations of *Thornton* and *Hera-path*, and of *J. B. Thompson* in *Del.*, p. 399).

The name itself, "Dead Sea" (which is found in ancient authors, *Galen*, iv. 9; *Pausan.* v. 7; *Justin*, xxxvi. 3. 6; *Jerome* on Daniel xi.), is a record of that catastrophe. It is also called the *sea of salt* (Gen. xiv. 3), the *sea of the plain* (Dent. iii. 17; iv. 49. Josh. iii. 16), and the *Lacus Asphaltites*, (*Joseph.* Antt. xvii. 6. 5), and by the Arabs it is called the *sea of Lot*. Before the destruction of Sodom it was the "Vale of Siddim:" see above, xiv. 3.

The water of the lake is almost saturated with salt, about one-fourth of its weight (for the ingredients, see *Grove*, B. D. iii. 1183, c). Salt rocks, split up in columnar masses, arise on the southern shore. Besides salt, asphaltus or bitumen abounds in it, which seems to have been disgorged from subterranean reservoirs of fire (cp. *Strabo*, xvi. 763): the water is very buoyant, it has an unctuous feel, and its taste is nauseous, like that of a solution of alum: it is pungent and burns the lips; the trees near some parts of it are covered with salt, and whatever is thrown into it is soon encrusted with it; metals are corroded and blackened by it; a lazy mist generally broods over it: a strong smell of sulphur pervades some parts of the western shore: there is a dreary salt marsh at the southern end. The neighbouring region looks scorched and burnt, and is described as like a "ruinous lime-kiln."

Some travellers, indeed, notice more agreeable features, which seem, however, generally to be such as are produced by the brightness of the sky, and the effect of the breeze on the water, and blue tints of the atmosphere, and picturesque forms of the mountains around it.

The apple of Sodom (*Joseph.*, B. J. iv. 8. 4) is probably the fruit of the *Asclepias Gigantea*, or as the Arabs assert, the spurious pomegranate: cp. *Wisd.* x. 7.

The present length of the Dead Sea is about forty-five miles, and its breadth between eight and twelve. Scarcely any fish live in it; and it is almost devoid of vegetable life. The sea is shut in on both sides by bare mountains, which on the east side rise to a height of 3000 feet. Persons who sail on it feel a lethargic drowsiness and dizziness; the surface of the water in stormy nights is like a sheet of phosphorescent foam.

The bottom of the Dead Sea is formed of two submerged plains, one much higher than the other. The former, which covers only a small area at the southern end, is about thirteen feet from the surface; the other, or northern portion, is in some places 1300 feet below the surface, a depth to which it sinks rapidly, and to which it falls, at about one-third of its length from the northern end; and besides this, it is to be borne in mind that the level of the Dead Sea is 1300 feet below that of the Mediterranean and of the Red Sea.

Through the deeper portion runs a ravine from north to south; this was probably once the bed of the river Jordan, which seems to have sunk, from a subterranean convulsion, preceded probably by an eruption of fire, and a general conflagration of the bitumen or asphaltus which abounded in the plain (xiv. 10); and it is probable that the cities were first consumed by fire, and afterwards engulfed in the abyss; cp. *Diodor.* Sic. ii. 48; xix. 98; *Strabo*, xvi. 763; *Josephus*, B. J. v. 8. 4; *Galen* de Simp. Med. pp. 690—693; *Pliny*, N. H. v. 15; vii. 13; *Tacit.*, Hist. v. 6; *Justin*, xxxvi. 3; *S. Jerome* in Ezek. xlviii.; and of modern times *Lieutenant Lynch's* Narrative, 1819; *De Smiley*, Voyage en Syrie; *Robinson*, ii. 45; *Stanley*, Sinai and Palestine, pp. 281—288; and particularly *Kalisch*, Summary, pp. 416—421; and *Wiener*, R. W. B. ii. p. 73; and *Mr. Grove's* Articles on the Salt Sea, and on Sodom, in *Dr. Smith's* Diet. iii. 1173 and 1339; who however supposes that "the catastrophe was not a geological one;" and so the *Rev. H. R. Tristram*, "Land of Israel," who thus writes (p. 359): "Everything leads to the conclusion that the agency of fire was

at work, though not the overflowing of an ordinary volcano. The materials were at hand, at whichever end of the lake we place the doomed cities, and may probably have been accumulated then to a much greater extent than at present. The kindling of such a mass of combustible material either by lightning from heaven or by other electrical agency, combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread devastation over the plain, so that the smoke of the country would go up as the smoke of a furnace. There is no authority whatever in the Biblical record for the popular notion that the site of the cities has been submerged. The simple and natural explanation seems to be this: that during some earthquake, or without its direct agency, showers of sulphur, and probably bitumen, ejected from the lake, or thrown up from its shores, and ignited perhaps by the lightning which would accompany such phenomena, fell upon the cities and destroyed them. The history of the catastrophe has not only remained in the inspired record, but is inscribed in the memory of the surrounding tribes by many a local tradition and significant name. We observe by the lake sulphur and bitumen in abundance. Sulphur springs stud the shores, sulphur is strewn, whether in layers or in fragments, over the desolate plains; and bitumen is ejected in great floating masses from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, or appears with sulphur to have been precipitated during some convulsion."

There is a valuable Map of the Dead Sea and its neighbourhood in *Vandewelde's* Atlas; and in *Mr. Tristram's* Work, accompanied with picturesque views of the site.

The Volume of Holy Scripture recites the destruction by fire, from heaven, which was transitory; and leaves it to God's other Volume, that of Nature, in which His works are written, to confirm the testimony of His Word; and to supply what Scripture does not relate, the effect of the catastrophe on the Dead Sea, which remains a perpetual record of the judgment of God. Perhaps, also, the Holy Spirit in Scripture dwells rather on the action of *fire* than of *water*, because the Bible had already recorded a still more striking evidence of God's judicial retribution executed by *water*, in the Deluge, and because He would lead us to consider the destruction of Sodom and Gomorrah (as our Blessed Lord Himself does) as a warning of the great Judgment to come, which will be by *fire* (2 Pet. iii. 10—12).

The *permanence* of the effects of the fire upon the soil of Sodom and Gomorrah (cp. Dent. xxix. 23. Zeph. ii. 9) is represented in the New Testament as a specimen of the fire everlasting which will be the punishment of the ungodly and impenitent: see on Jude 7. Matt. xxv. 46. Mark ix. 49.

25. *overthrew*] Heb. *haphoc*. Sept. has κατέστρεψε; *Vulg.* "subvertit:" cp. 2 Pet. ii. 6. Observe, it is not only said, that God rained down *fire* on the cities; but that He *overthrew* the cities and "all the plain."

Hence it appears that some *subterranean convulsion*, such as would affect the level of the Dead Sea, accompanied the burning. The words καταστρέφω and καταστροφή are applied about ten times to describe the fate of Sodom in the *Septuagint* Version (Gen. xiii. 10; xix. 21. 25. 29. Dent. xxix. 23. Isa. xvi. 19. Jer. xx. 16; xlix. 18; l. 40. Amos iv. 11). And St. Peter (2 Pet. ii. 6), saying that God not only reduced it to ashes, but also condemned it by an *overthrow* (καταστροφή), seems to mark that the outpouring of fire from heaven was followed by an upheaving of the earth from beneath.

26. *his wife looked back from behind him*] "Look not behind thee" was the command given to Lot (v. 17). The word here used for *look* is one which implies a deliberate contemplation, steady regard, consideration and desire: see Isa. lxiii. 5, "I looked, and there was none to help" (see *Gesen.*, p. 527). The Sept. here has ἐπέβλεψεν, she looked wistfully back upon Sodom; and she looked back from behind her husband instead of looking forward and following him and the Angels.

The word which describes Abraham looking towards Sodom (v. 28) is different from this, and signifies rather a rapid glance, and perhaps an unintentional one: cp. Job xx. 9; xxviii. 7; and he saw a sight which filled him with awe and grief. Lot's wife looked back to Sodom with wistfulness and regret; Abraham cast his eyes upon it with awe and sorrow. The former is well described by the *Vulgate* "respicens;" the latter "intuitus est, et vidit."

Our Blessed Lord has enabled us to understand and apply the history of Lot's wife. "Remember Lot's wife," Luke xvii. 32: cp. Luke ix. 62; and *S. Ambrose* de Virg. ii. 4.

pillar of salt. ²⁷ And Abraham gat up early in the morning to the place where ¹ he stood before the Lord: ²⁸ And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, ^m the smoke of the country went up as the smoke of a furnace.

²⁹ And it came to pass, when God destroyed the cities of the plain, that God ⁿ remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

³⁰ And Lot went up out of Zoar, and ^o dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. ³¹ And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth ^p to come in unto us after the manner of all the earth: ³² Come, let us make our father drink wine, and we will lie with him, that we ^q may preserve seed of our father. ³³ And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. ³⁴ And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father. ³⁵ And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down,

—pillar of salt] Some suppose that she was encrusted with a crystallization of salt, from the igneous storm which overwhelmed the city; whence the Author of the Book of Wisdom (x. 7, 8) says, concerning the Sodomites, “of whose wickedness even to this day the waste land that smoketh is a testimony, and a standing pillar of salt a monument of an unbelieving soul.” *Josephus* (A. i. 11. 4) asserts the existence of this pillar in his day; and so *Clemens R.* ad Cor. c. 11, who says that Lot's wife remains as a sign that the double-minded and faithless are set for judgment and a warning to all generations: cp. *S. Irenæus*, iv. 31. 3, and 33. 9.

The salt of Sodom is different from its *asphaltus*, or bitumen; and therefore the interpretation that she was encrusted with bitumen does not seem admissible. Lot's wife became, was changed into, a pillar of salt. She looked back, perhaps desirous to return, but she was fixed and rooted where she was, blighted and withered on the spot by God's curse,—like the barren Fig-tree in the Gospel (Matt. xxi. 20). She longed to return to Sodom, and she became herself a personification of it and its punishment; she became a statue of salt (*melah*). The Dead Sea is called the salt sea (*yam ham-melah*) (Gen. xiv. 3). Salt is an emblem of two things in Scripture; it is a symbol of what seasons, preserves, and perpetuates, and also of what is sterile; a barren land is called “brimstone, salt, and burning” (Deut. xxix. 23), and is compared to Sodom. God turns a fruitful land into saltiness for sin (Ps. cvii. 34). “Moab shall be as salt-pits” (Zeph. ii. 9); and captive cities were sown with salt (Judg. ix. 45). This judgment of Lot's wife was expressive of her unfruitfulness; and our Blessed Lord Himself seems to have referred to the twofold use of salt when He said, “Every one shall be salted with fire, and every sacrifice shall be salted with salt” (Mark ix. 49: see the note there); and if they are not seasoned with good, they will be salted with evil,—cursed with perpetual unfruitfulness, —and will become, as it were, “pillars of salt.”

^{29. God remembered Abraham}] Lot's escape was due to Abraham's prayer. *Origen*, Hom. 5. *S. Chrys.* here.

^{30. dwelt in a cave}] Such as abound in that country. Lot removed from Zoar, though God had spared it for his sake, and at his prayer (v. 21); but he feared that it might be destroyed, as Sodom had been, and he went and dwelt in a cave. There is no security in solitude, nor in any thing but the grace of God. Lot was a saint in Sodom, and sinned in solitude; Adam fell in Paradise, Lucifer in heaven. After some great deliverance, after some strain of piety, the mind is apt to grow lax and careless, and we need special watchfulness and prayer. Cp. *S. Greg.* in Ezek. i. Hom. 9.

^{31. the firstborn said}—Our father is old] This speech of Lot's eldest daughter confirms St. Stephen's assertion before

the Sanhedrim, which has been controverted by some, and by which it is implied that Abraham was *not* the eldest son of Terah (Acts vii. 4: see Preliminary Note to that chapter of the Acts), for Lot was the son of Haran, and Haran was Abraham's brother, and Lot was now old. It is therefore almost morally certain, that Haran, the father of Lot, was older than Abraham, the uncle of Lot; and that therefore Abraham was not the eldest son of Terah: see above, on xi. 27. It is probable that Lot was not much younger than Abraham.

This seems to be one of the instances in which one part of Scripture (when we least expect it) confirms another at a great distance from it; and which show the truth and harmony of the whole.

Hence also, perhaps, an argument may be derived in favour of the opinion of the Rabbis, and of some Christian interpreters, that Sarah, the wife of Abraham, was the same as Isaac, Lot's sister: see xi. 29, and *S. Aug.* de Civ. Dei xvi. 12 ad fin.

—there is *not a man in the earth*] Either on the supposition that the judgment on Sodom had been universal (*Irenæus*, iv. 51; *Chrys.*), or that all those who were connected with themselves, and with whom they might contract marriage, had been destroyed; or from apprehension that no one would be willing to connect himself with those who had dwelt in that fated city, Sodom.

^{32. Come, let us make our father drink wine}] It is observable that the two records of the two greatest judgments that the World has seen,—the Flood, and the Destruction of Sodom,—are followed by two histories of sorrow and shame, arising from the abuse of wine. “*Elbrietas deceptit quem Sodoma non deceptit.*” *Origen.* See Gen. x. 21; xx. 32.

After the first shock of divine judgments, and after the first sense of wonder and thankfulness for personal deliverances, by which the mind may have been strained to a high pitch of ecstacy, there is sometimes a lapse of the soul even through exhaustion, and the Tempter too often triumphs over those to whom God has been most gracious.

These histories are true pictures of the weaknesses of human nature; and a strong confirmation thence arises of the veracity of the Scriptural records of those two great judgments, the Deluge and the Destruction of Sodom. It is clear that there is no intention on the part of the sacred Historian to exaggerate the faith and obedience of Noah and Lot. On the contrary, immediately after the account of their deliverance, he inserts two memorials of their frailty. Cp. *S. Augustine* c. Faust. xxii. 41, in Ps. 59, and *S. Jerome*, Quest. Hebr. in loc., who dwells on this history as a warning and admonition from God, that not the examples of Patriarchs, but the divine Word in which they are displayed, is to be our Rule of life.

nor when she arose. ³⁶ Thus were both the daughters of Lot with child by their father. ³⁷ And the firstborn bare a son, and called his name Moab: ^r the same is the father of the Moabites unto this day. ³⁸ And the younger, she also bare a son, and called his name Ben-ammi: ^s the same is the father of the children of Ammon unto this day. ^r Deut. 2. 9.
^s Deut. 2. 19.

XX. ¹ And Abraham journeyed from ^a thence toward the south country, and dwelled between ^b Kadesh and Shur, and ^c sojourned in Gerar. ² And Abraham ^a ch. 18. 1.
^b ch. 16. 7, 11.
^c ch. 26. 6.

36. of Lot] Lot is never mentioned again after this. His death is not noticed. He disappears from the history.

37. Moab] Me-ab, *from a father*. So *Sept.*, *S. Jerome*, *S. Aug.* in Ps. 82; *Delitzsch*, *Keil*. This seems a better etymology than that of those who explain *mo* as equivalent to *aqua*, *semen*, and compare Job ix. 30. Isa. xlviii. 1. The Moabites dwelt on the east side of the Dead Sea; and their national character, enmity to the Israelites, is exemplified in their endeavour to ensure them by idolatry and harlotry (Num. xxii. xxv.). They worshipped Chemosh, or Baal-peor (Num. xxv. 3), the abomination of Moab (1 Kings xi. 7).

The names *Moab* and *Ammon*, given by Lot's daughters to their own offspring by their father, and commemorating their own sin, show to what shamelessness women may be reduced by evil society. The names of Moab and Ammon, which are records of incest, bespeak the evil effects of their dwelling in Sodom, and show the connexion of one sin with another. Their father's choice of Sodom (xiii. 10—13) produced these miserable consequences.

38. Ben-ammi] *Son of my people*. *Sept.*, *S. Jerome*, *S. Aug.* — *children of Ammon*] The Ammonites, who dispossessed the Rephaims, whom they called Zamzummims, dwelt on the east of Jordan, from Arnon to Jabbok, and are often associated with the Moabites in enmity against Israel, as in the hiring of Balaam to curse the people (Dent. xxiii. 4. Cp. Judg. xi. 4. 15. 24. Num. xxi. 29. Dent. ii. 19; iii. 16. Judg. x. 10. 2 Chron. xx. 1. Zeph. ii. 8). Their chief fortress was Rabbah (2 Sam. xi. 1). They seem to have been a more migratory and marauding people than the Moabites (cp. Jer. xlviii. Isa. xv. xvi.). They were worshippers of Molech or Milcom, who is called the abomination of the children of Ammon. 1 Kings xi. 5. See on Acts vii. 43.

The offspring of this incestuous intercourse,—the Moabites and the Ammonites,—obtained a shameful name among the nations for idolatry and cruelty; their religious rites were tinged with the blood of human sacrifices. Lev. xviii. 21; xx. 2. 2 Kings iii. 27; xvi. 3; xvii. 17; xxiii. 10.

We are not to suppose, that the abominations of the Moabites and Ammonites were due to their origin from these unlawful connexions; the history of Ruth disproves this; but God foresaw those abominations, and allowed those nations to come into the world with a stigma of shame upon them suited to their sins. *Theodoret*, Qu. 71.

Some recent critics (*De Wette*, *Tuch*, *Knobel*) have alleged that this narrative concerning Lot is an invention of a later age, and is due to the national hatred of the Israelites against the Moabites and Ammonites.

But, on the contrary, this record bears on its face the evidence of historic truth. The Sacred Writer does not disguise or extenuate the sin of the Patriarch Lot, the near relative of Abraham, and he acknowledges that by descent the Moabites and Ammonites were nearly connected with the Israelites. In the Pentateuch he calls them the sons of Lot, and asserts their right to their inheritance on the east of Jordan (Dent. ii. 9—19).

If the Pentateuch had been composed by an author later than Moses, it is not probable, that considering their implacable hatred of the Israelites, a hatred continued till after the captivity (Jer. xlix. 1. Zeph. ii. 8), the rights of these nations would have been asserted with so much clearness and strength, as they are in the Pentateuch, on the authority of God Himself, who commands Israel not to distress them (Dent. ii. 9. 19).

There is also a peculiar fitness in the insertion of the history of Lot in a work of Moses writing for the instruction of the Israelites under his care.

The moral of that history was one of great national importance to the Hebrew people. It showed by a striking practical example the disastrous and deadly effects of mingling with idolatrous nations;—with such nations as those with which Israel would come into contact in Canaan, and which would endeavour to seduce them from God, and to draw them aside to idols, and to all their impure and savage abominations.

On the one side, Moses presents to their eyes the bright

example of their father Abraham, the friend of God, in his faith and obedience, for their encouragement and imitation. On the other, he displays for their warning the dark picture of the family of Lot, his wife and daughters, the loss of earthly possessions and good name, and the overthrow of the cities of the plain with fire from heaven; and he would lead them to infer that this fate will be theirs, if they disobey God (Dent. xxix. 22).

Who, therefore, does not see that this history has a special propriety in the work of the great Leader and Legislator of the Hebrew people? This remark may be applied to many other parts of Genesis. It has a practical bearing on the history of Israel,—their trials, their dangers, and their frailties; and here is an evidence of its genuineness,—an evidence made more eloquent by the quiet and simple manner in which these incidents are introduced.

We may extend these remarks to the Church of every age—the Israel of God.

The unhappy recital at the close of this chapter concerning Lot and his two daughters (see *rv.* 31—38), is a warning to every one against the danger and sin of choosing abodes and associates by worldly considerations of pleasure or profit (xiii. 10, 11), and against the corrupting influences of the atmosphere of worldly pleasure and sin, and of vicious example.

How different is the history of Lot, and his wife, and his daughters, from the testimony that God gave of Abraham, his children, and his household (xviii. 19)! No servant of Lot's family (and he seems to have had many herdsmen and domestics, xiii. 5—8) is related to have been saved from the overthrow of Sodom. If that household had served God, there would have been *ten righteous* there, and Sodom would have been saved.

But, be it remembered also, that Lot, his family, and the Sodomites, had not the light of Holy Scripture. How strong are the evil influences of the World, the Flesh, and the Devil, where its corrective voice is not heard! And how great will be the punishment of those who despise that voice! The Future Judge of all has said, that "it will be more tolerable for *Sodom and Gomorrah*" at the Great Day, than for those who despise the Gospel (Matt. xi. 24); and they "will be punished with everlasting destruction," when "the Lord Jesus will be revealed from heaven with flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7).

CH. XX. 1. *Abraham journeyed from thence]* At first sight it seems surprising that Abraham should have left Mamre at this critical time, when God had appeared to him there, and had promised that he should have a son,—the child of promise,—by Sarah, within twelve months after that appearance (xviii. 14).

How is this to be accounted for?

Probably by the awful catastrophe described in the foregoing chapter. The sight of the plains of Sodom, scorched with fire from heaven, must have been one of sorrow and woe to the tender-hearted Patriarch, who must also have been deeply affected by the unhappy consequences of that event to Lot's wife, and (if Abraham knew them) to Lot himself, and his daughters. After those consequences, Lot could have had little comfort in intercourse with Abraham, and Abraham could have had little comfort in intercourse with Lot. There is a sorrowful silence here; but there is also a salutary warning in that silence and separation. How natural also is it! And yet it is not noted by the historian: the reader is left to find it out for himself. Is not this an evidence of truth?

— *the south country]* Called in Hebrew the *Negeb*, the region to the south of what was afterwards called Judah. For an excellent description of it, and of the cities that it contained, the reader may consult the valuable work of the *Rev. Edward Wilton* on the Negeb, Lond. and Cambr., 1863.

— *between Kadesh and Shur]* See xiv. 7; and xvi. 7—14.

— *and sojourned in Gerar]* See x. 19; and below, xxvi. 1. After Abraham had dwelt for a time between Kadesh and Shur,

d ch. 12. 13. &
26. 7.

e ch. 12. 15.

f Ps. 105. 14.

g Job 33. 15.

h ver. 7.

† Heb. *married to an husband.*

i ch. 18. 23.

ver. 18.

k 2 Kings 20. 3.

2 Cor. 1. 12.

|| Or, *simplicity*,
or, *sincerity*.

ch. 31. 7. & 35. 5.

Ex. 34. 24.

l Sam. 25. 26, 34.

m ch. 39. 9.

Lev. 6. 2.

Ps. 51. 4.

n 1 Sam. 7. 5.

2 Kings 5. 11.

Job 42. 8.

James 5. 14, 15.

said of Sarah his wife, ^d She is my sister: and Abimelech king of Gerar sent, and ^e took Sarah.

³ But ^f God came to Abimelech ^g in a dream by night, and said to him, ^h Behold, thou art but a dead man, for the woman which thou hast taken; for she is [†] a man's wife. ⁴ But Abimelech had not come near her: and he said, Lord, ⁱ wilt thou slay also a righteous nation? ⁵ Said he not unto me, She is my sister? and she, even she herself said, He is my brother: ^k in the || integrity of my heart and innocency of my hands have I done this. ⁶ And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for ^l I also withheld thee from sinning ^m against me: therefore suffered I thee not to touch her. ⁷ Now therefore restore the man ⁿ his wife; ⁿ for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore ^o her not, ^o know thou that thou shalt surely die, thou, ^p and all that are thine.

1 John 5. 16. o ch. 2. 17. p Num. 16. 32, 33.

he travelled westward, toward the land of the Philistines, and came to Gerar, which is about three hours s.s.e. of Gaza (*Rowlands in Williams's Holy City*, i. 465), and is now called *Kirbet-el-Gerar*, near a torrent, called *Jurf-el-Gerar*.

2. *Sarah his wife*] Now ninety years of age. That her youth was renewed by God seems to be probable, from the fact that after this she gave birth to Isaac, and nursed him (xii. 2—8).

— *She is my sister*] The *Sept.* inserts here, “For he feared to say that she is my wife, lest the men of the city should slay him on account of her” (see v. 12; and on xii. 13).

Abraham seems to have thought that the inhabitants of Gerar had no fear of God, and that their wickedness was a sufficient reason for his resorting to this expedient, by which he would save himself from death, and them from the sin of murder. The suggestion of the natural man is, “Dolus an virtus, quis in hoste requirit?” And perhaps he thought that God, who had mercifully interfered to protect Sarah, when they adopted the same device in Egypt (xii. 10—20), had not disapproved that artifice, and that He would bless it with similar success: he would therefore trust Him again; and in this respect this act of Abraham has been regarded by some as an act of faith in God (*S. Aug.* c. Faust. xxii. 33; and c. Secundin. c. 24).

Men are prone to reason from results, rather than to act on principles of morality. No written law had then been given; and it is very doubtful, whether any light of natural religion would ever teach men (what the Gospel of Christ has taught us) that evil may not be done in order that good may come (Rom. iii. 8); and even some Christian Churches have sanctioned that maxim, and act upon it.

Instead of censuring Abraham, let us examine ourselves, whether we, who have received the Gospel, act up to its precepts in this respect; and let us admire the height of piety and virtue to which Abraham attained, although he had not the light either of the Gospel or the Law to guide his steps.

These incidents, inserted in Holy Scripture, serve the two important purposes of showing the *truth* of Scripture, and the *need* of Scripture;—its *truth*, because it does not represent the Patriarchs as exempt from human infirmities; the *need* of it, because the best of men were not able to make for themselves even a correct standard of *moral duty* (and how much less, of *faith*) without Scripture, and before Scripture; and, therefore, it refutes the notion, that Reason or Tradition are sufficient guides of practice without Revelation; and it teaches us that the *examples* even of the best of men are not to be taken as our rule of life instead of the *divine law*.

— *Abimelech*] *Father King*: the official name, it would seem, of the Kings of Gerar (see xxvi. 1); as *Padishah* (also signifying *father king*), of the Persian monarchs; and *Atalik*, *father*, of the Kings of Bokhara (*Gesen.*); and *Hamor*, of the Kings of Shechem (see Preliminary Note on Acts vii. 16; and *S. Basil*, in Ps. 33).

It is remarkable that this name of the King of Gerar is a *Hebrew name*; and the five Philistine towns have Semitic names; and the Israelites, it seems, understood the language of the Philistines (1 Sam. xvii.), but not of the Egyptians (Gen. xlii. 23. Ps. lxxxi. 5; cxiv. 1).

On the historic veracity of the sacred narrative, which affirms that Gerar was inhabited in the patriarchal age by Philistines, see xxvi. 1,—an assertion which has been contravened by some (see *Del.*, p. 402).

Other recent critics have also asserted that the present narrative is only a reproduction of that which is contained in ch. xii. This allegation is wholly groundless, as is evident from a comparison of the two histories, and as has been clearly pointed out by *Keil*, pp. 170, 171.

— *sent, and took Sarah*] Some suppose, because he desired to be brother-in-law of so wealthy and powerful a chief as Abraham (*Del.*, *Keil*).

3. *God came*] The name *Elohim* is used throughout this narrative (v. 6—where the article is used, *ha—Elohim, the God*,—11. 13. 17), till the last verse, where the name *Lord* appears. *Elohim* represents the one God, as known to Abimelech; but that one God is no other than *ГЕНОВАН*, the Lord of Abraham: see above, on ii. 4. Exod. vi. 3.

— *in a dream*] Not, as in the case of Pharaoh, by plagues (xii. 17); nor, as to Abraham, by Angels, or a visible appearance, but in a dream; because, though his knowledge of God was dim and obscure, and Abraham, as a prophet, is to pray for him (v. 7. 17), yet he did not sin against the light, but acted in the integrity of his heart (v. 6). So God proportions His gifts to men's use of what they have. Matt. xiii. 12.

— *thou art but a dead man—for she is a man's wife*] A divine sentence against adultery, before the Decalogue was given (*S. Ambrose de Abr.* i. 7).

4. *had not come near her*] Let no one therefore say that Isaac was his son (*Chrys.*, Hom. 32: cp. xii. 15; and *Theodoret*, Qu. 63).

— *Lord*] *Adonai*.

— *a righteous nation*] It appears from this history that there were some Nations then existing, where the remains of the primeval religion still lingered. We have evidences of these vestiges in Melchizedek, in Job, and Abimelech (see v. 6. 9. 14. 16). God had not left Himself without a witness (Acts xiv. 17); and the Law of Conscience was heard wherever men were willing to listen to it (see Rom. ii. 14, 15: cp. *Theodoret* here; and *Bp. Sanderson*, iii. p. 214).

6. *I know that thou didst this in the integrity of thy heart*] On the important question how far Conscience excuses from what is done amiss, and on other matters connected with this text, see *Bp. Sanderson's* excellent Sermon, iii. pp. 212—267.

— *suffered I thee not to touch her*] An important statement, lest it should be alleged, that Isaac, the promised seed, born within a year after this, was the son of Abimelech, and not of Abraham (*Theodoret*, Qu. 63: see also xxi. 2).

7. *a prophet*] Heb. *nabi*; from *naba*, to cause to bubble up, to pour forth, a stream; and it is observable, that the passive forms of this verb are used for *prophecy*, because the divine Prophets were like rivers, flowing with the living water, which gushed forth from the well-spring of divine truth in the Godhead (cp. *Gesen.*, pp. 525. 528).

“No prophecy of Scripture is of private *ἐπίλυσις*, but *holy men of God spake* as they were moved by the *Holy Ghost*” (2 Pet. i. 21); and therefore Balaam said, “*The word that God putteth in my mouth, that shall I speak*” (Num. xxii. 38); and in the New Testament, the Lord is described as speaking through the prophets (Matt. i. 22; ii. 5. 15. 23). The Spirit of the Lord suggests (*ὀνό*), and what *He* supplies, flows, as by channels, through (*διὰ*) the prophets: cp. on Matt. xxvii. 9.

Some assert that the word *nabi*, and the Niphal form *nibba*, are derived from a root *ba*, and *pah*, which has the sense of *breathing*, and that *nabi* signifies one who is *inspired* (see

⁸ Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. ⁹ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, ^athat thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me ^rthat ought not to be done. ¹⁰ And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? ¹¹ And Abraham said, Because I thought, Surely ^sthe fear of God is not in this place; and ^tthey will slay me for my wife's sake. ¹² And yet indeed ^ushe is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. ¹³ And it came to pass, when ^xGod caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, ^ysay of me, He is my brother. ¹⁴ And Abimelech ^ztook sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. ¹⁵ And Abimelech said, Behold, ^amy land is before thee: dwell [†]where it pleaseth thee. ¹⁶ And unto Sarah he said, Behold, I have given ^bthy brother a thousand pieces of silver: ^cbehold, he is to thee ^da covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. ¹⁷ So Abraham ^eprayed unto God: and God healed Abimelech,

q ch. 26. 10.
Ex. 32. 21.
Josh. 7. 25.
r ch. 34. 7.

s ch. 42. 18.
Ps. 36. 1.
Prov. 16. 6.
t ch. 12. 12. &
26. 7.
u See ch. 11. 29.

x ch. 12. 1, 9, 11
&c.
Heb. 11. 8.

y ch. 12. 13.
z ch. 12. 16.

a ch. 13. 9.

† Heb. as is good
in thine eyes.

b ver. 5.
c ch. 26. 11.
d ch. 24. 65.

e Job 42. 9, 10.

Del., pp. 403. 635: cp. *Gesen.* 528; *Keil*, 169). It has been erroneously inferred by some, from 1 Sam. ix. 9 ("he that is now called *nabi*, was before called *roch*"), that the use of the word *nabi*, in the Pentateuch here, and Exod. vii. 1; xv. 20. Num. xi. 29; xii. 6. Deut. xiii. 1—3. 5; xviii. 5, &c., is an evidence that the Pentateuch is later than the days of Samuel. See *Bp. Patrick* on Exod. vii. 1. Samuel himself is called *roch* (1 Chron. ix. 22; xxvi. 28; xxix. 29). Cp. below, on 1 Sam. ix. 9.

11. *they will slay me*] *S. Chrysostom* (Hom. 45) observes here, that the saints of the Old Testament have more fear of death than those of the New; and no wonder, because Christ has taken away the sting of death, and the terror of death, and made it the gate of everlasting life.

12. *the daughter*] The Jews and many Christian interpreters say that daughter is here used for grand-daughter; and that Sarah was the same as Isaac, the daughter of Haran, the brother of Abraham, and therefore the sister of Lot (see xi. 29; xix. 31).

16. *thy brother*] him whom thou calledst so; a delicate irony. — *a thousand pieces of silver*] Probably shekels (*Gesen.*, p. 409), about 130*l.* It is rendered χίλια διδραχμα by the *Sept.* (see on Matt. xvii. 24: cp. *Winer*, R. W. B. ii. p. 443).

The word rendered silver (*ceceph*) is from the root *casaph*, to be pale. Is κασάτρεπος connected with it?—as ἀργυρος, argentum, from ἀργός, white.

— *behold, he is to thee a covering of the eyes*] Or rather, *behold it* (the silver, is for) *a covering of the eyes*. There is an alliteration in the words. The *ceceph*, or silver, is to be to thee a *cesuth*, or *covering*, of *thine eyes*,—that is, a propitiation, an expiation (cp. xxxii. 21),—unto all that are with thee, and unto all other; for, in the wrong done to thee,—the wife of Abraham, and the mistress of his house,—wrong has been done to the whole household.

The sense seems to be, I have been to blame, and acknowledge my sin, and make restitution for it. But thou art not altogether free from fault. If thou hadst been on thy guard, and hadst kept thyself from public view, as a modest matron ought to do in a strange land, I should not have been beguiled to do what I have done. And now I have given to him, who is thy husband, and whom thou didst call thy brother, a thousand pieces of silver; let this be to thee a covering of thine eyes; let it be an offering from me to expiate my offence, and to appease thee, and to prevent thee from looking on me with anger (see the interpretation of the *Septuagint*, the *Targum of Onkelos*, and *Gesenius*, p. 407).

Perhaps, also, the words may be applied in another sense. Let this sum be for the covering of thine eyes in the provision of veils for thy face wherever thou goest (*Vulgate*, *Arabic Version*, *Harmer*, *Patrick*, *Kitt*, and others), so that thou mayest not ensnare others, as thou hast ensnared me,

but mayest be attired with shamefacedness and modesty. This exposition is confirmed by what is related of Rebekah (xxiv. 65), that when she heard of Isaac's approach, she dismounted from her camel, and covered her head with a veil (see also on 1 Cor. xi. 6—13).

Perhaps, also, there may be an allusion here to the usage of covering a bride with a veil; and Abimelech may also intend to say, I have given a thousand pieces of silver to thy brother, who is henceforth to be declared to be thy husband; let this be as a dowry from me, and let it be applied to procure thee a bridal veil (see Gen. xxiv. 65, whence it may be inferred that brides in patriarchal times were covered with a veil), so that all may know thee to be married to him, and so prevent thee from pretending to be his sister, and protect thy modesty from encroachments; cp. *Iffeiffer*, *Dubia*, p. 68, who gives a succinct account of the various interpretations of this text, which he expounds as meaning that the gift of Abimelech was designed by him as an honourable testimonial to protect her from aspersions on her innocence, purity, and fidelity to her husband.

— *thus she was reproved*] It has been doubted whether this is the true sense.

Some interpreters have alleged that the words ought to be rendered *thus thou art set right*; amends have been made thee (*Delitzsch*).

Kalisch renders them thus, *and thou wilt be recognized*.

The word used here (*nocacath*) is the second person fem. sing. perf. niphil, from *yacach*, to be clear (*Gesen.* 347); and in *hiphil*, to prove, to reprove, to convict, to rebuke (*ἐλέγχειν*), to correct; and in *niphil* (as here) *to be reprov'd*. On the whole, the sense seems to be, *and thou art reprov'd*.

The Holy Spirit thus declares that the artifice to which Abraham and Sarah had resorted was not commendable, and that she ought to have demeaned herself as a holy matron; and, therefore, the Chaldee paraphrase rightly says, that she was *reprehended*; and the *Vulgate* says, "Memento te esse deprehensam;" and the *Septuagint* puts this precept into Abimelech's mouth, πάντα ἀληθεύουσιν, deal truly in all things; ever speak the truth.

17. *Abraham prayed unto God*] Literally, unto the God (*ha—Elohim*),—the one true personal God (vr. 6. 18).

— *God healed Abimelech*] Thus God brings good out of evil. "Let God be true, and every man a liar" (Rom. iii. 4). Abimelech sinned in taking Sarah from Abraham, supposed to be her brother. Abraham was not free from sin in disguising that she was his wife, and in exposing Abimelech to temptation, and Sarah to danger. Sarah sinned by an act of collusion with her husband; but God overruled all for good, and showed to the King of Gerar, and to his Philistine subjects, that the God of Abraham was the true God; and thus God encouraged Abimelech to seek for more light and knowledge of the truth.

f ch. 12. 17.

a 1 Sam. 2. 21.

b ch. 17. 19. &
18. 10, 14.
Gal. 4. 23, 25.
c Acts 7. 8.
Gal. 4. 22.
Heb. 11. 11.
d ch. 17. 21.
e ch. 17. 19.
f Acts 7. 8.
g ch. 17. 10, 12.
h ch. 17. 1, 17.
i Ps. 126. 2.
Isa. 54. 1.
Gal. 4. 27.

and his wife, and his maidservants; and they bare children. ¹⁸ For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

XXI. ¹ And the LORD ^a visited Sarah as he had said, and the LORD did unto Sarah ^b as he had spoken. ² For Sarah ^c conceived, and bare Abraham a son in his old age, ^d at the set time of which God had spoken to him. ³ And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^e Isaac. ⁴ And Abraham ^f circumcised his son Isaac being eight days old, ^g as God had commanded him. ⁵ And ^h Abraham was an hundred years old, when his son Isaac was born unto him. ⁶ And Sarah said, ⁱ God

18. the LORD] The name JEHOVAH is reserved for the close of the history. The God, who had been spoken of throughout the narrative, is no other than the LORD (see v. 3).

There is a remarkable significance in the manner in which the name of God is used in this narrative. Abimelech, as one who was not a member of the covenanted family, is represented in relation to *Elohim* (v. 3),—the true personal God,—*Elohim*, with the article,—appears to him (v. 6). Abraham addresses a prayer to *ha—Elohim* (the one true personal God, v. 17); and it is God, as *Jehovah*, the Lord and Saviour of the covenanted seed, who interposes to deliver Abraham, the head of the covenanted family, and to preserve the purity of Sarah, the mother of Isaac, the promised seed, who was to be the forefather of Christ (cp. xxi. 1, 2).

These names of God have a deep spiritual meaning, and are not used arbitrarily, but with a well-defined moral relation to the subject; and such a narrative as the present serves the important purpose of showing the untenableness and the poverty of the modern theory of some who split up the Pentateuch into what they call Elohistic and Jehovistic fragments, and are obliged to charge the sacred text with manifold corruptions, in order to make way for their theory. Cp. above, note on ii. 4.

[CH. XXI. 1. the LORD] He who had promised to return, and that Sarah should have a son (xvii. 16).

—visited Sarah] remembered Sarah. The *Septuagint* has ἐπισκέψατο, a word adopted by St. Luke in two places in the song of Zacharias (i. 68. 78). By such *catchwords* as these the birth of Isaac is connected with the birth of the Promised Seed, in whom all Nations are blessed. See xviii. 14, and below, v. 6.

The word *Lord* is here used, and in v. 2 we have the name *God*; and thenceforth through the chapter we have *Elohim* until the end (v. 32), where we read that Abraham called on the name of the LORD, the *Everlasting God*. This and similar facts afford strong arguments against the theory that the Pentateuch is from the hand of different authors, called *Elohistic* and *Jehovistic*: see xvii. 1; xx. 18; and compare note above, on ii. 4.

The Blessed Virgin Mary, in her *Magnificat*, which is grounded on that of Sarah in this chapter (see the following note, and on v. 6), joins both titles in the same verse, but each title has its proper meaning. "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour, for He hath regarded the low estate of His handmaiden" (the handmaid of the Lord, i. 38); "for, behold, from henceforth all generations" (whom God, the God of the spirits of all flesh, hath made) "shall call me blessed." The name *Lord* represents her specially in her relation to *Jehovah*, the Lord of the chosen and covenanted people: the word *God* describes her in her relation to all nations, who are blessed in her Seed.

2. Sarah conceived] Through *faith* (Heb. xi. 11), and thus became a type of her of whom it is said, "Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord," where again the words of the *Septuagint* seem to be referred to by St. Luke (i. 45).

—in his old age] In his old age, or rather to his old age; εἰς τὸ γῆρας, *Sept.*, i. e., a comfort and joy to it, after long and patient waiting, and beyond all hope; and yet in the set time, of which God had spoken to him. So the true Isaac, Jesus Christ, the Desire of all Nations, was born after the long expectation of Mankind, waiting and yearning for His birth ever since the delivery of the first promise in Paradise, that "the seed of the woman should bruise the serpent's head" (iii. 15), a promise which Eve seems to have imagined would be fulfilled in the birth of her firstborn (iv. 1), as Abraham sup-

posed the promise to be fulfilled in Ishmael. Isaac was born beyond all hope (v. 7); and so the true Son of promise, Christ Jesus, was conceived and born in a manner beyond all expectation, and yet pre-announced, of a Virgin (Matt. i. 23. Luke i. 34); and as Isaac was born in the set time, so Christ appeared when "the fulness of time was come" (Gal. iv. 4), according to the years pre-determined by God, speaking by the prophet Daniel (Dan. ix. 25).

3, 4. And Abraham called the name of his son—Isaac. And Abraham circumcised his son Isaac being eight days old] Or, as the *Septuagint* expresses it, περιέτεμε τὸν Ἰσαάκ τῇ ἡμέρᾳ τῇ ὀγδόῃ. Here again we have foreshadowings of the Gospel. Isaac is the first person who is recorded in the Old Testament to have been circumcised at this age; and John the Baptist and Jesus Christ are the first so recorded in the New (Luke i. 59; ii. 21).

—Isaac] Laughter; the name fore-appointed by God (see xvii. 17—19).

Here is another resemblance to Him whose name was called JESUS by the Angel before He was conceived in the womb (Luke ii. 21), and "whose day Abraham exulted (ἡγαλλιάσατο, John viii. 56) that he should see; and he saw it and was glad;" and whose Birth is the cause of joy to all (cp. Isa. ix. 3); and in Whom the faithful rejoice (ἡγαλλιώνται).

Observe this word ἡγαλλιάω, ἡγαλλιωμαι, to exult with laughter, applied by our Lord to Abraham's joy at the foresight of Christ's day, and used by the Blessed Virgin at the beginning of her *Magnificat* (Luke i. 47), ἡγαλλίασε τὸ πνεῦμά μου, my spirit rejoiced, exulted, in God my Saviour, for the promise of Him, at the sound of whose mother's voice the Baptist leapt (ἐν ἡγαλλίᾳ) in his mother's womb (Luke i. 41), and who is anointed with the εἰλαιον ἡγαλλιάσεως above His fellows (Heb. i. 9), and in "Whom all the faithful ἡγαλλιώνται (1 Pet. i. 6. 8) with joy unspeakable, and full of glory?" cp. Rev. xix. 7. Christ Himself is once said ἡγαλλιάσθαι (Luke x. 21), when His divine eye saw the meek and faithful believers—"the babes"—who are the seed of Abraham.

5. Abraham was an hundred years old] Twenty-five years after he had left Haran, and received the promise in Sichem (xii. 4. 6).

6. And Sarah said] Sarah's *Magnificat* is a prelude to that of the Blessed Virgin, whose faith was still more glorious, and perhaps was excited and quickened by a remembrance of what had been done by God for Sarah, and by His promise to Abraham and to his seed, to which Mary herself refers (Luke i. 55).

Mary's *Magnificat* was before the birth; Sarah's was after it. The holy Evangelist St. Luke seems designedly to call our attention to the harmony between these *Magnificats* by pre-facing them with a preamble derived from the *Septuagint*. The *Sept.* has here Εἴπε δὲ Σάρρα: Γεγάτω μοι ἐποίησε κύριος κ.τ.λ. St. Luke begins thus: καὶ εἶπε Μαρία, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον κ.τ.λ. ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός.

Both *Magnificats* correspond in having a poetical form. Sarah's *Magnificat*, literally translated, may be thus arranged:

And Sarah said,
To laugh hath made me God.
Every one that heareth me will laugh with me;
And she said,
Who would have said to Abraham
Should Sarah have given suck to children?
For I have borne a son to his old age.

Cp. the *Sept.* here with Luke i. 46—55. The expression of the joy of the Virgin Mother, and the universal congratulations with her (μακαριοῦσί με πᾶσαι αἱ γενεαί), correspond to those in the song of Sarah (ὅς ἂν ἀκοίρη συγχαρείται μοι); and the

hath made me to laugh, so that all that hear ^k will laugh with me. ⁷ And she ^k Luke 1. 58. said, Who would have said unto Abraham, that Sarah should have given children suck? ¹ for I have born *him* a son in his old age.

1 ch. 18. 11, 12.

⁸ And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. ⁹ And Sarah saw the son of Hagar ^m the Egyptian, ⁿ which she had born unto Abraham, ^o mocking. ¹⁰ Wherefore she said unto Abraham, ^p Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. ¹¹ And the thing was very grievous in Abraham's sight ^o because of his son. ¹² And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for ^r in Isaac shall thy seed be called. ¹³ And also of the son of the bondwoman will I make ^s a nation, because he is thy seed. ¹⁴ And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and ^t sent her away.

m ch. 16. 1.

n ch. 16. 15.
o Gal. 4. 29.

p Gal. 4. 30.
See ch. 25. 6. &
36. 6, 7.

q ch 17. 18.

r Rom. 9. 7. 8.
Heb. 11. 18.

s ver. 18.
ch. 15. 10. & 17.
20.

t John 8. 35.

reference, at the close of Mary's *Magnificat*, to the mercy of God to *Abraham and his seed*, serves to connect the two.

The places are not precisely known, where the two Magnificats were uttered, but the distance between them cannot have been great; and doubtless the remembrance of Sarah's wonderful conception, deliverance, and exultation, must have greatly enlivened the faith and joy of her blessed daughter of the house of Abraham, the holy Virgin Mother.

^{7. given children suck}] The Holy Spirit has vouchsafed to mention that many of the greatest Saints in Holy Scripture, and even our Lord Himself, "*were nursed by their own mothers*;" and He has thus declared to Mothers the duty and blessedness of nursing their own offspring; see *S. Ambrose* de Abr. i. 7; and note below, on 1 Thess. ii. 7; and No. xxiv. of the Editor's Occasional Sermons; and *A Lapid* here, who says, "Sarah nursed Isaac; Rebekah nursed Jacob; Hannah nursed Samuel; and the courageous mother of the seven Maccabees nursed her offspring (2 Macc. vii. 27); and the Blessed Virgin Mary nursed the Lord Christ."

^{8. And the child grew}] Observe another analogy here: the Sept. has *νήθην τὸ παιδίον*. Compare the language of the Holy Spirit concerning the true Isaac after the Presentation in the Temple (Luke ii. 40), "*The child grew (τὸ παιδίον ἤθρε)* and waxed strong in spirit." Surely all these various coincidences are not fortuitous; and are designed to assure us that Isaac is indeed a figure of Christ.

— and Abraham made a great feast the same day that Isaac was weaned] Probably about three years from the birth (2 Macc. vii. 27). *Joseph*, Antt. ii. 9. 6. Some suppose a longer time (*Kalisch*): cp. 1 Sam. i. 22.

Some of the Christian Fathers have supposed that there was a spiritual meaning in the fact here recorded, that a great feast was made when the Promised Seed was weaned; and that it intimates the holy joy which should be felt for the Christian soul when it makes progress from the infantine and childish state to that of maturity. *Origen* in Gen., Hom. 7. *S. Aug.*, Qu. in Gen. 50. There is joy for the spiritual seed of promise when they no longer need to be fed with milk like babes, but are able to bear strong meat (Heb. v. 12, 13. 1 Cor. iii. 1, 2).

^{9. mocking}] Literally, laughing (*mettsacheke*), from the same root as *Isaac*, i.e. *yitschak*), and insulting; see xxxix. 14. Ezek. xxiii. 32. The Holy Spirit, speaking by St. Paul, informs us what the temper of that mocking was: "he that was born of the flesh was persecuting (*ἐδίωκε*) him that was born after the Spirit" (Gal. iv. 29). Indeed, as *S. Augustine* well observes (Serm. 3), the speech of Sarah which was caused by this mocking, and which was approved by God Himself (v. 12), is the best comment on the word "*mocking*," as used here, and shows, not only that the conduct of Ishmael towards Isaac was insolent and injurious, but also that Hagar, the Egyptian (v. 9), joined in the insolence and injury, and probably excited her son to it, and encouraged him in it, or at least did not correct and restrain her son, as she ought to have done.

St. Paul affirms also that the conduct of Hagar and Ishmael was a type of the conduct of the unbelieving Jews to the Christian Church and her children, who were cruelly and ignominiously handled by the literal Israel, which mocked and

crucified Christ, the true Isaac (see 1 Thess. ii. 14, 15); and this Apostolic statement may be used to illustrate the temper with which Ishmael *mocked* Isaac, and to show the necessity of the measure which Sarah advised, and which God approved. See note on Gal. iv. 29; and cp. *Origen* in Gen., Hom. 7. *S. Jerome* in Gal. iv.; and a good note of *Pfeiffer*, *Dubia*, p. 68; and *Delitzsch* here, p. 408.

The objections which have been made by some recent interpreters, in their expositions of this passage, would scarcely have been alleged, if the words of the Holy Spirit in the New Testament had been carefully compared (as St. Paul advises, 1 Cor. ii. 13) with His own divine language in the Old. Every sound interpretation of Holy Scripture derives light from both Testaments: "every scribe that is instructed unto the Kingdom of God brings forth out of his treasure things *new and old*" (Matt. xiii. 52).

^{10. she said unto Abraham}] This saying of Sarah is ascribed by the Holy Spirit to a divine direction, and is represented by Him as a prophecy (see Gal. iv. 30); and is employed by St. Paul as a warning to the Galatians, that, if they lapsed into Judaism, they would forfeit their Christian privileges. So fruitful are the prophecies of the Spirit when expounded by His own voice. The speech of Sarah at Beersheba, when expounded by the Holy Ghost, is a sermon to every age and to every country of the world: see Gal. iii. 6—29; iv. 18—31; v. 1—12.

^{12. in Isaac shall thy seed be called}] Through Isaac, and not through Ishmael, it shall come to pass that thou shalt be said to have a seed,—the Promised Seed (*Delitzsch*). This posterity is in Christ. See xvii. 4. 6; cp. Rom. ix. 7. Heb. xi. 18.

^{14. Abraham rose up}] In obedience to God. It must be remembered that Ishmael's conduct (v. 9) was an evidence that, if Abraham died, when both Ishmael and Isaac were together, Ishmael would contend for the primogeniture with Isaac. For a defence of Abraham's conduct against sceptical objections, see *Waterland*, Script. Vind. p. 61.

— a bottle] *ἀσκόν* (*Sept.*), a skin, a leathern bottle: cp. Josh. ix. 4. 13. Judg. iv. 19. 1 Sam. xvi. 20, and Matt. ix. 17.

— and the child] Now more than sixteen years of age: see v. 8, and xvii. 25. Abraham put the bread and skin of water on her shoulder, and delivered the son to be her companion, who would help her to bear the provisions. The word *yeled*, from *yalad*, to bring forth, to yield, translated *child* here, and the word *naar* (v. 12: cp. *vēos*, *veapós*), are often applied to those who have arrived at puberty. Gen. iv. 23; xxxiv. 19; xli. 12. Eccles. iv. 13. 1 Kings xii. 8; iii. 7; cp. *S. Jerome*, who says, "non oneri fuit matri sed comes."

— sent her away] As to the bearing of this history on the question of Divorce and Polygamy, see *A Lapid* here. Hagar is never called Abraham's wife in Holy Scripture, but the word wife is often annexed to the name of Sarah by way of emphasis and distinction. See xvi. 1. 3; xvii. 15. 19; xviii. 9, 10; xx. 2; and Hagar is called his maid, his bond-servant, Sarah's maid (xvi. 1—3. 6. 8; xxi. 10. 12, 13): therefore the sending away of Hagar was not a case of Divorce.

¹⁵ And she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. ¹⁶ And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept. ¹⁷ And " God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. ¹⁸ Arise, lift up the lad, and hold him in thine hand; for " I will make him a great nation. ¹⁹ And * God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. ²⁰ And God ^y was with the lad; and he grew, and dwelt in the wilderness, ^z and became an archer. ²¹ And he dwelt in the wilderness of Paran: and his mother ^a took him a wife out of the land of Egypt.

²² And it came to pass at that time, that ^b Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^c God is with thee in all that thou doest: ²³ Now therefore ^d swear unto me here by God [†] that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. ²⁴ And Abraham said, I will swear. ²⁵ And Abraham reproved Abimelech because of a well of water, which Abimelech's servants ^e had violently taken away. ²⁶ And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day. ²⁷ And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^f made a covenant. ²⁸ And Abraham set seven ewe lambs of the flock by themselves. ²⁹ And Abimelech said unto Abraham, ^g What *mean* these seven ewe lambs which thou hast set by themselves? ³⁰ And he said, For *these* seven ewe lambs shalt thou take of my hand, that ^h they may be a witness unto me, that I have digged this well. ³¹ Wherefore he ⁱ called that place || Beer-sheba; because there they sware both of them. ³² Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

w ver. 13.
x Num. 22. 31.
See 2 Kings 6. 17,
18, 20.
Luke 24. 16, 31.
y ch. 28. 15. &
39. 2, 3, 21.
z ch. 16. 12.

a ch. 24. 4.
b ch. 20. 2. & 26.
26.
c ch. 26. 28.

d Josh. 2. 12.
1 Sam. 24. 21.
† Heb. if thou
shalt tie unto me.

e See ch. 26. 15,
18, 20, 21, 22.

f ch. 26. 31.

g ch. 33. 8

h ch. 31. 48, 52.

i ch. 26. 33.

§ That is, *The well of the oath.*

15. wilderness of Beer-sheba] So called by anticipation (see v. 31); on the way to her own country, Egypt: cp. xvi. 7. Beer-sheba was in the *Wady-es-Seba* (Keil), and still bears the name *Bir-es-Seba* (Robinson).

— *she cast]* Perhaps he had fainted by the way, and was leaning upon her (S. Aug.). So the literal Israel now lies, cast as it were beneath the shrubs, a wanderer and outcast in the wilderness. But observe what follows—

16. a bowshot] As far off as *drawers of the bow* can shoot an arrow.

17. God heard] The Name *Elohim*, not *Jehovah*, is used here (v. 17—20). Hagar and Ishmael being now separated from Abraham's household are severed from the covenant with *Jehovah*; but God, as *Elohim*, the God of all the earth, cared for them, as He does for all Nations who are His people, although not within the covenant of grace, to which, however, He invites them all in Christ. See above, xvi. 11, on Ishmael's name.

18. a great nation] See v. 13: cp. xvi. 10; xvii. 20.

19. God opened her eyes, and she saw a well of water] A *beer*, not *bôr*; i. e. a spring of water: and not a pit or cistern dug for the reception of rain (Del.).

— *and she went, and filled the bottle with water, and gave the lad drink]* So in His own due time, God will open the eyes of the spiritual Hagar, the Jewish Synagogue (see Gal. iv. 24); and she will see a *well of living water* in Christ (2 Cor. iii. 16); and she will give her children to drink of *that living water*, and they will revive: see Rom. xi. 8—15. 25—33. As an ancient Father says here, "The time is coming when the veil will be taken away from the heart of the Synagogue, and it will see a well of water, a well of living

water, springing up to everlasting life in Christ (*Origen*, Hom. 7).

20. became an archer] Literally, *he was growing an archer*: cp. Deut. xxx. 16; and 1 Kings v. 29 (*Kal., Del.*).

21. wilderness of Paran] That vast tract which is bounded on the west by the desert of Shur, and on the east by the *Wady Arabah*, on the north by the southern mountains of *Canaan*, and on the south by the Sinaitic desert: cp. above, xiv. 6; and below on Num. x. 12; xii. 16; xiii. 1—4. 20. Deut. xxxiii. 2. Hab. iii. 3.

22. Abimelech] See xx. 2; and xxvi. 1. 16.

24. I will swear] On the lawfulness of an oath, under certain circumstances, see on Matt. v. 34. Heb. vi. 16.

25. because of a well of water] A frequent subject of dispute: ch. xxvi. 18—20.

30. seven] A sacred number; and a number indicating completeness (see note on Rev. xi. 19). It has been said by some that *Three* is the Divine Number; *Four* the complete number of earthly space; and that the union of the two Numbers (3+4=7) signifies what is perfect and sacred to God; there is therefore something appropriate in it, as the root of the word to *swear* (see v. 31), which is an act of man appealing to God, "for an end of strife," Heb. vi. 16.

31. Beer-sheba] The well of the *oath*, *shebua*, from *shaba*, to *swear*, connected with *sheba*, *seven* (cp. xxvi. 33), inasmuch as that number was sacred (whence, perhaps, *σέβ-ουαι*, to worship), as was shown in the setting apart here of the *seven* ewe lambs.

Beer-sheba in *Wady-es-Seba* (see v. 15) was twelve hours to the south of Hebron, on the road to Egypt; see below, xxvi. 23. 33.

³³ And Abraham planted a || grove in Beer-sheba, and ^k called there on the name of the Lord, ¹ the everlasting God. ³⁴ And Abraham sojourned in the Philistines' land many days.

|| Or, tree.
k ch. 4. 26.
1 Deut. 33. 27.
Isa. 40. 28.
Rom. 16. 26.
1 Tim. 1. 17.

XXII. ¹ And it came to pass after these things, that ^a God did tempt Abraham, and said unto him, Abraham: and he said, † Behold, here I am.

a 1 Cor. 10. 13.
Heb. 11. 17.
James 1. 12.
1 Pet. 1. 7.
† Heb. Behold me.
b Heb. 11. 17.

² And he said, Take now thy son, ^b thine only son Isaac, whom thou lovest, and get thee ^c into the land of Moriah; and offer him there for a burnt offering

c 2 Chron. 3. 1.

^{33. planted a grove}] So the *Targum of Onkelos, David Kimchi, and Vulg.* The word *eshel*, here rendered a grove, is probably to be translated *tamarisk* (*Gesen., Kalisch, Del., Keil*); cp. 1 Sam. xxii. 6; xxxi. 13. The hardness of the tree, its long endurance, and the perpetual greenness of its leaves, rendered it a fit emblem of Him to whom the place was dedicated. The imitation of this patriarchal practice led to idolatrous usages (2 Kings xvii. 10. Isa. lvii. 5. Jer. xvii. 2), in opposition to the true worship in the place where God set His Name, and against His commands, Deut. xvi. 21.

— the everlasting God] *El-olam*. The Almighty, Eternal Creator of all (*Maimonides*).

CH. XXII. 1. *after these things*] After forty or fifty years' trial in Canaan. These words, "after these things," are very expressive, and may be paraphrased thus, "After God had kept Abraham so long in suspense, before Isaac was born, and had promised him an innumerable seed through Isaac, and had commanded him to send away Hagar and Ishmael, He now puts him to a trial more severe than all." *Chrys.*

— God did tempt Abraham] Tried him; not as Satan tempts men, that they may fall, for in this sense "God tempteth no man;" see James i. 13, and *S. Augustine* (Serm. 2), in his reply to the Manicheans, who abused this text. *God*, *Elohim*, is the name of Judgment (say the Rabbis), and is used especially when God employs the ministry of secondary causes, angels or men; and the word *Jehovah*, *LORD*, is reserved for the great crisis, as here, in v. 11.

God tried him; He proved him (the verb *nissah*, here used, is rendered by *prove*, in Exod. xv. 25; xvi. 4; and numerous other places); showing thereby Abraham's *free will*. And God tried him, in love to him, and to others.

God well knew that Abraham would stand this trial of his faith, love, and obedience; and this trial was designed for the clearer manifestation of God's grace in him, and for the greater praise of His holy Name, and for the more sure evidence of Abraham's faith and obedience, and for the increase of Abraham's glory and endless felicity; and that he might become "the father of the faithful," and a pattern to all future generations; so that all might learn thereby that nothing, however dear, is to be preferred to God, who is the Giver of all and Proprietor of all, and who will reward with abundant recompense of love, all who cheerfully submit their wills with filial alacrity to His commands, however inexplicable to unregenerate Reason they may seem to be, and however grievous they may be to flesh and blood: see on Matt. vi. 13. Cp. Rom. v. 4. 1 Pet. i. 6, 7. James i. 12; and *Tertullian* de Orat. 8; *Greg. Nazianz.*, Orat. 17; *S. Chrys.*, Hom. 47; *S. Cyril. Alex.* de Fest. Pasch., Hom. 5; *S. Augustine* de Consens. Ev. ii. 3; and in Joann. Tract. 30, and Serm. 2, "Deus tentat, ut doceat; diabolus tentat, ut decipiat."

God had *tried* Abraham when He called him out of Ur of the Chaldees; and, again, when He commanded him to leave Haran, "not knowing whither he went." God had tried him by the famine, which forced him to leave Canaan for Egypt. He tried him by the separation from Lot; and by the captivity of Lot, when taken prisoner by the confederate kings. He tried him by his long childlessness. He tried him by the taking away of his wife, first by Pharaoh in Egypt, and next by Abimelech in Gerar. He tried him by the command to be circumcised, and to circumcise all the males of his household. He tried him by the desire of Sarah, his wife, that he would send away Hagar before the birth of Ishmael, and again after it. But none of these are called trials by the sacred Historian. It is only now, when God commands him to offer up his only son Isaac, whom he loved, that He is said to tempt—or try—Abraham.

2. *Take now thy son*] Observe the force of each word here. Take now—not a lamb, for sacrifice, but thy son—and that thy only son—thine only son from Sarah, when Ishmael is no more with thee. Take Isaac, the child for whom thou hast waited so long—the son of thine old age—the child of promise, in whom thou rejoicest, whom thou lovest; him in whom thy seed

is to be called (see xxi. 12. Heb. xi. 18); take him and offer him up with thine own hand for a *burnt-offering*: so that thou mayest have no remnant left in remembrance of him; but that he may be utterly consumed by fire, and reduced to ashes; and do this now without delay.

Isaac was the reward of Abraham's faith. But it might be feared lest Abraham should debt upon Isaac, and love him more than God; and that thus the reward of faith might weaken faith. Therefore Isaac is to be given up to God, and faith is to be perfected by the gift: see *S. Greg. Nazianz.*, Orat. 22; *S. Ambrose* de Abr. i. 8; *S. Aug.*, Serm. 2.

— whom thou lovest] It is not inconsistent with thy love to him, to offer him at the command of Him who is Love. God loved His own Son when He gave Him for us.

MORIAH.

— get thee into the land of Moriah] Leave the land of the Philistines, and go to the land of Moriah, a land at a distance of three days' journey, v. 4; so that thy faith and endurance may be tried to the uttermost, as thou goest with thy beloved son at thy side, to the land where Moriah is.

Moriah was the place in which King David built an altar to the Lord after the pestilence (2 Sam. xxiv. 25), and which was afterwards the site of Solomon's Temple, 2 Chron. iii. 1, where it is said that Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah where the Lord appeared unto David his father (so *Author. Vers.* and *Septuagint*); or which was pointed out to, or made to be seen by, David his father (so *Vulg.* and *margin*).

Accordingly we find that the Jewish writers affirm that Mount Moriah was at Jerusalem; so *Josephus*, Antt. i. 13. 1; vii. 13. 4; and see *S. Jerome*, Qu. Hebr. p. 526. In the *Targum of Onkelos* here, the land of Moriah is called "the land of worship;" cp. *ibid.* v. 14; and in the *Targum of Jerusalem*, on v. 14, it is said that in the mountain of Moriah was "the house of the sanctuary;" cp. *Winer*, R. W. B. i. 108; *Kalisch*, p. 444; and *Rob. Wilson Evans*, Script. Biog. i. 82.

Others have doubted the identity of Moriah and Jerusalem; see *Bp. Colenso* on the Pentateuch, ii. pp. 248—255; and *Mr. Grove*, Dict. of Bible, ii. 422, who supposes it to be another name for *Moreh*, near Shechem; and they prefer the Samaritan tradition, which connects Abraham's sacrifice with Mount Gerizim: see *ibid.* i. 679, 680.

But the arguments used in support of this theory do not seem of sufficient force to disturb the commonly-received opinion, which is based on Scripture itself (2 Chron. iii. 1); and most readers will feel that this chapter loses much of its force and beauty if its scene is shifted to Mount Gerizim.

To allege, as some have done, that if Moriah was at Jerusalem, St. Stephen in his speech, or the Apostles and Evangelists in their writings, would have dwelt on that connexion, is to suppose that they were desirous of perpetuating the national prejudices of Judaism, instead of showing that the Gospel of Christ was to be commensurate with the world.

Indeed, this allegation goes rather to confirm the proof that Moriah was at Jerusalem, and not in Samaria. If it had been in Samaria, the Hellenist, St. Stephen, would probably have referred to it, as he did to *Shechem* in Samaria, as showing that God's presence and favour were not limited to Judea and Jerusalem; see *Preliminary Note* below to Acts vii. pp. 68, 69.

The last thing that we heard of Abraham was that he was in the land of the Philistines (xxi. 34). And he came to Moriah on the third day; which would hardly have brought him to Gerizim, travelling as he did with a single ass, as it seems, xxii. 3—5; see on v. 4.

On the whole we may conclude that Moriah was the hill where the Temple was built: it is lower than Mount Zion, which lies s.w. of it, and which contained the citadel and upper city (cp. *Joseph.*, B. J. ii. 16. 3). The greater height of Zion gave rise to the usage of designating the mountain of the Temple by that name. Though the traveller may not see

upon one of the mountains which I will tell thee of. ³ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with

Mount Moriah from afar, yet he certainly can see the place at some distance; see *Kalisch*, p. 444; and *Hengstenberg*, Auth. ii. 195—199, who examines the objections of *Bleek*, and others; and cp. the remarks of *Mr. Wilton*, Negeb, pp. 142—144, and the observations of *Rev. H. B. Tristram*, Land of Israel, p. 152.

In both the places of Holy Scripture where the word *Moriah* occurs, it appears to be connected with *seeing*; or a vision of some person, or object which was revealed, or made to appear; and this is specially the case in the present chapter, where the idea is presented three times, viz., v. 8, the Lord will provide; and in v. 14, Abraham called the name of that place *Jehovah-jireh* (the Lord will see or provide), as it is said to this day, "In the mount of the Lord it shall be seen."

The context therefore suggests the preference of that etymology, which connects the word *Moriah* with the root *raah*, to see; (according to which the word is compounded of the participle sing. masculine, in *hophal*, of that verb; see *Exod.* xxv. 40, "Look that thou make them after their pattern which thou wast made to see in the mount;" cp. *Exod.* xxvi. 30;) and the name of God, JAH, JEHOVAH. And the land of *Moriah* signifies the land where a person is made to see *Jah*, or *Jehovah*, i.e. where the Lord appears or manifests Himself: cp. *Fuller*, Miscel. ii. 14; *Hengstenberg*, Authent. d. Pentat. i. pp. 263—266; cp. ii. pp. 195—199; *Keil*, p. 176; *Delitzsch*, p. 415. The renderings of Symmachus, γῆ ὁρακίας, and Vulgate, "terra visionis," and of the Arabic and Targum of *Onkelos*, "the land of adoration," seem to be grounded on this meaning of the word: cp. the *Bp. of Ely's* note here.

The name *Moriah* was either given providentially, and, if we may so speak, prophetically; or it may be used here by anticipation, as many names are in the Pentateuch; and may have been derived from the revelation which God vouchsafed of Himself here to Abraham: cp. v. 14; and *Keil*, pp. 174—176.

The meaning of the name was still further realized when the Lord revealed Himself in mercy to David on that spot (2 Sam. xxiv. 25), and when He revealed Himself to Solomon at the Dedication of the Temple, and His Glory took visible possession of the House builded to His honour there (2 Chron. vii. 1—3), where He showed Himself to the eyes of faithful Israelites for many generations; and it was still further realized when He who is Emmanuel, God with us (*Matt.* i. 23), "God manifested in the flesh" (1 Tim. iii. 16), was presented in the Temple there, and when He there preached to the people, and worked miracles, and displayed His power as God.

When Abraham in will offered up Isaac on this spot, "he saw the day of Christ, and was glad;" see above, on xxi. 3; and below, on John viii. 56. *Bp. Warburton*, Div. Leg. vi. 5, p. 31, who observes that ἡγαλλιάσατο Ἀβραὰμ ἵνα ἴδῃ means *Abraham exulted that he should see*; and εἶδε καὶ ἐχάρη describes the settled joy consequent on the sight of that which he had looked for with ἀγαλλίασις, "the more tumultuous pleasure of expectation." The appointment of *Moriah* as the place for the offering of Isaac in will, and for the substitution in fact of the ram caught in the thicket, had therefore a prophetic character. It revealed in figure, as the event showed, the offerings of all the Levitical sacrifices which, in course of time, were slain in the Temple on that place, and which were only figures of the true Isaac, Christ Jesus, whom His heavenly Father freely gave for us, and Who gave Himself freely for us, such was the love of the Father and of the Son for us; and Who was raised from the dead for our justification, and as a pledge and earnest of our Resurrection to glory.

Other etymologies may be seen in *Kalisch*, p. 415; and *Gesenius*, p. 519. The former supposes it to mean "the Lord is my instructor" (*more*); the latter (who agrees with those who regard it as formed from the *hophal* participle), that it signifies "chosen by the Lord," pointed out, "made by Him to be seen," from root *raah*, to see: cp. *Delitzsch*, p. 415.

Almost all expositors (except *Bleek* and *Tuch*, who suppose that *Morch* (xii. 6; *Judg.* vii. 1) and *Moriah* are the same word) agree in recognizing the sacred name JAH or JEHOVAH in the last syllable, and that the name JEHOVAH is indissolubly interwoven with this patriarchal narrative; and thus this name combined with the words in v. 14 are enough to prove that the Name *Jehovah* was not unknown, as some imagine, to the Patriarchs: see on *Exod.* vi. 3.

ABRAHAM'S SACRIFICE.

—offer him there] (1) God here declares Himself to be Lord of life and death; as St. James says, "There is one Lawgiver

who is able to save and to destroy" (*James* iv. 12). "Men have no right to life or property but what arises solely from the grant of God; when this grant is revoked, they cease to have any right at all in either" (*Bp. Butler*, Analogy ii. ch. iii.).

(2) God thus also reveals Himself as the Fountain of Law. He forbade murder; He punished Cain for killing his brother. But He commanded Abraham to offer up his son Isaac; that is, to do an act which would have been a sin—as being a violation of God's law—if God Himself had not commanded it. And thus by asserting His right to abrogate the Law in a particular case, He proclaimed Himself the Author of the Law, for only He who gave the Law could rescind it.

(3) God does not thereby give any countenance to sin,—particularly not to the sin of offering human sacrifices—by such an order as this. This command to Abraham did not require a sinful action, but it required an action which would have been sinful, had it not been for the command of God that it should be done; and therefore this act is no precedent whatever for such a sinful practice as that of offering human sacrifices, but rather it is a protest against it. Abraham's willingness to offer Isaac was laudable, because God commanded it; but Jephthah's offering up of his daughter was sinful, because God said, "Thou shalt not kill." *S. Aug.* in *Judices*, qu. 49; and in *Levit.* 56: cp. *S. Aug.* de *Civ. Dei* i. 21, and i. 26; and *Waterland*, *Scrip. Vind.* pp. 62—69.

(4) God knew what Abraham would do, and He knew what He Himself would do, and He never designed that Isaac should be offered up as a sacrifice.

What God required of Abraham was, not the sacrifice of Isaac, but the sacrifice of himself.

Abraham knew well, that if Isaac was offered up, he would be raised from the dead (as Abraham himself intimates, v. 5, and St. Paul affirms, *Ileb.* xi. 19), and as was involved in the promise, which he believed, that in Isaac should his seed be called (*Gen.* xxi. 12. *Rom.* ix. 7. *Ileb.* xi. 18); and since all nations should be blessed through One who was to come of Isaac (who as yet had no children, but his marriage is a consequence of this act, see v. 20), it was evident, that Isaac, though offered up, would be restored from the grave, and that a greater abundance of blessings would be poured out by God on Isaac for his endurance, as well as on Abraham for his faith and obedience. As *S. Augustine* says (*Serm.* 2), "Abraham credidit Isaac nasciturum, et non plangit moriturum; cogitavit enim Deum, qui dedit ut Isaac de senibus nasceretur, posse etiam de morte reparare; ubique erat fidelis, nusquam crudelis." He believed that all God's promises would be fulfilled, but how they would be accomplished he knew not, and left it in God's hands to bring them to pass. Such was his faith.

(5) But nothing of this sort can be predicated of any other human sacrifice, except of that One sacrifice which was typified by the offering up of Isaac, namely, the sacrifice of Christ, "who offered Himself without spot to God," and who gave no encouragement thereby to human sacrifice, either of a man's self, or of any other, because He was assured of His own Resurrection on the third day, and foretold that Resurrection before His death (*Matt.* xvi. 21. *John* ii. 19); and though God delivered His own Son to death, yet they who crucified Him were not excused thereby, but their act is condemned as done by "wicked hands," *Acts* ii. 23: cp. *Aug.* in *Exod.* qu. 79.

(6) Therefore, this offering up of Isaac cannot have been suggested (as some have alleged, see *Essays and Reviews*, p. 61) by the "fierce ritual of Syria, with the awe of a Divine Voice," and by the cruel and unholy human sacrifices of the heathen Nations by which Abraham was surrounded, nor could it afford any pretext or apology for them. Indeed, the substitution of the ram caught in the thicket for Isaac the beloved son, was like a divine protest against human sacrifice (cp. *Del.*, p. 420; *Keil*, p. 179; and *Ewald*). The Pentateuch knows nothing of human sacrifices but as an abomination of Molech (*Lev.* xviii. 21; xx. 1—5). If Jephthah (as some allege) had Abraham in his eye, he would not have offered his daughter (*Delitzsch*, p. 420). See below, on *Judg.* xi. 40.

(7) It is therefore an error to say with some, that Abraham was tempted by Satan to offer up his only son. And to ground such an opinion as that just mentioned on a comparison of 2 Sam. xxiv. 1 (where it is said that the anger of the Lord was kindled against Israel, and He moved David against them to say, Go number Israel and Judah) with 1 Chron. xxi. 1 (where it is said that Satan stood up against Israel, and provoked David to number Israel), is to confound two different things: see below, on 2 Sam. xxiv. 1.

him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. ⁴ Then on the third day Abraham lifted up his eyes, and saw the place afar off. ⁵ And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. ⁶ And Abraham took the wood of the burnt offering, and ^d laid it upon Isaac his son; and he took the fire in ^d John 19. 17.

On the contrary, the Hebrew Rabbis assert that the Evil Spirit endeavoured to deter Abraham from offering up Isaac in order that he might be deprived of the reward of his faith (see *A Lapid* here); and we know from the Holy Spirit Himself "that by faith Abraham offered up Isaac" (Heb. xi. 17).

(8) There is no ground for the allegation of inconsistency in Abraham's character. He interceded with God for Sodom, and why (it has been asked) did he not intercede for his own son? Because he knew that if Sodom was destroyed they would die in their sins, they would die "the second death;" but if Isaac died, his death would be that of a glorious martyrdom, and would lead to a more blessed life in this world, and to a glorious immortality in another.

On this subject see *Bp. Cumberland*, *Sanconiatho*, pp. 134. 139, 140. 170. *Bedford*, *Sacr. Chron.* p. 338. *Natalis Alexander*, *Ilist. Eccl.* i. Dissert. viii. pp. 421—433. *Dr. Waterland*, *Scrip. Vind.* v. 62—69.

—for a burnt offering] Isaac, who was offered there in will, was the figure of Christ, whose offering was typified by, and gave virtue and efficacy to, all the burnt-offerings which were offered in the Temple built upon that spot (Heb. ix. 1—15).

It has been supposed, not without good reason (see *Bp. Horsley*, p. 71), that Abraham had a revelation from heaven, that of his seed One would come who by dying would overcome death. He saw the day of Christ (John viii. 56), "the Lamb slain from the foundation of the world" (Rev. xiii. 8). Abraham had heard from God that "in his seed all Nations would be blessed;" and that "in Isaac should his seed be called." May he not therefore have supposed that God intended to effect this great blessing by the offering of Isaac?

However this may be, the case of Abraham appears to be a divinely provided refutation of all arguments, on the ground of Reason, against the *Doctrine of the Atonement*.

It has been alleged, that it is derogatory to the divine attribute of love to suppose, that God the Father should give His own Son to die for the sins of the World. Abraham did not so reason. He was commanded by God "to take his son, his only son Isaac, whom he loved, and to go to the land of Moriah, and to offer him there." He did not allege that it was inconsistent with the divine love to give such a command, or that it was inconsistent with his own love to Isaac, to obey it. He did not ask, *How* can this act be reconciled with God's attributes and my own paternal affection? He knew that God is Love; and he believed and obeyed Him, and became the friend of God, the father of the faithful; and if he had not believed and obeyed, he would have lost all these glorious titles. Let not any vain conceit of human Reason tempt any one to disbelieve the Doctrine of the Atonement as revealed in God's Holy Word; but let him accept it in faith, and he will be a child of faithful Abraham, the friend of God.

"When God says to Abraham, 'Take now thy son, thine only son Isaac,' &c., the command is an information by action, instead of words, of the great sacrifice of Christ for the Redemption of Mankind, given at the earnest request of Abraham, who longed impatiently to see Christ's Day. The foundation of this thesis I lay in that Scripture where Jesus says to the unbelieving Jews, 'Your father Abraham rejoiced to see My day, and he saw it, and was glad' (John viii. 56).

"If we consider Abraham's personal character, together with the choice made of him for head and origin of that people which God would separate and make holy to Himself, from whence was to rise the Redeemer of Mankind, the ultimate end of that separation, we cannot but conclude it probable that the knowledge of this Redeemer would be revealed to him. 'Shall I hide from Abraham that thing which I do?' (Gen. xviii. 17.) says God, in a matter that much less concerned the Father of the Faithful. And here, in the words of Jesus, we have this probable truth arising from the nature of the thing, made certain and put out of all reasonable question; 'Abraham rejoiced,' says Jesus, 'to see My day.' Now, when the figurative word day is used, not to express in general the period of any one's existence, but to denote his peculiar office and employment, it must needs signify that very circumstance

in his life which is characteristic of such office and employment. But Jesus is here speaking of His peculiar office and employment, as appears from the occasion of the debate, which was His saying, 'If any man keep My commandments he shall never taste of death,' intimating thereby the virtue of His office of Redeemer. Therefore, by the word *day* must needs be meant that characteristic circumstance of His life. But that circumstance was the laying down of His life for the Redemption of Mankind; consequently by the word *Day* is meant the great sacrifice of Christ." *Bp. Warburton*, *Divine Legation* vi. 5. See below the remarkable words Ps. xxii. 20; xxxv. 17.

3. *rose up early in the morning*] The word of God seems to have come to him by night, and he arose with alacrity and obeyed as soon as it was dawn.

Abraham is the figure of our Heavenly Father giving His only Son in His love for us; that Son who is called "the Lamb slain from the foundation of the world" (Rev. xiii. 8), and who was promised immediately after the Fall (Gen. iii. 15). God in His mercy hastened with messages of love, "*rising up early and sending*" (Jer. vii. 13; xxv. 3, 4; xxvi. 5; xxix. 19; xxxv. 15; xlv. 4).

—two of his young men] Witnesses of his obedience, who might hear from him and from Isaac what took place, and report it to others.

—clave the wood] He made deliberate preparation for the sacrifice. So in all the dispensations of God, even from the Fall of Man, there was a continuous preparation for the wonderful manifestation of His love in Christ, and of Christ's love to us in His sacrifice for us, who is therefore declared to have been delivered by the determinate counsel and foreknowledge of God (Acts ii. 23; iv. 28; ep. 2 Tim. i. 9. Eph. iii. 11. 1 Pet. i. 20). There was a *cleaving of the wood* for the sacrifice of the Cross, in all God's dispensations in successive ages from the beginning even till the revelation of Himself in Christ crucified at Jerusalem. Those successive dispensations were like the journey of Abraham going from the land of the Philistines with Isaac at his side, and bearing the wood, and the knife, and the fire, till they came to MORIAH, the Mount of God's glorious appearing in loving approval and benediction of his faith, and in the restoration of Isaac from the dead.

4. *on the third day*] From the land of Gerar to Mount Moriah, that is, to the site of the future temple (at Jerusalem), is a journey of three days (*S. Jerome*, *Qu. Heb.* p. 526). From Beersheba to Moriah is a journey of twenty-two and a half hours (*Robinson*). But Abraham came not from Beersheba, but from the "land of the Philistines" (xxi. 32. 34; ep. *Wilton*, *Negeb*, p. 142; and above, on v. 1).

Here was an exercise of patient endurance, and steadfastness in faith and obedience. "I do cures," said Christ, the true Isaac, "to-day and to-morrow; and the third day I shall be perfected; nevertheless I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem" (Luke xiii. 32, 33); and so He came to Moriah; and as Isaac's resurrection took place on the third day (for in Abraham's mind he was as one dead ever since God had commanded him to offer him up), so was the Resurrection of Christ on the third day. (Matt. xvi. 21. Luke ix. 22; xxiv. 7.)

5. *Abide ye here—and I and the lad*] The Type (Isaac) was separated from the servants; so was the Antitype, Christ, from the disciples (*Ephr. Syr.* in Abr. et Isaac). Christ was alone upon the Cross; and of "the people there was none with Him" (Isa. lxiii. 1. 3).

—and come again to you] A prophetic speech (ep. v. 8). We will come again. He had faith that Isaac would come again, and that in him his "seed would be called," though he did not know *how* it would come to pass. He relied on God's power and love, and foresaw Isaac's restoration. Here was the triumph of his faith (see on v. 2; and *Augustine* in Ps. 51; de Civ. Dei xvi. 32; *S. Cyril*, *Al. Hom. Pasch.* 5; *Prosper Aquil.* de Prom. i. 17; and *Pfeiffer*, *Dubia*, p. 70).

6. *Abraham took the wood—and laid it upon Isaac his son*] He had dismissed the servants with the ass, and now laid the wood on Isaac, who was afterwards laid upon it (v. 9). So God

his hand, and a knife; and they went both of them together. ⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, † Here *am* I, my son. And he said, Behold the fire and the wood: but where is the || lamb for a burnt offering? ⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

⁹ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and ^e laid him on the altar upon the wood. ¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son. ¹¹ And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. ¹² And he said, † Lay not thine hand upon the lad, neither do

c Heb. 11. 17.
James 2. 21.

f 1 Sam. 15. 22.
Mic. 6. 7, 8.

laid upon His only Son the iniquity of us all (Isa. liii. 6). As Isaac bore the wood, and went up to the mountain, so Christ first bore the Cross up to Mount Calvary (John xix. 17), and was afterwards laid upon it; and Isaac's age was nearly the same as that of Christ at the crucifixion. He alone bore our sins in His own body on the tree (1 Pet. ii. 24; John xvi. 32. Cp. *Tertullian* c. Jud. c. 10; *Origen*, Hom. 8; *S. Ambrose* de Abr. i. c. 8; *S. Cyril*, Glaphyr. in Gen. iii. pp. 82. 88; *Bp. Pearson*, Art. iv. 11. 24. *S. Greg. Nyss.* in Resur. Christi ii. p. 815; *S. Aug.*, Sermon. ii.: “Quicquid Scriptura dicit de Abraham, et factum est, et est prophetia,” i. e. Christi).

The appointment of this chapter (from v. 1 to v. 19) to be read on GOOD FRIDAY, is an evidence of the mind of the Church, teaching us to recognize in Isaac on Moriah a figure of Christ on Calvary.

8. *God will provide himself a lamb*] Lit. *the lamb*. Another prophetic speech (cp. v. 5): “Prophetat sermone, non scientia” (*S. Ambrose*). We are justified in supposing that Abraham, the father of the faithful, who had communed with God Himself and with the Holy Angels, and had heard of the promised prophecy of a Saviour to come (Gen. iii. 15), and who knew that in his own seed all generations would be blessed, had visions of Christ's Death and Resurrection, and of its benefits to all mankind; and that he was specially blessed with these revelations of future glory, when he ascended Mount Moriah, and when he built his altar there, and laid the wood on Isaac, and Isaac on the wood. When he said, “The Lord will provide a Lamb for a burnt-offering,” then with the eye of faith, quickened by God's Spirit, He saw CHRIST, “the Lamb of God, which taketh away the sins of the world,”—the “Lamb without blemish, and without spot,”—the “Lamb slain from the foundation of the world” (cp. *Origen*, Hom. 8).

Observe here the word is *Elohim*. “God will provide;” but after the glorious manifestation in v. 11, Abraham uses the name JEHOVAH, and says *Jehovah-jireh* (v. 14: cp. *Aug.* in Joann. Tract. 43, Sermon. ii.; and in Ps. xxx.).

“Abraham desired earnestly to be let into the mystery of the Redemption, and God, to instruct him (in the best manner humanity is capable of receiving instruction) in the infinite extent of His own goodness to mankind, ‘who spared not His own Son, but delivered Him up for us all’ (Rom. viii. 32), let Abraham feel by experience what it was to lose a beloved son. ‘Take now thy son, thine only son Isaac,’—the son born miraculously when Sarah was past child-bearing, as Jesus was miraculously born of a pure Virgin. The duration, too, of the action was the same as that between Christ's Death and Resurrection, both which were designed to be represented in it; and still further, not only the final sacrifice of the Son of God was figured in the command to offer Isaac, but the intermediate Typical Sacrifice in the Mosaic Economy was represented by the permitted Sacrifice of the Ram offered up instead of Isaac. And in the words of Moses,—‘Abraham called the name of that place *Jehovah-jireh*, as it is said to this day, In the mount of the Lord it shall be seen.’” We have the assertion of Jesus confirmed, that *Abraham saw Christ's day, and was glad*. *Jehovah-jireh* signifies, as several of the best interpreters agree, ‘The Lord shall be seen.’ But with what propriety could this name be given to it by Abraham, if in this transaction he had seen not the representation of the Lord's passion? And if he did see it, how apposite was the name!” (*Bp. Warburton*, Divine Legation vi. § 5.)

—*they went both of them together*] This is repeated twice (v. 6, and v. 8), for greater emphasis, and has a typical meaning. God “gave His Son for us all” (Rom. viii. 32), and Christ “gave Himself for us” (Matt. xx. 28. 1 Tim. ii. 16). The Father

and the Son *went both together* from the councils of Eternity to save us. “God was in Christ reconciling the world unto Himself” (2 Cor. v. 19).

9. *bound Isaac his son*] Isaac's willing submission and obedience prefigured that of Christ, who consented to be bound for us, and to be laid upon the wood of the Cross (Matt. xxvii. 2. Mark xv. 1. John xviii. 12); and who said to His Father, “Not My will, but Thine be done” (Luke xxii. 42. *S. Cyril. Alex.* de Festo Paschali, Hom. 5).

Isaac was now grown up to man's estate. The next event mentioned in the history is that Sarah died, being 127 years old, and Isaac was then thirty-seven years of age; therefore the fact of his being bound shows his perfect submission. He is *silent*: and so he was a type of Him, “who was led like a lamb to the slaughter; and as a sheep before his shearers is dumb, so opened He not His mouth.” Isa. liii. 7. Acts viii. 32.

Here, then, Abraham was a representative of God the Father; and Isaac of God the Son (*S. Aug.* de Civ. Dei xvi. 32); and hence we may learn the immensity of the love of God the Father, and of God the Son to us, that they did what Abraham and Isaac were not obliged to do: “God spared not His own Son, but gave Him for us all” (Rom. viii. 32); and Christ gave Himself “a ransom for all” (1 Tim. ii. 6: cp. *S. Cyril. Alex.* de Fest. Pasch. Hom. 5).

On the question, why God did, what He did not require Abraham to do, see *Greg. Nazian.*, Orat. Quadrages. ii. p. 691; *Theodoret*, Qu. in Gen. 73.

11. *And the angel of the Lord*] No other than the Son of God (v. 12); see above, xviii. 2 (cp. *S. Cyprian* adv. Jud. ii. 5; *Novatian* de Trin. c. 8; *Conc. Antioch.* Synod. Epist. c. Paul. Samosat. i. 187; *Origen*, Hom. 8). The Father is never called an *Angel*; the Father is never *sent*: and this Angel is a Divine Person,—He who was *sent*,—the Son of God (see on Exod. iii. 2; xxiii. 20). “Thou hast not withheld thy son, thy only son, from Me.” Hence, therefore, we see that the Son commanded and approved the act of Abraham, which typified His own sacrifice on the Cross.

The word LORD is reserved for this wonderful manifestation of love. Hitherto the Holy Spirit had used the word *Elohim*, God, in this chapter; but now the name of JEHOVAH bursts forth, as it were, from the clouds, and sheds a holy shower of grace and benediction from heaven on the head of the father of the faithful. God, as ELOHIM, the Creator, the God of judgment, is satisfied; and now He intervenes as JEHOVAH, the God of Love and Mercy, in relation to a covenanted people foreseen in Christ (see on Gen. ii. 4), of which the faithful Abraham was the father, and He accepts Abraham as justified by faith.

Some ancient heretics imagined a contradiction here. They alleged that God here unsays what He had before said (see *S. Aug.*, Qu. in Gen. 59); but they overlooked this transition from *Elohim* to *Jehovah*, and fell into the same error as that which has been committed by many moderns in regard to the first two chapters of Genesis (see ii. 4).

12. *Lay not thine hand upon the lad*] In Abraham's mind and design, Isaac had been dead for three days (v. 4); but now he is raised from the dead by the voice of God; and this, as the Apostle assures us, was a figure of Christ's Resurrection (see on Heb. xi. 17. 19).

“The Author of the Epistle to the Hebrews, speaking of this act, says, ‘By faith Abraham when he was tried offered up Isaac, accounting that God was able to raise him up even from the dead, from whence also he received him in a figure’ (ἐν παραβολῇ), in a *parable*,—a mode of information either by words or actions, which consists in putting one thing for

thou any thing unto him: for ^g now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. ¹³ And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. ¹⁴ And Abraham called the name of that place || Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. ¹⁵ And the angel of the LORD called unto Abraham out of heaven the second time, ¹⁶ And said, ^h By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: ¹⁷ That in blessing I will bless thee, and in multiplying I will multiply

g ch. 26. 5.
James 2. 22.

|| That is, *The LORD will see or, provide.*

h Ps. 105. 9.
Luke 1. 73.
Heb. 6. 13, 11.

another. Now, in a writer who regarded this commanded action as a representative information of the redemption of mankind, nothing could be more easy than this expression. For, though Abraham did not indeed receive Isaac restored to life after a real dissolution, yet his son being in this action to represent Christ suffering death for the sins of the world, when Abraham brought him safe from Mount Moriah after three days (during which the son was in a state of condemnation to death), Abraham plainly received him, under the character of Christ's representative, as restored from the dead. For, as his being brought to the Mount, there bound, and laid upon the Altar, figured the Death and Sufferings of Christ, so his being taken from thence alive as properly signified Christ's Resurrection from the dead. With the highest propriety, therefore, and elegance of speech, might Abraham be said to receive Isaac from the dead in a *parable*, or in representation" (*Bp. Warburton*, Divine Leg. vi. 5).

—now I know] God, who knew all things from the beginning, foreknew Abraham's faith. But as, in Scripture, a person is said to *have* a thing when he *uses* it, and *not* to *have* it when he does *not use* it (Matt. xiii. 12), so here God says, "Now *know* I," because the use of that knowledge of Abraham's faith was that it should be *declared* to others; and it could not be communicated to others till it had been manifested by evident proof, and because that proof had now been given. So our Lord Himself is said *not to know* a thing, because it is not committed to Him to *declare* it; see on Mark xiii. 32; and *S. Aug.* de Trin. xii. 3; and *Serm.* ii., where he says, "Magna fides, magnum opus;" and that is *true* faith, which *worketh* by love (Gal. v. 6), whosoever it has the opportunity of working (see James ii. 21—24).

This is written for our learning, in order that we may understand that, although we may say that we have *faith*, yet if we do not show it by *works*, in obedience to God, by giving up our Isaacs to Him, as Abraham did, God will say to us, "*I never knew you*" (Matt. vii. 23: cp. James ii. 19—23; and *Origen* in Gen. Hom. 8; *S. Hilary* in Ps. i. § 19; de Trin. ix. 61, 65; *S. Chrys.*, Hom. 47; *Theodoret*, Qu. 73).

13. a ram caught in a thicket] The ram caught in a thicket (*sebach*, a *brake*, with branches intertwined, cp. *sepes*, *septum*), and then offered up as a burnt-offering in Isaac's stead, was a figure of Christ crowned with thorns and hanging on the cross (*Tertullian* c. Jud. c. 13. *Origen* in Gen. Hom. 8. *S. Chrys.*, Hom. 47. *Theodoret*, Qu. in Gen. 73. *S. Ambrose* de Abraham. i. 8; and in Ps. 39. *S. Aug.* de Civ. Dei xvi. 32; *Serm.* 19; and in Ps. 51. *Prosper Aquit.* de Prom. i. 17).

Christ is typified by both; His Death and Resurrection were represented,—the one by the ram, the other by Isaac,—on Mount Moriah, to Abraham, who rejoiced that he should see His day, and he saw it and was glad (John viii. 56), and therefore he prophesied as follows;

14. Abraham called the name of that place Jehovah-jireh] i. e. The Lord will see or provide: see v. 8. The Lord will here provide an offering. The fulfilment in part of Abraham's prophecy ("the Lord will provide a lamb for a burnt-offering," v. 8) by the provision of the victim caught in the thicket, was a pledge that it would be more completely fulfilled, as it was in Christ, whom God provided as a ransom, and "set forth as a propitiation for the sins" of all true Israelites who look to Him with faith. Rom. iii. 25. John iv. 10. Cp. Job xxxiii. 14. *S. Ambrose* de Heb. i. 8.

—as it is said to this day] Or, so that it is said: cp. xiii. 16. *Del.*, *Keil*.

—In the mount of the LORD it shall be seen] Or, in the mount, Jehovah will be seen (*yerdeh*); indeed, in most of the ancient Versions, Jehovah is rendered as the *nominative* case, not the *genitive*. Cp. *Houbigant* in loc., and *Warburton*, Div

Leg. vi. § 5. 8, who observes that Christ Himself confirms this interpretation when He says, "Abraham rejoiced (exulted, ἡγαλλιάσατο) that he should see (*ἴδω*) My Day, and he saw it, and was glad (ἐχάρην)," John viii. 56. Abraham saw the day—that which is temporary—the hour of suffering (see on John ii. 4) of Him Who is the Lamb provided by God (see v. 8), and Who is also "the LORD our Righteousness." The Lord will provide (*yireh*), and the Lord will be seen (*jerdeh*).

The words are rendered by some, in the mount where Jehovah appears, e. g. by *Keil* and *Del.*, who observe that the word here used, in the form here employed, signifies always to appear, as God appears, or as man is made to appear, i. e. made manifest (φανεροποιεσθαι).

Jehovah Himself will there be manifested. This prophecy has been signally fulfilled. It was fulfilled (as was before observed) in the manifestation of the Lord's mercy to David on Mount Moriah (2 Sam. xxiv. 25). It was fulfilled in the manifestation of the glory of the Lord to Solomon and the people at the dedication of the Temple on Mount Moriah (2 Chron. vii. 1—3). It was fulfilled in the manifestation of the glory of Jehovah, the Triune God, to Isaiah, when he saw the train of the Lord filling the Temple, and heard the Seraphim saying, HOLY, HOLY, HOLY, in the Temple on Mount Moriah (Isa. vi. 1—3). It was fulfilled when Christ the Lord, God manifest in the flesh, appeared in the temple on Mount Moriah. It was fulfilled when God the Holy Ghost came down from heaven with a sound as of a mighty rushing wind, and with tongues of fire lighting upon the Apostles, the descendants of Abraham, the patriarchs of the spiritual Israel. Thus the prophecy, that "in the Mount the Lord shall be seen," was fulfilled in the revelations there of the TRINE GOD. These considerations may serve to illustrate the etymology of the word *Jerusalem* itself. *Moriah* is the mount of Jerusalem, on which the Temple stood; the name *Moriah* is derived from the Vision of God (see on v. 2). This Mount was at the N.E. of Mount Zion, and the name *Jerusalem* itself has been supposed by some to mean they shall see peace (see *Mintert*, Lexicon in v.; and *Schleusner* in v.), an etymology to which Christ Himself seems to refer: see on Luke xix. 42.

In Mount Moriah, the Lord has provided a Lamb, and the Lord Himself has been revealed there, and Abraham saw by faith the blessed Vision of Christ's Day; and all faithful children of Abraham who look to Christ, are citizens of "the Jerusalem which is the mother of us all" (Gal. iv. 26), and there they see peace in Him Who is "the Prince of Peace." Isa. ix. 5. Eph. ii. 14.

15. the second time] And thus gave him greater assurance of the reality of the former revelation: see v. 11; and cp. note on Acts ix. 15, 16; and see the *Introduction* to the Gospels (p. xlv) and to the Book of Revelation (pp. 151, 152) on the uses of repetition in Holy Scripture.

16. By myself have I sworn] Therefore God Himself spake by the Angel; God swore by Himself (cp. Heb. vi. 13—17), and this oath was fulfilled in Christ (Luke i. 73). This is the only instance of God's swearing by Himself in His intercourse with the Patriarchs,—a proof of the unique importance of the subject. The remembrance of this oath was treasured up in the mind of all future generations: cp. xxiv. 7; xxvi. 3; 1. 24. Exod. xiii. 5. 11; xxxiii. 1; and as *Luther* observes, all that is said to David (Ps. lxxxix. 36; ex. 4; xxxiii. 11) is grounded on this oath: cp. Luke i. 73.

—thou hast done this thing, and hast not withheld thy son, thine only son] In the *Septuagint* here, there is a remarkable evangelical catchword (if we may use the expression), which is taken up in the New Testament, and which knits the Type with the Antitype, and connects the sacrifice of Isaac on Moriah with that of Christ on Calvary. This catchword is

1 ch. 15. 5.
Jer. 33. 22.
k ch. 13. 16.
† Heb. *tip*.
1 ch. 24. 60.
m Mic. 1. 9.
n ch. 12. 8. & 18.
18. & 26. 4.
Acts 3. 25.
Gal. 3. 8, 9, 16. *s.
o ver. 3, 10.
ch. 26. 5.
p ch. 21. 31.

q ch. 11. 29.
r Job 1. 1.

s Job 82. 2.

t ch. 21. 15.

u Called, Rom. 9.
10, *Rebecca*.

thy seed ¹as the stars of the heaven, ^kand as the sand which *is* upon the sea [†]shore; and ¹thy seed shall possess ^mthe gate of his enemies; ^{18 n}And in thy seed shall all the nations of the earth be blessed; ^obecause thou hast obeyed my voice. ¹⁹So Abraham returned unto his young men, and they rose up and went together to ^pBeer-sheba; and Abraham dwelt at Beer-sheba.

²⁰And it came to pass after these things, that it was told Abraham, saying, Behold, ^qMileah, she hath also born children unto thy brother Nahor; ^{21 r}Huz his firstborn, and Buz his brother, and Kemuel the father ^sof Aram, ²²And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. ²³And ^tBethuel begat ^uRebekah: these eight Milcah did bear to Nahor, Abraham's brother. ²⁴And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

XXIII. ¹And Sarah was an hundred and seven and twenty years old: *these*

οὐκ ἐφέλω τοῦ νιού σου τοῦ ἀγαπητοῦ, not a literal translation of the original Hebrew, and therefore there is something more significant in the circumstance that *St. Paul* has adopted it, and has applied it to the sacrifice of *Christ*, thus:—ὅς γε τοῦ ἰδίου νιού οὐκ ἐφέλατο (Rom. viii. 32). Thus the Septuagint helps us to bridge over the interval between the type and the antitype; and *St. Paul*, by adopting its language, confirms our belief that Isaac on the altar of Moriah was a figure of *Christ* on the Cross; a belief which he also strengthens by saying that Isaac's deliverance was a *parable*, or figure, viz. of *Christ's* Resurrection (Heb. xi. 19).

It is therefore well said by an ancient Father of the Church, ^{*}God required Abraham to offer up the son, in whom his seed was to be as the stars of heaven, and in whom all nations were to be blessed. Yet Abraham does not demur, knowing that God was able to raise him from the dead. Not only is the excellence of Abraham's faith here manifested, but it is proposed to us as an example, in order that we may remember the saying of the Gospel, 'He that loveth son or daughter more than Me is not worthy of Me' (Matt. x. 37. Luke xiv. 26). Abraham believed and obeyed God, because he knew that God could not forget His promise; and that there was in his own act a mysterious foreshadowing of the Lord's Passion, for he saw that *Day* of our Redemption, of which the Lord Himself speaks (John viii. 56). He saw that *Day* in his own act, in that he spared not his own son; he saw it in going up to the altar, which symbolized the Cross; he saw it when the son submitted to the father like a sheep before his shearers, patient and dumb, and gave himself to be laid on the wood which he had carried; and he saw it when the ram caught in the thicket was pointed out to be slain, prefiguring the Son of God crowned with thorns; and he saw it, in that Isaac was not sacrificed, because the Resurrection of the Son of God was foreordained. As a reward for his faith, Abraham foresaw these things in a figure, and we see them fulfilled through grace." *Prosper Aquitan.* de Prom. i. 17. Cp. on Ps. xxii. 20.

17. *as the stars*] Because thou hast given to God thine only son, therefore thy sons shall be as the stars of heaven: such is the recompense of those who give their Isaacs to God.

This promise is fulfilled in Abraham's spiritual seed,—the blessed company of all faithful people. *S. Iren.*, v. 31. *Origen*, Hom. 9. *S. Ambrose* de Abr. i. 8. *S. Aug.* de Civ. Dei xvi. 32. *Euseb.*, II. E. i. 4.

—*thy seed shall possess the gate of his enemies*] *Christ* entered the house of the strong man and spoiled his goods (Matt. xii. 29), and brake asunder the bars of death, and delivered the captives therein; and He will tread under His feet all His enemies (1 Cor. xv. 25), and the enemies of His Church (Ps. ii.: *Origen*, Hom. 9). And He enables His members to do so. Thus Abraham's Seed possessed—and ever possesses—"the gate of His enemies."

20. *after these things, that it was told Abraham*] Why is this genealogy inserted here? To introduce the name of *Rebekah* (v. 23), the future wife of *Isaac*, through whom the blessings just promised by God were to flow. After the meek obedience and death of *Isaac* in will, mention is made of his future wife. We see here a beautiful gleam of *Christ* and His Church. It was not till *Christ* offered Himself on the Cross that His mystical marriage was consummated. His Church was formed out of His bleeding side, as *Eve* was out of the side of *Adam* (see above, ii. 21—24). He preloved His Church, His spiritual *Rebekah*, with His own blood (Acts xx. 28. Eph. v.

25), and He espoused her to Himself from a distant land,—as *Isaac* did *Rebekah*.

Observe what next follows. *Sarah*, the mother of *Isaac*, dies and is buried (ch. xxiii.), and *Rebecca*, the Bride, is brought from heathendon into *Sarah's* tent (see note xxiv. 67).

"Who (exclaims *S. Gregory*, in a letter to the Emperor *Leo*) does not feel a thrill to his inmost soul, and is not melted into tears, when he sees the picture of *Abraham*, and the knife hanging over the head of his son? The act of *Abraham* is a dim figure of the endless love of God, offering His only-begotten for the sake of men (Rom. viii. 32); and the meek submission of *Isaac* has its antitype in the self-offering of that only-begotten Son, who unites in Himself the types of *Isaac* and the ram, being crowned with thorns, and caught and tied to the wood of the cross (ep. 1 *Pet.* ii. 24). And as *Isaac* lived, as it were, from the dead, and then a message was sent to *Mesopotamia*, and he received *Rebekah* as his bride at the hands of his father, so the Crucified arose from the grave, and sent His Apostles into a far-off land, and espoused to Himself the Bride prepared for Him by the Father; and she was brought to Him from a distance, like *Rebekah* mounted on the camel from *Padan-aram*, and concealed by her veil, and with lowly shamefacedness she cast herself as a handmaid at the feet of the Ever-living One, and waits to be led by Him into her eternal home."

—*Mileah*] Daughter of *Haran*, *Abraham's* brother, and sister of *Lot*: see xi. 26, 27, 29.

—*she hath also born*] As *Sarah* has borne a son to thee.

21. *Huz—and Kemuel the father of Aram*] In x. 23, among the children of *Shem*, we have *Aram* and *Uz*, or *Huz* the son of *Aram*. It seems therefore that the same names were kept up in the family of *Shem*: ep. xi. 22. 26, two *Nahors*; or they may have had the same name as dwelling in the same country (ep. xxv. 3).

Huz, or *Uz*, and *Buz* are combined in the history of *Job* (i. 1; xxxii. 2: ep. Jer. xxv. 23). They seem to have dwelt in the north part of Arabia Deserta (ep. *S. Jerome*, Qu. Heb. in Gen. p. 526); but the other descendants of *Nahor* here mentioned appear to have been spread over the land between the *Euphrates* and *Tigris*.

22. *Chesed*] From whom, as *Jerome* and others suppose, the *Chaldees* (*Chasidim*) derived their name: see xi. 28. Or he may have been so called as an offshoot of that race (*Keil*): ep. *Job* i. 17.

23. *Bethuel begat Rebekah*] *Rebekah*, the daughter of *Bethuel*, the youngest of eight sons of *Nahor*, the brother of *Abraham*, the father of *Isaac*, the future husband of *Rebekah*. *Rebekah* therefore is a degree lower in the scale of succession from *Terah* than *Isaac*, as might be expected, for *Abraham* was younger than *Nahor* (see on xi. 26), the grandfather of *Rebekah*, and *Isaac* was born in *Abraham's* old age (xxi. 5).

—*these eight*] And he had twelve sons in all (see v. 24), as *Ishmael* had (xxv. 13—16), and as *Jacob* had (xxxv. 23—27), which coincidences have been perverted by some into a surmise and suspicion of a legendary origin in the histories of them all: ep. *Keil*, p. 178.

24. *Maachah*] Whence perhaps the *Maachites* (Deut. iii. 14. Josh. xii. 5); and the land of *Maachah* (2 Sam. x. 6) may have thence received its name.

CH. XXIII. This chapter begins a new *Parashah*, or Proper Lesson of the Law, as read in the Hebrew Synagogue (see

were the years of the life of Sarah. ² And Sarah died in ^a Kirjath-arba; the same is ^b Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

³ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, ^{4c} I am a stranger and a sojourner with you: ^d give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

⁵ And the children of Heth answered Abraham, saying unto him, ⁶ Hear us, my lord: thou art ^{†e} a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

⁷ And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. ⁸ And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for

^a Josh. 14. 15.
Judg. 1. 10.
^b ch. 13. 18.
ver. 19.

^c ch. 17. 8.
¹ Chron. 29. 15.
^{Ps.} 105. 12.
¹ Heb. 11. 9, 13.
^d Acts 7. 5.

[†] Heb. a prince of God.
^e ch. 13. 2. & 14. 14. & 24. 35.

above, on i. 1). This Proper Lesson describes the death of Sarah, the marriage of Isaac, and the last days of Abraham, and extends to ch. xxv. 18. The parallel Proper Lesson from the Prophets is 1 Kings i. 1—31, containing the history of the last days of David and the succession of Solomon, his son; a lesson doubtless chosen on account of the analogies between Abraham and David, and Isaac and Solomon.

1. *Sarah was an hundred and seven and twenty years old*] Sarah is the only woman whose years are recorded in Holy Scripture. She is the mother of the faithful (Isa. li. 2. 1 Pet. iii. 6), the true seed is by her (Gal. iv. 26). She lived thirty-seven years after the birth of Isaac, the son of promise. Her age is made up of a combination of sacred numbers—viz. *twelve tens* and one *seven*.

Sarah is the Mary of the Old Testament. Sarah's years and death are mentioned, but Mary's are not; Sarah is the first link in the chain; but Mary vanishes in the glory of her Divine Son (cp. *Delitzsch*).

2. *Kirjath-arba; the same is Hebron*] See xiii. 18. It is stated in Josh. xiv. 15, that "the name of Hebron before was Kirjath-arba;" cp. Judg. i. 10. The original city was built seven years before Zoar (Num. xiii. 22). In Abraham's time it was in the possession of the Hittites; but in the days of Caleb the race of the giants seem to have occupied it (see Num. xiii. 29. Josh. xi. 3). It changed owners from time to time: cp. *Delitzsch*, p. 423. *Kalisch*, p. 317. *Hengstenberg* (Auth. ii. 187), *Keil* (p. 180), and others suppose that *Hebron* was the original name, and that this name was restored by the Israelites, and this seems the most probable opinion.

— *in the land of Canaan*] The land of promise. But she was a stranger there, for Abraham was obliged to buy a burial-place for her.

— *Abraham came*] Not that he was absent when she died; but he came to her tent (*Maimon.*), and sat there, perhaps on the ground (cp. Job ii. 13), for the purpose of mourning and weeping. He seems to have sat down for that intent, and when he had mourned *he stood up* (v. 3).

— *to mourn—and to weep*] *To mourn* (Heb. *saphad*: cp. *σφαδάζω*, to beat the breast, to wail: *Gesen.* 592), signifying audible and visible grief; *to weep* (Heb. *bacah*, literally, to flow with drops: *Gesen.* 119), intimating more moderate sorrow. The first word is represented by the Greek *κρίπτειν*, *κλαίω*, and Latin *plango*, *fleo*; the second by *δακρύνω* and *laerymor*. Abraham mourned and wept, but he afterwards mitigated his grief, and exemplified what St. Paul prescribed, namely, the duty of sorrowing for the dead, but not as "those who are without hope." See on 1 Thess. iv. 13: cp. Gen. i. 1—3. 2 Sam. i. 17. 2 Chron. xxxv. 24. Ecclus. xxxviii. 16, 17.

3. *his dead*] Cp. v. 13, "my dead." Sarah, though dead, was still *his*. A beautiful expression, teaching the consolatory doctrine of the "communion of saints" (see on 1 Thess. iv. 16), and of mutual recognition in a better world: see on Matt. xvii. 3.

4. *I am a stranger and a sojourner with you*] He had received the promise of the land for his seed (xii. 7; xiii. 15), but for himself he had "not so much as to set his foot on;" and therefore he is obliged to purchase a burying-place for Sarah, his wife, though he had been sixty years in Canaan (Acts vii. 5). Here was the trial of his faith; and "he lived and died in faith, not having received the promises, but having seen

them afar off, and embraced them, and confessed that he was a stranger and pilgrim upon earth; and he who said such things declared plainly that he sought a country, a better country, a heavenly, wherefore God was not ashamed to be called his God" (Heb. xi. 13—16). There is something very beautiful and touching in the language of the holy Apostle St. Peter, adopting the very words by which Abraham describes his own condition here in the *Septuagint* version, *Πάροικος καὶ παρεπίδημος ἐγὼ*, and in applying them to the Tribes scattered abroad, *ἀγαπητοὶ παρακαλῶ ὡς παροίκους καὶ παρεπίδημους* (1 Pet. ii. 11). "As *strangers* and *pilgrims*" they were like Abraham, the father of the faithful, the friend of God, and though scattered abroad (*παρεπίδημοι διασποράς*, 1 Pet. i. 1), yet they were at home in the Church of Christ, the Seed of Abraham.

Observe also Abraham's modesty; they call him a "prince of God," v. 6, but he calls himself only a *pilgrim*.

Here is a holy reproof to those who covet lands and large possessions on earth. Abraham, the friend of God, the father of the faithful, had not so much land as for a grave; and Christ, the Lord of all, had not where to lay His head. *S. Chryst.*

Abraham, the father of the faithful, gave a sum of money for the purchase of a field to bury those who were *strangers* and *sojourners* in this world, but by faith were citizens of the heavenly Jerusalem. The price given by the Chief Priests for Christ's blood was used by them as purchase-money for a field to bury *strangers* in (Matt. xxvii. 7), who were rejected by the literal Israel, which crucified the Lord of glory. Was there not something prophetic in that act of the Chief Priests, as there was in the speech of the High Priest concerning the shedding of that blood (John xi. 51)? For it is that blood alone which has overcome death, and which has made the grave to be a gate to everlasting life (Col. i. 20. Heb. x. 19; xii. 24; xiii. 20. Rev. vii. 14; xii. 11) to those who are *strangers* and pilgrims in this world, and are rejected by the literal Israel, but are of the household of Abraham by faith.

— *give me a possession of a buryingplace*] Here is an evidence of Abraham's reverence for the body of the dead; and of his belief in the *Resurrection* of the body (*S. Paulin.*, Epist. 37). On the decent and reverent burial of the dead, commended in Holy Scripture, as an act of piety, faith, and love, see below, i. 7, and on Acts viii. 2.

5. *unto him*] The addition of the Hebrew pronoun here, *lo* (to him), after the verb, which is generally used absolutely, is peculiar; but we have it again in v. 14; and cp. Lev. xi. 1. But it seems unnecessary and rash to change it into *lu*, oh! and to join it to the next verse, as is done by some, e. g. *Tuch*, *Knobel*, and others. The *Sept.* has *μή*, not (*Not so, my Lord*), reading *lo* with *aleph*, and not with *vau*: cp. *Kalisch*, p. 454; *Keil*, 181.

6. *a mighty prince*] Literally, "a prince of God?" cp. Ps. xxxvi. 7; lxxx. 11. They had seen the victory gained by him over the four kings (xiv. 13—16), and God had declared that he was a prophet (xx. 7).

— *in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre*] The Hittites of Canaan are ready to receive Abraham into communion with themselves, but Abraham, the father of the faithful, cannot communicate with them. See what follows.

8. *intreat for me to Ephron*] Thus by implication Abraham

me to Ephron the son of Zohar, ⁹ That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for † as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

† Heb. *full money*.
 † Heb. *cave*.
 f ch. 34. 20. 24.
 Ruth 4. 4.
 g See 2 Sam. 24. 21—24.
¹⁰ And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the † audience of the children of Heth, *even* of all that † went in at the gate of his city, saying, ¹¹ Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

¹² And Abraham bowed down himself before the people of the land. ¹³ And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

courteously declined the offer of interment for his own dead in *their heathen sepulchres*; and courageously declared the *difference* in death, and after death, between the condition of those who know God, and serve Him, and those who are strangers to His covenant. The Patriarchs who died in Egypt, followed Abraham's example, and expressed a similar feeling when they gave direction concerning their bones, that they should not be buried in Egypt, but carried out of that country and laid in Canaan, the promised land, in the burial-place of their fathers, such as Machpelah, or in a place purchased by their fathers and dedicated to God, such as Shechem: see below, on v. 9. The question of *communion in burial* is surely of more importance than seems to be generally supposed.

9. *the cave*] Caves were chosen for graves on account of the protection afforded by them; and Canaan abounded with rocks suitable for sepulchral excavations: cp. 1 Sam. xxvi. 13. 2 Kings xxi. 18. 26; and the description of the grave of Lazarus (John xi. 38); and of our Blessed Lord, Matt. xxvii. 60. 66; see also *Winer*, R. W. B. pp. 443—445.

—of *Machpelah*] Or *double cave*, literally, the cave of *doubleness*; with two partitions, or two entrances; and so it is rendered by the *Sept.*, *Fulg.*, and other ancient Versions. It is derived from the word *capthal*, to *double*, whence, perhaps, by transposition of letters, the Greek and Latin word *πλέκω*, and *plico*, to *fold* (*Gesen.*, p. 411). Others suppose it to be a proper name (see v. 19), and that it means the cave of the *place* called *Machpelah*; but, as *Keil* observes, the place itself might have derived its name from the form of the cave. Others suppose that the place or region itself was divided into two districts, and thence derived its name (*Pfeiffer*, p. 71). For a description of the Cave, see *Rosen* on the Valley and Neighbourhood of Hebron; *Ritter*, Erdk. xvi. 209. 236—250; *Robinson*, Bibl. Res. ii. 75—79; *Wilson*, Lands, &c. i. 363; *Raumer*, Palest. p. 202; and the works cited above, xiii. 18.

The sarcophagi which are supposed to contain the mortal remains of the Patriarchs and their wives are beneath the pavement of the Mosque which now stands on the spot: cp. *Delitzsch*, p. 427; *Stanley*, Sermons in the East, 1863, and Hist. of Jewish Church, Appendix, pp. 488—513.

—in the end of his field] So that the cession of it will not injure his property.

—for as much money as it is worth] Literally, *full money*. Abraham, though pressed to do so, will not receive it as a *gift*; but will purchase it (though the price is considerable) in order that it may be secured to him and his posterity by a legal conveyance publicly attested (v. 16), and because the place was to be regarded as sacred, and because it might be considered “as a want of piety, to offer to God what had been obtained without cost” (*Kalisch*): cp. ch. xxxiii. 19, where Jacob *bought* the site of his altar; and see David's example, 2 Sam. xxiv. 24; cp. 1 Chron. xxi. 24.

This remark might have saved some from the error into which they have fallen, in saying that Abraham is erroneously “stated by St. Stephen in Acts vii. 16 to have bought this sepulchre of Emmor, the father of Sichem; and that St. Stephen confounded Abraham's purchase with that of Jacob, after his return from Mesopotamia.”

The fact is, St. Stephen is *not* speaking of the cave of *Machpelah* at all, but of the *burying-place* of *Joseph* and his brethren at *Sichem*, where Abraham built an altar (see

Gen. xii. 6, 7). Abraham would not have dedicated an altar to God in a site which was not secured. Abraham therefore purchased the site of it, to which St. Stephen refers when he says that “the fathers,” i. e. Joseph and his brethren, “were buried,” *not* at Machpelah near Hebron, but “at Sichem, in the burial-place which Abraham bought for a sum of money (τμῆς ἀργυρίου) of the sons of Emmor (or Hamor) the son of Sichem:” see the remarks below, in the *Preliminary Note* on Acts vii. p. 68; where more is said on this subject.

Thus then from a comparison of these passages in the Old and New Testaments (Gen. xxiii. 9—19, and Acts vii. 16) we gain this interesting fact, viz. that Abraham, the father of the faithful, purchased for a sum of money, and secured by a bargain, publicly attested, *two sites*, which became *burial-places*.

These were, *first*, that of *Machpelah*, where Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried (see Gen. xxiii. 16. 19; xxv. 9; xxxv. 9; xlix. 29—32; l. 13).

Secondly, that of *Sichem*, where Joseph and his eleven brethren, the patriarchal Twelve, the types of the Apostles and Apostolic Church, were buried (see Josh. xxiv. 32. Acts vii. 16).

Thus Jacob and the Patriarchs were all brought into the possession of Abraham, the father of all true Israelites, but in two different places; first, in *Hebron*, the royal and levitical city of Judah, representing specially the faithful *Jewish Church*; and, secondly, at *Sichem*, representing the Church of all Nations (see above, on xii. 6). Thus they were all brought, as it were, into “Abraham's bosom,” even as to their bodies as well as their souls.

It was fit and right that the *former* fact, the purchase of the burial-place at *Machpelah*, near *Hebron*, the future priestly city, where David reigned over Judah alone, should be communicated to the Church by the Holy Spirit speaking by Moses, the Hebrew legislator; and that the *other* fact, the purchase of the burial-place at *Sichem*, the future city of Samaria, where God first revealed Himself to Abraham in Canaan, and where Christ first revealed Himself as the Messiah, when He sat at the well there, and conversed with the Samaritan woman, the type of the Gentile Church, should be reserved by the Holy Spirit to be communicated by the Hellenistic Deacon, the first Martyr, St. Stephen, when he pleaded, before the Jewish Sanhedrim at Jerusalem, the cause of the faithful of *all Nations*, who are to be blessed in the Seed of Abraham, which is Christ.

If the expositors of Holy Scripture, who make the above-quoted objection, had believed the testimony of the Holy Ghost speaking by St. Stephen, instead of cavilling at Him, they would not have missed these cheering and glorious truths, but have joyfully and thankfully embraced them in their hearts.

It is observable also that Abraham built an altar at *Sichem* (xii. 7), and that he built an altar at *Mamre*, which is Hebron, near Machpelah. Thus, if we may so speak, there was a *church* and a *churchyard* in both: the bodies of those who were carried there received consecration, by being associated with a place dedicated to the worship of Jehovah, the Everlasting God, in whose fear and faith they lived and died.

13. *I will give thee money for the field*] He would not receive it as a *gift*, but would *buy* it, that no one might say that he had received as a boon from man even an inch of the land which was promised to his seed by God (*S. Irenæus*, v. 32. 2).

¹⁴ And Ephron answered Abraham, saying unto him, ¹⁵ My lord, hearken unto me: the land is worth four hundred ^h shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

^h Ex. 30. 13.
Ezek. 45. 12.

¹⁶ And Abraham hearkened unto Ephron; and Abraham ⁱ weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. ¹⁷ And ^k the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure ¹⁸ Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

ⁱ Jer. 32. 9.
^k ch. 25. 9. & 49.
30, 31, 32. & 50.
13.
Acts 7. 16.

¹⁹ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. ²⁰ And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

¹ See Ruth 4. 7,
8, 9, 10.
Jer. 32. 10, 11.

XXIV. ¹ And Abraham ^a was old, and [†] well stricken in age: and the LORD ^b had blessed Abraham in all things. ² And Abraham said ^c unto his eldest servant of his house, that ^d ruled over all that he had, ^e Put, I pray thee, thy hand under my thigh: ³ And I will make thee ^f swear by the LORD, the God of heaven, and the God of the earth, that ^g thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: ⁴ ^h But thou shalt go ⁱ unto my country, and to my kindred, and take a wife unto my son Isaac.

^a ch. 18. 11. &
21. 5.
[†] Heb. gone into
days.
^b ch. 13. 2. ver.
35.
^c Ps. 112. 3.
^d Prov. 10. 22.
^e ch. 15. 2.
^f ver. 10. ch. 39.
4, 5, 6.
^g ch. 47. 29.
^h 1 Chron. 29. 24.
ⁱ Lam. 5. 6.
^j ch. 14. 22.
Deut. 6. 13.
Josh. 2. 12.
^k g ch. 26. 35. &
27. 46. & 28. 2.
^l Ex. 34. 16.
^m Deut. 7. 3.
ⁿ h ch. 28. 2.
^o i ch. 12. 1.

⁵ And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

15. four hundred shekels] About fifty-two pounds: cp. *Winer*, R. W. B. ii. p. 413, Art. "Sekel." The word *Shekel* is from *shakal*, to weigh; as *pound*, from *pendo*; and it weighed twenty *gerahs* (Exod. xxx. 13), or beans, from *garar*, to roll (*Gesen.*, p. 179).

16. Abraham weighed] Coined money was not known to the Hebrews before the captivity (cp. Jer. xxxii. 9), when Persian coinage, and afterwards Greek and Syrian currency, were circulated in Palestine, till Jewish coins were struck by Simon Maccabeus (about B.C. 143); cp. 1 Macc. xv. 6; *Winer*, R. W. B. i. p. 403, Art. "Geld," and ii. p. 445. But (as *Cavedoni* and *Delitzsch* observe) it is probable that the ancient bars and ingots of gold and silver were marked with a conventional sign, showing their value.

—merchant] Properly, one who itinerates; Heb. *socher*, from *sachar*, to go round (*ἐμπορος, ἐμπορεύομαι*), hence the word *sachar*, gain, Prov. iii. 14.

17. before Mamre] Mamre, therefore, is the name of a place, as well as of a person; see xiii. 18.

20. the field, and the cave that is therein, were made sure unto Abraham for a possession] The first and only possession of Abraham in Canaan was a Grave. But in that Grave was implied the hope of Resurrection; it exercised his faith, and that of his seed, and raised their thoughts to that heavenly country, the everlasting land of promise, of which Canaan was a type.

This grave, in which Sarah and Abraham were buried, and Isaac and Rebekah, and Jacob and Leah, had therefore a magnetic influence, which drew the affections of Abraham's posterity, even when in Egypt, to Canaan as their home.

Chr. XXIV. 1. Abraham was old] About 140 years of age: see xxi. 5; xxv. 20. Abraham is the first person who is called in Scripture "old and well stricken in age;" and this is said of him when he was much younger than many of his forefathers. But "old age standeth not in length of days," and "he being made perfect in a short time fulfilled a long time," Wisdom iv. 8. 13. In xxv. 8, Abraham is described as *full* (of years) at the age of 175, ripe for eternity.

2. his eldest servant of his house, that ruled over all that he had] Cp. v. 10. Probably Eliezer of Damascus; see xv. 2: and, if so, the cheerful readiness with which he executed his commission to obtain a wife for Isaac was more exemplary, for he himself had been heir-presumptive to Abraham before Isaac's birth (xv. 2); but like the Baptist, speaking of Christ, he was glad to recognize God's will, and say, "He must increase, but I must decrease," John iii. 30.

2, 3. Put, I pray thee, thy hand under my thigh: And I will make thee swear] In the language of Scripture, the offspring of the patriarchs are said to come forth from the thigh (Gen. xli. 26; cp. xxxv. 11. Exod. i. 5); and where our Translators use the word *loins*, the Hebrew has *thigh*; cp. Heb. vii. 10, where St. Paul speaks of Levi being "in the loins of Abraham." From Abraham's thigh Isaac had come forth; and thence the promised seed was to come, in Whom all nations are blessed, and therefore St. Matthew is careful to show His genealogy from him (Matt. i. 1—16).

This act of Abraham, therefore, when sending for a wife for Isaac his son, from whom Christ was to come, was prophetic; it was significant of Christ's humanity, and at the same time it was an appeal to God, Who was to be manifest in his seed: see *S. Ambrose* de Abr. i. 9: "per femur [a word derived from *femur*, φῆμα] generationem intelligimus, generatio autem Christus est." So *Theodoret*, Qu. in Gen. 74; *S. Jerome* in Jovinian. lib. i., who says, "nos dicimus jurasse eum in semine Abraham, hoc est in Christo, qui ex illo nasciturus erat;" and so *S. Aug.* de Civ. Dei xvi. 33; c. Faust. xii. 41; in Joann. Tract. 43; Quest. in Gen. 62; and *S. Gregory*, quoted by *A. Lapide*: "Manum sub femore jubet ponere, quia per membrum illud descensura erat caro Ejus, qui Filius Abraham esset ex humilitate, et Dominus ejus ex divinitate, quasi dicat, 'Tange Filium meum, et jura per Deum meum:'" cp. below, xlvii. 29; and *Delitzsch*, p. 428.

3. not — of the Canaanites] Who do not serve God. The first thing to be sought for in a wife, is the fear of God: *S. Ambrose* de Abr. i. 9; see Prov. xviii. 22; xix. 14; and notes below, on 1 Cor. vii. 36.

⁶ And Abraham said unto him, Beware thou that thou bring not my son thither again. ⁷ The LORD God of heaven, which ^k took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land; ^m he shall send his angel before thee, and thou shalt take a wife unto my son from thence. ⁸ And if the woman will not be willing to follow thee, then ⁿ thou shalt be clear from this my oath: only bring not my son thither again. ⁹ And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

¹⁰ And the servant took ten camels of the camels of his master, and departed; ^o || for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto ^p the city of Nahor. ¹¹ And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time [†] ^q that women go out to draw water.

¹² And he said, ^r O LORD God of my master Abraham, I pray thee, ^s send me good speed this day, and shew kindness unto my master Abraham. ¹³ Behold, ^t I stand here by the well of water; and ^u the daughters of the men of the city come out to draw water: ¹⁴ And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and ^v thereby shall I know that thou hast shewed kindness unto my master.

¹⁵ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of ^x Milcah, the wife of Nahor,

6. *Beware thou that thou bring not my son thither again*] Bring him not back to Mesopotamia. I have left that country for ever. God has called me thence; and has promised this land to me and my seed; to bring him back thither would be to fall away from God, and to distrust His promise and disobey His commands.

Here is another silent sermon to the Israelites under the guidance of Moses, and another silent confirmation of the Mosaic authorship of the Pentateuch. Their father, Abraham, who had opportunity to return to Mesopotamia (Heb. xi. 15), would not go back; and he looked on Isaac, though then unborn, as having come out with him from that land into Canaan, and would not allow his son to be brought back again to Mesopotamia; and if the Israelites are Abraham's seed, they will not "turn back in their hearts into Egypt." How appropriate the appeal to this example of Abraham was in the mouth of Moses, is evident from the history of the Exodus and the Wanderings, Exod. xiv. 11; xvi. 3. Num. xi. 18.

No man who has been brought by God into Canaan goes back to Mesopotamia. No one who is come out of Sodom looks back. No one who is come forth out of Egypt desires to return. "No man who has put his hand to the plough, and looketh back, is fit for the kingdom of God," Luke ix. 62.

10. *Mesopotamia*] In the Hebrew, *Aram naharaim*, the Aram (or Syria) of the two rivers, Euphrates and Tigris. The name given in Genesis to the country of Laban and Rebekah (xxv. 20; xxviii. 2, 6, 7; xxxi. 18; xxxv. 9, 26; xlv. 15) is *Padan-aram*, or more briefly, *Padan* (xlviii. 7), i.e. the flat land, but that name is not another name for *Aram Naharaim*, bespeaking a difference of authorship, as some suppose, who ascribe the use of the former name to the so-called Jehovist, and the latter to the so-called Elohist; but it is a more exact description of a particular region of Mesopotamia, viz. of that region of Haran where Laban dwelt; cp. *Keil*, on xxv. 19; and see below, on xxv. 20.

—the city of Nahor] Haran; see xxviii. 10. Nahor, it seems, had followed Abraham to Haran, xi. 31, but had proceeded no further; the family of Nahor stood, as it were, at a middle point between the Chaldean idolaters whom they had left, and the inheritors of the Land of Promise. They acknowledged the God of Abraham (v. 51, 52), but worshipped other gods with Him; see xxxi. 30; cp. *S. Aug.* de Civ. Dei xvi. 13, who refers to the testimony of Achior in Judith v. 5—9.

11. *camels to kneel down*] To be unladen. This picture of patriarchal life may still be seen in the East. (*Thomson*, 592.)

12. *He said, O LORD God*] He begins with prayer, so he ends with thanksgiving, v. 26; showing his piety and love; a beautiful specimen of the fruits of Abraham's "faith working by love," displaying itself in care for the souls of his household, and for their religious training in acts of belief and worship of God: see on xiv. 14.

14. *let it come to pass*] Though the criterion of character here chosen was very appropriate, yet the sign here specified can hardly be supposed to have been suggested merely by natural light and moral prudence. It may rather be thought to have been intimated by God. Abraham had said to his servant, "The Lord God of heaven shall send His Angel before thee; and thou shalt take a wife unto my son from thence" (v. 7). God is not to be tempted by the presumptuous dictation of modes in which His Providence is to act; see Judith viii. 10—16, who says, "Do not bind the counsels of the Lord our God; for God is not as man, that He may be threatened."

Some trials of God by evil men are recorded in Scripture, as that of the Philistines (1 Sam. vi. 9), and of the King of Babylon (Ezek. xxi. 21); and though He sometimes answers them, or permits Satan to do so, as in the case of Saul at Endor (1 Sam. xxviii. 15—19), yet He does not approve these divinations.

The signs prescribed by Jonathan (1 Sam. xiv. 10), and the omen accepted by Gideon (Judg. vii. 15), seem to have been like dreams sent by God for the guidance of His people in difficulties, showing His perpetual presence and providence; and this sign to Abraham's servant appears to have been of the same kind. Cp. the remarks of *S. Aug.*, Qu. in Gen. 63; *S. Chrys.* and *Theodoret*; and the Notes of *Terentius*, and *A. Lapide* here.

15. *Rebekah*] Heb. *Ribkah*,—a name supposed to be derived from an unused root, signifying to bind firmly, to unite (*Gesen.*),—an appropriate name for her, who was to be the wife of Isaac, the type of Christ; and who was a figure of the Church, who is joined to Christ, and joins all in herself to Him.

—born to Bethuel] And therefore in a grade below Isaac, in descent from Terah: see xxii. 23.

—son of Milcah, the wife of Nahor] Her mother's name is mentioned here, and in v. 24, 47, before that of her father. The reason seems to be that Nahor had a concubine, Reumah

k ch. 12. 1.

l ch. 12. 7. & 13.
15. & 15. 18. &
17. 8.

Ex. 32. 13.

Deut. 1. 8. & 34. 4.

Acts 7. 5.

m Ex. 23. 20, 23.

& 33. 2.

Heb. 1. 14.

n Josh. 2. 17, 20.

o ver. 2.

|| Or, and.

p ch. 27. 43.

† Heb. that
women which
draw water go
forth.

q Ex. 2. 16.

l Sam. 9. 11.

r ver. 27. ch. 26.

24. & 28. 13. &
32. 9.

Ex. 3. 6, 15.

s Neh. 1. 11.

Ps. 37. 5.

t ver. 43.

u ch. 29. 9.

Ex. 2. 16.

w See Judg. 6.

17, 37.

l Sam. 6. 7. & 14.

10. & 20. 7.

x ch. 11. 29. &
22. 23.

Abraham's brother, with her pitcher upon her shoulder. ¹⁶ And the damsel ^{y ch. 26. 7.} ^{† Heb. good of countenance.} ^{z 1 Pet. 3. 8. & 4. 9.} ^{a ver. 12, 56.} ^{b Ex. 32. 2, 3.} ^{Isa. 3. 19, 20, 21.} ^{Ezek. 16. 11, 12.} ^{1 Pet. 3. 3.} ^{|| Or, jewel for the forehead.} ^{c ch. 22. 23.} ^{d ver. 52.} ^{Ex. 4. 31.} ^{e Ex. 18. 10.} ^{Ruth 4. 14.} ^{1 Sam. 25. 32, 30.} ^{2 Sam. 18. 28.} ^{Luke 1. 68.} ^{f ch. 32. 10.} ^{Ps. 95. 3.} ^{g ver. 43.}

¹⁶ And the damsel ^{y ch. 26. 7.} ^{† Heb. good of countenance.} ^{z 1 Pet. 3. 8. & 4. 9.} ^{a ver. 12, 56.} ^{b Ex. 32. 2, 3.} ^{Isa. 3. 19, 20, 21.} ^{Ezek. 16. 11, 12.} ^{1 Pet. 3. 3.} ^{|| Or, jewel for the forehead.} ^{c ch. 22. 23.} ^{d ver. 52.} ^{Ex. 4. 31.} ^{e Ex. 18. 10.} ^{Ruth 4. 14.} ^{1 Sam. 25. 32, 30.} ^{2 Sam. 18. 28.} ^{Luke 1. 68.} ^{f ch. 32. 10.} ^{Ps. 95. 3.} ^{g ver. 43.}

¹⁷ And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. ¹⁸ ^z And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. ¹⁹ And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. ²⁰ And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. ²¹ And the man wondering at her held his peace, to wit whether ^a the LORD had made his journey prosperous or not.

²² And it came to pass, as the camels had done drinking, that the man took a golden ^b earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; ²³ And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? ²⁴ And she said unto him, ^c I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. ²⁵ She said moreover unto him, We have both straw and provender enough, and room to lodge in. ²⁶ And the man ^d bowed down his head, and worshipped the LORD. ²⁷ And he said, ^e Blessed be the LORD God of my master Abraham, who hath not left destitute my master of ^f his mercy and his truth: I ^g being in the way, the LORD ^h led me to the house of my master's brethren.

²⁸ And the damsel ran, and told ⁱ them of her mother's house these things. ²⁹ And Rebekah had a brother, and his name was ^j Laban: and Laban ran out unto the man, unto the well. ³⁰ And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man;

(xxii. 24); and care is taken by the sacred historian to show that Rebekah was not the granddaughter of the concubine, but of the wife.

— *with her pitcher*] It is remarkable how many joyful events happen in Scripture to women at wells, when they come out to draw water, or to water their flocks. See the case of Rachel (xxix. 6); and the daughter of Jethro (Exod. ii. 16); and the woman of Samaria (John iv. 7); and they may suggest to us blessings far greater, which are sure to meet those who resort to the wells of Scripture, and draw there the waters of salvation (Origen, Hom. 10).

16. *a virgin*] The word here used in the original is *bethûlah*. In v. 43 we have *almah*: the root of the former word is *bathal*, to seclude; of the latter, *alam*, to conceal. The latter is used by Isaiah in the prophecy of the birth of the Messiah from a Virgin (Isa. vii. 14), and is rendered *παρθένος* by the Sept. and St. Matthew (i. 23).

In this description of Rebekah we see a figurative representation of the Bride of Christ, pure in faith, and holy in life (S. Ambrose de Abr. i. 9).

— *came up*] Probably there was a descent by steps into the well (Kalisch).

20. *drew for all his camels*] Which drink a great quantity of water. Her kindness showed itself by much labour and patience. She fulfilled in part the Evangelic precept, "Whosoever shall compel thee to go a mile, go with him twain" (Matt. v. 41).

22. *a golden earring*] So the Sept. and Vulg.; but it is rather to be translated a *golden nose-ring* (see v. 47). These rings were attached to the nose either in the middle, or on one side, and seem to have been set with jewels (cp. Prov. xi. 22. Hartmann, Hebräerinn ii. 166. 192). Such rings are still worn in the East, and by the women of some American tribes. See Winer, R. W. B., Art. "Nasenring," ii. p. 137.

— *half a shekel*] In Heb. *beka* (Exod. xxxviii. 26); from *baka*, to divide. These presents were gifts and pledges of espousal (Theodoret).

24. *the daughter of Bethuel*] Who was the youngest of the eight sons of Nahor, Abraham's elder brother, and Milcah (see xxii. 21).

28. *of her mother's house*] The women of the family. How natural this is! She did not mention it to the men.

29. *Rebekah had a brother, and his name was Laban*] It has been observed that though Bethuel, his father, was alive, yet *Laban*, her brother, plays the most prominent part in this narrative (Blunt's Coincidences, p. 35); and that there is a similar indication of Bethuel's insignificance in xxix. 5, where Laban is called the son of Nahor, the name of Bethuel his father being omitted. It is also remarkable that the name of Rebekah's mother is nowhere mentioned, though she was still living (see vv. 28. 55). *Laban* was to be most prominent in the succeeding history of Jacob; and therefore, perhaps, more is said of him here than of his parents. Also, in the patriarchal history brothers are always represented as particularly zealous in watching over the honour of their sisters (see Gen. xxxiv. 11. 25. Judg. xiii. 22. Cp. 2 Sam. xii. 22). Besides this, it was one of the evil effects of polygamy that the father often cared little for his daughters. *Laban* is here placed before his father (v. 50) and his mother (v. 55).

30. *when he saw the earring and bracelets*] The sacred historian notes that when Laban saw the jewels given to his sister, then he made offers of hospitality; but that Rebekah did acts of kindness to the stranger before she had any prospect of a recompense from him (see vv. 18, 19). There is a remarkable truth and consistency in Laban's character as drawn in the Book of Genesis. Even on our first acquaintance with him we see some symptoms of that selfish love of gain which gradually developed itself into covetousness and fraud. As we shall have occasion to observe in chapters xxix.—xxxi., Laban and Jacob are contrasted in this history. *Laban* is an example of a person who grows worse; on the other hand, *Jacob* grows better. He began with overreaching his brother and his father, but he improved under the chastening hand of God, till at last he emerged into Israel: see xxxii. 28.

t ch. 26. 29.
Judg. 17. 2.
Ruth 3. 10.
Ps. 115. 15.
k ch. 43. 24.
Judg. 19. 21.

l Job 23. 12.
John 4. 34.
Eph. 6. 5, 6, 7.

m ver. 1. ch. 13.
2.

n ch. 21. 2.

o ch. 21. 10. &
25. 5.

p ver. 3.

q ver. 4.

r ver. 5.

s ver. 7.
t ch. 17. 1.

u ver. 8.

v ver. 12.

and, behold, he stood by the camels at the well. ³¹ And he said, Come in, 'thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. ³² And the man came into the house: and he ungirded his camels, and ^k gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him. ³³ And there was set *meat* before him to eat: but he said, 'I will not eat, until I have told mine errand. And he said, Speak on. ³⁴ And he said, I *am* Abraham's servant. ³⁵ And the LORD ^m hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. ³⁶ And Sarah my master's wife ⁿ bare a son to my master when she was old: and ^o unto him hath he given all that he hath. ³⁷ And my master ^p made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: ³⁸ ^q But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. ³⁹ ^r And I said unto my master, Peradventure the woman will not follow me. ⁴⁰ ^s And he said unto me, The LORD, 'before whom I walk, will send his angel 'with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: ⁴¹ ^u Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath. ⁴² And I came this day unto the well, and said, 'O LORD God of my master Abraham, if now thou do prosper my way which I

31. *blessed of the LORD*] Laban, though an idolater (xxx. 30), acknowledged the true God (cp. v. 50). The union of other objects of worship with God is the first step toward the substitution of them for Him.

33. *I will not eat, until I have told mine errand*] See his forgetfulness of himself, and his zeal for his master's service. Christ, who came to do His Father's will, had not leisure so much as to eat bread, and His meat was to do His Father's will (Mark vi. 31. John iv. 34); and this is the pattern for those,—the ministers of the Gospel,—who are sent by God into the world to espouse souls to Christ. They will not eat until they have told their errand; and, therefore, *S. Ambrose* calls this a beautiful lesson for those who have a duty laid upon them (de Abr. i. 9). "Vae mihi! si non evangelizaverim!" exclaims the great Eliezer of the Gospel, St. Paul (1 Cor. ix. 16).

36. *Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath*] "Do not, therefore, suppose that my master's son is too old to be a husband to the granddaughter of my master's brother: he was born when my master's wife *was old*; and he is the *only* son of my master's wife: and my master hath given him all that he hath." Abraham's servant is the "friend of the bridegroom" (John iii. 29), and pleads his cause.

This narrative, exquisitely beautiful as it is, as a picture of patriarchal manners, and of patriarchal piety and faith; of paternal love in Abraham; of filial resignation in Isaac; of loyal and affectionate service in the steward of Abraham's household, knowing nothing of his own interests, and acting and speaking with a single eye to the good of his master, and of his master's son, and committing all his concerns by prayer to the good guidance of God; and a lovely portrait of virgin modesty, alacrity, and kindness in Rebekah, and of submission to God's purposes in Laban and Bethuel (v. 50), derives additional interest from the circumstance that it is doubtless designed by the Holy Spirit (as ancient expositors have observed, especially the Bishop of Milan, *S. Ambrose*, in his treatise "De Abraham.") to display a spiritual representation of the love of the Heavenly Father of all, in providing a Bride for His dearly beloved Son, God manifest in the Flesh.

Isaac is the only son, born in Abraham's old age, by the miraculous providence of God, at a time which had been appointed by Him. Christ, the true Isaac, is born after long expectation, and patient endurance, in the fulness of time. After Isaac's death and resurrection "in a figure," his father sends his faithful servant to a far country to espouse to him a wife, whose name is mentioned for the first time after the

history of that sacrifice (see xxii. 20—23). After Christ's Death and Resurrection God sends forth His servants, the Apostles, into far-off lands, to espouse to Him a Church, which He has purchased with His own blood. "I have espoused you as a chaste virgin to Christ," says the great Apostle of the Gentiles,—the Eliezer of God's spiritual household (2 Cor. xi. 2). The servant goes to a distant land. The preachers of the Gospel go forth when sent by God. "How shall they preach, except they be sent?" (Rom. x. 15.) The servant stands at the well and prays before he utters his message. They stand at the well of Scripture, and pray before they preach; for of themselves they can do nothing; but can do all things by the grace of the Holy Spirit, Who is given in answer to prayer. The servant sees Rebekah, "a damsel fair to look upon, a virgin," who graciously receives him. God sends His holy Angels, and prospers the way of His servants, and they are received by loving hearts, with words of love like those of Rebekah and her household, and they espouse souls to Christ in spiritual wedlock. Rebekah is found in Mesopotamia; and, may we not ask with *S. Ambrose*, Where does the Church dwell but in a spiritual Mesopotamia? As he says (de Abr. i. 9), "Ubi invenitur Ecclesia nisi in Mesopotamia? Ibi duobus stipatur fletibus, lavacro gratiæ, et fletu penitentiae." The Christian life is like a spiritual Mesopotamia, watered by the two streams of Baptism and Repentance.

Abraham's servant, who was over his goods, gives gifts to Rebekah, the spouse of Isaac. The holy Apostles bring spiritual gifts,—gifts of the Holy Ghost,—sent down from Heaven, to adorn the Bride, who stands at Christ's right hand (Ps. xlv. 10). Rebekah's mother and brother call Rebekah, and say unto her, "Wilt thou go with this man?" and she said, "I will go." The Church listens to the voice of the Spirit, "Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house. So shall the King have pleasure in thy beauty; for He is thy Lord God, and worship thou Him." She is brought into the King's palace, as Rebekah was to Sarah's tent; and Christ loves her, as Isaac loved Rebekah; and the promise is to her, "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands" (Ps. xlv. 11, 12—16, 17. Cp. *S. Ambrose* de Abr. i. 9).

41. *Then shalt thou be clear from this my oath*] The word for *oath* here is different in the original from that which was used in v. 8. There it was *shebuaḥ*; here it is *alah*, which is more strong, and appears to involve the sense of a curse, in the event of violation of it (see Num. v. 21).

go : ^{43 w} Behold, I stand by the well of water ; and it shall come to pass, that ^{w ver. 13.} when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink ; ⁴⁴ And she say to me, Both drink thou, and I will also draw for thy camels : *let the same be the woman whom the LORD hath appointed out for my master's son.* ^{45 x} And before I had done ^{x ver. 15, &c.} ^y speaking in mine heart, behold, Rebekah came forth with her pitcher on her ^{y 1 Sam. 1. 13.} shoulder ; and she went down unto the well, and drew *water* : and I said unto her, Let me drink, I pray thee. ⁴⁶ And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also : so I drank, and she made the camels drink also. ⁴⁷ And I asked her, and said, Whose daughter *art* thou ? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him : and I ^z put the carring upon her ^{z Ezek. 16. 11, 12.} face, and the bracelets upon her hands. ^{48 a} And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take ^b my master's brother's daughter unto his son. ⁴⁹ And now if ye will ^c deal kindly and truly with my master, ^{c ch. 47. 29. Josh. 2. 14.} tell me : and if not, tell me ; that I may turn to the right hand, or to the left.

⁵⁰ Then Laban and Bethuel answered and said, ^d The thing proceedeth from the LORD : we cannot ^e speak unto thee bad or good. ⁵¹ Behold, Rebekah ^f is before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken. ⁵² And it came to pass, that, when Abraham's servant heard their words, he ^g worshipped the LORD, *bowing himself* to the earth. ^{g ver. 26.} ⁵³ And the servant brought forth ^h jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah : he gave also to her brother and to her mother ⁱ precious things. ⁵⁴ And they did eat and drink, he and the men that *were* with him, and tarried all night ; and they rose up in the morning, and he said, ^k Send me away unto my master. ⁵⁵ And her brother and her mother said, Let the damsel abide with us ^{||} *a few days*, at the least ten ; after that she shall go. ⁵⁶ And he said unto them, Hinder me not, seeing the LORD hath prospered my way ; send me away that I may go to my master. ⁵⁷ And they said, We will call the damsel, and enquire at her mouth. ⁵⁸ And they called Rebekah, and said unto her, Wilt thou go with this man ? And she

d Ps. 118. 23.

Matt. 21. 42.

Mark 12. 11.

e ch. 31. 24.

f ch. 20. 15.

43. *virgin*] *Almah* ; Sept. *παρθένος* (see v. 16). *S. Jerome* asserts that the word *almah*, which signifies *concealed*,—one who lives a hidden life,—expressed the most perfect moral and spiritual virginity. Every such *almah* is also *bethulah*, but every *bethulah* is not such an *almah*. See his *Quæst. in Gen.* p. 528 : and his book against Jovinian (i. p. 173). This remark may be applied in illustration of Matt. i. 23, compared with Isa. vii. 14.

47. *And she said, The daughter of Bethuel*] When I perceived that she was no Canaanitish woman, but of my master's kindred (see vv. 3, 4), then I gave her the tokens of espousal.

— *upon her face*] Literally, *upon her nose* : cp. v. 22.

50. *from the LORD*] See v. 31.

51. *Rebekah is before thee, take her*] “The thing being from the Lord,” it is regarded by Laban and Bethuel as already settled, “as the Lord hath spoken ;” and her consent is included in this recognition of the divine purpose and will ; they afterwards call Rebekah, and “inquire at her mouth,” and she consents to “go with the man” (v. 57).

Here is a remarkable evidence of the nearness of God in the daily doings of the patriarchs and their families. It did not seem strange to them that marriages should be formed between those who had not seen each other. The saying, that “marriages are made in heaven,” was literally realized by them. “A prudent wife is from the Lord” (Prov. xix. 14). “Whoso findeth a wife” (one deserving of the name) “obtaineth favour

of the Lord” (Prov. xviii. 22). Angels came down from heaven to guide the steps of those who went on embassies of marriage (vv. 7. 40). And the answer of the parents was, “The thing proceedeth from the Lord : we cannot speak unto thee bad or good.” As *S. Ambrose* says (de Abr. i. 9), Rebekah waits for the judgment of her parents, “Non est enim virginalis pudoris eligere maritum, sed jam desponsata viro de protectionis consuletur die ;” and he quotes from *Euripides*, *Androm.* 986, the saying of *Hermione* to the same purpose. In Christian times, the Holy Spirit, speaking by St. Paul, appears to consider the *parents* as in a special manner the interpreters of God's will in the marriage of *daughters* : see below, notes on 1 Cor. vii. 36.

53. *jewels of silver—precious things*] Gifts to the bride, and also to her brother and to her mother. Daughters being regarded as belonging to their parents, when marriage contracts were made, many precious things were bestowed on their parents by the relatives of the bridegroom ; hence Solomon's words, “Who can find a virtuous woman ? for her *price* is far above rubies” (Prov. xxxi. 10).

55. *days, at the least ten*] Literally, *days*, or a *decad* (*asor*) ; the decad or ten days (so the *Sept.* and *Vulg.*) being the third of a solar month, was sometimes used as a measure of time, like “a week.” See *Ewald*, and *Kalisch*, p. 470 ; and cp. Exod. xii. 3. Lev. xvi. 29. The *Chaldee* and *Arabic* suppose that ten months are meant, but this is hardly probable.

1 ch. 35. 8.

said, I will go. ⁵⁹ And they sent away Rebekah their sister, and ¹ her nurse, and Abraham's servant, and his men. ⁶⁰ And they blessed Rebekah, and said unto her, Thou art our sister, be thou ^m the mother of thousands of millions, and ⁿ let thy seed possess the gate of those which hate them.

m ch. 17. 16.

n ch. 22. 17.

⁶¹ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

o ch. 16. 14. & 25. 11.

|| Or, to pray.

p Josh. 1. 8.

Ps. 1. 2. & 77. 12.

& 119. 15. &

143. 5.

q Josh. 15. 18.

⁶² And Isaac came from the way of the ^o well Lahai-roi; for he dwelt in the south country. ⁶³ And Isaac went out || ^p to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. ⁶⁴ And Rebekah lifted up her eyes, and when she saw Isaac, ^q she lighted off the camel. ⁶⁵ For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. ⁶⁶ And the servant told Isaac all things that he had done. ⁶⁷ And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac ^r was comforted after his mother's death.

r ch. 38. 12.

a 1 Chron. 1. 22.

b ch. 24. 36.

XXV. ¹ Then again Abraham took a wife, and her name was Keturah. ² And ^a she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. ³ And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. ⁴ And the sons of Midian; Ephah, and Ephraim, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah. ⁵ And ^b Abraham gave all that he had

60. *be thou the mother of thousands of millions*] Rebekah, the wife of Isaac, the type of Christ, is the figure of the Jerusalem above (see r. 36), which is the mother of us all (Gal. iv. 26), whose seed are described as *ten thousands of ten thousands*, ascribing glory to Him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v. 11: see S. Ambrose de Isaac, c. iii.

63. *to meditate*] Heb. *suach*; which appears to have the same meaning as *siach*, the original sense of which appears to be, *to put forth buds or shoots* (Gesen. pp. 785. 788, 789); thence figuratively (as applied to the mind) to put forth thoughts and words, to muse and meditate, to talk with oneself. Ps. lxxvii. 4. 7. 13; cv. 2; cxix. 15. 27. 48. Prov. vi. 22. Job xii. 8. The Ancient Versions render it in this sense; some translating it *to meditate*, others *to pray*; and S. Jerome says here, "Isaac, qui in typo Domini fuit, solus orabat." His mind was like a fair and fruitful tree, which sprouted forth in solitude in buds, shoots, and blossoms of pious meditation and prayer. Isaac had lately lost his mother; her tent was empty; his father was old; the chief servant of his father's household was gone to a far-off land to obtain for him a wife. He might well be disposed to go forth into the field at eventide to indulge in solitary musing and prayer that God would bless the journey which was so important in its issue to his father and himself; and perhaps the words, "he lifted up his eyes, and saw, and, behold, the camels were coming," are like an intimation that his prayer was heard. Cp. S. Ambrose de Isaac, c. i. Isaac typified Christ in meekness (xxii. 9).

55. *a vail*] See xx. 16; and below, xxix. 25. The eastern out-door mantle-like vail (ἡβερστρον) not only covers the face, but entwines nearly the whole body. It is described by Tertullian de Virg. vel. c. 17; and S. Jerome ad Eustoch. Ep. xxii. Jahn, Arch. § 127. Winer, ii. p. 416, Art. "Schleier."

66. *And the servant told Isaac all things that he had done*] Cp. Luke ix. 10. The Apostles, when they were returned to Christ, "told Him all that they had done." The faithful Ministers of Christ, sent forth to espouse the souls of believers in spiritual wedlock to Him, will give up their accounts to Him with joy at the great day (Heb. xiii. 17).

67. *Isaac brought her into his mother Sarah's tent—and he loved her*] Cp. Song of Solomon (iii. 4; viii. 2), where the Church says, "I found him whom my soul loveth; I brought him into my mother's house, and into the chamber of her that conceived me. I would lead thee and bring thee into my mother's house; his left hand should be under my head." And Eph. v. 25, "Husbands, love your wives, even as Christ also

loved the Church." Christ brings His Church into His mother's tent. He was born under the Law; a son of the ancient Dispensation, and the Church now is, what once the Law was. The Church has succeeded the Synagogue. Rebekah is in His mother's tent: cp. S. Ambrose de Isaac, c. 3, 4.

—*after his mother's death*] The word *death* is not in the Hebrew. It seems as if the Holy Spirit would not conclude this beautiful and joyful narrative with a word of sorrow—*death*. Rebekah became the mistress of the house in Sarah's place. Sarah lived in her, the Hebrew church lives in the Christian.

Crit. XXV. 1. *Keturah*] Called Abraham's concubine (*pilegesh*), 1 Chron. i. 32; but not in the strict sense of the term, for he had no other wife at the time, and therefore his connexion with Keturah is called "secunde nuptie" by S. Augustine (de Civ. Dei xvi. 34). But what is meant by the term is, that Sarah was Abraham's wife in the highest sense, being the mother of the child of promise.

2. *she bare him Zimran*] And five others (cp. 1 Chron. i. 32), by the extraordinary blessing of God, which renewed his bodily strength, and made him to become a father of many nations (xvii. 4. Origen, Hom. ii.). It is probable that Keturah was not aged like Sarah; but Abraham's body was dead many years before in respect of natural strength (Rom. iv. 19). "Children and the fruit of the womb are an heritage and gift that cometh of the Lord" (Ps. cxxxvii. 4). It is evident that Abraham's vigour was continued for some years after this time, for he survived Sarah more than thirty-nine years (v. 7).

—*Midian*] The father of the Midianites, who dwelt partly in the peninsula of Mount Sinai, and partly in the east of Jordan, near the Moabites (cp. Num. xxv.); and as they were engaged in the trade between Syria, Arabia, and Egypt, they are sometimes called the *Ismaelites*, who, being the lords of the commerce of the desert, gave their name to the merchants of Arabia (xxxvii. 25. 28. 36. Judg. vii. 12; viii. 24. Kalisch, p. 474).

—*Shuah*] See Job ii. 11; viii. 1.

3. *Sheba, and Dedan*] See above, x. 7, where these names occur among the descendants of Cush and sons of Raamah. Probably these sons of Keturah were locally connected with those descendants of Cush, and adopted their names: cp. xxii. 21; xxxvi. 20—30; and Kalisch, pp. 251. 257. 474. 599.

4. *Ephah*] Rich in camels. Isa. lx. 6.

—*All these were the children of Keturah*] St. Paul has taught us to recognize in Hagar and her son (born before the birth of Isaac, the child of Sarah) a figure of the unbelieving Jewish

unto Isaac. ⁶ But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and ^e sent them away from Isaac his son, while he yet lived, eastward, unto ^d the east country. c ch. 21. 14.
d Judg. 6. 3.

⁷ And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. ⁸ Then Abraham gave up the ghost, and ^e died in a good old age, an old man, and full of years; and ^f was gathered to his people. ⁹ And ^g his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre; ¹⁰ ^h The field which Abraham purchased of the sons of Heth: ⁱ there was Abraham buried, and Sarah his wife. ¹¹ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^k well Lahai-roi. e ch. 15. 15. &
49. 29.
f ch. 35. 29. &
49. 33.
g ch. 35. 29. &
50. 13.
h ch. 23. 16.
i ch. 49. 31.

¹² Now these *are* the generations of Ishmael, Abraham's son, ¹ whom Hagar k ch. 16. 14. &
24. 62.
l ch. 16. 15.

synagogue; while Sarah, the wife of Abraham and mother of Isaac, is a figure of the Church (Gal. iv. 22—31). And some of the ancient Christian Fathers, treading in the steps of St. Paul, regard the children of *Keturah* and of the concubines of Abraham as symbolical of those who are in some respects members of the Church, the mystical body of Christ, by virtue of certain articles of true doctrine which they hold, and in so far as they are recipients of grace dispensed through the Christian Sacraments; but are not sound and healthful members of that body; and are branches of the Vine, but not fruitful branches of it.

The children of *Keturah* and the concubines are more numerous than those of Sarah the wife. Error is multiform, Truth is one. They are born *after* Ishmael and Isaac; the former of whom represents the unbelieving Jew, the other the promised seed. Truth is older than Error. The Good Seed is first sown in the Field; the Tares are sown afterwards. Heresies and Schisms are subsequent to the preaching of the Gospel, and to the planting of the Christian Church.

5, 6. *Abraham gave all that he had unto Isaac*] It is added that *Abraham gave gifts* to the sons of the concubines which he had, and he *sent them away from Isaac his son*. So, erring members of Christ's Church have *some gifts*, by virtue of those articles of the Christian Faith which they continue to hold, and so far also as they are partakers of grace in the Christian Sacraments. But let them not rest upon those *gifts*. Let them add to them the *grace* of Charity, without which no *gifts* avail (1 Cor. xiii. 1—3). Let them return to the Unity of the Church; then they will become children of Sarah; then they will partake of the blessing of Isaac, to whom Abraham *gave all that he had*. See *S. Augustine*, *Quest.* in Gen. 69; c. Donat. iv. 21; c. *Crescon.* ii. 12; in *Ps.* lvi., and in *Galat.* iv. 22—31; and *Theophilus Anglicanus*, pp. 46, 47. 291.

7. *And these are the days of the years of Abraham's life*] Though Abraham lived thirty-five years after Isaac's marriage with Rebekah, yet we hear scarcely any thing of him during that time. He retires from the history after that event. "He gave all that he had unto Isaac" (c. 5). Rebekah is in Sarah's tent (xxiv. 67). May there not be something typical in this? After the Incarnation of the Son, and after His espousal of the Church, which He purchased with His own blood, all power is given into His hand (Matt. xxviii. 18). "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22). The Mediatorial kingdom begins, and is continued to the end, when He will deliver up the kingdom to the Father, that God may be all in all (1 Cor. xv. 24—28).

— *an hundred threescore and fifteen years*] Therefore he was a pilgrim in Canaan for a hundred years; see xii. 4.

Here is an argument for the veracity of the Pentateuch, as to the longevity which it assigns to the earlier Patriarchs. If from a design of extolling them, as specially favoured by God, it had exaggerated their ages, it would have done so in the case of Abraham, the "father of the faithful," the "friend of God." But, on the contrary, it states that he did not attain to the years of his fathers, who all lived longer than he did (xi. 11).

8. *gave up the ghost*] Literally, *breathed out*; that is, gently and softly.

The death of the holy Patriarch made his bosom to be the large harbour of souls; the happy retreat of rest and refreshment, to which the blessed Angels convey the spirits of the just

from the four corners of the earth. Luke xvi. 22. (*Origen*, *Hom.* ii.)

— *an old man*] See above, xxiv. 1.

— *and full of years*] The words "of years" are not in the original; and the sense (as *S. Jerome* observes) seems to be more general than what their addition implies. Abraham was *full, satiated* with life and blessings: "*plenus vitæ conviva*" (*Bp. Horsley*): cp. xv. 15; xxxv. 29.

— *gathered to his people*] A proof of the immortality of the soul; for Abraham's *body* was not gathered to his people, but to that of Sarah only; and even the fact of his *burial* is mentioned afterwards as a separate circumstance: cp. Deut. xxxii. 50. The fact also here stated of *Abraham's* being gathered to *his people* (cp. the words *shall go to thy fathers*, xv. 15; Judg. ii. 10), brings out the doctrine of the *distinct personality* of the *souls* of the departed after their decease, and in the interval before the Resurrection of the body; a doctrine which is revealed more clearly in our Lord's Parable of the Rich Man and Lazarus, whose soul was carried by Angels to Abraham's bosom: see below on Luke xvi. 22, 23.

9. *And his sons Isaac and Ishmael buried him in the cave of Machpelah*] Funerals of parents are reconciliations of children (cp. xxxv. 29); and differences of contending religionists are often softened at the side of a grave.

— *cave of Machpelah*] See xxiii. 9.

11. *the well Lahai-roi*] Isaac dwelt at the well where God appeared to Hagar: see xvi. 14; xxiv. 62. Observe the migratory character of the life of Isaac. He has no certain dwelling-place; he leaves Hebron, where was his mother's grave, and dwells at Beer Lahai-roi, south of Beersheba; like Abraham his father, he sojourned in the land of promise as in a *strange country*, "dwelling in tabernacles;" for he looked for a city which hath foundations, in a better country,—a heavenly (Heb. xi. 9, 10, 16).

Here, too, is a type of Christ. He had not where to lay His head. And as was the life of Isaac, so was the life of Rebekah. As was the life of Christ on earth, so is the life of the Church. She is the Woman in the Wilderness (Rev. xii. 6. 14). She is not locally connected with any one central point on earth. She is a migratory Witness of Christ; at one time in this country, at another in that.

Isaac occupied the spot where God appeared to Hagar and Ishmael: the well of Life and Vision. Ishmael, the type of the Jewish Synagogue (Gal. iv. 22—31), had a vision of the well of Life, but Isaac, the promised Seed, *dwells* there and drinks of the waters of life. Isaac, the most quiet and contemplative of the Patriarchs, represents the studious and meditative life of the Christian, dwelling near the well of Lahai-roi, that is, of *life and vision*, and drinking living waters from the Holy Scriptures (*Origen*, *Hom.* ii.).

12. *Now these are the generations of Ishmael*] This which follows is the lineage and history of Ishmael. The sacred historian thus shows his impartiality; he does not conceal from us that *Ishmael* ripened into worldly prosperity *before Isaac*. The promised seed is of slow growth, but it endures for ever: cp. note below on the generations (*Heb. toledoth, lineage and history*) of Esau, ch. xxxv. 1. Having specified the descendants of *Keturah*, the sacred historian now enumerates those of Hagar and Ishmael, and thus prepares the way for an enlargement on the history of the promised seed in *Isaac* (c. 19).

The first and oldest tribes of Arabia were probably those

- m 1 Chron. 1. 29. the Egyptian, Sarah's handmaid, bare unto Abraham: ¹³ And ^m these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, ¹⁴ And Mishma, and Dumah, and Massa, ¹⁵ || Hadar, and Tema, Jetur, Naphish, and Kedemah: ¹⁶ These are the sons of Ishmael, and these are their names, by their towns, and by their castles; ⁿ twelve princes according to their nations. ¹⁷ And these are the years of the life of Ishmael, an hundred and thirty and seven years: and ^o he gave up the ghost and died; and was gathered unto his people. ¹⁸ ^p And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he [†] died ^a in the presence of all his brethren.
- ¹⁹ And these are the generations of Isaac, Abraham's son: ^r Abraham begat Isaac: ²⁰ And Isaac was forty years old when he took Rebekah to wife, ^s the daughter of Bethuel the Syrian of Padan-aram, ^t the sister to Laban the Syrian. ²¹ And Isaac intreated the LORD for his wife, because she was barren: ^u and the LORD was intreated of him, and ^w Rebekah his wife conceived. ²² And the children struggled together within her; and she said, If it be so, why am I thus? ^x And she went to enquire of the LORD. ²³ And the LORD said unto her,
- || Or, *Hadad*.
1 Chron. 1. 30.
- n ch. 17. 20.
- o ver. 8.
- p 1 Sam. 15. 7.
- † Heb. *fell*,
Ps. 78. 64.
q ch. 16. 12.
- r Matt. 1. 2.
- s ch. 22. 23.
- t ch. 24. 29.
- u 1 Chron. 5. 20.
2 Chron. 33. 13.
Ezra 8. 23.
w Rom. 9. 10.
- x 1 Sam. 9. 9. &
10. 22.

which were enumerated among the descendants of *Cush* (x. 7). The pure Arabs, as they are called, are the Shemitic descendants of *Joktan* (x. 26—29); and the mixed Arabs, or *Most-arabians*, are the *Ishmaelites* here mentioned, and other descendants of Abraham through *Keturah* (v. 1—4). See *Hofstinger*, *Hist. Orient.* p. 210. *D'Herbelot*, *Bibl. Orient.* p. 501. *Stanley*, *Sinai*, pp. 88—99. *Pritchard*, *Physical History of Mankind*, iv. 588. *Kalisch*, p. 477. Their chief stronghold was *Petra*, in the rocky chain of Mount *Seir* (Isa. xvi. 1. 2 Kings xiv. 7).

13. *Nebajoth*] Famous for cattle (Isa. ix. 7). They are the Nabateans of classical writers. *Diod. Sic.*, ii. 4; xix. 94. *Winer*, *R. W. B.* ii. 129. *Dr. Smith*, *Diet. Geogr.* ii. 392. 583. The Idumeans, from whom the *Herods* sprung, were called *Nabateans*. *Joseph.*, *Antt.* xiv. 2. 3 and 8. 3. *Strabo*, xvi. 760.

— *Kedar*] Famous also for cattle, which they furnished to the markets of Tyre (Ezek. xxvii. 21); dwelling in dark tents (Ps. exx. 5. Cant. i. 5) in the Arabian desert, and famous for archery (Isa. xxi. 16).

14. *Dumah*] Cp. Isa. xxi. 11.

15. *Tema*] South of the Idumeans, and sometimes coupled with *Dedan* (Isa. xxi. 14. Jer. xxv. 23), sometimes with *Sheba* (Job vi. 19).

— *Jetur*] *Iturea* (Luke iii. 1). Famed for archery (*Targ.*, *Geogr.* ii. 448).

16. *by their towns, and by their castles*] Or rather, by their villages and encampments. The former are the agriculturists, who dwell in villages; the latter are the nomadic tribes (*seenitæ*), who moved from place to place (cp. Num. xxxi. 10. 1 Chron. iv. 39), and were the progenitors of the Bedouin Arabs of the present day (*Gesenius*, *Kalisch*).

— *twelve princes*] According to the prophecy (xvii. 20); the same number as the children of *Nahor* (xxii. 21—24). But *Rebekah* is barren for many years, as *Sarah* had been before her. The evil seed springs up rapidly (Ps. xvii. 15), but soon fades away (Ps. xxxvii. 36); the seed of the promise is long waited for, but at last it fills the earth.

17. *an hundred and thirty and seven years*] The years of *Ishmael's* life are set down in Holy Scripture, which is not done except in the case of those who belong to the godly seed (*Ainsworth*); and the mention of his union with *Isaac* in the burial of *Abraham* at *Macpelah* (v. 9) intimates a reconciliation between them.

18. *from Havilah unto Shur*] From the Arabian and Persian Gulf to the borders of Egypt. Cp. xvi. 7; xxvi. 18. *Wilton*, *Negeb*, p. 5; and see *Kalisch*, p. 93.

19. *And these are the generations of Isaac*] A new Parashah, or Proper Lesson of the Law, begins here, and continues to xxviii. 9 (cp. above, on i. 1). The parallel Proper Lesson from the Prophets is Mal. i. 1 to ii. 7, where the Prophet, referring to this portion of Genesis, says, "Was not *Esau Jacob's* brother? saith the Lord: yet I loved *Jacob*, and I hated

Esau." The Apostles, when commenting on the history of the Pentateuch, frequently adopt the language of the Prophets, as suggested by the parallel prophetic Lessons read in the Synagogues, which were familiar to their Jewish readers. For example, St. Paul does this when speaking of *Esau* and *Jacob* in his Epistle to the Romans (Rom. ix. 13); he refers to the words of *Malaehi*, which were associated with that history in the ritual of the Jewish Church. Thus the Calendar of the Scriptures appointed to be read in the Synagogues may often serve as a practical commentary on those Scriptures, and may be regarded as preparatory to the Calendar of the Church.

— *Abraham's son*] Observe these emphatic words: cp. on v. 5.

20. *the Syrian of Padan-aram*] *Ha-arammi mi Paddan-aram*, as it is in the original. *Aram* is the high land of Mesopotamia; *Padan* (cp. *πεδών*) signifies plain-land (cp. *pateo*), or arable land (from the root *padad*, to plough). It was so called on account of its flatness, as compared with the mountainous region of the Mediterranean. The word *Paddan-aram* describes its quality in two respects, as flat and high: a lofty table-land. Cp. note above, on xxiv. 10.

21. *intreated the LORD*] Literally, *burnt incense to* (*Gesen.* 663: cp. 730); seeming to indicate an early use of incense in prayer. *Isaac* the promised seed was the Priest and Prophet of his household; and the word here used throws some light upon the ritual of the Patriarchal Church: cp. *Blunt's* Coincidences, pp. 5—29.

The prayers of *Isaac* and *Rebekah* for the birth of a son, after long and patient waiting, represent, though faintly, the earnest longing and yearning of the faithful for the birth of Him Who was the "Desire of all nations" (Hag. ii. 7).

God willed that holy women should be long barren,—as *Sarah*, *Rebekah*, and *Rachel*, and *Hannah*,—in order that it might be seen that children are His gift, and in order that there might be some shadows of the mystery of the Incarnation from the womb of the Blessed Virgin Mother.

— *for his wife*] Literally, *before* (*nacach*, from root *nacach*, to aim at; *Gesen.* 550) *his wife*; hence, figuratively, with a view to — *for*. There is the same connexion between *ante* and *avri*: cp. *Neh.* xi. 22, where *neged* (*before*) is used in the same sense as *nacach* here. "Exponendum est spiritualiter, quod toto pectore et intentus in calunitatem uxoris oraverit, sicut quando oro pro aliquo, propono illum mihi in conspectu cordis mei; in eum solum animo intueor" (*Luther*).

22. *If it be so, why am I thus?*] If I am to suffer so much pain, why did I conceive? (*Vulg.*, *Targum* of *Onkelos*.) The *Syriac* renders it, "If so, why do I live?" Cp. xxvii. 46; and so *Kalisch*, *Delitzsch*, and *Keil*.

— *And she went to enquire of the LORD*] Perhaps to *Abraham*, who was yet alive (see xxi. 5; xxv. 7. 26), and who is called a prophet (xx. 7). Some of the Fathers were of opinion that she went to consult *Melchizedek*, others to consult *Shem*. *Theodoret* supposes that she repaired to the domestic altar of the household; and this seems the most probable opinion. At

^y Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and ^z the one people shall be stronger than the other people; and ^a the elder shall serve the younger. ²⁴ And when her days to be delivered were fulfilled, behold, there were twins in her womb. ²⁵ And the first came out red, ^b all over like an hairy garment; and they called his name Esau. ²⁶ And after that came his brother out, and ^c his hand took hold on Esau's heel; and ^d his name was called Jacob: and Isaac was threescore years old when she bare them.

y ch. 17. 16. & 24. 60.
z 2 Sam. 8. 14.
a ch. 27. 29.
Mal. 1. 3.
Rom. 9. 12.

b ch. 27. 11, 16, 23.

c Hos. 12. 3.

d ch. 27. 36.

²⁷ And the boys grew: and Esau was ^e a cunning hunter, a man of the field; and Jacob was ^f a plain man, ^g dwelling in tents. ²⁸ And Isaac loved Esau, because ^h he did ⁱ eat of his venison: ^j but Rebekah loved Jacob. ²⁹ And Jacob sod pottage: and Esau came from the field, and he was faint: ³⁰ And Esau said to Jacob, Feed me, I pray thee, ^k with that same red pottage; for I am faint: therefore was his name called || Edom. ³¹ And Jacob said, Sell me this day thy birthright. ³² And Esau said, Behold, I am ^l at the point to die: and what profit shall this birthright do to me? ³³ And Jacob said, Swear to me this day; and he sware unto him: and ^m he sold his birthright unto Jacob. ³⁴ Then Jacob gave Esau bread and pottage of lentiles; and ⁿ he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

e ch. 27. 3, 5.

f Job 1. 1, 8. & 2. 3.
Ps. 37. 37.
g Heb. 11. 9.

h Heb. venison
was in his mouth.
h ch. 27. 19, 25, 31.

i ch. 27. 6.
† Heb. with that
red, with that red
pottage.
|| That is, Red.
† Heb. going to
die.

k Heb. 12. 16.

l Eccles. 8. 15.
Isa. 22. 13.
1 Cor. 15. 32.

any rate the expression shows that in patriarchal times there were certain places appointed, in which God vouchsafed His special presence and blessing, and in which He met those who resorted to Him for aid: cp. *Blunt*, *Coine*, Part i. § 1, pp. 9, 10.

— of the LORD] The occurrence of the name the LORD, *JEHOVAH*, in this and the preceding verse, has greatly perplexed those critics who suppose the book of Genesis to be the work of several authors. Some critics (as *Astruc*) ascribe the whole of this chapter to the Author whom they call the *Jehovist*; others (as *Tuck*) assign it unhesitatingly (with the exception of the word *Jehovah*) to the *Elohists*: see *Kalisch*, p. 520; and compare ch. xxvii. 27—29, where, after the name of *Jehovah*, that of *Elohim* appears: see above, on ii. 4.

²³. And the LORD said unto her] This oracle of God is in an antistrophic and poetical form;

Two nations are in thy womb;

And two peoples from thy bowels shall be separated;

And people shall be stronger than people;

And the elder shall serve the younger.

Hence Isaac and Rebekah might know that Jacob was preferred by God to Esau. Malachi notes this (i. 2), and St. Paul, Rom. ix. 12—33, where he speaks of God's love to the Gentiles; cp. *Origen* (Hom. xii.), who applies this as a figure of the preference given by God to the Gentile Church over the Jewish Synagogue: cp. *S. Barnab.*, Ep. 13. *S. Iren.*, iv. 38. *S. Cyprian* adv. Jud. i. 19. *S. Ambrose* de Cain i. 2. *S. Hilary*, in Ps. 50. *S. Aug.* de Civ. Dei xvi. 35. *S. Leo* in Epiphani., Sermon. 3. *Tertullian* c. Jud. c. i.

²⁴. when her days to be delivered were fulfilled] The *Septuagint* has here, ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. The reader of the Gospels in the original Greek will recognize this phrase as adopted into the Evangelical history of the birth of Christ: cp. Luke i. 57; ii. 6; and it suggests the reflection that this and other births recorded as extraordinary in the Old Testament, had a typical reference to the Incarnation; and that though men had long to wait for Him Whose birth was presignified by other births after long waiting, yet all was done in its due time: cp. *Origen*, Hom. xii.

²⁵. Esau || Hairy. See *Gesen.*, p. 658: cp. Latin "*Hirtius*." "Esau non modo pilosus erat, instar viri, sed villosus, instar satyri" (*Pfeiffer*, p. 73).

²⁶. heel] *Yakob*; whence his name *yakob* (Jacob): cp. xxvii. 36; Hos. xii. 2, 3: see *Gesen.*, p. 619.

— his name was called] Literally, he called: i. e. any one called: cp. xvi. 14; xxvii. 36; and 2 Sam. v. 20 with 1 Chron. xiv. 11.

— threescore years old] Twenty years after his marriage with Rebekah (v. 20), and fifteen years before the death of Abraham (xvi. 5; xxv. 7).

²⁷. plain man] The Hebrew word (*tam*) signifies what is

whole, "integer;" a simple, quiet man (*Sept.*, *Vulg.*), gentle, Godfearing, as contrasted with Esau, who was careless and profane.

— dwelling in tents] Staying quietly at home: οἰκῶν οἰκίαν (*Sept.*). The emphatic word is *dwelling*, or rather *sitting*; Heb. *yosheh*.

²⁸. because he did eat of his venison] Literally, *because his hunting* (i. e. its produce) *was in his mouth*; a candid confession of the historian, which suggests that the father's weakness might not have been without some influence upon his son, and may have encouraged and facilitated the fraud recorded below (xxvii. 3, 4, 19).

The characters of Jacob and Esau have their parallel in those of Amphiion and Zethus in the Greek Mythology: see *Hor.*, Ep. i. 18. 40.

— Rebekah] Who remembered the divine oracle (v. 23), and "pondered it in her heart."

²⁹. pottage] Of lentiles: φακος, *erum lens*, *Targ.*, *Georg.* i. 228. "Small beans called in Arabic *adas*." *Robinson*, *Palest.* i. 216: see v. 34.

³⁰. Feed me] Rather, *let me devour*. The word is from the Hebrew *laat*, signifying to eat greedily (*Gesen.* 410).

— with that same red pottage] Literally, *that red—that red*. The historian appears to be reciting the very words of Esau, spoken with haste, abruptness, and ravenous voracity. "Let me devour of that red—red, for I am faint. Behold, I am going to die, and what then to me will be this birthright? And he ate and drank (cp. 1 Cor. xv. 32), and rose and went away. Thus Esau despised the birthright."

— Edom] Red.

³¹. thy birthright] The right of the firstborn consisted in succession to the place of the father; a claim to the father's benediction; a double portion of the father's goods; and the domestic priesthood (cp. xxvii. 4, 19. 27—29; xlix. 3. Exod. xxii. 29. Num. viii. 14—17. Deut. xxi. 17). After Reuben's sin and forfeiture "the birthright was Joseph's" (1 Chron. v. 1, 2. See on Gen. xlix. 3), but "Judah prevailed above his brethren, and of him came the chief ruler" Christ, Who is "the firstborn among many brethren" (Rom. viii. 29), and the "first begotten from the dead" (Col. i. 18. Rev. i. 5); and Whose Church is called the "Church of the firstborn" (Heb. xii. 23).

³². Behold, I am at the point to die: and what profit shall this birthright do to me?] Here is another proof of the profane and carnal spirit of Esau; as if faith in God's promise would do him no good after death. He looks only to the present life, and to the momentary indulgence of the flesh. But the true Israelite knows that his own birthright is not impaired by death, but improved by it; for thus he enters into his eternal inheritance (*S. Hilary*, in Ps. 98; *R. W. Evans*, *Ser. Biog.* i. 93—106).

³⁴. thus Esau despised his birthright] He thought only of

a ch. 12. 10.

b ch. 20. 2.

XXVI. ¹ And there was a famine in the land, beside ^a the first famine that was in the days of Abraham. And Isaac went unto ^b Abimelech king of the Philistines unto Gerar.

c ch. 12. 1.

d ch. 20. 1.

P's. 39. 12.

Heb. 11. 9.

e ch. 28. 15.

f ch. 12. 2.

g ch. 13. 15. &

15. 18.

h ch. 22. 16.

P's. 105. 9.

i ch. 15. 5. & 22.

17.

k ch. 12. 3. & 22.

18.

l ch. 22. 16. 18.

² And the LORD appeared unto him, and said, Go not down into Egypt; dwell in ^c the land which I shall tell thee of: ³ ^d Sojourn in this land, and ^e I will be with thee, and ^f will bless thee; for unto thee, and unto thy seed, ^g I will give all these countries, and I will perform ^h the oath which I swore unto Abraham thy father; ⁴ And ⁱ I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; ^k and in thy seed shall all the nations of the earth be blessed; ⁵ ¹ Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

m ch. 12. 13. &

20. 2, 13.

n Prov. 29. 25.

o ch. 24. 16.

⁶ And Isaac dwelt in Gerar: ⁷ And the men of the place asked *him* of his wife; and ^m he said, She is my sister: for ⁿ he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she ^o was fair to look upon. ⁸ And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. ⁹ And Abimelech

himself, and not of his posterity, and he preferred what was present, carnal, and temporal, to what was future, spiritual, and perpetual. In the gratification of his appetite he sold his birthright to Jacob for a mess of pottage, and thought no more about the matter till it was too late. He is therefore called "a profane person;" and he stands in Scripture as a special warning to Israel, that they should not think lightly of their spiritual privileges,—especially in Christ: see below, on Heb. xi. 20; xii. 16; and *Greg. Mag.*, Mor. in Job xi. 371. *S. Chrys.*, Hom. 50. *S. Cyril*, Glaphyr. in Gen. iii. p. 98.

Jacob also was not without fault; he knew his brother's weakness, and took an unfair advantage of him, and he was punished for his sin. He, who overreached Esau, was afterwards overreached by others, especially by his uncle Laban, and by his own children.

[Ch. XXVI. 1. *Abimelech*] Cp. xx. 2.

— *Gerar*] Now *Kirbet el Gerar*, three hours S.E. of Gaza: see above, xx. 1.

2. *Go not down into Egypt*] As he had probably intended to do, and as Abraham his father had done, on account of the famine, xii. 10.

5. *my charge, my commandments, my statutes, and my laws*] Cp. 1 Kings ii. 3; vi. 12. 2 Kings xvii. 34.

My charge, generally, is that which is to be kept (from the root *shamar*, to keep), and it branches off into *commands*; not simply prohibitions, but what is unwritten, or natural law, as well as written law; *statutes* are positive commands, edicts, decrees, literally, that which is *engraved* on tables or monuments; and *laws*, especially with regard to spiritual matters, religious worship, and service: cp. Luke i. 6. The *Sept.* well translates these three words thus, *προστάγματα, ἐντολὰς, δικαιώματα καὶ νόμιμα*; and the *Valgate* renders them by *præcepta et mandata, ceremonias legesque*.

By the record of such divine sayings as this to Isaac, Moses prepares the way for the reception and observance of the Sinaitic legislation by the Israelites: he shows that all the privileges they enjoy as children of Abraham are rooted in obedience to God's "charge, commandments, statutes, and laws," and are contingent upon it.

7. *he said, She is my sister*] Perhaps Isaac justified to himself this assertion, on the plea that she was his *cousin*, which relationship was sometimes described by the word *sister* (cp. Matt. xii. 46); and by the example of his father Abraham (xii. 13; xx. 2. 12). Here then is a warning to parents against sin, lest it re-appear and be propagated in their children, in a more aggravated form. The infirmities of Isaac are a reflexion of those of Abraham. This was natural. And here is a silent evidence of the truth of the history. Here also we are reminded that the failings of *good* men are more apt to betray others into imitation of them, even on account of the goodness of those whom they imitate. "Decipit exemplar vitii imitabile" (*Hor.*, Epist. i. 19. 17); but the examples of good men are not to be followed implicitly; and the only rule of life is the Will and Word of God.

The temptation to "do evil in order that good may come," is the most subtle of all temptations, and seems to have been that which the Patriarchs had most difficulty in overcoming. Abraham's failure in this respect was reproduced in Isaac at Gerar; and Isaac's failure re-appeared in Jacob, and recoiled upon Isaac, when his wife, Rebekah (whom he had made a party to this collusion at Gerar), conspired with his son Jacob to deceive him in his old age (xxvii.).

The recitals of all these *frailties* of Abraham, Isaac, and Jacob, are evidences of the honesty of the historian. Here is also a proof of the *condescension* of the Holy Spirit. He does not attempt to strain us up to a pitch of unattainable perfection, and make us despair because we cannot reach it. He does not represent God's favoured servants, the Patriarchs, as examples of spotless perfection. He reveals to us their weaknesses and failings. At the same time He encourages us with the assurance, that though they were encompassed with infirmities, they were enabled to attain to high degrees of faith and obedience, and that we, who have much larger supplies of spiritual knowledge and grace than they had, may do the same.

Besides, even the failings of the Patriarchs seem to have something mystical and figurative in them, and raise our eyes and thoughts to One higher and holier; as clouds to the clear sky beyond them. What was *not* true of Isaac and Rebekah, *is true* of Him of Whom Isaac was a figure—Christ. The Church is Christ's spouse, and she is also His sister (Cant. iv. 9, 10. 12; v. 1. 2). He is the Husband of our souls; and He is our Brother also. "Whosoever doeth His Father's will is His brother, sister, and mother" (Matt. xii. 50). He combines all the endearing relations of humanity in Himself. Thus even the weaknesses of the Patriarchs are like mystical bonds of union which serve to connect and rivet their lives to the life of Christ, and show more clearly their typical relation to Him Who is "holy, harmless, and undefiled" (Heb. vii. 26). Those failings and infirmities are culpable in them who are the types; but they are foreshadowings, not of sin, but of humiliation and love, in Him Who is the sinless Antitype, and Who condescended to our weakness, and carried our sorrows: see above, on ix. 20—24, the case of Noah; and below, on chapter xxvii. 19, the case of Jacob; and the *Introduction* to Judges, pp. 78, 79.

On the sceptical allegation that the present narrative concerning Isaac is only a confused version of the history of Abraham at Gerar, recorded xx. 1—18, see *Delitzsch*, p. 447; and *Keil*, p. 170; and above, on xx. 2. The Holy Spirit Himself, speaking in the Psalms (cv. 13, 14), bears testimony to these histories concerning the Patriarchs and their descendants: "What time as they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong; but rebuked even kings for their sakes; Touch not mine anointed, and do my prophets no harm."

8. *sporting with*] Caressing: *παίζοντα, Sept.*; "joeantem," *Vulg.*; cp. Prov. v. 18, 19; *August.* e. Faust. xxii. 46; *Pfeiffer*, *Dubia*, p. 73.

called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. ¹⁰ And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and ^p thou shouldest have brought guiltiness upon us. ¹¹ And Abimelech charged all his people, saying, He that ^q toucheth this man or his wife shall surely be put to death.

¹² Then Isaac sowed in that land, and ^r received in the same year ^r an hundredfold: and the LORD ^s blessed him. ¹³ And the man ^t waxed great, and ^t went forward, and grew until he became very great: ¹⁴ For he had possession of flocks, and possession of herds, and great store of ^{||} servants: and the Philistines ^u envied him. ¹⁵ For all the wells ^v which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. ¹⁶ And Abimelech said unto Isaac, Go from us; for ^x thou art much mightier than we.

¹⁷ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. ¹⁸ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: ^y and he called their names after the names by which his father had called them. ¹⁹ And Isaac's servants digged in the valley, and found there a well of ^z springing water. ²⁰ And the herdmen of Gerar ^z did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well ^{||} Esek; because they strove with him. ²¹ And they digged another well, and strove for that also: and he called the name of it ^{||} Sitnah.

²² And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ^{||} Rehoboth; and he said, For now the LORD hath made room for us, and we shall ^a be fruitful in the land.

²³ And he went up from thence to Beer-sheba. ²⁴ And the LORD appeared unto him the same night, and said, ^b I am the God of Abraham thy father: ^c fear not, for ^d I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. ²⁵ And he ^e builded an altar there, and ^f called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

²⁶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends,

12. Isaac sowed in that land (i. e. Philistia), and received in the same year an hundredfold] And so likewise was a type of Him, of Whom it is written, "Philistia, be thou glad of me" (Ps. lx. 8)—"Upon Philistia will I triumph" (Ps. cviii. 9), and Who gathered there an abundant harvest of souls: cp. below, on Acts viii. 26. 40, as to the spread of the Gospel in Philistia.

—the LORD blessed him] "And the Lord's blessing maketh rich," Prov. x. 22; see *vv.* 13, 14.

15. For all the wells which his father's servants had digged] The Philistines had choked with earth the wells dug by Abraham; but Isaac re-opened them, and he called their names after the names by which his father had called them.

Here also is a type of what Christ, the true Isaac, does in the Church. The Wells of ancient truth had been choked up by error, but Christ re-opened them, and restored them to their primitive state, and called them by their old names. The Law of Marriage given by God the Father at the Creation had been corrupted by the evil practice of men, but Christ, the Son of God, restored it to its original purity, and made it once more a Well-spring of holy love and joy (Matt. xix. 8). Christ is ever performing in His Church this work of re-opening ancient Wells that have been stopped up by Philistines; and to call them by their old names is the essence of all true Church Reformation. Wells are stopped up by Philistines, wherever

Heresy and Superstition prevail; but Christ re-opens them, and makes them flow again with the living spiritual waters of primitive scriptural Truth (Ps. lxx. 10; lxxxiv. 6. John iv. 10. 14). Genuine Reformation is never an act of Innovation, but always a work of Restoration. How many Ancient Wells of Scriptural and Catholic Truth may now be re-opened in Italy, France, and Spain!

On the operation of the Son of God in renewing and restoring His Father's work, cp. *Origen*, Hom. xiii.; and below, v. 33.

20, 21, 22. Esek—Sitnah—Rehoboth] Esek is strife; Sitnah (connected with Satan), opposition; Rehoboth (or Rechoboth), enlargements. The work of digging wells for the outgushing of living water of divine truth, is a work not unattended with struggles and conflicts against Heresy; and the records of her strivings for the faith are preserved in the history of the Church. She has her Eseks (contentions), and her Sitnahs (oppositions), for she has received a charge to fight "the good fight of faith," and "to contend earnestly for the faith" (1 Tim. vi. 12. Jude 3. Phil. i. 27. 2 Tim. iv. 7). But after her struggles comes Peace; after her Eseks and her Sitnahs she has her Rehoboths or enlargements. She may read her history in the Psalmist's words. "We went through fire and water, and Thou broughtest us out into a wealthy place," Ps. lxxvi. 11.

26. Ahuzzath one of his friends] Literally, Ahuzzath his

q Ps. 105. 15.

r Heb. found.
r Matt. 13. 8.
Mark 4. 8.
s ver. 3. ch. 24.
1. 35.
Job 42. 12.
t ch. 24. 35.
Ps. 112 3.
Prov. 10. 22.
t Heb. went
going.
|| Of husbandry.
u ch. 37. 11.
Eccles. 4. 4.
w ch. 21. 30.

x Ex. 1. 9.

y ch. 21. 31.

t Heb. living.

z ch. 21. 25.

|| That is, Con-
tention.

|| That is, Hatred.

|| That is, Room.

a ch. 17. 6. & 28.
3. & 41. 32.
Ex. 1. 7.

b ch. 17. 7. & 24.
12. & 28. 13.
Ex. 3. 6.
Acts 7. 32.
c ch. 15. 1.
d ver. 3. 4.
e ch. 12. 7. & 13.
18.
f Ps. 116. 17.

g ch. 21. 22. ²⁵ and Phicol the chief captain of his army. ²⁷ And Isaac said unto them, Wherefore come ye to me, seeing ²⁶ ye hate me, and have ¹ sent me away from you? ²⁸ And they said, † We saw certainly that the LORD ^k was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; ²⁹ † That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: ¹ thou *art* now the blessed of the LORD. ³⁰ ^m And he made them a feast, and they did eat and drink. ³¹ And they rose up betimes in the morning, and ⁿ swore one to another: and Isaac sent them away, and they departed from him in peace. ³² And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. ³³ And he called it || Shebah: ^o therefore the name of the city is || Beer-sheba unto this day. ³⁴ ^p And Esau was forty years old when he took to wife Judith the daughter

h Judg. 11. 7.
i ver. 16.
† Heb. *Seeing we saw*,
k ch. 21. 22, 23.

† Heb. *If thou shalt*, &c.

l ch. 24. 31.
Ps. 115. 15.
m ch. 19. 3.

n ch. 21. 31.

|| That is, *An oath*,
o ch. 21. 31.
|| That is, *The well of the oath*,
p ch. 36. 2.

friend or companion; the *Sept.* interprets it by *συμφαγωγός*, as if it had the same sense as the "friend of the bridegroom;" cp. Judg. xiv. 20. John iii. 29. Others suppose it to mean "councillor," and that Abimelech came with his chief civil and military officers; a circumstance perhaps introduced to show Isaac's dignity and prosperity received from God, although he was in a strange land.

— *Phicol*] See xxi. 22. This was about seventy years after Abraham's visit. *Phicol*, like *Abimelech*, may have been an official name (*Baumg.*). It means, *mouth of all*.

³³. *Beer-sheba*] The same name as was given to the place on a similar occasion, in Abraham's time (xxi. 31). Some modern critics have alleged that this narrative also concerning Isaac is only a reproduction in another form, of what was before related concerning Abraham: see xxi. 25—32. But the history does not say that this name was now given; and now there is a *town*, which was not the case then, and the town is called *Beersheba*.

There are still *two* wells in the neighbourhood, both bearing that name. *Robinson*, i. 338; *Winer*, R. W. B. i. p. 147; *Delitzsch*, pp. 412. 636; *Strauss*, Sinai and Golgotha, p. 153.

Names are sometimes recorded as given more than once to the same objects; i. e. they are re-imposed, for a *new reason*; showing the prophetic character of names, which exhibits itself on several successive occasions; see this in the case of *Bethel* (xxviii. 18, 19, compared with xxxv. 6, 7), and *Jacob's name, Israel* (see xxxii. 28; xxxv. 10); cp. Num. xxxii. 41. Judg. x. 4, as to the name *Havoth Jair*; and see *Blunt*, Coincidences, p. 19.

It may here be observed, that Isaac's life reflects, as in a placid mirror, that of his father Abraham. Isaac submits silently to Abraham's will, in the offering on Mount Moriah. "They went both of them together," says the sacred historian twice (xxii. 6. 8), as if to mark their perfect unanimity. Abraham gives directions and a strict charge to his chief servant concerning the choice of a wife for his son Isaac; but Isaac's own voice is not heard in the transaction (xxiv. 1—60). Isaac conforms quietly to his father's will. Abraham went to Gerar and finds an Abimelech and a Phicol there. Isaac goes to Gerar, and also finds an Abimelech and a Phicol. Abraham digged wells; Isaac restores them, and calls them after the names by which his father had called them. Abraham makes a covenant with an oath concerning a well, and calls the place *Beersheba*; Isaac renews the covenant with an oath concerning a well, and renews the name, *Beersheba*.

In this remarkable filial conformity of Isaac to his father Abraham, in this reflexion of Abraham's life in Isaac's life, may it not be said, with reverence, that there are some faint gleams and mysterious glimmerings of that relation of love in which the Everlasting Son Himself conforms to the Father's will, and reveals His mind? "For the Son can do nothing of Himself, but what He seeth the Father do; whatsoever things He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth" (John v. 19, 20). He says, "The Father dwelleth in Me. I am in the Father, and the Father in Me" (John xiv. 10, 11). "The Son came into the world to do His Father's will" (John iv. 34; v. 30; vi. 38). The Son restored wells

of Divine Truth, which the Father made at the beginning, and called them after the names by which His Father had called them. God the Father made a covenant with Mankind in Adam, and in the Patriarchs, and at Mount Sinai, and thus He had his *Beersheba*. The Son comes down from heaven, and renews the covenant in the Gospel, and thus He has His *Beersheba*. Isaac's life is the mirror of Abraham's. Christ is the image of God (2 Cor. iv. 4). "He is the brightness of His Father's glory, and express image of His person" (Heb. i. 3).

³⁴. *Esau was forty years old when he took to wife Judith*] A double sin: (1) that of polygamy (iv. 19); aggravated afterwards (xxviii. 9); and (2), that of intermarrying with the race of Canaan.

The various statements in the history concerning Esau's wives may be thus displayed in one view: it being borne in mind at the same time that in the East women had often two names (*Kurtz*); and often received a second name on their marriage (*Chardin*, *Hengstl.*, *Keil*). Esau, when he was forty years old, took to wife,—

(1) *Judith*, the daughter of *Beer*, the *Hittite*. She does not appear to have had any issue, for she is not mentioned in the record of the generations of Esau, xxxvi. 1—3. It is remarkable that a Hebrew name, *Judith*, is found here in a Canaanitish family. Some suppose that she is the same as *Aholibamah*, the daughter of *Anah*, and that *Anah* was called also *Beer*, because he found the *springs* or wells (from Heb. *bir*, a well) mentioned in v. 24: cp. *Hengstl.*, *Anth.* ii. 273; *Keil*, 232. The circumstance that *Anah* would thus be called a *Hivite* and a *Hittite* has been explained by the consideration that *Hittite* is a generic name for Canaanite: cp. *Josh.* i. 4. 1 Kings x. 29. 2 Kings vii. 6. *Keil*, p. 232. *Ewald* (*Gesch.* Isr. i. 479) affirms that *Judith* and *Aholibamah* were two different persons; and this opinion seems most probable.

(2) *Bashemath*, daughter of *Elon*, the *Hittite*, who appears to be called *Adah*, the daughter of *Elon*, the *Hittite* (xxxvi. 2). The word *Adah* signifies *fair*, and may have been a second name.

(3) *Aholibamah*, the daughter of *Anah*, and daughter (granddaughter) of *Zibeon*, the *Hivite* (xxxvi. 2).

The two former of these were daughters of the Children of *Heth*, and were "a grief of mind to Rebekah" (xxvi. 35), and including the third wife, *Aholibamah*, are called "daughters of *Canaan*" (xxxvi. 2). Esau, therefore, "seeing that the daughters of *Canaan* pleased not Isaac his father, went and took another wife from among the daughters of *Ishmael*," viz.—

(1) *Mahalath*, the daughter of *Ishmael*, Abraham's son, and the sister of *Nebioth* (xxviii. 9). She is also called *Bashemath* (xxxvi. 3).

That many persons in Holy Scripture have two names, is hardly necessary to observe: see below, on Matt. xxiii. 35. Mark iii. 16, and the examples of this in *Glassii Philologia Sacra*, lib. iv. Tract. iii. p. 620. The two *Bashemaths* may have had another name given them in order to distinguish the one from the other; and this opinion seems to be confirmed by the circumstance that *Adah* means *ornament*, and *Mahalath*, a *musical instrument*; and these appellatives may have been given to the two *Bashemaths* respectively, to characterize their graces and accomplishments: cp. *Keil*, Einleitung, p. 72.

of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite :

³⁵ Which ^a were † a grief of mind unto Isaac and to Rebekah.

q ch. 27. 46. &
28. 1, 8.
† Heb. bitterness
of spirit.
a ch. 48. 10.
1 Sam. 3. 2.

XXVII. ¹ And it came to pass, that when Isaac was old, and ^a his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son : and he said unto him, Behold, *here am I*. ² And he said, Behold now, I am old, I ^b know not the day of my death : ³ ^c Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and † take me *some venison* : ⁴ And make me savoury meat, such as I love, and bring *it* to me, that I may eat ; that my soul ^d may bless thee before I die. ⁵ And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for venison, and to bring it*.

b Prov. 27. 1.
James 4. 14.
c ch. 25. 27, 28.

† Heb. hunt.

d ver. 27. ch. 48.
9. 15. & 49. 28.
Deut. 33. 1.

⁶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, ⁷ Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

⁸ Now therefore, my son, ^e obey my voice according to that which I command thee. ⁹ Go now to the flock, and fetch me from thence two good kids of the

e ver. 13.

goats ; and I will make them ^f savoury meat for thy father, such as he loveth :

f ver. 4.

¹⁰ And thou shalt bring *it* to thy father, that he may eat, and that he ^g may bless thee before his death.

g ver. 4.

¹¹ And Jacob said to Rebekah his mother, Behold, ^h Esau my brother is a hairy man, and I *am* a smooth man : ¹² My father peradventure will ⁱ feel me,

h ch. 25. 25.

i ver. 22.

and I shall seem to him as a deceiver ; and I shall bring ^k a curse upon me, and not a blessing. ¹³ And his mother said unto him, ¹ Upon me *be* thy curse,

k ch. 9. 25.
Deut. 27. 18.
1 ch. 43. 9.
1 Sam. 25. 24.
2 Sam. 14. 9.
Matt. 27. 25.

my son : only obey my voice, and go fetch me *them*. ¹⁴ And he went, and fetched, and brought *them* to his mother : and his mother ^m made savoury meat, such as his father loved.

m ver. 4, 9.

¹⁵ And Rebekah took † ⁿ goodly raiment of her eldest son Esau, which *were*

† Heb. desirable.
n ver. 27.

CH. XXVII. 1. *Isaac was old*] About 137 years of age, at which age Ishmael, who was fourteen years older, had died.

Yet Isaac lived forty-three years after this time (see xxxv. 28). Esau and Jacob were now nearly seventy-seven years of age: cp. xxx. 25: cp. *Eusebius*, *Prap. Ev.* ix. 4. Such is the opinion of the Jewish interpreters (see *R. Eliezer*, *Pirke*, ch. 35), and such is the result arrived at from the following calculations. Joseph was born fourteen years after Jacob's flight to Padan-aram (cp. xxx. 25; and xxix. 18. 21. 27); after this Jacob served six more years (xxxi. 41), and Joseph was born in the ninety-first year of Jacob's age; for when Jacob stood before Pharaoh, he was in his 130th year (Gen. xlvii. 9), and then Joseph was in his thirty-ninth year; for he was thirty years old when he was made ruler of Egypt (xli. 46); then came seven years of plenty, and in the second year of the succeeding scarcity, Jacob came down into Egypt (xlv. 6).

4. *make me savoury meat*] For Isaac loved Esau (not for good qualities in Esau, but) *because he did eat of his venison* (xxv. 28), and the incident mentioned here, in connexion with the proposed benediction, seems to suggest that Isaac was swayed by partiality in desiring to confer the blessing on Esau, against God's purpose, and in spite of Esau's profaneness.

The fragrance of this "savoury meat" seems to have been a snare to Isaac, and to have predisposed Isaac to bless Jacob without due inquiry: see v. 25. He wished Jacob's words to be true. His appetite bribed his judgment and his will into compliance with Jacob's desire.

The word *mateam* (savoury meat, from *taam*, to taste; cp. Prov. xxiii. 3. 6) may have given rise to the Latin *maltia*: "Inter delicias maltia prima lepus" (*Martial*).

—*that my soul may bless thee*] Isaac, as the Head of the Family, and therefore the Patriarchal Priest of the household, proposed to confer the benediction upon Esau as the firstborn (see *re*. 6, 7; and Heb. xii. 17). Noah blessed Japheth and Shem (ix. 26), and Jacob, exercising the Priesthood, pronounced benedictions in God's name on his children (xlix. 1—28; cp. xlviii. 3—20); and therefore this blessing is said to be uttered

"before the Lord," v. 7: cp. *S. Ambrose de Benedict. Patriarcharum*, c. 1; and *Bp. Bilson* on the Perpetual Government of Christ's Church, p. 37, "God did consecrate the firstborn of the family of the Patriarchs to be priests in his Church."

The word used for to *bless* (*bîrac*) affords some evidence with regard to the ritual of the Patriarchal Church. It signifies properly to *bend* the knees (*berac*, knee), to *kneel* down (cp. xxiv. 11), as in prayer, to invoke God: see *Gesen.*, p. 142. This explains why the word may be taken in an opposite sense, viz. of *imprecation*: see Job xxxi. 30.

5. *Rebekah heard*] Rebekah "loved Jacob" (xxv. 28), and she had received an oracle from God, declaring that "the elder should serve the younger" (xxv. 23); and she had probably been informed by Jacob that Esau had sold his birthright to him (xxv. 33); and she had seen with grief that Esau had allied himself by marriage with women of Canaan, who were idolaters (xxvi. 34); and from such an issue the blessing announced in the divine promise could not proceed. Therefore she may have deemed that Isaac was about to contravene God's purpose, and to deprive Jacob of his right, and she desired to save them from this act and its consequences. But she did not "tarry the Lord's leisure;" she did not wait with faith for the accomplishment of God's purposes in God's own way. She resorted to *bad means* for the attainment of a *good end*. She "did evil, in order that good might come." Thus she was guilty of sin, and was punished for it, although God's purposes did not fail of their effect; but He overruled her act to the accomplishment of His own design; and "the truth of God abounded through her lie to His glory" (Rom. iii. 7, 8: see v. 43, 44; and *Waterland*, *Script. Vind.* pp. 69—71).

11. *Jacob said*] Jacob does not scruple at the *fraud*, but at the prospect of *detection*. His answer was not, "I shall be a deceiver," but, I shall *seem* to be (v. 12).

JACOB RECEIVES THE BLESSING, INSTEAD OF ESAU.

15. *goodly raiment of her eldest son Esau*] Literally, "the

with her in the house, and put them upon Jacob her younger son: ¹⁶ And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: ¹⁷ And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

¹⁸ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son? ¹⁹ And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, ° that thy soul may bless me. ²⁰ And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* † to me. ²¹ And Isaac said unto Jacob, Come near, I pray thee, that I ^p may feel thee, my son, whether thou *be* my very son Esau or not. ²² And Jacob went near unto Isaac his father; and he

o ver. 4.

† Heb. *before me*.

p ver. 12.

desirable (i.e. beautiful) garments of Esau her eldest son." They were not ordinary clothes; for, had they been such, they would probably have been in the keeping of the wives of Esau, who was now nearly eighty years old, and not of Rebekah his mother; but probably these were the robes worn by the eldest son, as heir of the patriarchal priesthood (cp. Exod. xxviii. 2—4). They were "robes of desire," and had a fragrant smell of sweet perfume (v. 27).

This was the opinion of some of the Hebrew Rabbis, as *S. Jerome* says (Qu. Hebr. p. 531): "In hoc loco tradunt Hebræi, primogenitos functos officio sacerdotum, et habuisse vestimentum sacerdotale, quo induti Deo victimas offerebant, antequam Aaron in sacerdotium eligeretur;" and see the Rabbinical authorities in *Braunius* de Vest. Heb. Sacerdot. c. 4; and it has been adopted by some later expositors (see *Ainsworth*, p. 103; and cp. *Bp. Patrick* on Gen. iii. 21. Exod. xxviii. 2. *Blunt*, Coincid. p. 13).

Doubtless this history is full of spiritual meaning.

The transfer of the sacerdotal robes from Esau to Jacob seems to be typical of the transfer of the priesthood from the Jewish Hierarchy to Christ and the Church (see on v. 17). As *S. Ambrose* says (de Jacob. ii. 2), the younger son receives the robes of the old dispensation,—the prophetic and sacerdotal robes,—the royal robes of David and Solomon: they are taken from the elder People, and are given to the People of Christ. The elder People,—that of the Jews,—knew not how to use them aright; for they did not believe in Him Who is the King of Israel, the true High Priest. And when the robes were transferred to the younger, then Isaac exclaimed in the spirit, when he smelled the smell of his raiment, "See, the smell of my son is as the smell of a field which the Lord has blessed."

¹⁶. she put the skins of the kids] The hair of the Syrian long-eared goat is long, black, soft, and silken, and like human hair (Cant. iv. 1), and was used in classical times as a substitute for human hair (*Martial*, xii. 46; *Bochart*, Hieroz. i. 2. 50; *Kalisch*). Esau was hairy, "instar satyri," being covered with what is called "hypertrichosis" (see above, xxv. 25).

¹⁷. she gave the savoury meat into the hand of her son Jacob] It is the general opinion of the Christian Fathers (e.g. *S. Irenæus*, iv. 38; and *S. Ambrose* de Jacob. ii. 2; and *S. Jerome* in Ezek. xxvii.; and *S. Augustine* contra Mendacium, c. 10, and Serm. iv.), that Esau and Jacob were figures of the Old and New Testament dispensations, the Law and the Gospel, the Synagogue and the Church. Esau represents the elder Dispensation in its unbelief, and forfeiture of its birthright, and its consequent subjection to the younger brother in Christ. See also *S. Aug.* de Civ. Dei xvi. 37; and *Prosper Aquitan.* de Promiss. c. 22.

The robes of Esau are transferred from him to Jacob, and Jacob is assimilated to Esau. Our Lord Himself,—the true Jacob,—was obedient to the Law for man, in the reception of circumcision, and in conformity to the Law, which He came to fulfil (Matt. iii. 15; v. 17); and by His fulfilment of the ritual Law, He exhausted it. He, Who is the substance, made the shadow to vanish away (Col. ii. 17. Heb. viii. 13; x. 1). The ceremonial Law was like the skins of the kids upon the hands and the neck of Jacob; no part of the body, but only spread over the surface. Inasmuch as the ceremonial Law was a practical confession of man's sinfulness in the eye of God, it is not inconsistent with this interpretation to say, with some of the Fathers, that the skins of the kids of the goats (the symbol of sin, Matt. xxv. 33) on Esau's hands, may have been figurative of "the likeness of sinful flesh," in which Christ appeared (Rom. viii. 3); see *S. Augustine*, Serm. iv. and v.: "Hir-

sutus et pilosus erat Esau, id est, plenus peccatis; hærent-bant in Esau peccata, sed illi capilli et peccata portabantur a Jacob, non adhærebant in Jacob." Christ bare our sins; but He was without sin. See also *S. Augustine* de Civ. Dei xvi. 37; and *Prosper Aquitanus* de Promiss. c. 22, where the figurative characters of Esau and Jacob are traced. Cp. *S. Jerome*, Epist. Crit. ad Damas. 124, on the typical character and meaning of this history, where he says, "Esau portat imaginem populi prioris; Jacob Ecclesie, sive Christi; pelles sunt peccata; quæ Christus in extensione manuum cruci adfixit."

¹⁹. I am Esau thy firstborn] Perhaps Jacob justified to his own conscience this assertion, that he was "Esau the firstborn," on the ground that Esau had sold the right of the firstborn to him, and that he stood in Esau's place.

Here is another instance of what has been already observed (on xxvi. 7), viz. that even the failings of the Patriarchs served a mysterious purpose in showing their relation to Him, who is without blemish and without spot, and in raising our eyes from their history to the life of CHRIST. Cp. *S. Augustine* contra Mendacium, c. 10, and Serm. iv.

It was *not* true, that Jacob was the firstborn; and Jacob is blamed because he acted with subtlety (v. 35); but it *is* true that Christ, of whom Jacob was a type, is the firstborn of every creature (Col. i. 15),—the firstborn among many brethren (Rom. viii. 29). By virtue of our union with Christ, the true Israel, we Gentiles, who are the younger son, have succeeded to the place of the elder son, the Jew. They who *called* themselves Jews, after Christ's Passion and Ascension, were not the *true Jews*; for "he is *not* a Jew, who is one *outwardly*, but he is a Jew who is one *inwardly*" (Rom. ii. 29; ix. 6. Gal. vi. 16); they are even called the Synagogue of Satan (see Rev. ii. 9; iii. 9). But the faithful Christians, who adore Him, Who is the true King of the Jews,—the Lion of the Tribe of Judah (Rev. v. 5),—*they* are the true Jews; they are the true circumcision (Phil. iii. 3. Rom. ii. 28); they are the children of promise (Gal. iv. 28. Rom. ix. 8); they are the Church of the firstborn (Heb. xii. 23); and thus, in a spiritual sense, Jacob is the firstborn,—by grace and by faith in Christ;—he has succeeded to the place of Esau,—he has supplanted Esau, not by treachery, but by God's will, in all that is essential to the character of the firstborn,—he *is* Esau.

Christ, Who is all in all, unites in Himself all the virtues and graces of all the Patriarchs, which are but sparkles of His glory. He reconciles all contradictions; and all the clouds and mists of human infirmity are dispelled by Him, Who is the Sun of Righteousness.

Therefore, the history of the failings of the Patriarchs, as recorded in Genesis, has this great use,—that it prevents our minds from dwelling on the Patriarchs as if *they* were the ends and objects of the history; it raises our thoughts *from* them to ONE far *beyond* them, and *above* them. If we read the Book of Genesis as merely a record of the acts of the Patriarchs, we read it with a veil on our hearts (2 Cor. iii. 14—16), and then we may often be staggered by it. We may ask, with perplexity, Was it worthy of the Holy Spirit to relate so many things which betray moral weakness, and littleness, and corruption of human nature, such as we see here in the characters of Isaac, Rebekah, and Jacob? But "sursum, corda." If we look upward, from the Patriarchs to Him Who is prefigured by them, then "the Veil is done away in CHRIST" (2 Cor. iii. 14: cp. *S. Irenæus*, iv. 38).

²¹, ²². And Isaac said unto Jacob] How was it that Isaac was thus deceived? See this question considered by *S. Jerome*, Epist. Crit. ad Damasum, p. 568. Probably he

felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. ²³ And he discerned him not, because ¹ his hands were hairy, as his brother Esau's hands: so he blessed him. ²⁴ And he said, *Art* thou my very son Esau? And he said, I *am*. ²⁵ And he said, Bring *it* near to me, and I will eat of my son's venison, ¹ that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. ²⁶ And his father Isaac said unto him, Come near now, and kiss me, my son. ²⁷ And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, ⁸ See, the smell of my son *is* as the smell of a field which the LORD hath blessed: ²³ Therefore ¹ God give thee of ¹¹ the dew of heaven, and ¹² the fatness of the earth, and ¹³ plenty of corn and wine: ²⁹ ¹⁴ Let people serve thee, and nations bow down to thee: be lord over thy brethren, and ¹⁵ let thy mother's sons bow down to thee: ¹⁶ *cursed be every one that curseth thee, and blessed be he that blesseth thee.*

³⁰ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. ³¹ And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and ¹ eat of his son's venison, that thy soul may bless me. ³² And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau. ³³ And Isaac ¹ trembled very exceedingly, and said, Who? where *is* he that hath ¹ taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, ¹ *and he shall be blessed.*

was allured by the appetite to believe what he wished to be true (see v. 4). He ate first, before he gave the blessing. God ordered it so, that His own purposes should stand, and Jacob have the blessing, although the means used were sinful; just as He made the water to flow from the rock at Meribah Kadesh, although Moses sinned in smiting it twice, and in speaking unadvisedly with his lips (Num. xx. 7. 12. 21).

^{27. the smell of his raiment}] So it is said of the raiment of Christ, "All thy garments smell of myrrh, aloes, and cassia" (Ps. xlv. 9. Cp. Cant. iv. 11). The whole World is filled with the fragrance of Christ (cp. *S. Aug.* de Civ. Dei xvi. 37; and in Sermon iv. and v.; and *Prosper Aquit.* de Promiss. c. 22).

—*Sec, the smell*] This benediction has a poetic, antistrophical form, and may be thus arranged:—

*"Sec, the smell of my son is as the smell of a field
Which the Lord hath blessed:
And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and new wine:
Let Peoples serve thee,
And Nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be they that curse thee,
And blessed be they that bless thee."*

^{28. God give thee of the dew of heaven}] Jer. xiv. 22. Spiritually, the grace of the Gospel (Isa. xlv. 8. Hos. xiv. 6, 7); and the corn and wine are figures of the bread of Life, and of the joy of the Holy Ghost (cp. Zech. ix. 17. Rev. vi. 6).

^{29. let thy mother's sons bow down to thee}] On the fulfilment of Isaac's prophecy concerning Jacob and Esau, in temporal respects, see *Bp. Newton* on the Prophecies, § 3.

S. Augustine exhibits the remarkable fulfilment of this prophecy in a *spiritual* sense;—how the Jews have been made subservient to Christianity, in the custody of the Old Testament Scriptures, and in preparing the way unconsciously, and even against their will, for the conquests of Christ and the Gospel. See *S. Augustine*, Sermon. iv. and v., where he says, "Judæi, per orbem sparsi, facti sunt quasi custodes librorum nostrorum: ideo sparsi sunt, ut libros nostros servent: 'Major ergo minori servit.'" See also below, *Introduction* to the Acts of the Apostles, pp. 7—9.

The spiritual fulfilment of the prophecy is pointed out by

St. Paul, when he applies it to Christ, who was born of the seed of Jacob (see Rom. ix. 12—15); and he rejoices in the prospect of its future consummation in the conversion of the Jews to Christianity (xi. 25, 26); and, above all, in the full and final triumph of Christ, "God manifest in the flesh," at the Great Day, when He will put all enemies under His feet; and at the name of JESUS every knee shall bow (Phil. ii. 10).

Then, "*all Jacob's mother's sons will bow down to him,*" in the person of Christ his seed; cp. *Euseb.*, Dem. Ev. ii. 1; *Chrys.*, Hom. 53; *Theodoret*, Qu. in Gen. 82; *S. Aug.* de Civ. Dei xvi. 37, who thus writes: "Isaac's two sons, Esau and Jacob, grew up together. The birthright is transferred from the elder to the younger, because the elder greedily desired the pottage prepared by the younger. Isaac is old, and desires to bless the elder, and unconsciously blesses the younger. . . . The blessing of Jacob foreshadows the preaching of Christ to all Nations. Isaac resembles the Law and the Prophets, by which Christ is blessed, even though they knew Him not. The world is filled like a field with the sweet odour of His Name. His is the blessing of the *dew of heaven*,—the rain of God's Word,—and the *fatness of the earth*,—the flowing together of God's people. His is the *plenty of corn and wine* in the sacrament of His body and blood: 'Ei serviunt gentes, Ipsum adorant Principem, Ipsum adorant filii patris ejus; filii Abraham secundum fidem. Ipsum qui maledixerit, maledictus, et qui benedixerit, benedictus'" (*S. Augustine* de Civ. Dei xvi. 37).

^{32. thy firstborn}] Esau still claims to be the firstborn, though he had bartered away its privileges for a carnal indulgence. The Jew still claims to be the elder son, though he has forfeited the right of primogeniture by bartering his spiritual birthright for a *mess of pottage*, that is, for a mere carnal hope of worldly supremacy in a temporal Messiah: see Luke xv. 29. Rom. x. 3, 4.

^{33. trembled}] With fear and astonishment (xlv. 26. Exod. xix. 16).

—*have blessed him? yea, and he shall be blessed*] Who (says *S. Augustine* de Civ. Dei xvi. 37) would not have expected that Isaac would have broken forth into an execration of Jacob, after his discovery of the deceit practised by him? But no: "Hæc superâ inspiratione, non terrenno more, gerebantur." Isaac was an instrument in the hand of God; and God had spoken by him: "I have blessed him; yea, and he shall be blessed." But he does not excuse Jacob. No: "thy brother came *with subtilty*, and hath taken away thy blessing:"

q ver. 16.

r ver. 4

s Hos. 11. 6.

t Heb. 11. 20.
u Deut. 33. 13.
28. 2 Sam. 1. 21.
w ch. 45. 18.
x Deut. 33. 28.
y ch. 9. 25. & 25.
23.
z ch. 49. 8.
a ch. 12. 3.
Num. 24. 9

b ver. 4.

t Heb. trembled
with a great
trembling greatly.
t Heb. hunted.

c ch. 28. 3, 4.
Rom. 11. 29.

- d Heb. 12. 17. ³⁴ And when Esau heard the words of his father, ^d he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. ³⁵ And he said, Thy brother came with subtilty, and hath taken away thy blessing. ³⁶ And he said, ^e Is not he rightly named || Jacob? for he hath supplanted me these two times: ^f he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? ³⁷ And Isaac answered and said unto Esau, ^g Behold, I have made him thy lord, and all his brethren have I given to him for servants; and ^h with corn and wine have I || sustained him: and what shall I do now unto thee, my son? ³⁸ And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, ⁱ and wept. ³⁹ And Isaac his father answered and said unto him, Behold, ^k thy dwelling shall be || the fatness of the earth, and of the dew of heaven from above; ⁴⁰ And by thy sword shalt thou live, and ^l shalt serve thy brother; and ^m it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.
- n ch. 37. 4, 8. ⁴¹ And Esau ⁿ hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, ^o The days of mourning for my father are at hand; ^p then will I slay my brother Jacob. ⁴² And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ^q comfort himself, *purposing* to kill thee. ⁴³ Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother ^r to Haran; ⁴⁴ And tarry
- e ch. 25. 26.
|| That is, *a supplanter*.
f ch. 25. 33.
- g Fulfilled,
2 Sam. 8. 14.
ver. 29.
- h ver. 28.
|| Or, *supported*.
- i Heb. 12. 17.
- k ver. 28. Heb. 11. 20.
|| Or, *of the fatness*.
l ch. 25. 27.
2 Sam. 8. 14.
Obad. 18, 19, 20.
m 2 Kings 8. 20.
- n ch. 37. 4, 8.
- o ch. 50. 3, 4, 10.
- p Obad. 10.
- q Ps. 64. 5.
- r ch. 11. 31.

The Christian Church is blessed in Jacob: they who live according to the flesh belong to Esau; let them live according to the Spirit, and they will inherit the blessing of Jacob (*S. Augustine*, Serm. iv.).

^{34.} *with a great and exceeding bitter cry*] See below, on Heb. xii. 17.

^{36.} *he hath supplanted me*] see on xxv. 26.
— *birthright*] He cares more for the temporal blessing.

^{37.} *I have made him thy lord*] Have declared him to be. Cp. Jer. i. 10. John v. 18; viii. 53. 1 John i. 10. *Glass*, Philol. lib. iii. p. 365. For the fulfilment, see 2 Sam. viii. 14.

^{38.} *and wept*] See below, on Heb. xii. 17.

^{39.} *Behold, thy dwelling shall be of the fatness*] Perhaps these words would be better rendered thus:—

“Behold, far from the fatness of the earth shall be thy dwelling,
And far from the dew of the heavens from above;
And by thy sword shalt thou live.”

The Hebrew preposition *min*, which is here rendered *of* in the Authorized Version, and by the majority of ancient versions, often signifies *without, far from*, especially in poetry. See this sense in Isa. xxii. 3. Jer. x. 14; xlviii. 13. Lam. iv. 9; and so it is translated by *Castalio*, *Kurtz*, *Kalisch*, *Delitzsch*, *Keil*, and others; and this rendering seems to be required by the context. There is a contrast between Jacob and Esau. Jacob has already been made possessor of the earthly blessings here mentioned. Esau's life was to be of a different kind (cp. Mal. i. 3; and Jer. xlix. 16); and so it came to pass. The life of the Edomites was not a settled, agricultural one, but a warlike, roaming, and predatory one, in a wild and rocky region.

^{40.} *shall serve thy brother*] See 1 Sam. xiv. 47. 2 Sam. viii. 14. 1 Kings xi. 14.

— *when thou shalt have the dominion*] The Hebrew word here, *rad*, signifies *to roam*; and in the *hiphil*, here used, it would properly mean, *when thou shalt cause to wander* (cp. Ps. lv. 3). *Hengstenberg* interprets, *when thou shalt toss* (the yoke); and so *Keil*; and so *Fulger*, “*cum exutias*,” and the *Sept.* has καθεξῆς: *Gesen.*, p. 753, *when thou shalt go free*.

The Edomitish race is described as restless, turbulent, and revolutionary by *Josephus* (B. J. iv. A. 1). By means of Antipater and the Herods they exercised a sway in Judæa, even till the destruction of Jerusalem.

— *thou shalt break his yoke*] The Edomites were defeated by Saul (1 Sam. xiv. 47), and subdued by David (2 Sam. viii.

14); they attempted to revolt under Solomon (1 Kings xi. 14), but were kept in subjection to Judah till the time of *Joram*, when they rebelled, but were subdued by *Amaziah* (2 Kings xiv. 7); under *Ahaz* they were detached from Judah (2 Kings xvi. 6), and remained independent till they were conquered by *John Hyrcanus*, and received circumcision (*Joseph.*, Antt. xiii. 9. 1; xv. 7. 9).

^{41.} *hated Jacob*] Therefore Esau was not penitent. “He that loveth not his brother abideth in death. He that hateth his brother is a murderer. We know that we have passed from death unto life, because we love the brethren” (1 John iii. 14, 15; cp. Heb. xii. 17).

^{43.} *Haran*] See xi. 31. Bethmel and Laban, therefore, had followed Terah's example, and had left Ur of the Chaldees.

^{44.} *tarry with him a few days*] But he was there twenty years (see on v. 1); and probably Rebekah never saw him more in this world. Thus were they punished for their sins.

See here the frailty and corruption of man, and the might and mercy of God.

Isaac had engaged Rebekah as his partner in an act of equivocation at Gerar (xxvi. 7), and he is now deceived by her and his son. He had endeavoured, through partiality for Esau, not exempt from desire of carnal gratification (for he loved Esau because he did eat of his venison, xxv. 28), to turn aside God's purposes, which had been declared before Esau's birth (xxv. 25), and to prefer Esau, who had forfeited the blessing by profaneness, and by a double marriage with the accursed race of Canaan; and thus he tempted Rebekah to be treacherous to him, and he lost the presence of Jacob for twenty years.

Rebekah sinned in inciting her son to deceive his father, and in impatiently grasping at the blessing by unholy means, and in tempting God; and she was punished by the loss of her beloved Jacob from her sight.

Esau sinned in selling his birthright for a mess of pottage, and in marrying wives of Canaan; and he forfeited the blessing.

Jacob sinned by overreaching his brother and his father, and was punished by a long banishment and bondage. He who had deceived his father, was deceived by his uncle Laban, and by his own children. He had deceived Isaac his father with the skins of kids of the goats, and he was deceived by his own sons by the blood of a kid of the goats (xxxvii. 31).

Thus Isaac was punished, Rebekah was punished, Esau was punished, Jacob was punished, each for their several sins; but God's purposes were fulfilled. He overruled evil for good, and brought good out of evil. “Let God be true, and every man

with him a few days, until thy brother's fury turn away; ⁴⁵ Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

⁴⁶ And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth: 'if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?"

XXVIII. ¹ And Isaac called Jacob, and ^a blessed him, and charged him, and said unto him, ^b Thou shalt not take a wife of the daughters of Canaan.

² ^c Arise, go to ^d Padan-aram, to the house of ^e Bethuel thy mother's father; and take thee a wife from thence of the daughters of 'Laban thy mother's brother. ³ ^f And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [†] a multitude of people; ⁴ And give thee ^h the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [†] ⁱ wherein thou art a stranger, which God gave unto Abraham. ⁵ And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

⁶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; ⁷ And that Jacob obeyed his father and his mother, and was gone to Padan-aram; ⁸ And Esau seeing ^k that the daughters of Canaan [†] pleased not Isaac his father; ⁹ Then went Esau unto Ishmael, and took unto the wives

s ch. 26. 35. &
28. 8.
t ch. 24. 3.

a ch. 27. 33.

b ch. 24. 3.

c Hos. 12. 12.
d ch. 25. 20.
e ch. 22. 23.
f ch. 24. 29.

g ch. 17. 1, 6.

† Heb. an
assembly of people.
h ch. 12. 2.

† Heb. of thy
sojournings.
i ch. 17. 8.

k ch. 24. 3. & 26.
35.

† Heb. were evil
in the eyes, &c.

a liar, that Thou mayest be justified in Thy sayings, and clear when Thou art judged" (Rom. iii. 4); and "that no flesh should glory in His presence" (1 Cor. i. 29). "O res gestas" (exclaims *S. Augustine*) "in terrâ, sed cœlitus; per homines, sed divinitus!"

See also the short-sightedness of man. Isaac supposed that his death was near (v. 1, 2); Esau imagined that the days of mourning for his father were at hand (v. 41); and Rebekah thought that Jacob would soon return (v. 44); but they were all mistaken. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. xxvii. 1. James iv. 13, 14).

⁴⁵ *why should I be deprived also of you both?* Of Jacob by Esau's hand; and of Esau by the hand of the avenger of blood (ix. 6).

Chr. XXVIII. 1. *Isaac called Jacob, and blessed him*] Isaac was therefore now satisfied that the blessing had been designed by God for Jacob. Jacob does not come to Isaac, but Isaac sends for him, in order that he might bless him; and he enlarges the blessing beyond what he had pronounced before; and he imparts to him the blessing which God had promised to Abraham, and constitutes him the heir of the promise: see v. 4; and *S. Aug.*, de Civ. Dei xvi. 38.

² *go to Padan-aram*] On the meaning of the word see at xxv. 20. Do not take a wife (as thy brother has done: xxvi. 34) from among the daughters of Canaan, but go to Padan-aram, to take a wife from thence of the daughters of Laban.

Abraham had sent his servant to take a wife for his son Isaac; but Isaac sends his son himself. Here, as the ancient Fathers observe, are the two modes represented, by which the faithful seed are raised up. God sends His servants to preach the Gospel. He makes "a marriage feast for His Son." He sends Prophets and Apostles to bring the Bride, the Christian Church, from a far country to Christ: see Ps. xlv. 9—15. Isa. liv. 5. 2 Cor. xi. 2. He also sends His Son, Who goes forth as a Bridegroom out of His chamber to wed to Himself the Bride (Ps. xix. 5. Isa. lxii. 5. John iii. 29).

When Jacob left his father's house, and went forth into a far land to take a wife to himself, he was *seventy-seven* years of age (see on xxvii. 1); and it is not unworthy of remark, that there are *seventy-seven* generations mentioned by St. Luke in the Genealogy of Christ in the history of His Baptism, when

having left the bosom of the Father, and having been anointed by the Holy Ghost, He went forth to preach, and to espouse to Himself the Church: see on Luke iii. 21—38.

On the typical character of this act, see also *S. Jerome* ad Damas. Ep. 124: "Quomodo fratris dolos fugiens Mesopotamiam tendit Jacob, ita et Christus Judæorum incredulitate compulsus proficiscitur . . . ex gentibus sponsam sumpturus Ecclesiam."

The typical character of Jacob's life, as foreshadowing Christ's ministry, is well sketched in a few words by *S. Irenæus* (iv. 38, ed. Grabe, pp. 337, 338), which he closes with the emphatic axiom, "Nihil vacuum neque sine signo apud Eum" (i. e. Christum), Who prepared the world for His own Coming, and exercised its faith by types and figures of Himself.

³ *Almighty*] See xvii. 1.

— *that thou mayest be a multitude of people*] For an assembly (Heb. *kahal*, from *καλέω*, to call, to convoke). A remarkable word. *Mayest thou be for an ἐκκλησία*, or Church. The Sept. has *ἐστὶν εἰς συναγωγὰς ἔθνων*, "for the gathering together of the nations;" words specially applicable to Jacob as a figure of Christ, "to whom the gathering of the people should be" (see alix. 10). They were fulfilled in Jacob, the father of the Twelve Patriarchs, the heads of the Twelve Tribes, the literal Israel; and next by their antitypes, the Twelve Apostles, the heads of the spiritual Israel (see Matt. x. 1. Luke vi. 13. Eph. ii. 20; iv. 11. Rev. xxi. 14); and above all, by Him Who is the Seed of Jacob, and Who gathers together all Nations into one fold in Himself (John x. 16).

⁴ *blessing of Abraham*] Not only the temporal inheritance of Canaan, but also the spiritual inheritance: sonship of God by adoption in Christ; forgiveness of sins; sanctification of the Spirit; the eternal inheritance of the heavenly Canaan: see xvii. 4. Gal. iii. 13—29. Rom. iv. 7—13. Heb. xi. 13—16.

⁸ *pleased not Isaac his father*] Almost all Esau's acts are done with a view to carnal and earthly ends: he thinks of pleasing his father, but cares little for pleasing God. He had slighted the prophecy of God (xxv. 23), but coveted the blessing of his father. He sells his birthright to gratify his appetite; he takes two wives from the godless race of Canaan; he coldly speculates on his father's death, and thinks that he then will be able to murder his brother. He is a specimen of those who live by sight and not by faith.

1 ch. 26, 3, she is called *Bashemath*, m ch. 25, 13.

n Hos. 12, 1^o,
o Called, Acts 7,
2, *Charan*.

p ch. 41, 1.
Job 33, 15.
q John 1, 51.
Heb. 1, 14.

r ch. 35, 1. &
48, 3,
s ch. 26, 24.

t ch. 13, 15. &
35, 12.

a ch. 13, 16.

† Heb. *break forth*.

w ch. 13, 14.
Dent. 12, 20.
x ch. 12, 3. &
18, 18. & 22, 18.
& 26, 4.

which he had ¹Mahalath the daughter of Ishmael Abraham's son, ²the sister of Nebajoth, to be his wife.

¹⁰ And Jacob ¹¹went out from Beer-sheba, and went toward ^oHaran. ¹¹ And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep. ¹² And he ^pdreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold ^qthe angels of God ascending and descending on it. ¹³ And, behold, the LORD stood above it, and said, ^sI *am* the LORD God of Abraham thy father, and the God of Isaac: ^tthe land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴ And ^uthy seed shall be as the dust of the earth, and thou shalt [†]spread abroad ^wto the west, and to the east, and to the north, and to the south: and in thee and ^xin thy seed shall all the families of the earth be blessed. ¹⁵ And, behold, ^yI *am* with thee, and will ^zkeep thee in all *places*

y See ver. 20, 21. ch. 26, 24. & 31, 3. z ch. 48, 16. Ps. 121, 5, 7, 8.

9. *Mahalath the daughter of Ishmael*] See above, xxv. 13. Evil men think they may correct one sin by another. The daughters of *Canaan* were displeasing to Isaac; but if the daughters of *Ishmael* had pleased Isaac, he would not have sent Jacob to *Padan-aram*.

In this act of Esau, who is the figure of the unbelieving Jew, there is a resemblance to the policy of the Judaizers in the Apostolic times, who would not accept Christ as the end and substance of the Law, but thought that they could make a compromise between Judaism and the Gospel. They still belonged to Esau, and did not attain to the blessing of Israel. St. Paul says (Gal. vi. 16), "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk by this rule, peace be on them, and mercy, and on the Israel of God."

— *sister of Nebajoth*] Her eldest brother; so Miriam is called the sister of *Aaron* (Exod. xv. 20).

10. *And Jacob went out*] Here begins a new Proper Lesson, as appointed to be read in the Synagogues (see above, on i. 1). This is called a *seder* (ordo), and is marked with the Hebrew letter *samech* thrice (the *Parashahs* are headed by *Pe* thrice), because it is a long series of narrative, continued to xxxii. 3.

The parallel *Haphtarah*, or Proper Lesson from the *Prophets*, is Hos. xi. 7 to xii. 12, which contains these words, "He (i.e. Jacob) took his brother (Esau) by the heel in the womb, and by his strength he had power with God" (a type of the younger brother in Christ superseding the elder brother, the Jew: see xxvii. 17, and having power with God through Christ the Head of the Church, and Sovereign of the world). "Yea, he had power over the Angel, and prevailed; he wept and made supplication unto him" (cp. Heb. v. 7, concerning Christ); "he found him in Bethel, and there he spake with us, even the Lord God of Hosts: the Lord is his memorial."

This *Haphtarah* ends with the words "Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep." Thus also he was the figure of Christ, the Good Shepherd, Who quitted His heavenly Father's house to become a sojourner and a servant upon earth, and gave Himself for His Bride the Church, "Whom He loveth as His own flesh" (Eph. v. 22—31).

The prophecies of Hosea concerning Jacob are connected by the Church with Christ (see the Proper Lesson for Wednesday before Easter); and thus she leads us to see in Jacob's pilgrimage a figurative foreshadowing of Christ suffering for the Church; indeed, Christ is called by Israel's name (Isa. xlix. 3). Let the history of Jacob be read by the light of the Gospel, and then it will be rightly understood,—but not till then.

11. *a certain place*] Literally, "the place;" the well-known place, called *Bethel*, the *House of God* (v. 19).

— *and lay down in that place to sleep*] As the Son of Man, Who in the time of His earthly pilgrimage "had not where to lay His head" (Matt. viii. 20. Luke ix. 58), Jacob laid stones for his pillow; Christ slept, with His head on the pillow of the stern of the ship in the storm (Mark iv. 38).

12. *behold a ladder set up on the earth, and the top of it reached to heaven*] Hosea the prophet, referring to this Vision, says that Jacob "found God in Bethel, and there he spake with us, even the Lord God of hosts" (Hos. xii. 4, 5). Emmanuel, "God with us," was foreseen in that Vision. The Angels of God descended on the place where Jacob lay, and

ascended up into Heaven. So the Angels of God "ascended and descended upon the Son of Man" (John i. 51).

The Christian Fathers generally supposed that the Lord who appeared above the ladder to Jacob was no other than He Who in the fulness of time would come down from heaven to earth,—the Son of God. *Justin Martyr* c. Tryphon, pp. 217, 219. *S. Iren.* iv. 23. *S. Hilary* de Trin. v. 20.

Indeed (as *S. Ambrose* observes, de Jacob. ii. 4), Jacob's dream, in which he saw heaven opened, and a ladder let down from heaven to earth, and the Lord God standing upon it, was like a prophetic vision of the Incarnation of Christ, Who is the Lord God, and by Whom God comes down from Heaven to man, and joins man to God, and earth to heaven. The Incarnation is an Angelic Ladder, above which God stands, and by which man mounts to heaven; Christ being God, and being also Man, suffering on the Cross, draws up all to Himself (John xii. 32) as by a heavenly ladder, and raises us to heaven.

Consider, therefore, the vision of this Ladder. It rested on the earth and reached to heaven, and thus Heaven and Earth met in it. So Christ, by His two Natures, the Divine and Human in one Person, unites Heaven and Earth, God and Man in one. The Ladder is let down from heaven and leads up to heaven. The Lord came down from heaven in Christ, to raise Man to God. He became Son of Man that we may be sons of God. And there is no ascent to God but by Him (Acts iv. 12). Angels came down by this Ladder. The Ministry of Angels is consequent on the Incarnation either foreseen or done. Our communion with them is through Christ. "They are ministering spirits sent forth to minister to them that are heirs of salvation" (Heb. i. 14). They minister to man on earth, because Man is united to God in Christ. They minister to Man in heaven, because the Man Christ Jesus is set down at the right hand of God. They minister to Christ in us. Jacob saw God at the top of the Ladder renewing His Covenant with him. Our new Covenant with God is through the Incarnation of Christ.

The Ladder was seen at *Bethel*,—the *House of God*. Wherever "God manifest in the flesh" is believed, and Christ crucified is preached, there is *Bethel*, the *House of God*, the *Gate of Heaven*. Christ dwells in His Bethel,—the Church; and as Angels were seen by Isaiah in the Temple (Isa. vi. 1—3), so are they ever seen by the eye of faith in the Christian Church, and in her ministries. See note below, on 1 Cor. xi. 10: cp. *Augustine*, Tract. 7, in Joann.; de Civ. Dei xvi. 38; and Sermon 5, where he says, "The dream of Jacob would not have been described in Holy Scripture if there had not been a divine mystery in it. He anointed the stone, and prophesied of Christ; and our Lord explained the mystery when He saw Nathanael, the 'Israelite indeed in whom was no guile,' and said to him, 'Hereafter ye shall see Angels ascending and descending upon the Son of Man' (John i. 52)."

14. *thy seed—to the west*] A promise fulfilled in Christ, and by Christ, born after the flesh from Jacob. Christ has sent forth His Apostles to preach the Gospel to every creature, and to baptize all nations; and He will send His Angels to gather His elect from the four winds, and then "many will come from the east, and from the west, and from the north, and from the south, and sit down with Abraham, Isaac, and Jacob in the Kingdom of God" (Luke xiii. 29).

15. *I am with thee*] Do not think that thou art travelling alone.

whither thou goest, and will ^abring thee again into this land; for ^bI will not leave thee, ^cuntil I have done *that* which I have spoken to thee of.

¹⁶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^dthis place; and I knew *it* not. ¹⁷ And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. ¹⁸ And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and ^eset it up *for* a pillar, ^fand poured oil upon the top of it. ¹⁹ And he called the name of ^gthat place || Beth-el: but the name of that city *was called* Luz at the first. ²⁰ ^hAnd Jacob vowed a vow, saying, If ⁱGod will be with me, and will keep me in this way that I go, and will give me ^kbread to eat, and raiment to put on, ²¹ So that ^lI come again to my father's house in peace; ^mthen shall the LORD be my God: ²² And this stone, which I have set *for* a pillar, ⁿshall be God's house: ^oand of all that thou shalt give me I will surely give the tenth unto thee.

a ch. 35. 6.
b Deut. 31. 6, 8.
Josh. 1. 5.
1 Kings 8. 57.
Heb. 13. 5.
c Num. 23. 19.
d Ex. 3. 5.
Josh. 5. 15.

e ch. 31. 13, 45.
& 35. 14.
f Lev. 8. 10, 11, 12.
Num. 7. 1.
g Judg. 1. 23, 26.
Hos. 4. 15.
|| That is, *The house of God.*
h ch. 31. 13.
Judg. 11. 30.
2 Sam. 15. 8.
i ver. 15.
k 1 Tim. 6. 8.
l Judg. 11. 31.
2 Sam. 19. 24, 30.
m Deut. 26. 17.
o Lev. 27. 30.

2 Sam. 15. 8. 2 Kings 5. 17.

n ch. 35. 7, 14.

¹⁶. *Surely the LORD is in this place*] The words and acts of Jacob in his adversity bear witness to the godly training he had received from Isaac and Rebekah. We see in him godly fear (v. 17); devotion and worship (v. 18); reliance on the guidance of God (v. 20); contentment with a humble and simple provision of food and raiment, and a thankful resolve to consecrate his substance to God (v. 22: cp. xxxii. 9—12).

¹⁸. *a pillar*] Jacob rose up early in the morning, and set up his pillows of stone to be a pillar, and he poured oil upon it. That which had formerly lain flat upon the ground was erected and set up, and consecrated by a holy unction.

Christ, the true Jacob, slept in death upon the cross; and He rose up early in the morning from the dead, and set up His Church (which before had lain prostrate in despair) to be "the pillar and ground of the truth" (1 Tim. iii. 15), and poured out upon it the oil of the Holy Spirit; for when He had ascended up on high He gave gifts to men, and poured out upon His Church the gift of the Comforter (Eph. iv. 8); and therefore St. John says, "Ye have an unction from the Holy One" (1 John ii. 20). The precious oil descends from Christ our Head, and goes down even to the skirts of His clothing (Ps. exxxiii. 2). Of His fulness we have all received, and grace for grace (John i. 16). We are *Christians* because we are *anointed* with the unction of *Christ*, the Anointed of God: cp. *S. Augustine* c. Faust. xii. 26; and de Civ. Dei xvi. 38; *Quest.* in Gen. 84; and *Serm.* 122, where he says, "Jacob set up the stone, and anointed it with oil. In Holy Scripture, Christ calls Himself the Stone which is the Head of the Corner" (Matt. xxi. 42). You see the chrism: recognize the Christ." All the graces of the Church are from Christ; and therefore this exposition is to be extended from the Head to His Body, the Church. So *S. Ambrose*. *S. Cyprian* adv. Judæos ii. 16. *S. Cyril* adv. Nestor. ii. p. 37.

¹⁹. *Beth-el*] *House of God*. Cp. Gen. xxxv. 6, 7—14, where it is recorded that Jacob came to this place on his way from Padan-aram, and called it *El-Bethel*, and set up a pillar and anointed it with oil. See also xlviii. 3, where Jacob speaks of Luz as the place of this revelation: cp. also Josh. xvi. 2, where not Bethel, but the mountains of it, are distinguished from Luz. On the *re-imposition* of names, see above, xxvi. 33. Bethel was about twelve miles north of Mount Moriah (cp. xii. 8; xiii. 3), and is now called *Beitin* (*Robinson*, i. 448. *Winer*, R. W. B. i. 169. *Stanley*, Palestine, 143. 156. 219. *Tristram*, 164). It became one of the sanctuaries of Jeroboam's worship. 1 Kings xii. 28. Amos iii. 14; vii. 10. Jer. xlviii. 13. Probably it was chosen by Jeroboam on account of its ancient associations, in the history of the Patriarchs.

—*Luz*] Which signifies an *almond-tree*. The city was *Luz*; the place where Jacob set up the pillar was called by him *Bethel*. It may not be altogether unworthy of notice that the almond-tree was consecrated, in God's Bethels, the Tabernacle and the Temple; the branches of the Golden Candlestick (the figure of the Church, Rev. i. 20) were to have knobs of *almonds* (Exod. xxv. 33; xxxvii. 19, 20); and the sacerdotal rod of Aaron budded with *almonds* (Num. xvii. 8).

It has been supposed by some that the heathen usage of pouring out oil on pillars, and the name by which such pillars were called, *βαρβύλια*, *betylia* (*Phot.*, Bibl. i. p. 348. *Becker*, *Plin.*, N. H. xxxvii. 9: cp. *Euseb.*, *Prep.* Ev. i. 10; *Pausan.*, vii. 33. *Bochart*, Canaan i. 2. *Spencer* de Leg. Heb. 1, 2;

and *Bp. Patrick* here), may have been derived from this act of Jacob at Bethel, and from the imitation of it by his posterity. See however *Keil*, p. 202, compared with *Del.*, p. 460, and the *Rev. S. C. Malan's* remarks, p. 171.

The antiquity of the present narrative seems to be evinced by the fact that afterwards, in the Mosaic Law, the setting up of pillars in worship was forbidden (Lev. xxvi. 1. Deut. xvi. 22), probably because that practice had been abused to idolatry.

²⁰. *Jacob vowed a vow*] This is the first Vow mentioned in Scripture; and it concerns the dedication of worldly substance to God: a strong proof of the duty and obligation of such a consecration. On the obligation to set apart a tenth to holy uses, see *S. Iren.* iv. 27. *Origen* in Num. Hom. xi. *S. Hilary* in Matt. xxiv. *Spencer* de Leg. Heb. lib. iii. *Selden*, Hist. of Tithes. *Prideaux* on Tithes, p. 113. *Leslie* on Tithes, chap. x. *Lord Bacon*, Adv. of Learning, p. 251: "God demandeth a tenth of our substance, and a seventh of our time."

The Hebrew word *neder*, a Vow, is from *nadar*, to let fall, or drop down, as a voluntary gift to God (*Gesen.* 535).

—*bread to eat, and raiment to put on*] "Having food and raiment, let us be therewith content" (1 Tim. vi. 8).

^{21, 22}. *the LORD—God's house*] "If *Elohim* will be with me, and keep and sustain me, then shall *Jehovah* be my *Elohim* (literally, shall be *for Elohim to me*), and this stone shall be the house of *Elohim*; of all that *Thou* shalt give me I will surely give the tenth unto *Thee*."

Here, again, that modern Criticism is at fault, which ascribes the book of Genesis to several different writers. "Who will decide (says *Dr. Kalisch*, p. 525) whether the words '*the Lord is my God*' belong to the Jehovist or the Elohist?"

Rather, may we not say, that such expressions as these show that the theory itself is unsound, which ascribes the Pentateuch to any other origin than that of the One Spirit speaking by Moses, to whom it was assigned by the ancient Hebrew Church, and by Jesus Christ Himself? Cp. *Hengstenberg*, Authentie des Pent. i. p. 370; *Einleitung*, § 23—34; and see above, ii. 4; and below, on Exod. vi. 3.

—*a pillar, shall be God's house*] *στήλην, οἶκος Θεοῦ* (*Sept.*). St. Paul has taught us how to interpret these words when he adopts them and applies them to the Church of Christ, which he calls "*the house of God* (Bethel); the Church of the living God; the *pillar* and ground of the Truth;" and when he attributes her privileges to the *Incarnation* of the Son of God (which was typified by the ladder of Angels seen by Jacob: see v. 12) by adding that "great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 15, 16). Compare *S. Ambrose* de Jacob. ii. 4, 5, who says, "Jacob saw Angels of God ascending and descending; that is, he foresaw Christ upon earth, on Whom a train of Angels ascends and descends, doing homage to Him Who is their Lord; and he set up a pillar and anointed it for God, Whose is the Church, the *pillar* and ground of the truth:" see also *S. Augustine*, Tract. 7, in Joann.; and *S. Chrys.*, Hom. 36, in 1 Cor.

—*the tenth unto thee*] Another instance of tithes before the Law: see xiv. 20.

† Heb. *lift up his feet*.
a Num. 23. 7.
Hos. 12. 12.
† Heb. *children*.

XXIX. ¹ Then Jacob † went on his journey, ^a and came into the land of the † people of the east. ² And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. ³ And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. ⁴ And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. ⁵ And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. ⁶ And he said unto them, † ^b *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep. ⁷ 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. ⁸ 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.

† Heb. *Is there peace to him?*
b ch. 43. 27

† Heb. *get the day is great*.

c Ex. 2. 16.

d Ex. 2. 17.

e ch. 33. 4. & 45.
14, 15.

f ch. 13. 8. & 14.
14, 16.
g ch. 24. 28.
† Heb. *hearing*.

h ch. 24. 29.

i ch. 2. 23.
Judg. 9. 2.
2 Sam. 5. 1. & 19.
12, 13.

† Heb. *a month of days*.

⁹ And while he yet spake with them, ^c Rachel came with her father's sheep: for she kept them. ¹⁰ And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and ^d rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. ¹¹ And Jacob ^e kissed Rachel, and lifted up his voice, and wept. ¹² And Jacob told Rachel that he *was* ^f her father's brother, and that he *was* Rebekah's son: ^g and she ran and told her father. ¹³ And it came to pass, when Laban heard the † tidings of Jacob his sister's son, that ^h he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. ¹⁴ And Laban said to him, ⁱ Surely thou *art* my bone and my flesh. And he abode with him † the space of a month.

CH. XXIX. 1. *went on his journey*] Literally, *lifted up his feet*; i. e. went on his way rejoicing, after what he had seen and heard at Bethel (cp. Ps. lxxxiv. 4), to seek for himself a wife. Jacob had been there cheered by a vision of Angels descending on the place where he lay, and by the voice of God from heaven (xviii. 12—15), and he set forth on his journey with joy. So it was with Christ at His Baptism, when He was about to begin His course, and to espouse to Himself a Church. The Holy Spirit came down upon Him, and He heard the Voice from Heaven declaring Him to be the beloved Son, (Matt. iii. 16), and soon afterwards, "Angels came and ministered unto Him" (Matt. iv. 11).

— *people of the east*] Literally, *sons of the east*. God raised up the righteous man (Abraham) from the *East* (Isa. xli. 2), and thither Jacob went to "serve for a wife" (Hos. xii. 12).

2. *he looked, and behold a well*] Compare the description in xxiv. 11—15, where Abraham's servant meets Rebekah at the well; and Exod. ii. 15, 16, 21, where Moses sits down at a well, and waters the flock of Reuel. And the Saviour of the world comes to the well of Jacob at Sichem and sits there, and converses with the Woman of Samaria, and reveals Himself to her as the Messiah, and promises the living water of the Holy Spirit (John iv. 5—26). Throughout both Testaments there is a remarkable connexion of visions of joy with wells of water: cp. *Origen*, Hom. x.

— *three flocks*] The Rabbis apply this figuratively to the three classes of men in the ancient Jewish Church, Priests, Levites, Israelites (*Bereshith Rabbah* here); but it seems to refer to the people and not to their pastors, and in a Christian sense it may typify the Jews, Proselytes, and Gentiles, of which the Church was formed.

— *a great stone*] To secure it from dust and from undue use. This well was differently constructed from that at which Abraham's servant met Rebekah. There we hear nothing of a stone; the water was drawn at once from the well, and poured into troughs, of which we hear nothing here.

3. *thither were all the flocks gathered: and they rolled the stone from the well's mouth*] This is said by anticipation. It declares that the three flocks were resting by the well, till

Rachel should arrive, and then the stone would be rolled away, and the flocks would be watered, see v. 8. Therefore the *Sept.* well renders all the verbs here in the *imperfect* tense, signifying what the usual practice was. This act was now done by Jacob, v. 10, where the *Sept.* has rightly the *aorist*.

5. *Laban the son of Nahor*] The son, i. e. grandson, by Bethuel; see xxiv. 15. In v. 12 Jacob calls himself the *brother* of Laban.

7. *yet high day*] Literally, *the day is great*.

— *water ye the sheep, and go and feed them*] Having heard of Rachel his cousin, he desires to meet her alone.

9. *Rachel came with her father's sheep: for she kept them*] The Spouse of Christ, the Spiritual Rachel, is described in the Canticles as "a Shepherdess," and as "the fairest among women," Song of Solomon i. 7, 8.

10. *Rachel*] Which means an *eve*; she was the younger daughter (v. 16), and yet she was entrusted with the care of the flock. Rachel the younger, long barren, is the type of the Christian Church. Leah, the elder, is a figure of the Synagogue. *Jerome* in *Osce* xiii.; *Victorin. Petavian.* in *Gloss. Ord.*; see below, on v. 28.

— *Jacob went near, and rolled the stone from the well's mouth*] The stone was great (v. 2), and seems to have usually required the strength of many hands to roll it away (cp. 3. 8). The shepherds wait till Rachel comes, and then Jacob rolls away the stone and waters her flock. To roll away the stone of the well, that the sheep may drink, is the duty of the shepherds; and this work was done by the Good Shepherd, Jesus Christ, Who rolled away the stone from the well of Scripture, and opened its mysteries by the right interpretation of it (Luke xxiv. 32. 45), so that now men may "with joy draw water out of the wells of salvation" (Isa. xli. 3), and He refreshed His weary and thirsty flock with the living waters of the Spirit. This is what the true Jacob has done for His Rachel, His beloved Spouse, the Shepherdess of His flock—His Church.

11. *Jacob kissed Rachel*] Cp. Canticles i. 2.

14. *the space of a month*] Literally, *a month of days*: cp. xli. 1. Num. xi. 20.

¹⁵ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages be? ¹⁶ And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. ¹⁷ Leah *was* tender eyed; but Rachel *was* beautiful and well favoured. ¹⁸ And Jacob loved Rachel; and said, ^k I will serve thee seven years for Rachel thy younger daughter. ¹⁹ And Laban said, *It is better* that I give her to thee, than that I should give her to another man: abide with me. ²⁰ And Jacob ^l served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her. ^k ch. 31. 41.
² Sam. 3. 14.

²¹ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may ^m go in unto her. ²² And Laban gathered together all the men of the place, and ⁿ made a feast. ²³ And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. ²⁴ And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid. ²⁵ And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? ²⁶ And Laban said, It must not be so done in our [†] country, to give the younger before the firstborn. ²⁷ Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. ^l ch. 20. 26.
Hos. 12. 12.

²⁸ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. ²⁹ And Laban gave to Rachel his daughter Bilhah his

^{17.} *Leah was tender eyed*] The name Leah signifies *wearyed*, and she is represented as having tender eyes, i. e. weak, dim, and dull (cp. 1 Sam. ii. 2); hence the eyes of Leah are described as *ἀσθενείς*, *weak*, by *Sept.*, and *tippi*, *bleared*, by *Vulgate*, and so *Gesenius*, p. 767. Rachel is the figure of the Christian Church; Leah, of the Jewish Synagogue: see further on v. 28.

^{18.} *Jacob loved Rachel*] And endured hardship for her for seven years, which seemed to him but a few days for the love he had to her, v. 20. So Christ “loved the Church, and gave Himself for it.” Eph. v. 25.

— *I will serve thee seven years for Rachel*] “Jacob served for a wife, and for a wife he kept sheep” (Hos. xii. 12). Christ, who existed from eternity in the form of God, took the form of a servant for the sake of His Rachel, the Church (Phil. ii. 6, 7), and became a shepherd for her sake (John x. 2. 11. 14). It was the Eastern usage to give gifts as a price for a wife (see above, xxiv. 22. 53). And to this the Apostle alludes when he says that “Christ purchased the Church with His own blood,” Acts xx. 28.

^{20.} *they seemed unto him but a few days*] Though they were long, love made them short.

^{24.} *Zilpah*] See on v. 29.

^{25.} *behold, it was Leah*] She had been covered with a veil, as was usual with brides: cp. xx. 16; xxiv. 65. Jacob, who had deceived his aged father when almost blind, is now deceived by Laban. So fraud is punished by fraud, and sin by sin.

^{26.} *It must not be so done in our country*] The custom here mentioned still prevails in eastern countries (see *Delitzsch*, p. 461). Did Jacob know this custom? It seems as if the Sacred Historian hinted that Jacob was led by outward beauty, and did not regulate his affections by regard for the law.

^{27.} *Fulfil her week*] i. e. Leah's week: to confirm the marriage with her, by celebrating her bridal feast for the usual term of seven days: cp. Judg. xiv. 10—12. Tobit xi. 19. *S. Jerome*, Quæst. Hebr.; and *S. Aug.*, Quæst. 89.

JACOB'S POLYGAMY.

^{28.} *and he gave him Rachel his daughter to wife also*] Here is a proof of the veracity of the History. Jacob's sins are not disguised. It tells us that he had overreached his brother, and deceived his father; and he is overreached by his uncle and his cousin. Also it informs us that he had two sisters to wife, a connexion which was afterwards condemned by the Mosaic Law (Lev. xviii. 18), and that he had also two concubines. It also reveals to us how this polygamy of Jacob was the cause of endless jealousies, strifes, and miseries in his family.

And yet this Jacob is the ancestor of the People of Israel, who derive their name from him, and who are delivered by God with great wonders by the ministry of Moses, and are led through the wilderness by the Pillar and the Cloud, and are brought into Canaan by Joshua.

There is a stern impartiality in this Hebrew history of Jacob, which stamps it with the character of truth.

See also the inflexibility of the Levitical Law. It stigmatizes the marriages of Jacob, from which all the Tribes of Israel derived their origin. The history is true, because it is impartial; and the divine holiness of the Law is manifested by the History.

The severe strictures of the Manicheans upon Jacob, are, in fact, testimonies to the truth of the Pentateuch (cp. *Aug. c.* Faust. xxii. 47).

At the beginning God “made them male and female,” and by forming Eve out of Adam, and by joining her to him in holy marriage, He forbade Polygamy and Divorce: see on Matt. xix. 3, 4.

Yet, such is the frailty of his corrupt nature, man soon declined from the primitive rule. Not only was this degeneracy seen in the evil race of Cain, as in Lamech (Gen. iv. 19), and in Ishmael and Esau, but even in the chosen seed, that of Abraham, and even in Abraham himself (xvi. 1—4; xxv. 1—6), and after him in Esau: see on xxvi. 34.

The insufficiency of unwritten tradition, the need of a Written Law, and of Divine Grace to control and sanctify man's will, are thus clearly proved.

The evidence of this is still more manifestly seen in the history of Jacob.

Laban conspires with his daughter Leah against him, and imposes her upon him; and Jacob not only marries Rachel after Leah, but receives the two handmaids, Bilhah and Zilpah, as his wives (xxx. 3—12).

Thus the original Law seems almost to have vanished from the memory of man; and instead of it, a plurality of wives appears to be received and authorized in the family of promise.

Hence we see that when men swerve *at all* from God's law, no one can say *how far* they may deviate from it. If the Law of Monogamy is broken, men will not stop at Bigamy; but wives and concubines may be multiplied indefinitely, and the Household will become a Harem.

Thus then we are brought to a recognition of a need of the *republication* of the primitive Law of Marriage, the source and well-spring of blessings in families and states.

It was precisely at that point when man's state seemed to be almost hopeless, that he was cheered with a prospect of a remedy in Christ.

handmaid to be her maid. ³⁰ And he went in also unto Rachel, and he ^ploved also Rachel more than Leah, and served with him ^qyet seven other years.

³¹ And when the LORD ^rsaw that Leah *was* hated, he ^sopened her womb: but Rachel *was* barren. ³² And Leah conceived, and bare a son, and she called his name || Reuben: for she said, Surely the LORD hath ^tlooked upon my affliction; now therefore my husband will love me. ³³ And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name

|| Simeon. ³⁴ And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called || Levi. ³⁵ And she conceived again, and bare a

son: and she said, Now will I praise the LORD: therefore she called his name

u || Judah; and † left bearing.

p ver. 20.
Deut. 21. 15.
q ch. 30. 26. &
31. 41.
Hos. 12. 12.
r Ps. 127. 3.
s ch. 30. 1.

|| That is, *See a son*.
t Ex. 3. 7. &
4. 31.
Deut. 26. 7.
Ps. 25. 18. &
160. 41.

|| That is, *Hearing*.

|| That is, *Joined*.
See Num. 18. 2, 4.

u Matt. 1. 2.
|| That is, *Praise*.
† Heb. *stood from bearing*.

TYPICAL APPLICATION.

But we must not be content merely with the letter of this history. Here, as the ancient Fathers observed, are also spiritual doctrines, and profound mysteries:

Christ is the true Jacob: all that is good and holy in Jacob is elevated and spiritualized in Him; all that is little, feeble, crafty, erroneous, and corrupt in Jacob, is elevated, strengthened, rectified, and purified in Christ.

When Christ came into the world, He restored Marriage to its primitive dignity, and beautified and consecrated it afresh by the first miracle that He wrought, at Cana in Galilee (see on John ii. 1—3), and by declaring it to be a figure of the mystical union between Himself and the Church, whom He vouchsafes to call His Spouse (Eph. v. 23—32), whom He has purchased with His own blood (Acts xx. 28), and to whom He promises the glory of the heavenly City, which He calls His Bride (Rev. xxi. 2. 10), and He says, “Blessed are they which are called to the marriage supper of the Lamb” (Rev. xix. 9).

Christ the true Jacob has but one Spouse. “My dove, my undefiled, is one, she is the only one of her mother,” He says in the Canticles (vi. 9). This is His design from the beginning. As there was one Adam and one Eve, so in God’s will and desire there is one Church, as there is one Christ.

But as by man’s sin Polygamy came into families, so by man’s sin, spiritual Polygamy has come into the Church.

The *Literal Law* was added “because of transgressions” (Gal. iii. 19). It was no part of God’s original purpose; which was, that all nations should serve Him, and that His favours should not be limited to a particular people. *The Law* came in parenthetically, accidentally, indirectly, and as it were by a side door, *παρεσχηθεν* (Rom. v. 20; see *Introduction* to the Epistle to the Romans, pp. 191, 192). Christ is the true Jacob; and in the *Literal Law*—due to sin—we see the spiritual *Leah*. As *Justin Martyr* says (Dialog. c. Tryphon. § 134), “In the actions of Jacob, who is called Israel, are the shadowings of spiritual mysteries. The marriages of Jacob prefigured what Christ would do. Jacob had two sisters as wives, which was contrary to law. He served Laban for a wife, and being deceived, he served seven more years. Leah is the Jewish People and Synagogue, Rachel is the Christian Church. Christ became a servant for these,—He served for His own servants:” see also *S. Cyprian* adv. Judæos i. 20; *S. Irenæus*, iv. 38; and *S. Ambrose* (de Jacob. ii. 5), who says, “The Lord Jesus was prefigured in Jacob, devotedly loving Rachel, who had been predestined to him as his wife. But Leah (the elder daughter by natural birth) was introduced by stealth, as the Law came in indirectly (*subintravit*); and she is described as *blear-eyed*, because she was like the Jewish Synagogue, which has not a clear vision of Christ. But after the Law, Grace came in Rachel, the beautiful and the beloved one—the Church of Christ.” So *S. Jerome* on Hosea, cap. xi., “Leah the elder prefigured the blindness of the Synagogue. Rachel prefigured the beauty of the Church:” see also *S. Jerome* on Hosea xii., and on Zephaniah iii.; *S. Augustine* c. Faust. xxii. 49—55; and *S. Chrysostom*, Hom. 56.

But lest we should imagine that any one could be saved under the *Law* except by faith in *Christ*, let it be remembered that the children of Leah are also children of Jacob; and all their blessings are from him (Gen. xlix.).

With regard to the *Handmaids*, whom Jacob did *not* marry by his own free will and act, but who were brought to him by their mistresses, Rachel and Leah, on account of their own barrenness, with a request that they might bear children to Jacob on their knees, perhaps we may see in them a mystical representation of a fact, which cannot be gainsaid, that the Jewish Church had a handmaid in *Samaria*, and that many spiritual children were born to Christ there during our Lord’s own ministry. See John iv. 29. 35. 39; and consider our Lord’s words of kindness concerning Samaritans (Luke x. 33; xvii.); although He declares in distinct and uncompromising language that “salvation is of the *Jews*” (John iv. 22). They who were saved, were saved through Him alone. The spiritual Zilpah bare children to the true Jacob, Who is Christ.

So it has been, and is still in Christian times. Christ loves His Rachel, the Church. She and she alone, according to His divine will and design, is His Spouse. But through man’s sin there are schisms in the Church. And it cannot be denied that in separate communions,—which are like Christian Bithahs and Zilpahs,—there may be spiritual gifts. But these gifts are no fruit of schism; but whatever they are, they are from Christ and Christ alone. And if the children of the spiritual Handmaids desire to have the blessing of the true Jacob, let them be joined together in the communion and fellowship of the spiritual Israel under the shadow of their father’s hands; let them come to the Church of God, and dwell together like brethren in unity: let them listen to the paternal voice of Christ. Let them hear the voice of Christ in Jacob to his sons, “Be not separated from each other, but *gather yourselves together*, and hearken unto Israel your Father” (Gen. xlix. 1, 2).

^{31. when the LORD saw} It is observable that the Sacred History introduces or accompanies the *first four* births of Leah with the name The LORD JEHOVAH, and no more; the next *seven* are introduced with the name ELOHIM: see xxx. 2. 6. 18. 20. 22. The Lord JEHOVAH, the Divine Author of Marriage, made them at the beginning male and female; one man and one wife only: see ii. 23, 24. This blending of JEHOVAH and ELOHIM is remarkable, showing an unity of Authorship.

— *he opened her womb* Jacob’s first children are from Leah; Christ’s first converts were from the Jewish Synagogue.

^{32. Reuben} i. e. *behold a son*.

^{33. Simeon} Or *Shimeon*, i. e. *hearing*: *auditio*.

^{34. was his name called} Literally, *he* (i. e. any one; ep. Gen. xvi. 14) *called his name*.

— *Levi* Adhesion; from *lavah*, to cleave.

^{35. Judah} He for whom God is *praised*; he from whom Christ came (Matt. i. 2). To this etymology not only Jacob refers (Gen. xlix. 8), but St. Paul also, when he says, “He is a Jew, who is one inwardly—whose *praise* is of God,” Rom. ii. 29. The name Judah is from the future *hophal* of *yadah*, to *praise*.

PATRIARCHS AND APOSTLES.

We may here take occasion to remark that the Ancient Christian Church loved to trace a resemblance between the *twelve sons of Jacob*, heads and fathers of the literal Israel, and the *twelve Apostles*, the children of Him Who is the true Israel, or Prince of God, and the father of all true Israelites.

There is a circumstance in the order of the births of the twelve sons of Jacob, which illustrates this resemblance;

XXX. ¹ And when Rachel saw that ^a she bare Jacob no children, Rachel ^a ch. 29. 21.
^b envied her sister; and said unto Jacob, Give me children, ^c or else I die. ^b ch. 37. 11.
² And Jacob's anger was kindled against Rachel: and he said, ^d Am I in God's ^c Job 5. 2.
stead, who hath withheld from thee the fruit of the womb? ^d ch. 16. 2.
³ And she said, ^e Behold ^e my maid Billah, go in unto her; ^f and she shall bear upon my ^f Sam. 1. 5.
knees, ^g that I may also ^g have children by her. ^g ch. 16. 2.
⁴ And she gave him Billah ^h her handmaid ^h to wife: and Jacob went in unto her. ^h ch. 50. 23.
ⁱ Heb. be fruitful by her. ⁱ Job 3. 12.
^j ch. 16. 2.
^k ch. 16. 3. & 35. 22.

⁵ And Billah conceived, and bare Jacob a son. ⁶ And Rachel said, God hath ⁱ judged me, and hath also heard my voice, and hath given me a son: therefore called she his name || Dan. ^j Ps. 35. 24. & 43. 1.
⁷ And Billah Rachel's maid conceived again, and bare Jacob a second son. ^k Lam. 3. 59.
⁸ And Rachel said, With ^l great ^l That is, Judging, wrestlingings have I wrestled with my sister, and I have prevailed: and she ^m Heb. wrestlingings of God, ch. 23. 6.
called his name || ⁿ Naphtali. ⁿ That is, my wrestling.

⁹ When Leah saw that she had left bearing, she took Zilpah her maid, and ^o Called, Matt. 4. 13, Nephthalim.

The twelve sons of Jacob were born as it were *in pairs*; that is, Jacob had not *one* son by one wife, and then *another* son by another, and another son by a third, and another son by a fourth; but he had first, *two pairs* of sons by Leah (viz. Reuben, Simeon, Levi, and Judah), then *one pair* by Billah (viz. Dan and Naphtali), then *one pair* by Zilpah (viz. Gad and Asher), then *one pair* by Leah (Issachar and Zebulun), and, lastly, *one pair* by Rachel (viz. Joseph and Benjamin).

Christ in choosing His Apostles chose *three pairs* of brothers (see on Matt. iv. 18; x. 5), and sent them all out *two and two* (Mark vi. 7). A lesson for Christian missions.

It is also remarkable that in the catalogue of the Spiritual Israel in the Apocalypse (Rev. vii. 4—8) a similar principle is preserved; first, Judah and Reuben, from Leah; 2ndly, Gad and Asher from Leah's handmaid; 3rdly, Naphtali from Rachel's handmaid; and Manasseh from Rachel through Joseph; 4thly, Simeon and Levi from Leah; and Issachar and Zebulun from Leah; and, lastly, Joseph and Benjamin from Rachel.

Here surely is an exhortation to brotherly love as a requisite for the inheritance of the Saints in light.

RIVALRY OF RACHEL AND LEAH.

CH. XXX. This chapter is a moral touchstone. It proves what temper we are of. If we are proud of our own wisdom, we may evil and carp at it. It will be to us what the Cross itself was to many (1 Cor. i. 23); and if we read it carelessly, we shall see nothing in it but a record of trivial, and perhaps we may think unseemly, details.

But if it be studied with humility and in full belief that "all Scripture is given by inspiration of God, and is able to make us wise unto salvation through faith in Christ Jesus" (2 Tim. iii. 15, 16), we shall be sure that there are spiritual mysteries in it, whether we can discover them or no; and we shall pray for the illumination of the Holy Ghost, that our eyes may be opened to "see the wondrous things of God's Law" (Ps. cxix. 18).

Some of the Hebrew Doctors said, when commenting on this chapter, "Wonderful mysteries are contained in the histories written in the Holy Law. No one is able to declare the excellency of the hidden things in it; even of those things which to some may seem to be needless and unprofitable. But even in these things, when the veil is removed from our eyes, we shall find there is an abundance of fragrant perfumes of spices and frankincense, such as no eye hath seen, O God, but Thine" (*R. Menachem* on this chapter). How much more true is this to the Christian, who sees the "veil taken away in Christ" (2 Cor. iii. 14—16)!

1. *Rachel envied her sister*] Here is a warning to the spiritual Rachel, the Christian Church, against jealousy of others who win souls to Christ; such as was the temper of St. John (Mark ix. 39. Luke ix. 50), forbidding "the man who cast out devils in Christ's name;" and such was the temper of Joshua (Num. xi. 29), to whom Moses said, "Enviest thou for my sake?"

— *Give me children, or else I die*] Here also is a caution against dependence on any thing except the divine blessing and grace in winning souls to Christ. If the Church is moved with envy, and is punished by God with barrenness for her want of faith and zeal in God's cause, and resorts to doubtful and irregular means for obtaining spiritual children, God may vouch-

safe to raise up an offspring to Christ by those means, but the Church is not therefore free from blame in using them.

3. *she said, Behold my maid Billah*] Another example of weakness in Rachel. Instead of patiently waiting God's time for a blessing in His appointed way, she resorted to improper means, such as had been used by Sarah (xvi. 2, 3); and perhaps she pleaded Sarah's example for her own act. Yet God's purpose was not frustrated. He overruled evil with good. As it was afterwards with Moses, who "spoke unadvisedly with his lips," and *smote* the rock twice instead of *speaking* to it, yet God allowed the water to flow, in order that the people might drink and be refreshed (Num. xx. 8—13); so it is now with Rachel; God gives children to Rachel by Billah; but He does not therefore justify Rachel in using Billah for the purpose. Christ, when He was awakened by His disciples, complied with their prayer and calmed the sea, but He rebuked His disciples for their want of faith in awakening Him (Matt. viii. 24—26. Mark iv. 38—40).

Christ allows His Church to attain good *ends* by questionable means, but He does not thereby justify the use of those means by the Church. How much happier would it have been for Rachel if she had tarried the Lord's leisure! She had a Dan by Billah, but some of the greatest evils flowed from Dan upon Israel; see below on xlix. 17; and on Rev. vii. 8, p. 198.

5. *Billah conceived, and bare Jacob a son*] Rachel was impatient and envious, and God punished her with barrenness; and Billah's children were due to Rachel's sin. If the spiritual Rachel—the Christian Church—is faithful and zealous in her duty, she is blessed with spiritual offspring; if she discharges her missionary office aright, at home and abroad, by extending the blessings of the Church in all its fulness and purity, then she has the blessed privilege of bearing children to Christ. If not, she is smitten with sterility, and the handmaid Billah takes the place of Rachel. The prevalence of schism is due, in great measure, to the sins of the Church.

6. *God hath judged me*] Heb. *dananni*: perhaps it may mean "hath chastened me;" cp. xv. 14. Job xxxvi. 31. 1 Cor. xi. 32; and *hath also heard my voice*; intimating that her husband's advice had not been lost upon her, that she should trust in God; but though she prayed to God, she used means which were not approved by Him; however, He did not quench the smoking flax, and granted her desire.

8. *With great wrestlingings have I wrestled with my sister*] Literally, with *wrestlings* of God, i. e. with wrestling in prayer to Him, and in reliance on His help (cp. *Hengstl., Del., Keil*). This was right; but to do this in a spirit of rivalry against her sister was wrong. Here is another caution to the Church; and it is applicable specially to those who, like the Corinthian Christians, were puffed up for one spiritual leader against another, saying, "I am of Paul, and I of Apollos, and I of Cephas" (1 Cor. i. 12; iv. 6); or like those of Rome of whom the Apostle speaks as preaching the Gospel in a spirit of rivalry and contention (Phil. i. 15).

— *Naphtali*] *My wrestling*; from *pathal*, to wrestle.

9. *Zilpah her maid*] Zilpah and Billah, it seems, were not of the seed of Nahor, but were strangers and servants; and thus the births of children to Jacob from them may signify the raising up of a spiritual offspring to Christ from foreigners to the family of Abraham, and from the servile races of the world. As has been before remarked (xxix. 28), Zilpah, in her relation to Leah, seems to stand in a similar condition to that of Sama-

1 ver. 4.

¶ That is, *A troop*,
or, *company*.
Isa. 65. 11.
† Heb. *In my*
happiness.
m Prov. 31. 28.
Luke 1. 48.
¶ That is, *Happy*.

n ch. 25. 30.

o Num. 16. 9, 13.

¶ That is, *An*
hire.

¶ That is,
Dwelling.
p Called, Matt. 4.
13, *Zabulun*.
¶ That is,
Judgment.
q ch. 8. 1.
r Sam. 1. 19.
r ch. 29. 31.

¹ gave her Jacob to wife. ¹⁰ And Zilpah Leah's maid bare Jacob a son. ¹¹ And Leah said, A troop cometh: and she called his name || Gad. ¹² And Zilpah Leah's maid bare Jacob a second son. ¹³ And Leah said, † Happy am I, for the daughters ^m will call me blessed: and she called his name || Asher. ¹⁴ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, ⁿ Give me, I pray thee, of thy son's mandrakes. ¹⁵ And she said unto her, ^o *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. ¹⁶ And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

¹⁷ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. ¹⁸ And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name || Issachar. ¹⁹ And Leah conceived again, and bare Jacob the sixth son. ²⁰ And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name || ^p Zebulun. ²¹ And afterwards she bare a daughter, and called her name || Dinah.

²² And God ^q remembered Rachel, and God hearkened to her, and ^r opened her womb. ²³ And she conceived, and bare a son; and said, God hath taken

ria to Jerusalem; and after the spiritual birth of the Reubens from Judaea to Christ, we find that Samaria (which was regarded by the Jews as a foreign and servile city) yielded a fruitful offspring to Christ: see above, on xxix. 28; and Acts viii. 1—14.

11. *A troop cometh*] This translation is sanctioned by the Samaritan Version: see xlix. 19.

But the preferable rendering seems to be "*in good fortune*," or "*good fortune cometh*" (cp. r. 13); and it is authorized by the *Septuagint*, the *Vulgate*, *Syriac*, and *Arabic Versions*, and the *Targum of Onkelos*, and the name is rendered *τυχᾶος, felix*, by *Josephus*; so also *Gesenius*, p. 157; and *Kalisch*, p. 536; *Del.* 466. *Fortune* (*Gad*, the planet Jupiter) was divinized by the Babylonians: see on Isa. lvi. 11: cp. also Josh. xi. 17; xii. 7, where the name Baal-gad occurs.

There seems to be a moral decline in Leah's observations on these births. When her own four sons were born in succession, she ascribed all those births to the LORD JEHOVAH (xxix. 32—35); but now we hear an ascription of a birth to *Fortune*, and she regards it as conducive to her own happiness. Her words are words of self-congratulation, and not of praise to the Lord: see also r. 18, where she speaks of her own *hire*.

Leah did not think of God in connexion with these two births: it was only, in her eyes, the successful and welcome result of the means which she herself had used.

Does this remarkable change of language foreshadow the degeneracy of the Synagogue, falling away from the faith of the Patriarchs to the self-righteousness of the Pharisees?

13. *Happy am I*] Literally, *for my happiness*: cp. Dent. xxxiii. 34, where Moses refers to the etymology of *Asher*.

14. *Give me, I pray thee, of thy son's mandrakes*] Which were believed to produce fruitfulness. The Hebrew word is *dudaim*, which is supposed to be derived from the root *dud*, to *love*, and substantive *dod*, *love*; and therefore it is rendered *love apples*; and they were used as a *philtre*, to conciliate affection. They are called "*apples of Satan*" by the Arabs, and seem to correspond to the *Circæa* of the Romans. The *Septuagint* renders the word by *μανδραγόρας*, and the *Vulgate* by *mandragoras*. The *Atropa Mandragora* (of *Linnaeus*) resembles belladonna, with a root like that of the carrot, having white and reddish blossoms, and yellow odoriferous apples (Cant. vii. 14), ripe in May and June: *Gesenius*; *Dioscorid.* iv. 76; *De Herbelot*, Bibl. Orient. p. 17; cp. *Plin.* II. N. xxv. 94; *S. Augustine* c. Faust. xxii. 56; *Winer*, R. W. B. i. 48, Art. "*Alraun*;" *Kalisch*, p. 539; *Houghton*, B. D. ii. 226.

Rachel resorting to physical means, and to unworthy com-
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promises with her sister, rather than relying on God, is a specimen of human infirmity, and of that natural imperfection which is seen, more or less, in all the human instruments by which God is pleased to work in extending His Church upon earth, and in raising up children to Christ; so that no one should magnify the means, but ascribe all the glory to Him who vouchsafes to work by them.

This history was the special subject of severe strictures from the Manichæans. But even their sarcasms show the truth and impartiality of the Author of the Pentateuch, who does not disguise the failings of the Patriarchs and their families (cp. *S. Aug.* c. Faust. Manich. xxii. 49, 50). Hence also we see the necessity of our not being the slaves of the mere literal interpretation, in reading this history, but of listening to the teaching of the ancient Christian Church, which saw spiritual mysteries in it. The mere literal interpretation of the Pentateuch, especially of such histories as these, must lead, as it led the Manichæans of old, to scoffing and to scepticism.

17—20. *God hearkened unto Leah*] And she gave birth to *Issachar* (i.e. *he is hire, or wages*; or *he brings hire*; from *sachar*, to *hire*); and *zebulun* (*cohabitation* or *dwelling with*, from *zabal*, to *dwell with*).

Here, and in r. 18 and c. 20, Leah seems to give thanks to God; but it is rather for what is given to her as *wages*, as *hire* due to herself for lending her *handmaid* to her husband, and for giving of her son's mandrakes to Rachel.

This was precisely the language of the Jewish Synagogue, typified by Leah: it claimed God's blessings as *wages*, as *hire* due to itself for its own acts and gifts to God, and for its works of righteousness. It went about "*to establish its own righteousness*" (Rom. x. 3). It accepted God's gifts as an *Issachar*,—wages due to its own deserts. It also limited God's favours to itself, as if the Synagogue were the *only Zebulun*, or dwelling-place, of His presence, to the exclusion of the *Gentile* world. See *Inke* xv. 28; xviii. 11, 12; and the Preliminary Note to St. Stephen's speech, Acts vii. pp. 65—69. Rom. x. 3; and the *Introduction* to the Epistle to the Romans, p. 197.

21. *Dinah*] *Vindication, judgment*. It seems that Jacob may have had other daughters (see xxxvii. 35; xlvii. 7); but it is not certain. Dinah is mentioned, to prepare the reader for the history in ch. xxxiv.; an evidence of unity of plan.

22. *God remembered Rachel, and God hearkened to her*] The adversities of Rachel increased her piety and her fruitfulness, and she bare a son, and called his name *Joseph*. So it is with the Church (see on Acts viii. 1; xi. 19). Her *Josephs* are due to her *persecutions*.

away ^s my reproach: ²⁴ And she called his name || Joseph; and said, 'The LORD shall add to me another son.

^s 1 Sam. i. 6.
Isa. 4. 1.
Luke i. 25.
|| That is, *Adding*.
† ch. 35. 17.

²⁵ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, "Send me away, that I may go unto ^w mine own place, and to my country. ²⁶ Give *me* my wives and my children, ^{*} for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

u ch. 24. 54, 56,
w ch. 18. 33, &
31. 55.
x ch. 29. 20, 30.

²⁷ And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for ^y I have learned by experience that the LORD hath blessed me ^z for thy sake. ²⁸ And he said, ^a Appoint me thy wages, and I will give *it*.

y ch. 39. 3, 5.

z See ch. 26. 21.
a ch. 29. 15.

²⁹ And he said unto him, ^b Thou knowest how I have served thee, and how thy cattle was with me. ³⁰ For *it was* little which thou hadst before I *came*, and it is *now* † increased unto a multitude; and the LORD hath blessed thee † since my coming: and now when shall I ^c provide for mine own house also?

b ch. 31. 6, 33,
39, 40.
Matt. 24. 45.
† Tit. 2. 10.

† Heb. *broken forth*, ver. 43.
† Heb. *at my foot*.
c 1 Tim. 5. 8.

³¹ And he said, What shall I give thee?

And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock: ³² I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and ^d of *such* shall be my hire. ³³ So shall my ^e righteousness answer for me † in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

d ch. 31. 8.
e Ps. 37. 6.
† Heb. *to-morrow*,
Ex. 13. 14.

³⁴ And Laban said, Behold, I would it might be according to thy word.

³⁵ And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons. ³⁶ And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

³⁷ And ^f Jacob took him rods of green poplar, and of the hazel and

f See ch. 31. 9—12.

^{24. she called his name Joseph}] *One who takes away from*; (*yoseph*, with *aleph*: ep. 1 Sam. xv. 6. 2 Sam. vi. 1. Ps. civ. 23.) because by him God *took away* Rachel's reproach; and also one who *will add* (from *yoseph*, with *vau*: see *Gesen.*, p. 343), because his birth was an earnest of other offspring, which the Lord would *add* to her afterwards: see xxxv. 16.

It appears (as *Keil* observes, p. 208) that eleven sons were born to Jacob in *seven* years after his marriage with Leah. Leah had four sons, probably in four successive years; and it is probable that before the end of the fourth year, Dan and Naphtali were born of Rachel's handmaid Bilhah, and therefore were older than Judah. After the birth of Judah, Leah "left bearing," and imitated Rachel's example, and "gave Zilpah to Jacob to wife," and Gad and Asher were born; and probably in the sixth and seventh years of Jacob's service, after marriage, she gave birth to Issachar and Zebulun. The sons of Jacob are enumerated in the order of *mothers*, and not strictly of *time*.

— *The LORD shall add*] Observe this word, *the LORD*. Rachel rises from Elohim to Jehovah, while Leah declines from Jehovah to Elohim (see *rv*, 17—20). The Jewish Synagogue degenerates, the Christian Church advances. On the use of the word JEHOVAH in this chapter, see *Hengstenberg*, Auth. i. 372.

^{26. Give me my wives and my children, for whom I have served thee}] Therefore Joseph was born about fourteen years after Jacob's arrival in Haran (see xxix. 27); and Jacob remained six more years in Haran (see xxxi. 41).

^{27. I have learned by experience}] Literally, I have *augured* (Heb. *nechashti*, from *nachash*, a serpent), by observing the appearance of *serpents* (see *Bochart*, Hieroz. i. p. 21; and *Gesen.* 565). The Sept. uses the word *oiwif* (ὄϊωι). Though Laban professes some reverence for *the Lord*, yet he says that he learns by means of divination and enchantment (ὀφισμαντεία)

what His doings are: see below, xxxi. 19. 30. 53, on the corrupt and heterogeneous religion of Laban.

^{30. increased}] *broken forth*; so *v*. 43, and xxviii. 14.

— *since my coming*] Literally, *at my foot*; God has tracked my *footsteps* with love and blessing to thee.

^{31. Thou shalt not give me any thing}] Jacob resigns all to God's providence: see xxxi. 9.

^{32. removing from thence}] Since the speckled and spotted were to be removed, it seemed probable that few would be born of that colour from the residue; but, by God's providence, it turned out otherwise (see xxxi. 9, 10—12); and all the changes which were made by Laban resulted in the increase of the flock of Jacob.

Christ is the good Shepherd, and not an hireling (John x. 12—14). The World, in its injustice, covetousness, and shifting policy, devises various schemes against Him and His Church; but, by God's providence, all things are overruled for the glory of Christ, and "for the furtherance of the Gospel" (Phil. i. 12. See on xxxi. 8).

^{33. in time to come}] Literally, *to-morrow*. See Exod. xiii. 14. Deut. vi. 20. So *yesterday* is used for time past (xxx. 2).

^{35. his sons}] i. e. Laban's sons.

^{37. And Jacob took}] By God's approval; "for I have seen," said God, "all that Laban doeth unto thee." God "gave him wages for his service," xxxi. 12. 38—42. Cp. Exod. xii. 35, 36, where God authorizes Israel to take the silver and gold of the Egyptians, as recompense for their service; and see *Augustine*, Quæst. in Gen. 93, who quotes instances of the success of similar devices to that used by Jacob (cp. his treatise de Trin. xi. 5; and *S. Jerome*, Qu. Hebr. here).

— *poplar*] Heb. *libneh*, from *laban*, to be white.

— *hazel*] Or *almond*; and so *Vulgate*. Heb. *luz*: see xxviii. 19.

chesnut tree; and piled white strakes in them, and made the white appear which *was* in the rods. ³⁸ And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. ³⁹ And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. ⁴⁰ And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. ⁴¹ And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. ⁴² But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's. ⁴³ And the man ^g increased exceedingly, and ^h had much cattle, and maidservants, and menservants, and camels, and asses.

g ver. 30.
h ch. 13. 2. & 24.
35. & 26. 13. 14.

—chesnut tree] Probably the *plane-tree*. So *Sept.*, *Tulg.*, *Syriac*, *Arabic*, and other versions.

41. *the stronger*] Literally, the *firmly set*, or *bound*. Some versions render this word the *vernal* cattle. So *Syriac*, *Arabic*, the *Targum of Onkelos*, and *Kalisch*.

According to the ancient opinion lambs conceived in the spring, and born in the autumn, were stronger than those born in the spring (*Pliny*, *Columella*, *Bochart*).

42. *feeble*] Some render this the *later* cattle, or *autumnal*. So *Vulgate*, *Syriac*, *Arabic*, *Targum of Onkelos*, and *Kalisch*.

REVIEW of the foregoing chapter. The FIGURATIVE character of its incidents.

The observations of *S. Justin Martyr* and of *S. Irenaeus* on the history of Jacob, and especially on the events described in this chapter, may be added to those which have been already quoted from *S. Ambrose* and *S. Jerome*: see above, on xxix. 28.

S. Irenaeus thus writes (Adv. Haer. iv. 38): "The elder shall serve the younger,"—such was the oracle of God (recorded in Gen. xxv. 23, and cited by the Apostle, Rom. ix. 12), announcing the two Peoples, born of the same father. Whoever examines the acts of Jacob, will find them full of divine mysteries, even from his birth, when he took hold of his brother's heel, and was called Jacob, or supplanter. He overcame, and from him the Lord Jesus was born, who is described in the Apocalypse, 'as going forth conquering, and to conquer' (Rev. vi. 2). Jacob received the birthright, which his brother despised; so the Jews, the elder brother, rejected their birthright, when they said, 'We have no king but Caesar' (John xix. 15). All blessings are in Christ; and the younger people, the Gentile, believing in Christ, has received the blessing, which the elder, the Jew, has lost. Jacob was persecuted by Esau, so the Church is persecuted by the Jew. The Twelve Patriarchs were born in a strange land, and Christ, a stranger and sojourner in His earthly pilgrimage, laid the foundation of the Church in the Twelve Apostles. The *speckled and spotted* sheep were Jacob's. So Christ gathers together His flock into one spiritual fold, from the various nations of the Earth; for to Him the Father has said, 'Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession' (Ps. ii. 8). The sons of Jacob were prophets of the multitude of the children of Christ" (the reading here in some copies of *S. Irenaeus* is "multitudinis filiorum Domini prophetae *stebant* Jacob." Perhaps we ought to read, "multitudinis filiorum Domini prophetae *fili* erant Jacob"). "Jacob had children from two wives. Christ has spiritual children from the two Laws (the Levitical Law, and the Christian Law), of one Father. Jacob had children from the handmaids also; so Christ has spiritual children, not only from the freeborn, but from the slave; and He gives to all of His Holy Spirit. But Jacob did all things for the sake of Rachel, the younger and the beautiful sister, who prefigured the Church, for whom Christ shed His blood. In the Scriptures, Christ foreshadowed His own acts by those of the Patriarchs; and He foretold the future by the Prophets: for in Him there is nothing void or without a type" (*S. Irenaeus*).

S. Justin Martyr, in his dialogue with Trypho the Jew (§ 134), speaks in similar language. "Leah is your Synagogue, Rachel is our Church; Jacob became a servant for these, and for the handmaids who were with them. And Christ promises blessings to the bond, as well as to the free; and He gives in the Gospel the same dignity to both, if they obey His law

(Gal. iii. 28. Eph. vi. 8. Col. iii. 11). Jacob was a servant for the *speckled and spotted* cattle; so Christ (who is the true Shepherd) has become a servant, for men of every nation and complexion: and He purchased them all to Himself by the mystery of the Cross. The eyes of Leah were dim; so are the eyes of the Synagogue. Rachel stole away her father's gods, which are hidden unto this day; and Jacob buried them under the oak, which was at Shechem, where God first appeared in Canaan to Abraham (xii. 6; xxxv. 4); so our old idols are now hid (cp. Isa. ii. 20). Jacob was persecuted by his brother; so we are persecuted by the Jews, who are our brethren. Jacob was called Israel; and Jesus Christ is called Israel, in Scripture" (Isa. xlix. 3. *S. Justin Martyr*).

Thus, then, in this chapter, as interpreted by ancient Christian writers, we were almost contemporary with the holy Apostles, we see mysterious foreshadowings of Christ and His Church. We see in Jacob, the son blessed of his father, who became a pilgrim, an exile, a shepherd, and a servant, for the sake of his beloved Rachel (whose name is not without a mystery, for it signifies a *sheep*), a type of the Ever-Blessed Son, who left His Father's bosom, and came down from His heavenly home into this vale of tears, to seek and save the *sheep* that was lost, and who vouchsafed to become Man, and to join the human Nature to the Divine by His blessed Incarnation, and became "Emmanuel, God with us," and "took upon Him the form of a servant" (Phil. ii. 7), and deigned to be "a Man of sorrows, and acquainted with grief," and "had not where to lay His head," and was "the great Shepherd of the sheep," and laid down His life for them, and "endured the Cross, despising the shame" (Heb. xii. 2), and purchased to Himself a Church with His own blood, and espouses her to Himself in mystical wedlock by His blessed Word and Sacraments, and whom the Holy Ghost Himself declares to have been typified by Jacob, by calling Him *Israel*,—the Prince of God (Isa. xlix. 3).

In the descent of all the Twelve Patriarchs, the heads of the Twelve tribes, and of all the literal Israel, from one Father, Jacob, we see a foreshadowing of the truth, that all spiritual Israelites derive their life from Christ. "Jacob loved Rachel," and his design was to have one, and one only, wife. So in Christ's will and desire, there is one Catholic Church, from the beginning to the end of the world. But all that is human is marred by blemishes, and sullied by stains of sin. God desires perfect holiness and unity. But man's nature is corrupt. Division and unholiness are the fruits of human corruption. But God's purposes are not overthrown. Christ is the one Author and Giver of all spiritual grace, whosoever it flows. Leah was clandestinely introduced into wedlock with Jacob, through Laban's fraud; so the Levitical Law came in—*subintravit*—by reason of Man's sin. Rachel was not exempt from envy and jealousy; so the Church in this world has many spots and wrinkles of human infirmities (Eph. v. 27). Separate Congregations are consequences of her sin and barrenness. But, whosoever Christians are born, whether it be at Jerusalem or Samaria, whether it be in the Unity of the Church, or in separate congregations, all their spiritual life, all their spiritual grace, all their hopes of blessing from God are derived from Him Who became a pilgrim, a servant, and a shepherd for their sakes; the true Jacob,—the promised Seed of Abraham, the ever-blessed Son, *JESUS CHRIST*.

Therefore, let not any, who have spiritual gifts and graces,

XXXI. ¹ And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^aglory. ² And Jacob beheld ^bthe countenance of Laban, and, behold, it was not ^ctoward him [†]as before.

³ And the LORD said unto Jacob, ^dReturn unto the land of thy fathers, and to thy kindred; and I will be with thee. ⁴ And Jacob sent and called Rachel and Leah to the field unto his flock, ⁵ And said unto them, ^e"I see your father's countenance, that it is not toward me as before; but the God of my father ^fhath been with me. ⁶ And ^gye know that with all my power I have served your father. ⁷ And your father hath deceived me, and ^hchanged my wages ⁱten times; but God ^ksuffered him not to hurt me. ⁸ If he said thus, ^l"The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. ⁹ Thus God hath ^mtaken away the cattle of your father, and given *them* to me. ¹⁰ And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the || rams which leaped upon the cattle *were* ringstraked, speckled, and grisled. ¹¹ And ⁿthe angel of God spake unto me in a dream, *saying*, Jacob: and I said, Here *am* I. ¹² And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for ^o"I have seen all that Laban doeth unto thee. ¹³ I *am* the God of Beth-el, ^pwhere thou anointedst the pillar, *and* where thou vowedst a vow unto me: now ^qarise, get thee out from this land, and return unto the land of thy kindred.

a Ps. 49. 16.
b ch. 4. 5.
c Deut. 28. 54.
† Heb. *as yesterday and the day before*.
l Sam. 19. 7.
d ch. 28. 15, 20.
e 21. & 32. 9.
f ver. 2.

f ver. 3.
g ver. 38, 39, 40, 41.
h ver. 29.
i ver. 41.
j Num. 14. 22.
k Neh. 4. 12.
l Job 19. 3.
m Zech. 8. 23.
n ch. 20. 6.
o Ps. 105. 14.
p 1 ch. 30. 32.
m ver. 1. 16.

|| Or, *he goats*.

n ch. 48. 16.

o Ex. 3. 7

p ch. 28. 18, 19, 20.

q ver. 3.
ch. 32. 9.

imagine that they are due to themselves. And let none suppose that any spiritual gifts will profit them without charity (1 Cor. xiii. 1—3). Let them, therefore, come together as "brethren, and dwell together in unity." Let all the sons of Israel be gathered together, under the shadow of the fatherly hands of the true Israel, to receive His blessing in the Apostolic unity of the Catholic Church of God (see Gen. xlix. 1—28).

The details recorded in the history of Jacob, when read merely by the light of human reason, may seem petty, poor, and paltry, and unworthy of the divine regard. But to read Scripture by the light of nature only, is to miss much of its meaning. It is not to read it as the Holy Ghost, its Author, intends that it should be read; it is to read it with a dim eye; it is to read it with the blur eye of Leah, the type of the Jewish Synagogue, and not with the faith of Rachel, the beloved wife, the emblem of the Church. It is not to read as a Christian ought to read it. It is to read it as the Jews read it, with a veil upon the heart. But (as St. Paul says) "the veil is taken away in Christ" (2 Cor. iii. 14). When the history of Jacob is read with the eye of faith in Christ, when it is read in the light of the Gospel of Christ, then all its details will be seen to be invested with new grace and glory; then they will acquire new dignity and grandeur; then they will be hailed with joy, as orient gleams of "the Sun of Righteousness, rising upon the world with healing in His wings" (Mal. iv. 2).

CH. XXXI. 1. *this glory*] Literally, *this weight*. Hence St. Paul speaks "of a *weight of glory*" (2 Cor. iv. 7),—"onus honoris."

2. *as before*] Literally, *as yesterday*: cp. xxx. 33.

3. *the LORD said unto Jacob, Return*] Cp. v. 13. Jacob's retirement from the service of Laban, like that of the Israelites from the bondage of Egypt, was not of his own mere motion, but by God's command.

4. *Rachel and Leah*] Rachel, though the younger sister, yet, as the beloved wife, is placed first: cp. v. 14.

8. *If he said thus*] Here is the proof of the change of wages. Laban first allowed to Jacob all the various coloured animals. Afterward he limited his promise to one species, the speckled; then he changed it to another, the ring-straked. But God overruled all his devices for Jacob's good.

So it is with the devices of the spiritual enemy of the Church of God. Satan is ever shifting his plans of hostility against her. He is represented in the Apocalypse, at one time mounting the red horse; at another, the black horse; at another, the pale horse, in his warfare against Christ, the true

Jacob, who has "gone forth conquering and to conquer" (see below, on Rev. vi. 2—7). But all the designs of the enemy will recoil on himself, to his confusion, and the glory of Christ, and the good of His Church; for "all things work together for good to them that love God" (Rom. viii. 28): and "who is he that shall harm you, if ye be followers of that which is good?" (1 Pet. iii. 13.)

10. *grisled*] Heb. *beruddim*; *spotted*, as with *hail* (*barad*). The English word *grizzle*, from the French word *grêle*, *hail*, is a literal translation of the Hebrew: see *Gesenius*, p. 139, who thinks that the words *pardus*, *leo-pardus*, are derived from this root; and the French *broder*, *to embroider*.

11. *the angel of God*] Is called in v. 13 the *God* of Bethel, where Jacob had a vision of Christ's Incarnation. See xxviii. 12; and cp. *Justin Martyr*, *Dialog*. c. Tryph. § 60. No angel (say the Christian Fathers) could venture to call himself God, but only He Who is God, and who also is the Angel or Messenger of God, namely, the Divine Logos, the Eternal Son of the Father: cp. *Novatian* de Trin. c. 27. *S. Cyprian* adv. Jud. ii. 5. *Concil. Antioch*. c. Paul. Samos. in *Routh*, *Rel. Sacr.* ii. 465, which is a valuable ancient testimony of the Christian Church on this subject: cp. *Euseb.*, *Dem.* Ev. v. 10. *S. Basil* adv. Eunom. ii. p. 742. *S. Chrys.*, *Hom.* 57: see above, notes on xvi. 7; below, *Exod.* iii. 2. *Judg.* vi. 11; xiii. 3. This angel is described by Jacob himself as having "redeemed him from all evil" (xlviii. 16).

12. *Lift up now thine eyes, and see*] The act of Jacob, therefore, which has been described above (xxx. 37—42), was done by direction of God, who is the Creator and Proprietor of all things, and who says, "All the beasts of the forest are mine, and so are the cattle upon a thousand hills" (Ps. i. 10).

Let no one, therefore, charge Jacob with dishonesty; but let us rather see here a figure of the operation of God in the world, who makes all the shifting devices of the Enemy of His Gospel to be ministerial to the increase of the flock of Christ, the true Jacob, the Good Shepherd, which is gathered from all nations of the world; and which the Father gives to Him as a reward of His earthly pilgrimage, and of His faithful service. And therefore the Father says to Him after His Passion, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Ps. ii. 8). And Christ says, "I am the Good Shepherd; and know My sheep: and *My Father, who gave them to Me*, is greater than all; and I lay down My life for the sheep: and other sheep I have, which are not of this fold; them also I must bring, and there shall be one fold and one Shepherd" (John x. 14—29).

r ch. 2. 24.

s ch. 29. 15, 27.

† Heb. *teraphim*,
Judg. 17. 5.
1 Sam. 19. 13.
Hos. 3. 4.
t ch. 35. 2.
† Heb. *the heart*
of Laban.
u ch. 46. 28.
2 Kings 12. 17.
Luke 9. 51, 53.

x ch. 13. 8.

y ch. 20. 3.
Job 33. 15.
Matt. 1. 20.
z ch. 24. 50.

† Heb. *from good*
to bad.

a 1 Sam. 30. 2.

¹⁴ And Rachel and Leah answered and said unto him, ¹ *Is there yet any portion or inheritance for us in our father's house?* ¹⁵ Are we not counted of him strangers? for ^s he hath sold us, and hath quite devoured also our money. ¹⁶ For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

¹⁷ Then Jacob rose up, and set his sons and his wives upon camels; ¹⁸ And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. ¹⁹ And Laban went to shear his sheep: and Rachel had stolen the [†] *images that were her father's*. ²⁰ And Jacob stole away [†] unawares to Laban the Syrian, in that he told him not that he fled. ²¹ So he fled with all that he had; and he rose up, and passed over the river, and ^u set his face toward the mount Gilead.

²² And it was told Laban on the third day that Jacob was fled. ²³ And he took ^x his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. ²⁴ And God ^y came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^z speak not to Jacob [†] either good or bad. ²⁵ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

²⁶ And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^a carried away my daughters, as captives taken

14. And Rachel and Leah answered and said unto him, *Is there yet any portion or inheritance for us in our father's house?* Rachel quits her own land to follow Jacob; so the Church left the Mesopotamia of heathenism to follow Christ into Canaan, the figure of heaven. The Holy Spirit said to her by the Psalmist, "Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house; so shall the King have pleasure in thy beauty, for He is thy Lord God, and worship thou Him" (Ps. xlv. 11, 12).

17. set his sons and his wives upon camels.] Why did not his sons go on foot? On examining the chronology, we find that Reuben, the eldest, was only about thirteen years of age, and Joseph, the youngest, was not more than six: see xxx. 23 compared with xxix. 31.

19. Rachel had stolen.] See below, vv. 32, 33. Some have supposed that Rachel did this with a good purpose (so *S. Basil*, *S. Greg. Naz.*, *Theodore*), in order to wean her father from idolatry (see v. 32). *S. Chrysostom* and others are of opinion that Rachel herself was not yet weaned from idolatry (see xxv. 2). Perhaps she desired to consult them on her journey, and she may have coveted these *teraphim* as jewels.

— the images.] *Household gods*; tutelary deities. Heb. *teraphim*, a word always used in the plural, and supposed by some to be derived from the Syrian *taraph*, to rejoice (*ἐπιομαί*, *Gesenius*, p. 875), as being believed to be *δαίμονες ἐδωκ*, givers of good things,—of plenty and health,—and so connected with the Greek *τρέφω* (*Hitzig*); and thus perhaps they correspond to the Latin *Penates*, from *genus*. Others derive the name from the Syriac word *taraph*, to inquire, as being consulted in divination. Others suppose it to be another form of *seraphim*. Others derive it from *rupha*, to heal; Gr. *θεραπεύω*.

The *teraphim* seem to have resembled the human form (1 Sam. xix. 13), and sometimes were made of silver (Judg. xvii. 4), and were consulted as oracles (cp. Zech. x. 2), and seem to have been of Chaldean origin (Ezek. xxi. 12), and are denounced by God as abominable in His sight (1 Sam. xv. 23. 2 Kings xiii. 24). Freedom from idolatry seems to be described as being "without *teraphim*" (Hos. iii. 4). On the form and use of *teraphim*, see *Pococke* on Hos. iii. *Spencer* de Urim et Thummin. *Witsii* Egypt. pp. 38. 71. *Kalisch*, p. 554. *Winer*, R. W. B. p. 608; note below, on 1 Sam. xix. 13.

It appears that though Laban acknowledged the God of Isaac to be God (v. 29; cp. xxx. 27), yet he joined this acknowledgment with the worship of idols. And even after God had appeared to him, he complains of the loss of his *gods* (v. 30).

Observe the gradual moral decline of those who are ensnared by idolatry; Laban is thus a warning to us, and to all.

Laban, as presented to us in chap. xxiv., was a superior person to Laban as he now appears in chap. xxix.—xxx. His character has changed for the worse (see on xxiv. 30). In chap. xxiv. he had a reverence for the Lord (v. 50), and we see there no signs of idolatry; and probably, if Isaac had known that Laban was an idolater, he would not have sent Jacob to him. Laban, as he is displayed there, was hospitable, frank, and liberal even to the *servant* of Abraham. But now he is much deteriorated. He is sordid, knavish, and ungenerous, even to the son of his own sister. He is covetous, arrogant, and vain-glorious in his dealings with Jacob (see on v. 27), and did not scruple to sacrifice his daughter Leah to his own low desires, xxix. 23.

What was the cause of this demoralization? Doubtless it is to be found in his lapse to a more corrupt form of religion: cp. below, v. 53. The full development of the evil principles which worsened the character of Laban, may be seen in the life and death of that wonderful personage in a later age, who came from the same region as Laban, and endeavoured to gain temporal honour and wealth to himself by means of his unholy practices against Israel,—the prophet Balaam: see Num. xxii.—xxv.

20. stole away unawares to.] Literally, *stole the heart of*; took away his consciousness (cp. v. 26 and 27); escaped the notice of; *ἐκλεψε νόον* (*Hom.*, Il. xiv. 217).

In a higher and unexceptionable sense, the true Jacob, Jesus Christ, on several occasions took away the consciousness of the Jews, when they were conspiring against Him. He "stole away unawares," and passed through the midst of them, and conveyed Himself away from them on several occasions when they took up stones to cast at Him (Luke iv. 30. John v. 13; viii. 59; x. 31. 39). When He arose from the dead, and was returning to His heavenly country, He showed Himself only to a few (Acts x. 40); and the Jewish Labans, who plotted against Him, knew nothing of His departure when He ascended into heaven.

21. the river.] Euphrates.

— mount Gilead.] Where were rich pastures, on the east of the Jordan, at about the same distance from it as Shechem was on the west: see Num. xxxii. 11. 39. Deut. iii. 12—16; xxxiv. 1. It is called *Gilead* here by anticipation. It was the northern part of that mountain range; for Jacob was as yet on the north side of the ford Jabbok. This northern part is now called *Jebel Adschlun* (*Raumer*).

25. pitched his tent.] See on v. 21. Literally, *struck it*, by knocking in the nails, pins, and stakes, by which it was fixed.

26. hast stolen away unawares.] Literally, *hast stolen my heart*; see v. 20, and in v. 27 he says, "thou didst steal me."

with the sword? ²⁷ Wherefore didst thou flee away secretly, and † steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? ²⁸ And hast not suffered me ^b to kiss my sons and my daughters? ^c thou hast now done foolishly in so doing. ²⁹ It is in the power of my hand to do you hurt: but the ^d God of your father spake unto me ^e yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. ³⁰ And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou ^f stolen my gods?

† Heb. *hast stolen me.*

b ver. 55.
Ruth i. 9, 14.
1 Kings 19, 20.
Acts 20, 37.
c 1 Sam. 13, 13.
2 Chron. 16, 9.
d ver. 53.
ch. 28, 13.
e ver. 24.

f ver. 19.
Judg. 18, 24.

³¹ And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. ³² With whomsoever thou findest thy gods, ^g let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

g See ch. 41, 9.

³³ And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent. ³⁴ Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban † searched all the tent, but found *them* not. ³⁵ And she said to her father, Let it not displease my lord that I cannot ^h rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

† Heb. *felt*

h Ex. 20, 12.
Lev. 19, 32.

³⁶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me? ³⁷ Whereas thou hast † searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and

† Heb. *felt*.

^{27.} *with mirth*] Laban adds hypocrisy to injury. He vain-gloriously boasts of his own power, at the same time that he is guilty of avarice, sordid covetousness, and religious compromise (v. 30); he is a lively picture of the spirit of this World, as opposed to God and His Church.

^{28.} *thou hast now done foolishly*] The World charges the saints of God with folly, because they desire to return to their Father's house, and seek a "better country, even a heavenly."

^{29.} *the God of your father*] See here an evidence of Laban's spiritual degeneracy. Many years before this time, in his interview with Abraham's *servant*, he had reverently uttered the name of Jehovah. "The thing proceedeth from the Lord. Behold, Rebekah is before thee; let her be thy master's son's wife, as the Lord hath spoken" (xxiv. 50, 51).

But now his tone is altered. "The God of *your* father appeared to me;" and he only adopts the word *Lord* as a protest against Jacob (v. 49). Some critics attempt to explain this difference by a theory of a different authorship of the two passages, and ascribe the former passage to an ideal writer, whom they call the *Jehovist*, and the other to an imaginary *Elohist*. But sound, sober, and reverent criticism will rather ascribe the difference of *language* to a difference in Laban's *character* (see v. 19); and in this difference of character and language, it will also recognize the truth of the history.

^{30.} *thou sore longedst*] With anxious desire; making thee pale. From the word here used, *casaph*, to be white, comes *ceseph*, silver, as ἀργυρος, argentum, from ἀργός, white; contrasted with gold, from *gelb*, yellow: cp. Gesen. 409.

— *wherefore hast thou stolen my gods?*] This is the first place in Scripture where there is any reference to heathen gods (S. Aug.). Idolatry blinds the mind and betrays its own folly. Thou hast *stolen my gods*! (Cp. Jer. x. 5. Baruch vi. 57.) Those gods, laid over with silver and gold, are not able to escape from thieves. How was it, Laban, that thou didst not see thy own folly in this zeal for thy helpless deities, and in thy neglect of the true God, who has blessed Jacob His servant, in spite of thee and of them? (S. Chrys.)

^{33.} *And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents*] The images were sought for, but were not found there. Jacob gave no countenance to

idolatry: he *knew not that Rachel had stolen them* (v. 32); and Leah and the handmaids did not harbour them.

Christ, the true Jacob, condemns idolatry (1 Cor. x. 14, 2 Cor. vi. 17). The spiritual Leah, the Jewish Church (see xxix. 28; xxx. 1), ever since the coming of Christ, has been free from idolatry; she is "without teraphim" (Hos. iii. 4), though formerly she was addicted to idolatry of the grossest kind; and the spiritual handmaids are not chargeable with it.

But are the Rachels free from it? Are not some Christian Churches chargeable with it? Are there not some signs of it in Christendom? and this is denounced by the warning voice of the Apocalypse: cp. Rev. ix. 20; xiii. 14; xiv. 9.

^{34.} *Rachel had taken the images*] Her father's example had infected her with its contagious influence, and she, though she had become the wife of Jacob, had still some hankering for idolatry: cp. the remarks below on Michal's act, 1 Sam. xix. 13.

This was the case with the Christian Rachel, espoused to Christ from heathenism; some of the evil taint of former idolatry still clung to it, as appears from St. Paul's Epistles: see 1 Cor. viii. 1—10; x. 19; xii. 2. 2 Cor. vi. 16. But Christ, like Jacob, commands His Rachel to put away idolatry from her. See xxxv. 2, 4: cp. Matt. iv. 10. 1 John v. 21.

— *in the camel's furniture*] The camel's pack-saddle, covered with carpeting, on which she rode; called in Hebrew *car*, from *carar*, to go round in a circle: whence *car*, a circular vessel; or, as some suppose, from its motion: cp. *currus*, *curro*, *carry*, *car*, *career*, *chariot* (Gesen. 413, 416).

Some Christian Rachels still harbour (as it were) the idols of heathenism in their camels' furniture.

This may be seen in the adoption and admixture of heathen practices in the missionary acts and ritual of some Christian Churches, especially in India, China, and South America.

^{35.} *the custom of women is upon me*] Laban's deceitful practices had taught his own daughter to deceive him. Women in the condition here mentioned were regarded as unclean (Bähr, Symbolik ii. 466), even before the Levitical Law (Lev. xv. 19: cp. Isa. xxx. 22. Lam. i. 17. Ezek. xviii. 6), and Laban could never have imagined that his daughter, in that state, would have dared to place his gods under her seat.

thy brethren, that they may judge betwixt us both. ³⁸ This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. ³⁹ That which was torn of beasts I brought not unto thee; I bare the loss of it; of ^k my hand didst thou require it, whether stolen by day, or stolen by night. ⁴⁰ Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. ⁴¹ Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and ^m thou hast changed my wages ten times. ⁴² Except the God of my father, the God of Abraham, and ^o the fear of Isaac, had been with me, surely thou hadst sent me away now empty. ^p God hath seen mine affliction and the labour of my hands, and ^q rebuked thee yesternight.

⁴³ And Laban answered and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?* ⁴⁴ Now therefore come thou, ^r let us make a covenant, I and thou; ^s and let it be for a witness between me and thee.

⁴⁵ And Jacob took a stone, and set it up for a pillar. ⁴⁶ And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. ⁴⁷ And Laban called it *Jegar-sahadutha*: but Jacob called it *Galeed*.

⁴⁸ And Laban said, *This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;* ⁴⁹ And **|| Mizpah*; for he said, The LORD watch between me and thee, when we are absent one from another. ⁵⁰ If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

38. *This twenty years*] See a faint image here of the vigilance of the true Jacob, the Good Shepherd, and a lesson to all Pastors. If Jacob was so careful of Laban's sheep, how vigilant should they be of Christ's! (*S. Chrys.*)

42. *The God of my father, the God of Abraham*] The God of the brother of thy grandfather.

— *the fear of Isaac*] The God whom Isaac fears (ep. xxxii. 9; and here, v. 53; and Isa. viii. 12, 13). Isaac was still alive; but Abraham was now perfected by death (Heb. xii. 23), and "perfect love had cast out fear" (1 John iv. 18).

45. *Jacob took a stone, and set it up for a pillar*] Cp. xxviii. 18. This was a different transaction from the heaping up of the pile of stones.

46. *they did eat there upon the heap*] Perhaps the flesh of a sacrifice: ep. xxvi. 30. Exod. xxiv. 5. 11.

47. *Jegar-sahadutha*] From the Chaldee and Syriac *yegar*, a heap. Compare Heb. *agar*, and Greek *ἀγέλω*; and *sahadutha*, a witness; the word *sahed*, a witness, is also found in Job xvi. 19. Therefore these Chaldee words are only dialectic varieties of Hebrew forms: ep. Robertson, p. 204.

It has indeed been supposed by some, on the ground of the two different words used by Laban and Jacob, that the original language of the family of Terah, Nahor, and Abraham was the Chaldee, and that Abraham and Sarah learnt Hebrew from the inhabitants of Canaan (*Del., Keil*). But these words are a very precarious foundation for such a theory. It has never been proved that Laban and Jacob spoke different languages; indeed, the intercourse between Abraham's servant, and afterwards between Isaac and Jacob, and the family of Bethuel and Laban, seems to have been perfectly easy (ep. v. 49), and there is no intimation of any need of an interpreter, as in Egypt. And, on the supposition that they did speak different dialects, may not Laban, who had migrated from the seat of his ancestors, and had settled at Haran, have acquired a new dialect? As *S. Jerome* says here, "*Antiquam linguam parentum provincie in qua habitabat sermone mutaverat.*" And so *S. Aug.*

here. And may not the family of Abraham have preserved the original tongue of their fathers? Perhaps Laban gave the heap a name which would be known to the inhabitants of that district, and adopted their dialect.

48. *was-called*] Literally, *he called*, used impersonally: see xxix. 34.

— *Galeed*] From *gal*, a heap (Josh. viii. 29), a cairn, from the root *galal*, to roll, and *ed*, a witness. In the choice of this name, Jacob may have been influenced by its connexion with the border-land of *Gilead*, which is supposed to signify *stone*; or Gilead itself may have derived its name from Galeed. In the mountain district, south of the ford of Jabbok (now *Zerka*), are two mountains, called *Jebel Jelaad* (*Gesen.*, p. 173). The position of Jacob at this time was on the north of that ford (xxxii. 23; and above, v. 21). The mountains to the south of Jabbok are called "half of Mount Gilead" (Deut. iii. 12), the mountains to the north of it being the other half.

49. *Mizpah*] Or, *mispah*, a beacon or watch-tower; from *tsaphak*, to watch; near Ramoth Gilead. It was afterwards the abode of Jephthah (Judg. xi. 34), and a sanctuary of God (Judg. xi. 11).

— *for he said*] Laban said. Therefore it seems that Laban spoke Hebrew, or a dialect of it.

— *The LORD watch*] He adopts Jacob's creed, but only as a defence against him, not because he accepts it as the only true one, otherwise he would not have been an idolater: ep. Num. xxii. 18.

They who suppose that they are able to disintegrate and decompose the Pentateuch into Elohistie and Jehovistie elements, are much perplexed by the sudden appearance of the name JEHOVAH the LORD, in this what they term Elohistie document. The reader who regards the Pentateuch as one book, written by One Spirit, has no such embarrassments.

— *absent*] Literally, *hidden*.

50. *if thou shalt take other wives*] Thus even he, who had made Jacob a polygamist, condemns polygamy.

⁵¹ And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee; ⁵² This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. ⁵³ The God of Abraham, and the God of Nahor, the God of their father, ^y judge betwixt us. And Jacob ^z swore by the ^a fear of his father Isaac.

y ch. 16. 5.

z ch. 21. 23.
a ver. 42.
|| Or, killed
beasts.

⁵⁴ Then Jacob || offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. ⁵⁵ And early in the morning Laban rose up, and kissed his sons and his daughters, and ^b blessed them: and Laban departed, and ^c returned unto his place.

b ch. 28. 1.
c ch. 18. 23. &
30. 25.

XXXII. ¹ And Jacob went on his way, and ^a the angels of God met him. ² And when Jacob saw them, he said, This is God's ^b host: and he called the name of that place || Mahanaim.

a Ps. 91. 11.
Heb. 1. 14.
b Josh. 5. 14.
Ps. 103. 21. &
148. 2.
Luke 2. 13.
|| That is, *Two*
hosts, or, camps.
c ch. 33. 14, 16.
d ch. 36. 6, 7, 8.
Deut. 2. 5.
Josh. 24. 4.
† Heb. *field*.
e Prov. 15. 1.
f ch. 30. 43.

³ And Jacob sent messengers before him to Esau his brother ^c unto the land of Seir, ^d the † country of Edom. ⁴ And he commanded them, saying, ^e Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: ⁵ And ^f I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that ^g I may find grace in thy sight.

g ch. 33. 8, 15.

⁶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^h he cometh to meet thee, and four hundred men with him.

h ch. 23. 1.

⁷ Then Jacob was greatly afraid and ⁱ distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

i ch. 35. 5.

⁸ And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. ⁹ ^k And Jacob said, ^l O God of my father Abraham, and God of my father Isaac, the LORD ^m which saidst unto me, Return

k Ps. 50. 15.
l ch. 28. 13.
m ch. 31. 3, 13.

51. *I have cast*] Some MSS. read *yaritha*, thou hast cast; and the *Arabic* version and the *Samaritan* text countenance this sense.

53. *judge*] The verb here is in the plural number. Laban, therefore, regards the God of Nahor as different from the God of Abraham. He combines together the true God with the gods of Terah, of whom we read in Josh. xxiv. 2, "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor, and they worshipped other gods."

The religion of Laban was a corrupt medley of falsehood and truth: see xxx. 27; and above, v. 19. 30. Jacob rejects this medley, and swears by "the fear of his father Isaac:" cp. v. 42. Laban represents the spirit of the World, which is ready to accept Christianity, together with other creeds. The World has its Pantheon. It accepts, encourages, and endows opposite forms of belief, as if they were equally true. But the true Israelite cannot accept such a compromise. To him "there is one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 5); and he must "contend earnestly for the faith once for all delivered to the saints" (Jude 3): cp. Lev. xix. 19.

CH. XXXII. 1. *Jacob went on his way*] In a southerly direction, from Galeed and Mizpah.

— *the angels of God met him*] After his deliverance from Laban; as the Angels afterwards ministered to Christ after His victory over the Tempter (Matt. iv. 11).

2. *Mahanaim*] *Two camps*; the Hebrew is from *chanah*, to encamp; the word used by the Psalmist, who says, "The Angel of the Lord encampeth about those that fear Him, and delivereth them" (Ps. xxxiv. 7).

The visitation of these Angels was therefore a divine pledge to Jacob that he would be delivered by God from his brother Esau, and from other dangers to which he might be exposed.

Mahanaim was on the north of the ford Jabbok, probably at a place now called *Mahneh* (Raumer, Robinson).

3. *And Jacob sent*] Here begins a new Proper Lesson in the Calendar of the Synagogue: see above, i. 1. The parallel Lesson from the Prophets is Obadiah (which contains a prophecy of the destruction of Edom for pride, and for injuries done to *Israel*, and foretells the salvation and triumph of *Jacob*), and Hos. xii. 13, to xiv. 1, which is a sequel to the description of the birth of *Jacob*, and his service in Syria, and *wrestling with the Angel*, in Hos. xii. 3—13, which was the parallel Lesson to the previous chapter: see above, on xxviii. 10.

— *to Esau his brother*] Of whose absence from his father's house Jacob perhaps had heard from Rebekah: see xxvii. 45.

— *Edom*] As it was afterwards called. Esau had probably gone forth after the blessing he had received (xxvii. 39), to take possession of the land, which had been promised to him.

5. *I have oxen*] Therefore, though I have received the birthright and the blessing, do not imagine that I desire any thing more from thee, or from our father Isaac; and Jacob confirms this assertion, by sending a large present to Esau, whom he calls *his lord* (v. 5. 18).

THE PRAYER OF JACOB.

9. *And Jacob said*] Here is a preparation for the mystery of the divine Vision, which is about to be related (v. 24). Jacob takes refuge in prayer to God in his difficulties and distresses,—a type of Christ's earnestness in prayer in His Agony in the Garden (Matt. xxvi. 37—39. Luke xxii. 41—46).

This Prayer of Jacob is a beautiful specimen of supplication. It begins with an invocation of God, in His attributes of love and mercy to the forefathers of Jacob; it acknowledges Him to be both God and Lord (*Elohim* and *Jehovah*),—the God of Nature, and of Grace;—it contains a humble confession of unworthiness, and a thankful ascription of praise, and a devout remembrance of God's promises, spiritual and temporal, and an earnest prayer for deliverance, and a charitable intercession for others, the mother and the children, through whom the promised Seed was to come, in whom all are blessed.

† Heb. *I am less than all*, &c.
n ch. 24. 27.

o Job 8. 7.

p Ps. 59. 1, 2.

q Hos. 10. 14.
† Heb. *upon*.
r ch. 28. 13, 14, 15.

unto thy country, and to thy kindred, and I will deal well with thee: ¹⁰ † I am not worthy of the least of all the ⁿ mercies, and of all the truth, which thou hast shewed unto thy servant; for with ^o my staff I passed over this Jordan; and now I am become two bands. ¹¹ ^p Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and ^q the mother † with the children. ¹² And ^r thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

s ch. 43. 11.
Prov. 18. 16.

¹³ And he lodged there that same night; and took of that which came to his hand ^s a present for Esau his brother; ¹⁴ Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, ¹⁵ Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. ¹⁶ And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. ¹⁷ And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? ¹⁸ Then thou shalt say, *They be thy servant Jacob's*; it is a present sent unto my lord Esau: and, behold, also he is behind us. ¹⁹ And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. ²⁰ And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will ^t appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept † of me.

t Prov. 21. 14.

† Heb. *my face*,
Job 42. 8, 9.

²¹ So went the present over before him: and himself lodged that night in the company. ²² And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, ^u and passed over the ford Jabbok. ²³ And he took them, and † sent them over the brook, and sent over that he had.

u Deut. 3. 16.

† Heb. *caused to pass*.

x Hos. 12. 3, 4.
Eph. 6. 12.
† Heb. *ascending of the morning*.

²⁴ And Jacob was left alone; and there ^x wrestled a man with him until the † breaking of the day. ²⁵ And when he saw that he prevailed not against

10. *I am not worthy of*] Literally, *I am less than*.

This prayer of Jacob is the more remarkable, because Jacob had been subject to the corrupting influences of idolatry in the family of Laban, in Padan-aram, for twenty years: see xxx. 27; xxxi. 19, 30, 53.

— *with my staff I passed over this Jordan*] As a pilgrim and a stranger. So Christ came to Jordan at His baptism, unknown as to His real dignity, even to the Baptist himself (John i. 31, 33); but afterwards He became two *bands*, or *two camps* (the same word as in v. 2). He was enlarged in the Two Camps of the Jewish and Gentile Church, into which His soldiers are admitted by Baptism, when they are engrafted into the mystical body of Him Who by His own "Baptism in this same river Jordan sanctified water to the mystical washing away of sin," and Who, after His Baptism in the Jordan, began to choose His Apostles, whom He afterwards sent forth to teach and baptize all Nations.

13. *he lodged there that same night*] This is repeated in v. 21, where it is added, *in the company*, or rather, *in the camp*. He seems to have fortified himself in his position after he had sent the present over to Esau.

— *a present for Esau his brother*] The conduct of Jacob, if judged by mere earthly rules, may be disparaged by some as that of cowardice or craft. But the Gospel says, "Blessed are the meek." "Cogitabat de reconciliatione fraternâ (says S. Ambrose), ita ut humilitate eum invitaret, officiis acquireret, numeribus quoque emendum putaret."

Let us remember, also, that he had weak women, and tender children (twelve of his own under thirteen years of age), to care for; and he knew that the prophecy had said of Esau, "By thy sword shalt thou live" (xxvii. 40); and that Esau had sought to kill him, even at his own home, and that he

was coming "with four hundred men." Well, therefore, might he be fearful; and who shall censure him for it?

22. *rose up that night*] Before daybreak. Perhaps the days were hot, and it was more agreeable to travel by night.

— *and passed over the ford Jabbok*] Rather, *made them pass over the brook*; Jacob himself remained alone that night on the northern side of the brook.

Jabbok was so called, either from *baka*, to gush forth with a gurgling noise, or from *abak*, to wrestle (*Gesen.*); or from *chabak*, to grasp as in wrestling (*Del.*); and it may indicate the struggle of the river to make its way through the rocks. This etymology seems to be referred to in v. 24, where the Hebrew for *he wrestled* is *yeabek*; and that word seems to suggest that the ford may even have derived its name from the wrestling of Jacob on its banks; the place may be here called Jabbok by anticipation; and the name *Jabbok* may take its place with other names, such as *Bethel*, *Galeed*, *Mahanaim*, *Peniel*, which are memorials of events in his history.

It rises in the mountains of Bashan, and flows down between *Jebel Adschlun*, and *Jebel Jelaad*, into the Jordan, at a point nearly opposite to Shechem. It is now called *Zerka*, the *blue river*. Cp. *Winer*, i. p. 519; *Raumer*, Pal. 74; *Burckh.*, Syr. 597; *Porter*, in Smith's B. D. i. p. 909: ep. Num. xxi. 24.

JACOB'S WRESTLING.

24. *And Jacob was left alone; and there wrestled a man with him until the breaking of the day*]

On this wonderful History it may be noted:—

1. The person of whom it is related is *Jacob*.

Jacob had the promise of the *blessing*; but he had supplanted his brother, and had deceived his father in his endeavour to gain it. He had been therefore punished by God for his

him, he touched the hollow of his thigh; and ^y the hollow of Jacob's thigh was out of joint, as he wrestled with him. ²⁶ And ^z he said, Let me go, for the day breaketh. And he said, ^a I will not let thee go, except thou bless me.

^y See Matt. 26. 41.
^z Cor. 12. 7.
^a See Luke 24. 28.
 Hos. 12. 4.

lack of faith and trust, and for his sin against his father and brother, by twenty years' exile and service; and having been chastened by adversity, he is now about to enter the Land of promise, and has had a vision of Angels at Mahanaim, and has uttered a devout prayer to God for protection, in great fear and anguish of heart; for he hears at this very point, when he is about to enter the land of promise, after twenty years' absence, that his brother Esau, whom he has deceived and defrauded, and who had threatened to kill him (xxvii. 41, 42), is coming to meet him with four hundred men (v. 7); and "Jacob was greatly afraid and distressed." Jacob was left alone, and wrestled.

2. The time was the latter part of the *night*; and the wrestling was continued to daybreak.

3. The Person with whom he wrestled, saw that he did not prevail against him; and he touched the hollow of his thigh, lit the *socket of the hip*; and it was disjoined; and he said to Jacob, "Let me go; for the day breaketh."

4. Jacob said, "I will not let thee go, except thou bless me;" and therefore Jacob regarded Him with whom he wrestled as having authority to bless.

5. He changed Jacob's name from Jacob (*supplanter*) to *Israel* (*prince of God*); for "as a *prince* hast thou power with *God*, and hast prevailed;" and therefore He with whom he wrestled is called *God*.

6. He would not divulge His name, and blessed him.

7. Jacob called the name of the place *Peniel*, the *face of God*; for he said, "I have seen *God* face to face, and my life is preserved."

8. "As he passed over *Peniel*, the sun rose upon him, and he halted upon his thigh;" and, therefore, "the children of Israel eat not of the sinew of the thigh."

Further, it is to be remembered, that the Holy Spirit Himself, speaking by the Prophet Hosea, refers to this history, and gives further insight into it by saying, that "Jacob by his strength had power (or was a prince) with *God*; yea, he had power with the *Angel*, and prevailed; he wept, and made supplication unto Him. He found him in Bethel, and there He spake with us, even the LORD God of Hosts."

Here, then, the following important questions arise, viz.

I. What was the purport of this wrestling? What does it represent? And what is it designed to teach?

This inquiry is to be answered by reference to the circumstances, already specified, of the *person*, *place*, and *time*.

Jacob had wrestled with Esau, even in his mother's womb; he had wrestled with him for his birthright and his blessing, and had prevailed against him by *craft*; and now Esau, his brother whom he had wronged, is coming against him. And Jacob is sore afraid for himself, his household, and goods.

At this very time God meets him. God comes against him; God wrestles with him,—God, who has chastened him with exile and hard service for twenty years; God meets and resists him at the very threshold of Canaan. Thus God reminds him that he whom he must fear is *not Esau*, but *God*; and the Holy Spirit, by the prophet Hosea, teaches us (Hos. xii. 4) that Jacob learnt *that lesson*, and that he wrestled with God in faith, with *prayers and tears*, and he continued earnestly in this spiritual wrestling with holy vehemence, from his very inmost heart, showing itself in the struggles and conflicts of his whole body,—even as Christ's spiritual Agony showed itself by "prayers and supplications with strong crying and tears" (Heb. v. 7. Matt. xxvi. 39—44. Luke xxii. 44), and by the drops of blood,—and that Jacob would not cease from this spiritual wrestling until he had gained the *blessing from God by faith*, which he had *stolen from his father by fraud*.

Here was the crisis in Jacob's life. Now he was no more Jacob the *supplanter*, but *Israel* the *prince of God*. He was baptized into a new name.

The passage of Jabbok,—the brook of *wrestling*,—as its name indicates, was to him like "a laver of regeneration." The sunrise after that lonely night of darkness, dismay, and conflict, was like a bright dawn, a spiritual resurrection from the grave to a life of light and glory.

II. Who was He with whom Jacob wrestled?

He who met Jacob, and was visible and tangible, was an *Angel*, and is called so by Hosea. He is also said to be *God Himself*. He is even called *God* (v. 28, 30), and the *Lord of*

Hosts (see Hos. xii. 3, 5): ep. *S. Augustine* de Civ. Dei xvi. 39; *Serm.* 122; *S. Justin Martyr* c. Tryphon. § 58; *S. Ambrose* de Jacob. ii. c. 7; *S. Jerome* in Hos. xii.

But it may be said, God is Almighty and Invincible; How then could Jacob prevail over Him?

To which it may be replied, That God allows the exercise of His power to be modified by man's acts. He said to Lot, "Haste thee, escape; for I *cannot do* any thing till thou be come thither" (Gen. xix. 22). It is written of Christ, that "He *could* there do no mighty work" (Mark vi. 5: see note there), i. e. "because of their unbelief." On the other hand, He says, "All things are possible to him that believeth" (ix. 23). He invests man's faith with divine power; and He, who is Invincible and Omnipotent, exercises His Omnipotence in allowing Himself to be conquered by Faith. "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. xi. 12). The Invincible is overcome by earnest prayer; as Tertullian well says, "Hæc vis Deo grata est" (Apol. 30); and *S. Ambrose* (in Luc. xi.), "Vim facimus Domino, flendo, lacrymis exorando;" and *S. Gregory*, "Hæreditatem rapiamus per penitentiam."

The Holy Spirit, speaking by Hosea, supplies a refutation of some modern objections and cavils against this history, which proceed on the supposition that the majesty of God is disparaged by gracious concession and voluntary subjection to the devout struggles of His saints in the agony of prayer, such as that of Abraham for Sodom: see xviii. 7. 23—32.

The Patriarch Jacob, penitent for his sins, and having given utterance to the devout aspirations of his spirit in prayer (see v. 9—12), is now humbling himself in his distress, and fear, and anguish to the lowest depths of self-abasement; and therefore "he had power over the Angel, and prevailed," *because "he wept, and made supplication unto him"* (Hos. xii. 4).

Such an appeal was irresistible to the God of all tenderness and mercy. "Volens victus est!" exclaims *S. Augustine* (Serm. 122). "Victor a Victo benedicebatur!"

When we consider the circumstances now stated, we are brought to the conclusion that the *Angel* who is called *God*, and the *Lord of Hosts*, is no other than the Son of God Himself. This opinion is asserted by the Christian Fathers, who see a foreshadowing of the Incarnation in the fact that this *Angel* is called God, and wrestles with Jacob as a man, and touches him. The ancient Fathers agree, that He, who is called here an Angel and God, and whose Name was not to be revealed, and who blessed Jacob, and whose face Jacob saw, was no other than the SON of GOD, who was afterwards to become Incarnate, and to bless all who have faith in Him, and to make them the Israel of God. See *Justin M. c.* Tryphon. § 126; *Tertullian c.* Marcion. c. 3; *S. Hilary* de Trin. iv. 31; v. 19; xii. 46; *Euseb.*, Hist. Eccl. i. 2; *Dem. Ev.* v. 11; the Fathers of the *Sirmian Council*, in *S. Hilary* de Synodis, p. 470; *Novatian* de Trin. c. 9; *S. Leo*, Epist. 27, c. 2; *S. Augustine c.* Faust. xii. 26; *Serm.* 5. 122, 204; de Civ. Dei xvi. 39; and in Ps. 147; *S. Chrys.*, Hom. 58; and *Theodoret*, Qu. 92.

But further, on the other side also, *Jacob*, in his tears and prayers, was a figure of Christ; he was a type of Jesus as *Man*,—the *Man of Sorrows*,—in His human humiliation and suffering.

Surely it is worthy of remark, that as the Holy Spirit, speaking by Hosea, mentions Jacob's *tears* in prayer, which are not mentioned by Moses here, so the same Spirit in the Epistle to the Hebrews mentions Christ's *tears* in prayer, which are never mentioned in the Gospels: "In the days of His flesh He offered up *prayers and supplications* with strong crying and tears to Him that was able to save Him from death, and was heard in that He feared" (Heb. v. 7). Christ wrestled in His Agony (*ἀγωνία*, Luke xxii. 44). And He prevailed, because He feared. His humility was His path to Glory; His Faith was His Victory; His weakness was His strength.

The Antitype Jesus reflects further light upon Jacob the Type. The prayers of Christ, especially in His Agony, were prefigured by the wrestling of Jacob.

(1) Jacob was *alone* when he wrestled; so was Christ in His *Agony* (cp. Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 40); so on many other occasions when He *prayed* (Luke v. 16; vi. 12; ix. 18), "He trod the winepress alone" (Isa. lxiii. 3).

(2) The place where Jacob wrestled was at *Jabbok*, which

²⁷ And he said unto him, What is thy name? And he said, Jacob. ²⁸ And he said, ^b Thy name shall be called no more Jacob, but || Israel: for as a prince hast thou ^c power with God and ^d with men, and hast prevailed. ²⁹ And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, ^e Wherefore is it that thou dost ask after my name? And he blessed him there. ³⁰ And Jacob called the name of the place || Peniel: for ^f I have seen God face to face, and my life is preserved. ³¹ And as he passed over Peniel the sun rose upon him, and he halted upon

b ch. 35, 10.
2 Kings 17, 34.
|| That is, *A prince of God*.
c Hos. 12, 3, 4.
d ch. 25, 31, & 27, 33.
e Judg. 13, 18.

|| That is, *The face of God*.
f ch. 16, 13.
Ex. 24, 11, & 33, 20.
Deut. 5, 24.
Judg. 6, 22, & 13, 22.

Isa. 6, 5.

signifies wrestling; Christ wrestled in His Agony, *ἀγώνια* (Luke xxii. 44); that was His *Jabbok*.

Jacob wrestled near the ford Jabbok; Christ, near the brook Kedron.

Jacob sent away his wives and children; Christ said to those who came to arrest Him, "If ye seek Me, let these go their way" (John xviii. 8).

(3) Jacob wrestled at night; so Christ in the agony.

(4) Jacob prevailed by prayer; so Christ.

(5) Jacob received a blessing from the Angel; an Angel appeared to Christ and strengthened Him in His Agony (Luke xxii. 43).

(6) The Angel touched Jacob's thigh, and it was disjoined. The fact of the wrestling was thus more clearly *proved*, because its *effects* remained, just as was the case with St. Paul's Vision of Christ (see on Acts ix. 8). The fact of Jacob's halting, and the *fact* that a custom thence arose, and has been preserved among his descendants even to this day, are evidences that this history describes a *real act*, and not (as some in modern times have imagined) a dream, or ideal phantom. It is like the cross in every baptism, which attests the truth of the wrestling of our Israel in His Crucifixion, which was His Victory.

And not only the touching, but the touching on the *thigh* of Jacob had doubtless its meaning. Abraham made his servant to put his hand under his *thigh* (xxiv. 2), the reason of which has been already explained (cp. xvi. 26; xlvii. 29, where the word is *loins*); when God touched it, it was disjoined, but Jacob prevailed, and held the angel till he received a blessing from him, and was called a valiant Prince of God, a Conqueror, and a King.

The *weakness* of Jacob was his *strength*. By his humility, by his prayers, by his tears he prevailed. God touched his thigh and it shrank; and thus God showed His *power*, and that He had been *willingly* overcome by him; and Jacob by asking Him for a *blessing* confessed his own inferiority, for "the *less* is blessed of the *greater*" (Heb. vii. 7). The *thigh* was touched, because *there* was his weakness, and *there* also was his strength. Forth from his thigh, from "out of his loins" was to come the Promised Seed, the true *Prince of God*, Who was to wrestle with God Himself, by prayer, by tears,—even by tears of blood,—by death, and to propitiate Him, and to prevail upon Him to cancel the debt of the sin of the whole world, and to give to all true Israelites the everlasting inheritance of the heavenly Canaan. Christ was weak in His Agony, weak on the Cross, where His head was bruised, and His side pierced, and His sinews shrank, and *all His bones were out of joint* (Ps. xxii. 14), when it pleased the Lord to *bruise Him* (Isa. liii. 10). But out of weakness He was made strong. He was crucified through weakness (2 Cor. xiii. 4), but by that weakness He overcame Satan, and Death, and the Grave, and became Israel indeed, a Mighty Conqueror, King of kings, and Lord of lords.

An ancient Father well says, "Because the faith of Jacob was invincible, and his devotion insuperable, therefore God revealed to him hidden mysteries, and touched his thigh; for from him was to come the Lord Jesus, born of a Virgin, and co-equal with God; through whose Cross and Passion sins are forgiven, and the World is redeemed; and a glorious Resurrection and a blessed immortality are purchased for the world," *S. Ambrose* de Jacob, ii. 7.

On the whole, then, we may arrive at this conclusion: Jacob wrestling with the Angel foreshadowed the Man of Sorrows in His Agony; and He with whom he wrestled, was the Eternal Word, the Son of God. Here is a Mystery; but it receives divine light from the true faith. It is illuminated by the doctrine of the Incarnation of the Everlasting Son of God, and by the history of the Agony of the Man Christ Jesus. There was a wrestling; a wrestling in prayer; a wrestling of the Manhood with the Godhead in Christ; a wrestling of the two Natures in Christ. There was a struggle of God and Man

in the Agony; a wrestling of the two Wills in Christ. The human Will in Christ wrestled with the Divine Will in Him; it prevailed by yielding to the Divine Will when He said, "Not My Will but Thine be done." The Agony was His Jabbok. He wrestled and conquered by suffering. If He had not suffered, He would not have triumphed. By dying He became the lit. *the socket of the hip*; and it was disjoined; and he said to Jacob, "Let me go; for the day breaketh."

Let it not be said that it is a strange thing, that both Jacob and the Angel here should foreshadow Christ. Christ is the Door of the Sheep, and yet He is the Shepherd who leads through the Door in the same parable (John x. 9—14). As Man, He is Jacob; as God, He is the Angel, the Lord of Hosts. As Son of Man, and as Son of God, He unites the two opposite poles of suffering and glory. The Man Christ Jesus triumphs by the humiliation of the Incarnate God.

²⁸. *Thy name shall be called no more Jacob*] the *supplanter*, but Israel, the Prince of God. The new name shall supersede the old; but the old did not altogether disappear. He is oftentimes called Jacob after this time. It was not as with Abraham and Sarah, where the new name altogether effaced the old (xvii. 5, 15). Some infirmities of the old name still remained. He was Jacob—Israel. So it was with his posterity. So it is with all Christian Israelites in this life. Some infection and infirmity of the old Jacob still cleaves to those who are regenerate (Article IX.), but yet they are the "Israel of God," if they cleave to Christ by faith and love and obedience.

— *Israel*] *Captain and prince of God*, from *sarah*, to *marshal in battle*; to *lead*, to *command*, to *fight* (whence *Sarah*, a *princess*, xvii. 15; see *Gesen.*, pp. 370, 794). In the character of Laban, who is the representative of the spirit of this world, there is a gradual moral degeneracy (see on xxxi. 19—29); and on the other hand, in the character of Jacob there is a gradual spiritual improvement, under great trials and difficulties, culminating at last in this transition from *Jacob*, the supplanter of Esau, to *Israel*, the *Prince of God*.

— *and hast prevailed*] *As a captain and Prince*. The Hebrew word is *sarisha*, from *sarah*, to *fight*: see the preceding note. "Imitate Jacob," says *S. Jerome* in Hos. xii., "wrestle with God by faith in prayer, then thou also wilt prevail and obtain a blessing from Him."

When our Lord said to Mary Magdalene, "Touch Me not (i.e. cling not to Me), for I am not yet ascended," He intimated that He *is* to be touched *now* that He is ascended; He is to be grasped with the hand of Faith (see on John xx. 17); and they who cling to Him with the yearnings of the heart in spiritual wrestlings with Him, in prayer, and in the holy sacraments, will receive a blessing from Him: cp. on Luke xviii. 1—8.

²⁹. *Wherefore is it that thou dost ask after my name?*] Cp. Judg. xiii. 18, where the Angel of the Lord says to Manoah, "Why askest thou thus after my name, seeing it is secret?" and Rev. xix. 12, where the Son of God is said to have a Name written, which "no man knew but Himself," and to have (xix. 16) "on His vesture and on His thigh a Name written, King of kings and Lord of lords." "His Name is called Wonderful," says *Isaiah*, ix. 6: cp. *Theodore*, Qu. 92, and in Ps. viii.

³⁰. *Peniel*] *Face of God*. *Peniel* is from the obsolete singular *panch*, *face*, plural *panim* (*Gesen.*, pp. 679, 682), from the verb *panah*, to *turn*: cp. *palwo*; and from *El*, *God*.

The Jewish Nation will cease to be merely Jacob, and will become Israel, when the veil is taken from their hearts, and they see the face of God in Christ (*S. Aug.*).

Peniel was a little south of Mahanaim; and on the northern bank of the ford Jabbok (*Raumer, Keil*).

— *I have seen God face to face*] Cp. above, xvi. 13; he saw Christ; see above, on v. 24; and *S. Cyril*, Cat. xii.; and *Athanas.* c. Arian. Orat. 3; de Synod. 52.

³¹. *as he passed over Peniel the sun rose upon him*] After

his thigh. ³² Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

XXXIII. ¹ And Jacob lifted up his eyes, and looked, and, behold, ^a Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. ² And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. ³ And he passed over before them, and ^b bowed himself to the ground seven times, until he came near to his brother. ⁴ ^c And Esau ran to meet him, and embraced him, ^d and fell on his neck, and kissed him: and they wept. ⁵ And he lifted up his eyes, and saw the women and the children; and said, Who are those ^e with thee? And he said, The children ^e which God hath graciously given thy servant. ⁶ Then the handmaidens came near, they and their children, and they bowed themselves. ⁷ And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. ⁸ And he said, ^f What meanest thou by ^f all this drove which I met? And he said, ^g These are ^g to find grace in the sight of my lord. ⁹ And Esau said, I have enough, my brother; ^h keep that thou hast unto thyself. ¹⁰ And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I ⁱ have seen thy face, as though I had seen the face of God, and thou wast pleased with me. ¹¹ Take, I pray thee, ⁱ my blessing that is brought to thee; because God hath dealt graciously with me, and because I have ^j enough. ^k And he urged him, and he took it. ¹² And he said, Let us take our journey, and let us go, and I will go before thee. ¹³ And he said unto him, My lord

^a ch. 32. 6.

^b ch. 18. 2. & 42. 6. & 43. 26.
^c ch. 32. 28.

^d ch. 45. 14, 15.

^e Heb. *to thee?*
^f ch. 48. 9.
^g Ps. 127. 3.
^h Isa. 8. 18.

ⁱ Heb. *What is all this band to thee?*
^j ch. 32. 16.
^k ch. 32. 5.
^l Heb. *be that to thee that is thine.*

^m ch. 43. 3.
ⁿ 2 Sam. 3. 13. & 14. 24, 28, 32.
^o Matt. 18. 10.
^p 1 Judg. 1. 15.
^q 1 Sam. 25. 27. & 30. 26.
^r 2 Kings 5. 15.
^s Heb. *all things*.
^t Phil. 4. 18.
^u 2 Kings 5. 22.

he had received the name of Israel, and a blessing from God, and had seen His face, the Sun rose upon him. "On all that fear God's name the Sun of Righteousness arises with healing in His wings," Mal. iv. 2: cp. Isa. xlii. 6, 7. Matt. iv. 16. Luke i. 78. The Sun that arose on Jacob, when he had been transformed into Israel, by repentance, faith, and earnest prayer, was like the dawn of the new life which rises on all true Israelites in Christ, who is the Resurrection and the Life; it was, as it were, a precursor of the spiritual Life of our first Resurrection by faith in Him, and of our second Resurrection through Him Who is the Resurrection and the Life, to a glorious Immortality.

— *he halted upon his thigh* Revelations of glory are succeeded by dispensations of infirmity as a corrective against spiritual pride. So it was with the Apostle St. Paul, "Lest I should be exalted above measure through the abundance of the revelations, a thorn in the flesh was given me (see on 2 Cor. xii. 7). For this cause I besought the Lord thrice, that it might depart from me; and He said unto me, My grace is sufficient for thee. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me; for when I am weak, then am I strong." Jacob halted on his thigh; and thus was reminded of his own weakness, and of the power of divine grace by which he was made strong. St. Paul's thorn in the flesh remained as a memorial of the same truth. The true Jacob, the Man Christ Jesus, bears for ever in His Hands and on His Side the marks of His Crucifixion, which are the trophies of His victory.

Jacob halted on his thigh. The word Jacob is still retained here. The sinew of Jacob that shrank showed God's power and the weakness of humanity; but the victory, gained in the wrestling, showed the power of God's Spirit given to the prayer of Israel, the prince of God; see below on Hosea xii. 3, 4.

^{32.} the children of Israel eat not of the sinew which shrank] So Sept. and Vulg.; others render it the sinew of the thigh; the thickest of all the sinews, the *nervus ischiaticus*, which descends to the ankle. The original words are *gid hannashek*; *gid* is a sinew, a nerve, a chain, whence German *Kette*, *Gattung*, &c., and *nashek* is the bend of the thigh (*Gesen.*, p. 570): the

Sept. seems to have derived the word from *nashah*, to dislocate. The Hebrew Rabbis say that Jacob's sinew being touched became like the fat of what is dead (*Pirke, R. Eliezer*, ch. 37), and he who eats of this sinew in an animal was to be punished: see *Selden* de Synedr. ii. p. 552; *Hottinger* de Leg. Hebr. § 3; and *Ainsworth* here.

This abstinence from the eating of this sinew indicated its sacredness; and it may remind us that from the loins of Jacob came forth the Holy One of God.

CH. XXXIII. 2. *Rachel and Joseph hindermost*] As most beloved. Jacob did not as yet know that the Messiah was to come from Judah: cp. xlix. 10 (*R. Salomon*).

3. *seven times*] In a spirit of fraternal desire for reconciliation and forgiveness: see Matt. xviii. 21, 22 (*S. Ambrose*).

4. *And Esau ran to meet him*] A signal proof of God's mercy. Who has all hearts in His hand. "When a man's ways please the Lord, He maketh his enemies to be at peace with him" (Prov. xvi. 7). "He turneth the heart whithersoever He will" (Prov. xxi. 1). The providence of God overruled the enmity of Laban and of Esau, who came with hostile designs against Jacob, and turned them into amity and peace.

Christ has promised to the spiritual Israel that the gates of hell shall not prevail against His Church (Matt. xvi. 18), and that He will be with her always, even unto the end of the world (Matt. xxviii. 20). No weapon formed against her will prosper (Isa. liv. 17). *S. Cyril* (in *Glaphyr. v.*) suggests that in the turning of the hearts, first of Laban, next of Esau, to Jacob, we may recognize a representation of the future successive conversions of the hearts of hostile and heathen kings and nations to the true Israel, Jesus Christ.

— *and kissed him*] These words are marked with "extraordinary points" by the Masorites, as containing something almost beyond hope; and as if they thought that Esau's affection could hardly be sincere (see *Bereshith Rabba* here). Noticeable indeed they are, as proofs of the power and love of God, Who divided the sea, and turned the Jordan backwards, and can soften the hardest heart.

11. *my blessing*] The gift expressive of his desire to bless. See 1 Sam. xxv. 27; xxx. 26. 2 Cor. ix. 5, 6.

knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die. ¹⁴ Let my lord, I pray thee, pass over before his servant: and I will lead on softly, † according as the cattle that goeth before me and the children be able to endure, until I come unto my lord ¹ unto Seir. ¹⁵ And Esau said, Let me now † leave with thee *some* of the folk that *are* with me. And he said, † What needeth it? ^m let me find grace in the sight of my lord.

¹⁶ So Esau returned that day on his way unto Seir. ¹⁷ And Jacob journeyed to ⁿ Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called || Succoth.

¹⁸ And Jacob came to ^o Shalem, a city of || ^p Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. ¹⁹ And ^a he bought a parcel of a field, where he had spread his tent, at the hand of the children of || Hamor, Shechem's father, for an hundred || pieces of money. ²⁰ And he erected there an altar, and ^r called it || El-elohe-Israel.

† Heb. *according to the foot of the work, &c. and according to the foot of the children.*
1 ch. 32. 3.
† Heb. *set, or, place.*
† Heb. *Wherefore is this?*
m ch. 34. 11. & 47. 25.
Ruth 2. 13.
n Josh. 13. 27.
Judg. 8. 5.
Ps. 10. 6.
|| That is, *Booths.*
o John 3. 23.
|| Called, *Acts 7. 16, Shechem.*
p Josh. 24. 1.
Judg. 9. 1.
q Josh. 24. 32.
John 4. 5.
|| Called, *Acts 7. 16, Emmer.*

|| Or, *lamb.* r ch. 35. 7. || That is, *God the God of Israel.*

¹⁴. *I will lead on softly*] So Christ, the Good Shepherd, does, "bearing the lambs in His bosom, and gently leading those that are with young" (Isa. xl. 11).

— *according—able to endure*] Literally, *according to the foot*, i.e. the pace, of the work committed to us; i.e. the flock about whom our work is: see Exod. xxii. 8, where the same word is rendered *goods*: cp. xlv. 32. That word (*melachah*, connected with *maleac*, a messenger, an angel) is derived from *laac* (Latin, *lego*, *legas*, *legatus*), to send on an errand or commission, and thence signifies an errand and service, prescribed duty, or work.

The Good Shepherd leads on according to the power of the flock committed to His charge by God. Christ preached as men "were able to hear it" (Mark iv. 33). He adapted the wine to the bottles: cp. Matt. ix. 16, 17. St. Paul became "as weak to the weak" (1 Cor. iii. 2; ix. 22).

¹⁷. *an house*] An intimation that he lingered here, as perhaps he did at Shechem, before his return to Bethel: cp. xxxvi. 1.

— *booths for his cattle*] Jacob built a house there, and had booths for his cattle. The true Israel had afterward a house there, and a fold for His flock: see on xxxiv. 25—31.

— *Succoth*] *Booths*. Watted enclosures, woven with branches of trees, &c. (Exod. xii. 37. Lev. xxiii. 42.) Hence, and from r. 13, it seems that Jacob's flight was in autumn (Thomson, "Land and Book," p. 205).

Succoth was on the south side of the ford Jabbok, in the valley of the Jordan, on the eastern bank of the river (Josh. xiii. 27. Judg. viii. 4, 5. 1 Kings vii. 46. Ps. lx. 8), afterwards the territory of Gad. It is connected with Peniel or Peniel in the history of Gideon (Judg. viii. 4—17). *S. Jerome* (Quæst. Heb.) describes it as on the east of Jordan, in the region of Scythopolis: cp. *Raumer*, Pal. p. 256. *Winer*, R. W. B. ii. 542. *Grove*, in *Smith*, B. D. ii. 1388. From Succoth Jacob crossed the Jordan and came to the city of Shechem.

¹⁸. *to Shalem*] Some expositors interpret this word as meaning *safe and sound*. So the Arabic Version, and *Targum of Onkelos*, and *Tuch*, *Baumgarten*, *Gesenius*, *Kalisch*, *Delitzsch*. *Keil*. But the word in that sense seems to come in baldly and abruptly. What reason is there for saying that he came *safe*? It is replied by some that it was important to notice that he had come safe back to Canaan, the land of promise.

The *Septuagint*, *Vulgate*, and *Syriac* render it *Shalem*, a place near Shechem; and so *S. Jerome*, and *Epiphanius*: see note below, on Heb. vii. 1. There is a place still called *Salim*, east of *Nablus* (*Robinson's Bibl. Res.* iii. ch. xiv. *Winer*, ii. p. 359. *Tristram*, Land of Israel, pp. 143—147, where is a good description of the scene).

The authority of the *Septuagint* is not lightly to be set aside; its words here are ἦλθεν Ἰακώβ εἰς Σαλήμ πόλιν Σικίμων, ἥ ἐστὶν ἐν γῇ Χαναάν, ὅτε ἐπαγγέθεν ἐκ τῆς Μεσοποταμίας Συρίας. There is something emphatic in this assertion, that the first city to which Jacob came in Canaan, when he returned from Syria, was *Salim*.

— *Shechem*] The first place where God appeared to Abraham in Canaan, and where he built an altar unto the Lord, who appeared unto him (xii. 6—8); and where Joseph and the Patriarchs, his brethren, were afterwards buried (see below,

Acts vii. 16); and where Jesus Christ, God manifest in the flesh, first revealed Himself as the Messiah. See below, on r. 20, and on John iv. 5. 26; and *Preliminary Note* to Acts vii.

— *which is in the land of Canaan*] Said emphatically to denote that Jacob had now returned to the Land of promise.

— *and pitched his tent*] and dwelt there some time, Simeon and Levi were about eleven years of age when Jacob left Padan-aram (cp. xxix. 20. 33, 34; grew up there xxxiv. 25). Jacob ought not to have loitered, but to have gone at once to Bethel. Dinal's history shows this.

¹⁹. *And he bought a parcel of a field*] Near the spot where Abraham had built an altar (xii. 6). The assertion of some modern expositors, that St. Stephen has confounded this purchase with one made by Abraham, has been already examined above, on xii. 6—8; xxiii. 9, and *Prel. Note* to Acts vii. This parcel of ground became the portion of Joseph (Josh. xxiv. 32. John iv. 5, 6; see also Gen. xlviii. 22).

— *Hamor, Shechem's father*] Abraham's transaction mentioned by St. Stephen (Acts vii. 16) was with the son of Hamor, the son of Shechem (τοῦ Συχέμ). The name Hamor was probably the official name of the princes of Shechem, as Abimelech was of those of Gerar, and Pharaoh of those of Egypt: cp. Judg. ix. 28; and note on Acts vii. 16.

— *pieces of money*] Heb. *kesitah*, properly an equivalent: see *Gesen.* 746. Some suppose that it means a lamb (see *Sept.*, *Vulg.*, *Onkelos*), or a coin having the impress of a lamb; but coined money was not used by the patriarchs.

JACOB AT SHECHEM.

²⁰. *El-elohe-Israel*] *God, the God of Israel*: cp. Exod. xvii. 15.

SHECHEM was the place in which God first revealed Himself to Abraham on his entrance into Canaan, and where Abraham, the father of the faithful, built his first altar, and the first place in Canaan where Jacob erected an altar after his return from Padan-aram, and after his deliverance from Laban and Esau, and after the change of his name, and the reception of a blessing from God; the place to which the bones of the Twelve Patriarchs were carried out of Egypt; and thus preferred even to Hebron and Machpelah, where the bones of Abraham and Sarah, of Isaac and Rebekah, of Jacob and Leah lay (not Rachel); the place to which Joshua summoned the twelve tribes just before his death, to hear a recital of God's gracious dealings with them, and to make a new covenant with God (Josh. xxiv. 1—26); the place where the Son of God, sitting at the well of Jacob, revealed Himself as the Messiah, and foretold the outpouring of the living waters of the Holy Spirit, and the diffusion of His Gospel throughout all the world (John iv. 6—26).

Thus the history of Shechem, combining so many associations, shows the uniformity of the Divine plan, extending through many centuries, for the salvation of the world by the promised Seed of Abraham, in Whom all nations are blessed; and for the outpouring of the Spirit on the Israel of God, who are descended from the true Jacob, through the Twelve Apostles, the Christian Patriarchs; and for their union in the sanctuary of the Christian Church, extended throughout the world, in the worship of the Lord God of Israel; and for

XXXIV. ¹ And ^a Dinah the daughter of Leah, which she bare unto Jacob, ^a ch. 30. 21.
^b went out to see the daughters of the land. ² And when Shechem the son of ^b Tit. 2. 5.
Hamor the Hivite, prince of the country, ^c saw her, he ^d took her, and lay with ^c ch. 6. 2.
her, and ^f defiled her. ³ And his soul clave unto Dinah the daughter of Jacob, ^d ch. 14. 1.
and he loved the damsel, and spake ^f kindly unto the damsel. ⁴ And Shechem ^e ch. 20. 2.
^e spake unto his father Hamor, saying, Get me this damsel to wife. ⁵ And ^f Heb. *humbled*
Jacob heard that he had defiled Dinah his daughter: now his sons were with ^f Heb. *to the*
him. ⁶ And Hamor the father of Shechem went out unto Jacob to commune with ^{heart of the}
him. ⁷ And the sons of Jacob came out of the field when they heard it: and ^{damsel: see Isa.}
the men were grieved, and they ^g were very wroth, because he ^h had wrought ^{40. 2.}
folly in Israel in lying with Jacob's daughter; ⁱ which thing ought not to be ^{Hos. 2. 14.}
done. ^e Judg. 11. 2.
^f 1 Sam. 10. 27.
^g 2 Sam. 13. 22.

⁶ And Hamor the father of Shechem went out unto Jacob to commune with him. ⁷ And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they ^g were very wroth, because he ^h had wrought folly in Israel in lying with Jacob's daughter; ⁱ which thing ought not to be done.

⁸ And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. ⁹ And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you. ¹⁰ And ye shall dwell with us: and ^k the land shall be before you; dwell and ^l trade ye therein, and ^m get you possessions therein. ¹¹ And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. ¹² Ask me never so much ⁿ dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

^g ch. 49. 7.
^h 2 Sam. 13. 21.
ⁱ Josh. 7. 15.
^j Judg. 20. 6.
^k 1 Deut. 23. 17.
^l 2 Sam. 13. 12.

^k ch. 13. 9. &
20. 15.
^l ch. 42. 31.
^m ch. 47. 27.

ⁿ Exod. 22. 16,
17.
^o Deut. 22. 29.
^p 1 Sam. 18. 25.

the union of all nations in one household in Christ. "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a mighty salvation for us in the house of His servant David" (Luke i. 68).

CH. XXXIV. 1. *Dinah*] The daughter of Leah (xxx. 21), and sister of Simeon and Levi (xxix. 33, 34). It would seem that (as ancient writers have observed: see *Euseb.*, *Prap.* ix. 21) she was not more than fifteen or sixteen years of age at this time; she was born about the same time as Joseph (xxx. 21, 24); and Joseph, when he was sold by his brethren, was seventeen years old (xxxvii. 2: cp. *Hengstenberg*, *Auth.* ii. 352). Joseph was born in the fourteenth year of Jacob's sojourn in Mesopotamia, and was five years old when Jacob left it; and Jacob seems to have remained about ten years at Succoth and Shechem: cp. above, xxx. 25. *Keil*, p. 224.

Doubts have been thrown out by some as to the veracity of this narrative. It is objected that it is not credible that Jacob should not have repaired to his own home immediately on his return from Padan-aram. But as he is not *related* to have come to his father Isaac at Mamre before the events in xxxv. 27, the incidents in this chapter must, it is alleged, have taken place *very soon* after his return to Canaan, and consequently Dinah and her brothers must have been too young at this time for such acts as are here ascribed to them.

This objection arises from want of observation of an important principle in the Scriptural narrative of the lives of the Patriarchs;

The Patriarchs, who are the representatives of the promised Seed, arise in the history of Genesis in succession, one after another. As soon as the successor has appeared, his predecessor disappears. Abraham comes forth in the history, and holds, for a time, the principal place in it; but as soon as Isaac is married to Rebekah, Abraham disappears from it.

So it is with Isaac in his turn. As soon as Jacob has been married to Rachel, Jacob occupies the scene, and Isaac retires into the background; after Jacob's return to Canaan Rebekah is never mentioned, but only the death of her nurse (xxxv. 8).

Thus also, as we shall see, it was with Jacob. As soon as Joseph has been brought into prominence, his father Jacob retires, except so far as he is requisite to reflect lustre on Joseph, and to close the history of Genesis with a blessing on the Twelve Patriarchs, the heads of the Hebrew Nation.

This treatment of the subject is remarkable, and pervades the whole history, and is one of the many evidences of its truth, and of the unity of its authorship.

To apply this principle here. It is by no means certain that Jacob did *not* return to Isaac soon after his arrival in Canaan. Hebron, where Isaac dwelt, was not above sixty miles from Shechem; and it is probable (as *Delitzsch*, p. 502, and *Keil*, p. 231, have observed) that Jacob visited his father and mother during the period of his sojourn there. The absence of any *mention* of the event affords no presumption against it. The description of it would have interfered with the unity of the plan of the history. There is *no mention* of any visit of Isaac to Abraham after his marriage.

These observations are confirmed by a remarkable statement in the Epistle to the Hebrews, and may serve to illustrate it. "By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles *with Isaac and Jacob*, the heirs with him of the same promise" (Heb. xi. 9). In the book of Genesis, however, we never see *Abraham, Isaac, and Jacob* brought together, and much less as *dwelling together*. But yet according to the narrative of Genesis it is quite possible, and very probable, that Abraham, Isaac, and Jacob sometimes met and sojourned together.

How is this to be accounted for?

May it not be explained from the fact that Abraham, Isaac, and Jacob were successive types of One Divine Personage in different aspects? Abraham was a type of Christ in His faith and obedience. Isaac, in His meekness, quietness, and resignation, and in His Death and Resurrection. Jacob, in His temptations and trials, as the "Man of sorrows" perfected through suffering; and in His fatherhood of the Twelve Apostles, the Patriarchs of the spiritual Israel, the Universal Church.

The Patriarchs dwell together in Christ. Christ is represented by each of them in succession, in His different attributes and relations to the Church. But the clearness and beauty of the picture would have been much marred and disturbed if they had been *brought together* into it. Let us not therefore assume that because we do not see them together in the history, therefore Jacob did not return to Isaac and Rebekah as soon as he came back to Canaan.

— *went out to see the daughters of the land*] St. Paul says to Titus (ii. 4, 5), "Teach young women (wives) to be keepers at home." How much more, young maidens at her age!

This history of Dinah seems to have been specially designed by the Sacred Historian as a warning to Hebrew maidens that they should not be desirous of intercourse with the daughters of Canaan.

⁷ *which thing ought not to be done*] Fornication was a sin before any written law was given against it.

o See 2 Sam. 13.
24, &c.

p Josh. 5. 9.

q 1 Chron. 4. 9.

r ch. 23. 10.

s ch. 49. 5, 6, 7.

¹³ And the sons of Jacob answered Shechem and Hamor his father °deceitfully, and said, because he had defiled Dinah their sister: ¹⁴ And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for ^p that *were* a reproach unto us: ¹⁵ But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised; ¹⁶ Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. ¹⁷ But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

¹⁸ And their words pleased Hamor, and Shechem Hamor's son. ¹⁹ And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* ^a more honourable than all the house of his father. ²⁰ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, ²¹ These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters. ²² Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. ²³ *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us. ²⁴ And unto Hamor and unto Shechem his son hearkened all that ^r went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

²⁵ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, ^s Simeon and Levi, Dinah's brethren, took each man his

13. the sons of Jacob answered Shechem and Hamor his father deceitfully] The craft of Jacob's own earlier character is reproduced in his sons, and is a scourge to him: see v. 30.

15. in this will we consent unto you: If ye will be as we be, that every male of you be circumcised] And thus instead of propagating religion by gentleness and love, they endeavoured to impose external conformity to its ceremonies by force, and to make religion itself an instrument for the treacherous execution of their malignant passions of anger and revenge on an unsuspecting people; and thus they brought their religion into contempt, and exasperated the Canaanites against it.

This history is therefore a warning to all Churches; and was doubtless recorded by the Holy Ghost for instruction to the Hebrews, that they might not propagate their religion by force, and might not profane it by making it an engine of state-policy and national aggrandizement; and to teach them that their religion did not consist in the outer forms of their ritual, but in the inward affections of the heart.

23. Shall not their cattle—be ours?] The Shechemites were also guilty, and were caught in their own snare.

25—31. two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword] They had probably many servants with them, but they were the leaders (*S. Aug.*, Qu. 108, 109). Among eastern nations the honour of a sister is specially guarded by *brothers*, who consider themselves as bound to demand satisfaction for any outrage offered to her: ep. xxiv. 29. 2 Sam. xiii. 22. *Niebuhr*, Arab. p. 39. *Burckh.*, Syria, p. 361. The sins of Jacob,—his craft and disregard for the feelings of others, even of his own father,—reproduce themselves in his children here, and recoil upon himself: ep. v. 30. How true to nature this history is!

SIMEON AND LEVI AT SHECHEM.

—*took each man his sword]* In order to understand the spiritual meaning of this history we may note several particulars;

1. The scene of it was Shechem.
2. The Patriarchs, the sons of Jacob, constrained the men of Shechem to a forced external conformity by circumcision (v. 13).

3. The two principal agents in this act of revenge, and the

representatives of the rest, were two of the Twelve Patriarchs, brethren by birth,—*Simeon and Levi*.

4. They went forth from the place where Jacob dwelt; they took each man his sword, and slew Hamor and Shechem, and the men of the city.

5. Jacob said to Simeon and Levi, "Ye have troubled me;" and afterwards, on his death-bed, he said, "Simeon and Levi are brethren; instruments of cruelty are in their habitations [or rather, are their swords]. O my soul, come not into their secret; unto their assembly, mine honour, be not thou united. For in their anger they slew a man, and in their self-will they digged down a wall [or rather, they hamstrung an ox]. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel" (see below, xlix. 5—7, the notes on the passage).

This is the record which the Holy Spirit gives of this action of the *Patriarchs* of the *literal* Israel, and especially of *two* of them.

Let us now turn from the literal Israel to the spiritual Israel; from the Patriarchs to those of whom the Patriarchs were the types,—the Apostles of Christ.

Shechem was afterwards known as Sychar, and was situated in what was called *Samaria* in our Lord's age.

Christ said to His Apostles, just before His Ascension, "Ye shall be My witnesses in *Samaria*" (Acts i. 8). After they had received the Holy Ghost,—the Spirit of love,—the Apostles at *Jerusalem* sent *two* of their number, *Peter and John*, to *Samaria*, in order that they might pray and lay their hands on those who had been baptized, and that they might receive the Holy Ghost (Acts viii. 14—17). Before they had received the Holy Ghost, two of the Apostles had been animated by the vindictive spirit of *Simeon and Levi*. They said, in reference to a village of *Samaria*, "Lord, wilt Thou that we command fire to come down to consume them?" (Luke ix. 54.) They would have enforced the Gospel by violence, as Simeon and Levi enforced circumcision on the men of the same country.

The Twelve Apostles are the antitypes of the Twelve Patriarchs (see below, on xxxv. 18, and the notes on Matt. x. 1, 2, and Acts viii. 17). And there seem to be some points of special resemblance between Simeon and Levi, on the one side,

sword, and came upon the city boldly, and slew all the males. ²⁶ And they slew Hamor and Shechem his son with the †edge of the sword, and took Dinah out of Shechem's house, and went out. ²⁷ The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. ²⁸ They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, ²⁹ And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house. ³⁰ And Jacob said to Simeon and Levi, 'Ye have troubled me ^ato make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: ^band I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. ³¹ And they said, Should he deal with our sister as with an harlot?

XXXV. ¹ And God said unto Jacob, Arise, go up to ^aBeth-el, and dwell there: and make there an altar unto God, ^bthat appeared unto thee ^cwhen thou fleddest from the face of Esau thy brother. ² Then Jacob said unto his ^d'household, and to all that *were* with him, Put away ^ethe strange gods that are among you, and ^f'be clean, and change your garments: ³ And let us arise, and go up to Beth-el; and I will make there an altar unto God, ^gwho

^t ch. 49. 6.
^u Josh. 7. 25.
^x Exod. 5. 21.
¹ Sam. 13. 4.
^y Deut. 4. 27.
^z Ps. 105. 12.

^a ch. 28. 19.

^b ch. 28. 13.
^c ch. 27. 43.

^d ch. 18. 19.
^e Josh. 24. 15.
^f ch. 31. 19, 34.
^g Josh. 24. 2, 23.
^h 1 Sam. 7. 3.
ⁱ Ex. 19. 10.
^j ch. 32. 7, 24. Ps. 107. 6.

and Peter and John on the other. Peter's Jewish name was *Simeon* (see Acts xv. 14); and the name *Levi*, which signifies *joined*, may have its correlative in the close union of the beloved disciple with his Master; and Peter and John are continually *joined* as brethren in the Acts of the Apostles: see on Acts iii. 1.

Further, the Patriarchs of the *literal* Israel are seen in this history as enforcing an external conformity by circumcision on the men of Shechem (*Samaritans* of the patriarchal times) for secular and carnal purposes; and the sword is drawn by the two brethren, Simeon and Levi, to kill and destroy.

But the work of the *spiritual* Patriarchs of the *regenerate* Israel was seen in sending two of their members, *Peter and John*,—the Simeon and Levi of the Gospel,—armed with the *sword of the Spirit* (Acts viii. 25), to bring the *Samaritans* into willing communion and spiritual conformity by prayer and laying on of Apostolic hands, in order that they might receive the *true circumcision of the Spirit* (Acts viii. 14—17), and might become Israelites indeed, and be a part of the ingathering of that harvest which Christ Himself foresaw with His Divine Eye, when He stood by Jacob's well at *Sychar*, in *Samaria*, and near the parcel of ground which Jacob bought; and where the bones of Simeon and Levi and of all the Patriarchs rested; and where He said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John iv. 35). Cp. note below, Acts viii. 15, 18.

The work of Peter and John at Samaria was a work of love; and the words of the Patriarch Jacob might be *changed* into a *benediction* upon it. "Peter and John are brethren; instruments of *love* are in their habitation. O my soul, enter thou into their council; unto their *assembly* (*kahal*, church), mine honour, be thou united. *Blessed be their love*, for it was *tender*; and their *mercy*, for it was *gentle*. I will unite them in Jacob, and join them together in Israel."

Thus, the Holy Spirit by means of these Scriptures—the Book of Genesis and the Acts of the Apostles—teaches the Church of every age what she ought *not* to do, in her appointed work of extending the kingdom of God. She *ought not* to use force; but she *ought* to endeavour to bring all nations into communion with Christ by the Spirit of Love.

We may also recognize here an unity of design, extending from the age of Abraham to that of the Apostles, having, as it were, its centre in Shechem, where God appeared to Abraham, and where He was worshipped by Jacob; and where the Son of God revealed Himself as the Messiah, and where the Holy Ghost came down from heaven, by the ministry of Apostolic hands, upon the heads of those who had been baptized in the Name of the Ever-blessed Trinity.

^{25. slew all the males}] The females were spared; as was the case in the deadly wars with Canaan. Deut. xx. 13, 14; cp. Num. xxxi. 7. 9. 1 Kings xi. 16.

^{29. little ones}] Heb. *taph*, from *taphaph*, to trip lightly (Ges. 321).

^{30. Ye have troubled me to make me to stink}] Jacob's inmost feelings were afterwards poured out in his dying address, which shows how deep an impression of sorrow and shame this act of his two sons had made upon him: see xlix. 5—7.

His fears were now allayed by the interposition of God (see xxxv. 5), as they had been, when he was in danger from Laban and Esau. Perhaps the remembrance of his own deceitfulness in overreaching his father and his brother, disabled Jacob from exercising paternal discipline over his own children for their sins: see v. 3. He vents his sorrow and anger in words: compare xxxv. 22, where he is silent, when he hears of Reuben's sin. Men are enfeebled by sin. But on his death-bed, Jacob was strengthened by the Holy Ghost, and pronounced an energetic censure on these three sons.

The two Patriarchs, Simeon and Levi, made his name to stink at Shechem; the two Apostolic Patriarchs, Peter and John, were like a fragrant odour (*ὁσμή*) of life unto life (2 Cor. ii. 16) by preaching the Gospel of peace and love in the same region. The Holy Spirit, in foretelling the triumphs of Christ under the Gospel, twice mentions *Shechem* or *Shechem*, together with *Succoth*, which is connected with it in Jacob's history: "I will rejoice and divide *Shechem*, and mete out the valley of *Succoth*," Ps. lx. 6: cp. viii. 7. *Shechem*, where Jacob dwelt and bought a parcel of ground, and *Succoth*, where he had his booths for his cattle, became, by the preaching of the Apostles, an inheritance of Christ, and a fold for His flock.

—*few in number*] Literally, *men of number*, easy to be counted (cp. Deut. iv. 27. Isa. x. 19). "Populus numerabilis, utpote parvus," *Hor.*, A. P. 206.

Cfr. XXXV. 1. *Beth-el*] See above, xxviii. 19. About twenty-five miles to the south of Shechem.

^{2. Put away the strange gods} (literally, *gods of the stranger*) *that are among you*] A preparation for a solemn thanksgiving to God at Bethel: so ought we to prepare ourselves for access to the Christian Bethel, in prayer and sacraments. *S. Chrys.*

—*be clean*] i.e. purify yourselves.

Jacob's servants had come from an idolatrous country (see xxxi. 30), even Rachel had harboured her father's teraphim (xxxi. 34), and there was probably a special reason for the charge now, because they had just taken the spoil of a Canaanitish city (xxxiv. 27), in which would be images of gold and silver (cp. *Ainsworth*, p. 127; and *Blunt*, p. 42). A similar reason may be given for the command "*Change your garments*;" raiment would have formed a principal article in the spoil: cp. the Babylonish garment in the spoils of Jericho. Josh. vii. 21.

^{3. And let us arise, and go up to Beth-el}] *The house of God*. "What agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will

h ch. 28. 20. &
31. 3, 42.

i Hos. 2. 13.

k Josh. 24. 26.
Judg. 9. 6.
1 Ex. 15. 16. &
23. 27. & 34. 24.
Deut. 11. 25.
Josh. 2. 9. & 5. 1.
1 Sam. 14. 15.
2 Chron. 14. 11.
n ch. 28. 19, 22.
n Eccles. 5. 4.

|| That is, *The
God of Beth-el*.
o ch. 28. 13.

p ch. 24. 59.

|| That is, *The
oak of weeping*.
q Hos. 12. 4.

r ch. 17. 5.

s ch. 32. 28.

t ch. 17. 1. & 43.
3. 4.
Ex. 6. 3.
u ch. 17. 5, 6, 16.
& 28. 3. & 48. 4.
w ch. 12. 7. & 13.
15. & 26. 3, 4. &
23. 13.

answered me in the day of my distress, ^h and was with me in the way which I went. ⁴ And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ⁱ earrings which *were* in their ears; and Jacob hid them under ^k the oak which *was* by Shechem. ⁵ And they journeyed: and ^l the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

⁶ So Jacob came to ^m Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him. ⁷ And he ⁿ built there an altar, and called the place || El-beth-el: because ^o there God appeared unto him, when he fled from the face of his brother.

⁸ But ^p Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called || Allon-bachuth.

⁹ And ^q God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. ¹⁰ And God said unto him, Thy name *is* Jacob: ^r thy name shall not be called any more Jacob, ^s but Israel shall be thy name: and he called his name Israel. ¹¹ And God said unto him, ^t *I am* God Almighty: be fruitful and multiply; ^u a nation and a company of nations shall be of thee, and kings shall come out of thy loins; ¹² And the land ^w which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

receive you" (2 Cor. vi. 16. 18); cp. Rev. xviii. 4, where the words of Jacob are shown to apply to the Church.

Here is a figure of the work of Christ, inviting the Nations of the world to cast away their idols, and to arise and go up to Bethel, the House of God, the Christian Church: cp. Isa. ii. 20; xxx. 22. *S. Ambrose*, de Jacob. ii. 7.

⁴ *earrings*] Probably jewels engraven with symbols of idolatry: cp. *Kalisch*, pp. 172. 464. 585. Hos. ii. 13. Judg. viii. 21—27. Deut. vii. 25; xii. 3.

THE OAK AT SHECHEM.

— *Jacob hid them under the oak which was by Shechem*] Some suppose this tree to be the *terebinth* or *turpentine* tree (*elak*), as the *Sept.* and *Vulgate*, *Arabic*, and *Syriac* render it: cp. Isa. vi. 13. The *terebinth* is a lofty tree, with leaves something like those of the olive, and flowers like those of the vine, growing in purple clusters like the berries of a juniper; and it lives to a great age, and so was of great use in marking a place (*Plin.*, xiii. 12; xvi. 76. Cp. Judg. vi. 11. 19; *Winer*, ii. p. 592; *Gesenius*, p. 48; and *Dr. Thomson*, "Land and Book," pp. 243. 268, on the oak and *terebinth*).

Shechem was a very suitable place for such an act (see xii. 6; xxxiii. 18). Here Jacob covenanted with God; and here Joshua, the type of Jesus, when he had brought the Israelites into the Promised Land, renewed the covenant of Jacob's posterity with God. Then Joshua said,—as Jacob had done, "Put away the strange gods which are among you" (Josh. xxiv. 23); and they made a vow "not to serve strange gods, but God alone" (Josh. xxiv. 16—25). Joshua, when he had made this covenant with the people in God's name, and had "set them a statute and an ordinance in Shechem," wrote these words in the Book of the Law of God, and took a great stone, and set it up there under the oak that was by the sanctuary of the Lord; and Joshua said unto all the people, "Behold, this stone shall be a witness unto us" (Josh. xxiv. 25—27, where see the note).

The acts of *Jacob* having come to Shechem, and at Shechem, are the sequel of the acts of *Abraham* at Shechem (see xii. 6), and are a fit preparation for the acts of *Joshua* at Shechem (Josh. xxiv. 1—27), and for the acts and preaching of *Jesus* at Shechem, and for the acts of His Apostles in that region; and exhibit a specimen of the manner in which the different portions of Scripture are interwoven, and confirm the truth of each other, and mutually illustrate one another.

If the *Salem*, of which *Melchizedek* was king, who blessed Abraham, and was the figure of Christ, our great High Priest and King, was near Shechem (as *S. Jerome* and others supposed; see note below, on Heb. vii. 1), then we have additional light reflected upon these events, and connecting them more nearly with Him, "Who is the True Light, which lighteth every man that cometh into the world" (John i. 9).

⁵ *they did not pursue after the sons of Jacob*] As might have been expected: see xxxiv. 30.

⁶ *Luz*] See xxviii. 19.

⁷ *El-beth-el*] *The God of Bethel*; not simply his own God, *El-Elohe-Israel*, as at Shechem (xxxiii. 20), but the God of *Bethel*, the house of God, because God had fulfilled some of the promises He had made to him there (xxviii. 15, 16), and because He had thus given a pledge that He would fulfil the rest (xxviii. 13, 14).

God is *El-Beth-el* in the singular number, and is also here called *Elohim*, plural, and the word "appeared" is here plural (*niglu*). In vv. 9, 10, and 11 the verbs are singular also after *Elohim*, and may have been used by the Holy Spirit in order that they who have gathered from other parts of Scripture the true doctrine of the plurality of Persons in the One God-head, might apply that doctrine to the illustration of this passage, and might feel more persuaded that the vision of the Ladder of Angels reaching from heaven to earth, and the Lord God standing upon it, has been rightly interpreted as typical and prophetic of the Incarnation of the Son of God: see on xxviii. 12.

⁸ *But Deborah Rebekah's nurse died*] Rebekah's nurse was taken away by death at the place where God had specially promised to be gracious to Jacob; and this union of the sepulture of a woman, the nurse of the wife of a Patriarch, with this sanctuary of God, is an intimation of the holiness of the body, and of its hopes of a blessed Resurrection through that Incarnation of the Son of God which had been typically revealed by a Vision in that Sanctuary.

Perhaps (as *Chrys.* suggests) Deborah had come with a message from Rebekah to Jacob, as Rebekah had promised, cp. xxvii. 45. It is remarkable that we hear nothing of Rebekah herself, in connexion with the history of Jacob, after Jacob's departure from his home; she seems to have died before Jacob's return to his father Isaac (xxxiv. 27).

The word for *nurse* here is *meineketh*, from *yanak*, to suck the breast (*Gesen.* 352). It would seem, therefore, that Rebekah the daughter of Bethuel, and the sister of Laban, was not suckled by her own mother, of whom we hear scarcely any thing in Holy Scripture: see above, on chapter xxiv. 29. But it is recorded of her husband Isaac, the son of Abraham, the Child of promise, that he was suckled by his mother Sarah: see on xxi. 7, 8.

— *Allon-bachuth*] *Oak of weeping*.

¹⁰ *thy name shall not be called any more Jacob*] In order to produce greater certainty, the same things are repeated. In order that Jacob might be the more assured of God's favour, and that the former declaration was real and authentic, and not a visionary delusion, this change of name is announced twice: cp. xxxii. 28; and note on xli. 32.

¹³ And God ^x went up from him in the place where he talked with him. ¹⁴ And ^{x ch. 17, 22} Jacob ^y set up a pillar in the place where he talked with him, *even* a pillar of ^{y ch. 23, 13.} stone: and he poured a drink offering thereon, and he poured oil thereon. ¹⁵ And Jacob called the name of the place where God spake with him, ² Beth-el.

¹⁶ And they journeyed from Beth-el; and there was but [†] a little way to come to Ephrath: and Rachel travailed, and she had hard labour. ¹⁷ And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; ^a thou shalt have this son also. ¹⁸ And it came to pass, as her soul was in departing, (for she died,) that she called his name || Ben-oni: but his father called him || Benjamin. ¹⁹ And ^b Rachel died, and was buried in the

^z ch. 28, 19.

[†] Heb. *a little piece of ground*, 2 Kings 5, 19.

^a ch. 30, 24.
¹ Sam. 4, 20.
|| That is, *The son of my sorrow*.
|| That is, *The son of the right hand*.
^b ch. 48, 7.

13. *God went up from him*] In visible glory.
14. *set up a pillar*] See above, on xxviii. 18.
— *a drink offering*] A libation, *neseq*, from *nasac*, to pour. The drink-offering consisted of wine (cp. Num. xv. 5; xxviii. 7. Judg. ix. 13), an emblem of blood, as well as a consecration of the fruits of the earth; and under the Law it was poured out, in conjunction with the slain sacrifice, to complete the meat-offering: see below, Exod. xxix. 40. Lev. xxiii. 13. Phil. ii. 17.

Jacob pours a *drink-offering* of wine, as well as *oil*, on the *Pillar* at Bethel, which is God's house (cp. Exod. xxiv. 4. Josh. xxiv. 27), where he had a vision of the Incarnation; and thus he seems to have symbolized the outpouring of the blood of the Incarnate Son of God, which alone gave virtue and efficacy to all the drink-offerings under the Patriarchal and Levitical Dispensations, and also to have foreshadowed the outpouring of the oil of gladness of the Holy Spirit, by whose operation Christ, as man, was conceived, and whose Union flowed on Him; and from Him, the Head, on His Body, the Church, which is also called by St. Paul, "the *House of God*, the *Pillar* and *Ground of the Truth*" (1 Tim. iii. 15): cp. *S. Ambrose* de Jacob. ii. 7.

16. *a little way*] Heb. *cibrah ha-arets* (cp. xlviii. 7. 2 Kings v. 19), a space (from *cabar*, to be great) of land; the measure is uncertain (see *Gesen.* 383).

— *Ephrath*] Bethlehem (v. 19), about six Roman miles to the south of Mount Moriah (Jerusalem), near which Jacob must have passed (cp. Josh. xix. 15). Though Bethlehem was built on a rocky site, yet its neighbourhood was such as to procure for it the name of *Ephrath*, from its fruitfulness, and of *Beth-lehem*, the house of bread. Cp. *Mr. Grove*, in *Dr. Smith's Bibl. Dict.* i. p. 202; and note below, on Matt. ii. 1.

17. *thou shalt have this son also*] In addition to Joseph (xxx. 24), at whose birth Rachel said, "The Lord shall add to me another son;" born about fourteen years after Joseph.

18. *Ben-oni*] *Son of my sorrow*.
— *Benjamin*] *Son of a right hand*; or, of prosperity and happiness (see *Gesen.*, *Kalisch*, *Delitzsch*, *Keil*). Some ancient Expositors explain it to mean *son of days*, i.e. of old age (*yamin* for *yamin*, by a Chaldaism: cp. xlv. 20, where this characteristic of Benjamin is referred to).

THE BIRTH OF BENJAMIN.

On the birth of Benjamin it may be remarked:—

1. That by it the number of the Patriarchs was completed.
2. That the other Patriarchs were born to Jacob their father when he was a stranger in a *foreign land*, Padan-aram; but Benjamin was born to him when he had returned to Canaan, — the type of Heaven.
3. That Benjamin's birth was followed by his mother's death; and that he was *Ben-oni* to his mother, but *Benjamin* to his father.

These particulars being borne in mind, we may here observe, that the Apostle St. Paul, when comparing himself with the other Apostles, calls himself by a remarkable name, — the *ἐκτρώμα*. This word, which is rendered by our Version "one born out of due time," properly means the child whose birth is the cause of his mother's death, — "*partus exsecutus ex utero*" (cp. Num. xii. 12). St. Paul calls himself the child that was born in this way: he is the *ectroma* of the family (τὸ ἐκτρώμα); and he intimates thereby that he was born *after* the other Apostolic children to whom he is referring, and that the manner of his birth was different from theirs.

Thus the Apostle St. Paul seems to draw our attention to the circumstances of the birth of Benjamin, and to invite

us to compare him with Benjamin. The Holy Spirit, speaking by him, opens to us a new light in reading the present history;

If we follow His guidance, we may recognize other analogies between the Apostle St. Paul and Benjamin: viz.

(1) Benjamin completed the number of the Patriarchs, the sons of Jacob. So St. Paul completed the number of the Apostles, who were called and sent by Christ.

(2) The other Patriarchs were born to their father Jacob when he was a pilgrim in a foreign land. Benjamin was born to Jacob when he returned to his native land, Canaan, the type of Heaven. So the other Apostles were called by Christ, when He was a Pilgrim upon earth. St. Paul was called by Christ when He had returned to Heaven.

The case of St. Matthias was not similar to that of St. Paul. Matthias had not a direct call from Christ Himself, as the eleven had from Him when on earth, and as St. Paul had from Him when He was in heaven.

(3) Benjamin's birth was a cause of sorrow to his mother. So was St. Paul's spiritual birth to the Apostleship a cause of sorrow to the Jewish Synagogue, under which he was reared. Benjamin's birth was the cause of joy to his father, so was that of St. Paul to Christ. Benjamin means son of a *right hand*. St. Paul was born to Christ when He was seated on the *right hand of God*.

Therefore it may be said, with *S. Ambrose* (de Bened. Patriarch. c. 12), *S. Augustine*, and other ancient Expositors, whose words may be seen below, on Acts ix. 1 (cp. note on 1 Cor. xv. 8), that *St. Paul* was the *Benjamin* among the Apostolic Patriarchs of the spiritual Israel. And this exposition is confirmed by the consideration that *St. Paul* was of the tribe of Benjamin (Rom. xi. 1. Phil. iii. 5); that Benjamin is called *little*, and yet a *ruler*, by the Holy Spirit (1's. l'viii. 27); so St. Paul's name signifies *little* ("parvus, parvulus, paullus"); and he calls himself "the *least* of the Apostles" (1 Cor. xv. 9), and yet he was a *ruler*; and he says of himself that he was not a *whit* behind the very *chiefest Apostles* (2 Cor. xi. 5; xii. 11); and he writes as a ruler, "So ordain I in all the Churches" (1 Cor. vii. 17); and he has the care of "all the Churches" (2 Cor. xi. 28). See further, on xliii. 34; xlix. 27, for other resemblances between Benjamin and St. Paul.

Thus, then, we see that the Holy Spirit Himself leads us to see St. Paul foreshadowed in the Old Testament; and that in the Hebrew Scriptures He gives a prophetic testimony to the mission of that Apostolic "Hebrew of the Hebrews," who was rejected by many of his own countrymen.

The Patriarchs are types of the Apostles of Christ; and Israel, the father of the Patriarchs, is a type of Christ, the Spiritual Father of the Apostles, and of their children in the faith, namely, the members of all Apostolic Churches throughout the world.

Here we recognize another proof, that in order to read the Old Testament aright, we must study it by the light of the New Testament; that unless we so read it, we read it with a veil on our hearts, and cannot derive from it that spiritual delight and profit, which it is designed by God to minister to our souls; but that if we regard all the parts of it as interwoven, and forming one harmonious whole from one Divine Hand, — if, in reading the history of Jacob and the Patriarchs, we join it with the history of Christ and the Apostles, and illustrate one by the other, we shall be more and more firmly convinced of the truth and divine origin of both Testaments, and shall be better prepared, by God's grace, to dwell together for ever with Patriarchs and Apostles in the Kingdom of God.

c Ruth 1. 2. &
4. 11.
Micah 5. 2.
Matt. 2. 6.
d 1 Sam. 10. 2.
2 Sam. 18. 18.
e Micah 4. 8.

f ch. 49. 4.
1 Chron. 5. 1.
See 2 Sam. 16. 22.
& 20. 3.
1 Cor. 5. 1.
g ch. 46. 8.
Ex. 1. 2.

way to ^cEphrath, which is Beth-lehem. ²⁰ And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave ^d unto this day.

²¹ And Israel journeyed, and spread his tent beyond ^ethe tower of Edar.

²² And it came to pass, when Israel dwelt in that land, that Reuben went and ^flay with Bilhah his father's concubine: and Israel heard it.

²³ Now the sons of Jacob were twelve: The sons of Leah; ^g Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

²⁴ The sons of Rachel; Joseph, and Benjamin: ²⁵ And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: ²⁶ And the sons of Zilpah, Leah's

RACHEL'S GRAVE.

19. *Rachel died, and was buried in the way to Ephrath, which is Beth-lehem*] Rachel's tomb is shown on the right hand of the road from Jerusalem to Bethlehem,—about three hundred yards from the wayside,—and about half an hour's journey on the north of Bethlehem. It is a small square building, covered over with a white Moslem dome, amid a cluster of olives: see *Eddrup*, in *Smith's B. D.* ii. 889. *Keil*, p. 230.

Rachel, the beloved wife of Jacob, and the type of the Christian Church (see above, on xxix. 16—20), died and was buried near the birthplace of Christ, who is Emmanuel, God with us, God manifest in the flesh, and in Whom is life, and Who is the Resurrection and the Life, and in Whom, and by Whom, all who died in Adam are made alive (John xi. 25).

Not without a special fitness (says *S. Ambrose*) did Rachel die and was buried where Christ was born; for the Christian Church died and was buried with Christ in Baptism, in order that she may rise with Him to life and immortality (Col. ii. 12. Rom. vi. 4).

At Bethlehem there was Death and Burial to Rachel, the figure of the Church; and at Bethlehem was the promise of Resurrection to endless life through Him who was born in our nature there; and this was signified by the promise to the holy Innocents, who were murdered by Herod near Bethlehem, at the nativity of Christ, and who are called *Rachel's children*, and for whom she mourned, but was comforted by the words of the Holy Spirit, spoken by Jeremiah (xxxi. 16): "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and *thy children shall come again* from the land of the Enemy" (i. e. shall come again; first, from the captivity of Babylon; and, secondly, and more fully, from the captivity of Death, through the Incarnation and Resurrection of Christ). "And there is hope in thine end, saith the Lord, that thy children shall come again to their own border;"—there is hope in *thy death*, and there is *hope* in the death of Rachel, the figure of the Church, and there is hope for the children of the Church; for the Prophet adds, "Thy children shall come again to their own border;" they shall come again by a Blessed Resurrection in Christ, born at Bethlehem, with Whose Birth this prophecy of Jeremiah is connected by the holy Evangelist St. Matthew (ii. 17, 18).

20. *unto this day*] A phrase which does not indicate (as some allege) that it was added *after* the death of Moses, and the entrance of the Israelites into Canaan. It was a remarkable fact, well worthy of record, that a pillar set up near a high road, by Jacob, a stranger in Canaan, with no one left to guard it, had been preserved uninjured among the hostile Canaanites,—even to the day of Moses, who might have heard of its preservation from the spies (Num. xiii. 1—25). It was a site well known in the days of Samuel: see 1 Sam. x. 2.

21. *tower of Edar*] Or tower of the flock, *eder*, from *adar*, to set in order (*Gesen.*). It was probably a tower built by shepherds for protection against robbers (cp. 2 Kings xviii. 8. 2 Chron. xxvi. 10; xxvii. 4). It seems to have been about a mile south of Bethlehem (*S. Jerome*, *Tobler*, *Keil*).

Some of the Rabbis and others suppose this to be the tower on the east side of Mount Zion, called *Migdol Eder*, or "tower of the flock," mentioned by Micah (iv. 8) as a place to which the Messiah would come. If so, Jacob would have deviated a little in his course; and it is not altogether improbable, that he should have visited so remarkable a spot as Moriah, when he was so near it. Might he not have gathered comfort there after the death of Rachel, from a remembrance of the death in will, and the resurrection of his own father Isaac in a figure of Christ?

REUBEN'S SIN.

22. *Reuben went and lay with Bilhah his father's concubine*] 146

And was therefore disinherited: see xlix. 3, 4. "*Reuben*, thou art my *firstborn*; thou shalt not excel, because thou wentest up to thy father's bed" (and cp. 1 Chron. v. 1). "*Reuben* was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel. Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

In the record of this sin of Reuben, the firstborn among the Patriarchs, there is a warning to the Christian Church.

The twelve Patriarchs were figures of the twelve Apostles. We read here (v. 23), "*Reuben*, Jacob's *firstborn*;" and in the catalogues of the Apostles, in the Gospel, we read, "the *first Simon*," i. e. *Peter* (Matt. x. 2).

One of the Bishops of the Christian Church claims to be the successor of Peter, and to be the Patriarch of the West, and of the whole World; and he who makes this claim has not hesitated also to put himself in the place of Christ, in His divine office as Head, and even as *Husband*, of the Church. "*Christ*," says *Dr. Isaac Barrow* (on the Pope's Supremacy, Suppos. v. p. 201), "is the one Spouse of the Church; which title, one would think, the Bishop of Rome might leave peculiar to our Lord, there being no Vice-husbands. Yet hath he been bold enough to claim *that*, as may be seen in the constitutions of Pope Gregory X., in one of their General Synods" (Sext. Decret. lib. i. tit. vi. cap. 3).

Let it, then, be granted, for argument's sake, that the Bishop of Rome is the successor of St. Peter; let him be the first of Apostolic Patriarchs, yet if he claims to himself a place which belongs only to Christ (see Eph. v. 28),—if, with reverence be it said, he goes up into his father's bed, and claims the Church as his own Spouse,—then he makes himself like Reuben, the first among the Patriarchs of Israel; and his doom is pronounced by Israel, the type of Christ, the Father of them all,—"*Reuben*, thou art my firstborn. Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed, then defiledst thou it."

—*Israel heard it*] There is a break left here in the MSS.; and in the printed text of some editions, with a Masoretic circle, referring to a note in the margin, which observes that "there is a hiatus or gap in the middle of the verse," doubtless designed to show that no words could express the feelings of Jacob on hearing of this horrible act of his eldest son.

This hiatus is something like the work of the painter, who muffled up the face of Agamemnon in his robe, when he was in the act of slaying Iphigenia, his own daughter. Perhaps this *silence* is also significant of Jacob's penitent self-humiliation for his *own sins* against his own father, and for having broken the law of God in taking to himself more wives than one: "I became dumb, and opened not my mouth; for it was Thy doing" (Ps. xxxix. 10).

However this may be, it may serve to show the unutterable sin of those who put themselves in the place of Christ, as lords and husbands of His Church.

23. *Now the sons of Jacob were twelve*] Cp. 1 Chron. ii. 1; and the lists of the twelve Apostles in the Gospels (Matt. x. 2. Mark iii. 16. Luke vi. 14). For a comparative view of the order in which the Patriarchs and Tribes are arranged in the several places of Holy Scripture where they are mentioned, and for some remarks on the differences in those places, the reader may refer to the note on Rev. vii. 4—8.

Although there came two Tribes out of Joseph (Gen. xlviii. 5, 6), so that there were *thirteen* in all, yet Holy Scripture in naming them generally specifies *Twelve*, omitting sometimes the name of one, and sometimes of another (Dent. xxxiii. 6—24. Ezek. xlviii. 1—23. Rev. vii. 4—8); so the names of the Apostles are called *Twelve* (Rev. xxi. 14), though the number was increased by Matthias, Barnabas, and St. Paul.

handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

²⁷ And Jacob came unto Isaac his father unto ^h Mamre, unto the ⁱ city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned. ²⁸ And the days of Isaac were an hundred and fourscore years. ²⁹ And Isaac gave up the ghost, and died, and ^k was gathered unto his people, *being* old and full of days: and ^l his sons Esau and Jacob buried him.

XXXVI. ¹ Now these *are* the generations of Esau, ^a who *is* Edom. ² ^b Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ^c Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; ³ And ^d Bashemath Ishmael's daughter, sister of Nebajoth. ⁴ And ^e Adah bare to Esau Eliphaz; and Bashemath bare Reuel; ⁵ And Aholibamah

^h ch. 13, 18. &
23, 2, 19,
ⁱ Josh. 14, 15. &
15, 13.

^k ch. 15, 15. &
25, 8.
^l So ch. 25, 9. &
49, 31.

^a ch. 27, 30,
^b ch. 26, 34

^c ver. 25.

^d ch. 28, 9.

^e 1 Chron. 1, 35.

26. in Padan-aram] Except Benjamin, born in Canaan (v. 18).

27. And Jacob came unto Isaac his father unto Mamre—where Abraham and Isaac sojourned] Thus Jacob, the last of the three, and the Father of the Twelve Patriarchs, is brought to the place where Abraham and Isaac had dwelt, and where the mortal remains of them all lie together in the cave of Machpelah: cp. below, xlix. 29—31. Isaac had the comfort of hearing before his death that Esau had been reconciled to Jacob (xxxii. 4); Rebekah, it seems, was dead: cp. xxxiv. 8.

28. the days of Isaac were an hundred and fourscore years] Then Esau and Jacob were 120 years old (xxv. 26).

Isaac was 138 years old when he blessed Jacob, who was seventy-seven years old when he left Canaan, and was about twenty years in Padan-aram: see above, on ch. xxvii. 1. So that Isaac survived Jacob's return by more than twenty years, when Joseph was about seven years old; and Isaac's death coincided very nearly in time with the elevation of Joseph, then thirty years of age, to be the second ruler of Egypt (xli. 46).

The facts recorded in the next following chapters took place before Isaac's death, which is here mentioned, because the events which the Sacred Historian is now about to describe do not concern him; and in accordance with the principle above noticed (xxxiv. 1) Isaac disappears from the sight.

RETROSPECT.

Two remarks may be made in reference to the events mentioned in the foregoing three chapters.

1. The time which they occupy was at least *twenty years*. Yet the events mentioned in that period are *very few*; and some of these at first sight might have seemed hardly to deserve so much notice as they receive, and even to provoke objections, e. g. the history of *Dinah* (ch. xxxiv.).

But, on reflection, it will be seen that the choice of these events, even because they are few, shows their importance, in the eyes of the Sacred Historian, and naturally suggests a belief that they have a spiritual meaning, extending over many ages, and applicable to the Church of God in all times. As is excellently said by *S. Ambrose* (de Joseph. c. 14), "*Gesta Patriarcharum, futurorum mysteria sunt.*" The acts of the Patriarchs are prophecies of the future.

This belief is confirmed by the closer examination of them, especially when they are contemplated in the light reflected upon them by the New Testament. Viewed by that light, the wrestling of Jacob at Peniel, the sojourn of Jacob at the city of Shechem, the history of Dinah, and of her two brothers, Simeon and Levi, the burial of the strange gods at Shechem, the death of Rebekah's nurse there, the birth of Benjamin, and death of Rachel near Bethlehem, the sin of Reuben,—in a word, all the events recorded in these chapters, assume a new dignity and importance; and, instead of being occasions of stumbling to the reader, as they were to the Manichæans of old, they strengthen our faith in the truth and inspiration of the Scriptures, and in Him, of whom those Scriptures speak.

2. The events related in these and the following chapters are not creditable to those whose history is told in them;

They record the *sins* of Jacob's children, *Simeon, Levi, Dinah, and Reuben*; and the history proceeds to speak of the *sin* of Judah (xxxviii.), and of Joseph's brethren,—sins against God, and against their father Jacob,—sins which were the punishment of their father Jacob's own sins against his own father, and against God.

If this history had been a human composition, designed to do honour to the Hebrew nation, as some have supposed, assuredly it would have said little of these flagrant iniquities of those who hold the principal place in it, and who were the progenitors of the Hebrew nation.

The record of these sins in the history is an evidence of the veracity of the historian. And the subsequent *reception* of *this* history by the entire Hebrew nation, as a true and divinely inspired history, and the public reading of it at the Feast of Tabernacles, and in their Synagogues, are proofs that they were not able to resist the evidence of its Truth and Inspiration.

29. was gathered unto his people] His soul was united to theirs in Paradise: cp. xxv. 8.

— his sons Esau and Jacob buried him] As Ishmael and Isaac buried Abraham: see xxv. 9; and hence a belief may be entertained that Esau's reconciliation to Jacob was sincere (xxxiii. 4); and we may infer that Esau was reconciled, not only to his brother, but to his heavenly Father also (1 John iv. 7).

ESAU'S WIVES AND PROGENY.

CH. XXXVI. 1. these are the generations of Esau] The Sacred Historian, having recorded the death of Isaac by anticipation (xxxv. 29), in order that he may prepare the way for the history of Jacob and Joseph, now proceeds, with a similar design, to dispose of the genealogy of Esau.

This genealogy is an evidence of the truth of the prophecy concerning the power and extension of the race of Esau in xxv. 23, and xxvii. 39: cp. 1 Chron. i. 35.

There is an important moral in these *generations of Esau*, as there was in those of Ishmael: see xxv. 13. They show that the families of the *carinal* race of this world develop themselves *more rapidly* than the promised seed. Ishmael and Esau come sooner to their possession than Isaac and Jacob. The promised seed is of slow growth. The kingdoms of this world grow rapidly, like Jonah's gourd; the kingdom of heaven "cometh not with observation" (Luke xvii. 20). It is like the grain of mustard seed (Matt. xiii. 31). And the kingdoms of this world soon fade, but the kingdom of heaven will endure for ever: see below, v. 31.

2. Adah] Called also *Bashemath* (xxvi. 34). Concerning Esau's wives, and the other questions connected with this genealogy, see on xxvi. 34; and *Hengstenberg*, *Authentie* ii. 273—302. *Drechsler*, *Einleitung*, pp. 150—160. 244—251; and the articles on *Edom* and the *Edomites* in *Dr. Smith's Bibl. Diet.* i. pp. 488—491; and *Keil*, *Gen.* p. 232.

— Aholibamah] Some suppose that she was the same as Judith, the daughter of Beer, the Hittite (xxvi. 34); but this is hardly probable. It is more likely that Judith had no children, and therefore is not mentioned here in "*the generations of Esau.*"

— the daughter of Zibeon] i. e. granddaughter. Anah is not the name of a woman, but a man (vv. 20—24). The *Samaritan, Septuagint, and Syriac* read "*the son of Zibeon,*" but the other reading is preferable, as having the most authority, and because it is not probable that a copyist would have introduced the word *daughter* here; but it is probable that he would have introduced the word *son* to harmonize it with vv. 20 and 24; and even the *Syriac*, which has *son* here, has *daughter* in v. 14.

3. Bashemath] Called also *Mahalath* (xxviii. 9); and so called here in the *Samaritan* text.

bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

⁶ And Esau took his wives, and his sons, and his daughters, and all the † persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. ⁷ ^f For their riches were more than that they might dwell together; and ^g the land wherein they were strangers could not bear them because of their cattle. ⁸ Thus dwelt Esau in ^h mount Seir: ⁱ Esau is Edom.

⁹ And these *are* the generations of Esau the father of † the Edomites in mount Seir: ¹⁰ These *are* the names of Esau's sons; ^k Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. ¹¹ And the sons of Eliphaz were Teman, Omar, || Zepho, and Gatam, and Kenaz. ¹² And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz ¹ Amalek: these *were* the sons of Adah Esau's wife. ¹³ And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. ¹⁴ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

¹⁵ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, ¹⁶ Duke Korah, duke Gatam, and duke Amalek: these *are* the dukes that came of Eliphaz in the land of Edom; these *were* the sons of Adah. ¹⁷ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes that came of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife. ¹⁸ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes that came of Aholibamah the daughter of Anah, Esau's wife. ¹⁹ These *are* the sons of Esau, who is Edom, and these *are* their dukes.

²⁰ ^m These *are* the sons of Seir ⁿ the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, ²¹ And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

²² And the children of Lotan were Hori and || Hemam; and Lotan's sister was Timna. ²³ And the children of Shobal *were* these; || Alvan, and Manahath, and Ebal, || Shepho, and Onam. ²⁴ And these *are* the children of Zibeon;

both Ajah, and Anah: this *was that* Anah that found ^o the mules in the

† Heb. *souls*.

f ch. 13. 6, 11.

g ch. 17. 8. & 28. 4.

h ch. 32. 3.

Deut. 2. 5.

Josh. 24. 4.

i ver. 1.

† Heb. *Edom*.

k 1 Chron. 1. 35, &c.

|| Or, *Zephi*,
1 Chron. 1. 36.

l Ex. 17. 8, 14.

Num. 24. 20.

1 Sam. 15. 2, 3, &c.

m 1 Chron. 1. 38.

n ch. 14. 6.

Deut. 2. 12, 22.

|| Or, *Homam*,
1 Chron. 1. 39.|| Or, *Alvan*,
1 Chron. 1. 40.|| Or, *Shephi*,
1 Chron. 1. 40.

o See Lev. 19. 19.

6. And Esau took his wives, and his sons—and went into the country] i. e. into another country, as the *Fulgate*, *Targum of Onkelos*, and *Arabic Versions* explain it. *Esau's* children were born in the land of promise, but went out of it into another land. *Jacob's* children (except Benjamin) were all born in another land, but came into Canaan, the land of promise.

8. *Seir*] See v. 20.

11. *Teman*] Whence came Eliphaz, the Temanite, in Job ii. 11; xv. 1. Concerning this Idumean race, see Ezek. xxv. 13. Amos i. 12. Obad. 9. Hab. iii. 3.

12. *Amalek*] Cp. v. 16. The earliest and most formidable enemy of Israel (Exod. xvii. 8. 14: cp. Num. xxiv. 18—20. Deut. xxv. 17—19). The land of *Amalek* is so called by anticipation in the history of *Abraham* (Gen. xiv. 7). The Amalekites separated themselves at an early period from the other tribes of Edom, and formed a separate people, having their head-quarters in the southern part of the mountains of Judah, as far as Kadesh (Num. xiii. 29; xiv. 43). But they roved, like a nomad tribe, over the whole of the northern region of Arabia Petrea, from Havilah to Shur (1 Sam. xv. 3. 7; xvii. 8), and some of them penetrated into Canaan (Judg. xii. 15).

15. *dukes*] Heb. *alluphim*. The primary notion of the Hebrew root (*alaph*) seems to be that of *association* for the sake of teaching, guiding, taming, or friendly intercourse, whence the leader and guide of a tribe was called *alluph*, ἡγεμὼν, in Chaldee *Rabba*; and the animals of most use when tamed, *eleph*, an ox, and ἐλέφας, an elephant (*Lucretius* calls elephants "*boves Lucas*"), thence seem to derive their name, and an aggregate of persons, e. g. a thousand, was called *eleph*: see *Gesenius*, 50. 54.

20. *the Horite*] A dweller in caves (τρωγλοδύτης), which abound in the mountains of Edom.

24. *this was that Anah*] To distinguish him from Anah the son of Seir (v. 20).

— *the mules*] So *Arabic*: cp. *Fuller*, and *Pfeiffer*, p. 88. Others render it *warm springs* (*Fulgate*, *Syriac*, *S. Jerome*, *Petrus Damiani*, *Gesenius*, *Kalisch*, *Delitzsch*, *Keil*). The Hebrew *yemim* is probably from root *yom*, heat (*Gesen.*); cp. *chamam*, to be hot; whence *hammam*, a warm spring, or bath.

Animals have often been the means of making discoveries in the natural world, especially of springs, herbs, pasture, &c., in hot countries; and there may perhaps be some historical truth lurking in the fabulous story of *Tucilus* (Hist. v. 3)

wilderness, as he fed the asses of Zibeon his father. ²⁵ And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. ²⁶ And these are the children of Dishon; || Hemdan, and Eshban, and Ithran, and Cheran. ²⁷ The children of Ezer are these; Bilhan, and Zaavan, and || Akan. ²⁸ The children of Dishan are these; Uz, and Aran. ²⁹ These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, ³⁰ Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

³¹ And ^r these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. ³² And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. ³³ And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴ And Jobab died, and Husham of the land of Temani reigned in his stead. ³⁵ And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. ³⁶ And Hadad died, and Samlah of Masrekah reigned in his stead. ³⁷ And Samlah died, and Saul of Rehoboth by the river reigned in his stead. ³⁸ And Saul died, and Baal-hanan the son of Achbor reigned in his stead. ³⁹ And Baal-hanan the son of Achbor died, and ^q Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

|| Or, Amram,
1 Chron. 1. 41.
|| Or, Jakan,
1 Chron. 1. 42.

p 1 Chron. 1. 43.

q 1 Chron. 1. 50,
Hadad Pat.
After his death
was an Aulis-
tocracy, Ex. 15.
15.

concerning the Israelites in their wandering: "Nihil aequè quam inopia aquæ fatigabat, jamque laud procul exitio totis campis procubuerant, cum grex asinorum agrestium e pastu in rupem nemore opacam concessit; secutus Moyses conjecturâ herbidî soli largas aquarum venas aperit:" ep. Keil, p. 235, note. The springs here mentioned may have been those in Wady el Ahsa, s.e. of the Dead Sea, or Wady Hamad, between Kerek and the Dead Sea (Seetzen, Burckh.).

28. U.] Cp. x. 23, and xxii. 21.

KINGS IN EDM BEFORE ANY KING IN ISRAEL.

31. these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel]

Is this a post-Mosaic interpolation?

Surely not. A forger personifying Moses would not have inserted such a sentence as this. He would have known that Moses lived and wrote long before there were any Kings in Israel (there are four centuries between Moses and Saul), and he would have written in accordance with that knowledge.

But is it probable that such a sentence should have come from Moses himself?

Certainly. There was a divine promise to the Patriarchs that kings should arise in Israel (xvii. 6; xxxv. 11), and reign in Canaan; and this promise supported and comforted the Israelites in their long exile in Egypt. When, therefore, Moses was setting down this long catalogue of Kings from Esau,—a catalogue written at a time when the promised seed were exiles and wanderers in the wilderness,—he might reasonably anticipate an objection from Hebrew readers of that age of this kind: Where then is the promise to Jacob? Has that promise failed? And if some ages were to elapse after Moses, before any king was raised up in the family of Israel (as the Holy Ghost knew would be the case, and as He has intimated by Moses himself, Deut. xvii. 14—20), then there would be more reason for such an objection as that.

Therefore the Holy Spirit, Who foreknows all things, and Who guided the hand of Moses, might well see cause to obviate the objection, by declaring the truth. Our Blessed Lord often replied to the thoughts of His hearers. The Holy Ghost in Scripture often answers the thoughts of His readers. He answers them here, and says to the Hebrew readers of this passage in the age of Moses, "Yes, it is perfectly true, these many kings did arise among the children of Esau before a single king arose among yourselves, the more favoured children of Israel." But do not suppose that therefore God's promise to Abraham and Jacob has failed; kings will arise in Israel in God's own time; the promise will be fulfilled, but the accomplishment of it is delayed in order to exercise your faith. Evil

flourishes rapidly, good is of slow growth. Esau has kings before Jacob, and why? In order that you may not dote on earthly things, but seek the heavenly. The fulfillments of all God's promises of great blessings to His people are always long in coming. They were long waited for by your fathers. Sarah was long barren before Isaac was born. Rebekah was long barren before Jacob was born. Rachel was long barren before Joseph was born. Therefore do not be dismayed, nor falter in the faith, because kings reigned in Edom before there was any king in Israel. God is your King; trust in Him; obey Him, and you will be safe." We Christians may add, that the world waited for forty centuries before "the Desire of all Nations" was born. And thus the faith of God's Church was exercised, which "overcometh the world" (1 John v. 4).

The history of the book of Genesis is not mere history. It has a didactic and prophetic character. It looks forward with a prescient eye, illumined by heavenly light, to every age, even to the consummation of all things.

Regarding it in this light, we need not be perplexed and staggered, with *Tou Bohlen* and others, who take a lower view of this wonderful and divine work, by such a sentence as that which is now before us; but rather we shall hear in it the Voice of the Holy Spirit, uttering a Divine Oracle, and speaking to the ear of faith of all the true children of Israel since the age of Moses, even to the end of time: cp. *Witsius*, Miscell. p. 125. *Hengstenberg*, Authentie ii. p. 203. *Delitzsch*, p. 511. *Keil*, 237. See also note below, v. 39.

32. Bela the son of Beor] The Sept. here has Balak the son of Beor.

33. Jobab] Supposed by the Sept. and some of the Fathers to be Job: see *A Lapide*, who endeavours to confirm this opinion from the mention of Eliphaz here and in the book of Job: see above, v. 11.

— of Bozrah] A name still surviving in *el Buseireh*, in *Jebel* (Burck., Robinson).

34. Temani] In northern Idumæa, five miles from Petra (Jerome).

37. Rehoboth by the river] Probably *Rachabeh*, on the Euphrates, near the mouth of the Chaboras (*Ritter*). The adjunct of the river seems to connect it with the Euphrates.

39. Hadar reigned in his stead] It is not added in his case that "he died," as it is in the cases of the preceding kings, and it is added in the list as it stands in 1 Chron. i. 51. May it not therefore be inferred that the Author of this book wrote it when Hadar was still alive? and is not this another argument against the notion that this list was written after the age of Saul, the first king of Israel?

r 1 Chron. 1. 51.

¶ Or, *Atiah*.

⁴⁰ And these are the names of ^r the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke ¶ Alvah, duke Jetheth, ⁴¹ Duke Aholibamah, duke Elah, duke Pinon, ⁴² Duke Kenaz, duke Teman, duke Mibzar, ⁴³ Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of † the Edomites.

† Heb. *Edom*.

† Heb. of his father's sojournings.

a ch. 17. 8. & 23. 4. & 28. 4. & 36. 7. 11eb. 11. 9.

XXXVII. ¹ And Jacob dwelt in the land †^a wherein his father was a stranger, in the land of Canaan. ² These are the generations of Jacob.

b 1 Sam. 2. 22, 23, 24.

c ch. 44. 20.

¶ Or *pieces*, Judg. 5. 0. 2 Sam. 13. 18. d ch. 27. 41. & 49. 23.

Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^b their evil report. ³ Now Israel loved Joseph more than all his children, because he was ^c the son of his old age: and he made him a coat of many ¶ colours. ⁴ And when his brethren saw that their father loved him more than all his brethren, they ^d hated him, and could not speak peaceably unto him.

⁵ And Joseph dreamed a dream, and he told it his brethren: and they hated

40. Dukes] After Kings; see below on 1 Chron. i. 51.

43. he is Esau the father of the Edomites] Or rather, this (is) Esau, the father of Edom. These words finish off this section, and prepare the way for the generations of Jacob.

CH. XXXVII. 1.] A new proper Lesson of the Law, as read in the Synagogues, begins here and continues to ch. xl. 23.

The parallel proper Lesson of the Prophets is Amos ii. 6 to iii. 6, concerning the transgression of Israel in "selling the righteous for silver" (Amos ii. 6), with reference also to Reuben's sin, and the mercies of God in the Exodus (ii. 10; iii. 1), and "in revealing His secrets to His servants the Prophets" (iii. 7), as He revealed them to Joseph (Gen. xli. 25).

In the writings of Ephraim Syrus there is a commentary on the history of Joseph, which he opens with a prayer to God for grace to read aright this beautiful history, and to profit by it: de Laud. Patr. Joseph. vol. iii. p. 131; and there he says that this holy young man prefigured Jesus Christ in both His advents, in humility and in glory.

2. These are the generations of Jacob] This is the title of the following portion of Genesis, which extends to the end of the book. These are the generations (Heb. *toledoth*)—the lineage and history—of Jacob: of his family. This is carefully to be observed, because otherwise the next chapter (chap. xxxviii.) concerning Judah's family and the children of Tamar, might seem an abrupt and intrusive interpolation. And, secondly, unless we bear in mind that Jacob, the head of the house of Israel, the heir of Abraham and the progenitor of the Messiah, is the central figure of the history, we might suppose that Joseph is the hero of it. But Judah's history and Joseph's history are subordinate to the history of Jacob.

The history of Judah, in chap. xxxviii., shows the danger to which the promised Seed were exposed in Canaan, of being mingled by marriage with the Canaanites, and of being absorbed in them, and it is therefore a warning to the Hebrew readers of Genesis. It shows also how God overruled all for good in that mysterious history.

Joseph's history displays God's superintending providence in preparing an asylum and a school for the promised Seed in Egypt, where they might be kept separate, protected, and educated by adversity, till they were ripe for admission into the promised land, and for taking possession of it, when the iniquity of its guilty nations was full.

It is therefore needful to bear in mind the title prefixed to the remaining portion of Genesis: "These are the generations of Jacob." That title is the clue to its real scope and meaning.

—unto his father] Jacob is still tried by his children; the moral discipline of his life is not yet complete; here begins a new era in it.

—their evil report] Heb. *dibbah*; from *dabab*, to creep.

JOSEPH'S HISTORY.

3. Israel loved Joseph] "This is the first trait of Joseph's typical foreshadowing of CHRIST, Who is the beloved Son of the Father" (*Justin M., Euseb., Severian.*).

— a coat of many colours] A tunic of pieces, as some suppose (see *Kalisch*), or rather with fringes (*limbi, fimbriae*), from the root *pas*, an extremity, from *pasas*, to separate; and it therefore seems to signify a long robe, with sleeves reaching to the hands, and with folds flowing down to the feet: cp. 2 Sam. xiii. 18; and *Joseph*, Ant. vii. 8. 1. It was probably a *tunica talaris* (*Vulg.* in 2 Sam. xiii. 18); or *χιτών ποδήρης*, see Rev. i. 13; hence *Aquila* renders it by *ἀστραγάλειος*, and *Symmachus* by *χειριδωτός*, and the *Septuagint* (in 2 Sam. xiii. 18) by *καρπωτός*: cp. *Gesenius*, p. 683, and *Braunius de Vestitu Sacerdotali*, p. 473; also *Del. and Keil*; *Kalisch*, p. 606, who renders it "a long and costly robe." It is very likely that it was also *ποικίλος*, embroidered and variegated, as some Versions render the word, but this does not seem to be the primary notion.

These considerations give more probability to the suggestion, that this act of Jacob, making such a coat for Joseph, is of more significance in this divine history than it at first may seem to be (see *Blunt's Coincidences*, p. 15). It seems to have excited the special jealousy of his brethren. "They dipped it in blood, and sent the coat and brought it to their father, and said, This have we found: know now whether it be thy son's coat, or no; and he knew it and said, It is my son's coat," *ev.* 31, 32.

Reuben was Jacob's firstborn, and as such had a right to the *priesthood*; but he had forfeited it by his incestuous act; see xxxv. 22, and 1 Chron. v. 1, where it is said that his "birth-right was given unto the sons of Joseph, the son of Israel." Joseph was the eldest son of Jacob's beloved wife, the wife of his first and only choice. Simeon and Levi were also under their father's displeasure: see xlix. 5—7.

The description of the coat which Jacob made for Joseph corresponds to that of the garment which was worn by *priests*; and the making of such a coat for Joseph may have been regarded by his brethren as a designation of Joseph, on his father's part, for the *priesthood*; and he may have therefore been a special object of their envy and jealousy; and, therefore, it is added, immediately after the mention of this coat, that "his brethren saw that his father loved him more than all his brethren." May not that coat have been an evidence of this preference to them all, and of his advancement to the right of *primogeniture*? and when they saw him coming to them, and when they stripped him of that coat, and conspired to slay him (*ev.* 20—24), was not their feeling like that of those who said "this is the *heir*, come let us kill him, and the inheritance shall be ours?" (Mark xii. 7. Luke xx. 14.)

Joseph is a type of Christ, and this robe, made for him by his father, is regarded by some ancient Christian Expositors as typical of the grace and glory in which Christ, God Incarnate, was invested by His Father (*Cyril Alex.*, *Glaphyr.* p. 189)—perhaps of His Priesthood (see Ps. cx. 4) and Royalty (Ps. xlv. 9). It is not unworthy of remark, that as Joseph's "coat" is introduced in the narrative of his ill-treatment, so is Christ's 'coat' in the history of the crucifixion (*John* xix. 23).

5. a dream] Heb. *chalom*, derived from *chalam*, to be heavy drowsy; as *somnium*, from *somnus*, *ὑπνος* (connected with *ὑπν*, *sub, supinus*); as *dream*, *Traum*, from *dormio*.

him yet the more. ⁶ And he said unto them, Hear, I pray you, this dream which I have dreamed: ⁷ For, ^e behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. ⁸ And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. ⁹ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, ^f the sun and the moon and the eleven stars made obeisance to me. ¹⁰ And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and ^g thy brethren indeed come to bow down ourselves to thee to the earth? ¹¹ And ^h his brethren envied him; but his father ⁱ observed the saying.

¹² And his brethren went to feed their father's flock in Shechem. ¹³ And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*. ¹⁴ And he said to him, Go, I pray thee, [†] See whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ^k Hebron, and he came to Shechem. ¹⁵ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? ¹⁶ And he said, I seek my brethren: ¹ tell me, I pray thee, where they feed *their flocks*. ¹⁷ And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^m Dothan.

¹⁸ And when they saw him afar off, even before he came near unto them, ⁿ they conspired against him to slay him. ¹⁹ And they said one to another,

^e ch. 42. 6, 9. & 43. 26. & 44. 14.

^f ch. 46. 29.

^g ch. 27. 29.

^h Acts 7. 9.
ⁱ 1 an. 7. 28.
Luke 2. 19, 51.

[†] Heb. *see the peace of thy brethren, &c.* ch. 29. 6.

^k ch. 35. 27.

¹ Cant. 1. 7.

^m 2 Kings 6. 13.

ⁿ 1 Sam. 19. 1.
Ps. 31. 13. & 37.
12, 32. & 94. 21. Matt. 27. 1. Mark 14. 1. John 11. 53. Acts 23. 12.

7. *sheaves*] Heb. *alumim*, from *alam*, to bind.

— *your sheaves stood round about, and made obeisance*] This dream was fulfilled in Egypt, when his brethren bowed down before him, acknowledging him to be as it were the lord of the harvest, and coming to him for corn; see xlii. 6; xliii. 26; xliv. 14.

So it was with Christ, the true Joseph. The eleven bowed before Him after His Resurrection and worshipped Him (Matt. xxviii. 17), and so, much more, will it be at the Great Day. Christ risen from the dead is the *firstfruits* of them that slept (1 Cor. xv. 20). He is the Wave Sheaf (cp. on Matt. xxviii. 1), and at the Day of Harvest, which is the End of the World, the Sheaves of the whole Field, that is, all the risen Saints from all parts of the world, will bow down before Him in lowly adoration; cp. *S. Ambrose* de Joseph. 2; and *Prosper Aquitan.* de Promiss. i. 25—35, where the typical relation of Joseph to Christ is unfolded.

9. *the sun and the moon and the eleven stars*] So we may say of Christ, to whom “all power is given;” “Praise Him, Sun and Moon; praise Him, all ye Stars and Light” (Ps. cxlviii. 3. *S. Ambrose*).

10. *Shall I and thy mother—indeed come to bow down ourselves to thee?*] The dream was the more remarkable, because *his mother Rachel* was now dead (xxxv. 19). The interpretation of it, which is here recorded by the Holy Spirit as having been given by his father Jacob, seems to intimate a belief in the Resurrection of the dead.

As the Ancient Fathers observe, this dream, as well as the former one, has a further and deeper meaning; it extends from the Type to the Antitype. It rises from Joseph to Christ. Though not literally fulfilled in the former, it finds its full accomplishment in the latter. The Mother of the true Joseph will worship Him. The Blessed Virgin adores Jesus. At His Name every knee shall bow (Phil. ii. 10). Therefore *S. Ambrose* says, “Quis est ille, quem Parentes et fratres adoraverunt, nisi Christus Jesus?” and *S. Augustine*, Quæst. 123, “Nisi in aliquo divino mysterio dictum accipiatur, quomodo intelligitur de

matre Joseph, quæ erat mortua? In *Christi* personâ facile intelligi potest:” cp. *S. Aug.*, ad Hesych. Ep. 199. And how can the Virgin be rightly adored, who adores Christ?

11. *his brethren envied him*] And *hated him* (v. 4), as His brethren the Jews envied and hated Christ (*S. Cyril*); they hated and envied Him “for *His* dreams,” i. e. for His glorious revelations (*Chrysol.*, *Severian*).

— *but his father observed the saying*] As the Blessed Virgin pondered the sayings of Christ and kept them in her heart (Luke ii. 19). This comparison is suggested by the words *ἐκρίθη* used here by *Sept.*, and by *συνέθηκε* used by *St. Luke*.

12. *in Shechem*] Perhaps in the field which Jacob had purchased there (xxxiii. 19). This was probably a year or two after the events in chapter xxxiv. Jacob seems to have been apprehensive of the danger to which they might be exposed there: see v. 14.

13. *I will send thee unto them*] Joseph is sent by his Father to the Sheep of Israel in the wilderness; so Christ was sent by His heavenly Father “to the lost sheep of the house of Israel” (*Cyril*, *Ambrose*, *Prosper Aquit.*).

17. *Dothan*] Perhaps because of the supply of water there; the Heb. *dolh* signifies a well; and *dothan* is a contraction of the dual of that word, and signifies the *two wells*. Dothan was about twelve Roman miles north of Shechem (*Eusebius*, *Jerome*), toward the plain of Jezreel (*Robinson*), and is probably the south-east part of the plain, four miles west of *Jenin*, a green, beautiful, well-watered vale, still called *Dothan* (*Robinson*, *Fandevelde*).

It afterwards witnessed one of the greatest miracles recorded in the history of the prophet Elisha (2 Kings vi. 13—18), at whose prayers the Lord opened the young man's eyes and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha. Perhaps God had vouchsafed, in a degree, such a vision of merciful protection to the eye of faith of the young man Joseph, when he was in distress there.

18. *they conspired against him to slay him*] So the Jews, Christ's brethren, took counsel against Jesus to put Him to

† Heb. *master of dreams*.
o Prov. 1. 11, 16.
& G. 17. & 27. 4.
p ch. 42. 22.

Behold, this † dreamer cometh. ²⁰ Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. ²¹ And ^p Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. ²² And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

|| Or, *pieces*.

q Prov. 30. 20.
Amos 6. 6.
r See ver. 23, 26
s Jer. 8. 22.

²³ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his coat of many* || colours that was on him; ²⁴ And they took him, and cast him into a pit: and the pit was empty, there was no water in it. ²⁵ And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ^r Ishmeelites came from Gilead with their camels bearing spicery and ^s balm and myrrh, going to carry it down to Egypt. ²⁶ And Judah said unto his brethren, What profit is it if we slay our brother, and ^t conceal his blood? ²⁷ Come, and let us sell him to the Ishmeelites, and ^u let not our hand be upon him; for he is ^x our brother and ^y our flesh. And his brethren † were content. ²⁸ Then there passed by ^z Midianites merchantmen; and they drew and lifted up Joseph out of the pit, ^a and sold Joseph to the Ishmeelites for ^b twenty pieces of silver: and they

t ch. 4. 10. ver. 20.
Job 16. 18.
u 1 Sam. 18. 17.
x ch. 42. 21.
y ch. 29. 14.
† Heb. *hearkened*.
z Judg. 6. 3.

a ch. 45. 4. 5.
Ps. 105. 17.
Acts 7. 9.

b See Matt. 27. 9.

death (Matt. xxvii. 1); they said, "This is the heir, come let us kill him," Matt. xxi. 38 (*Prosper*).

19. *this dreamer*] Heb. *master of dreams*; so our Lord was scoffed at by His brethren the Jews, who said, "He hath a devil and is mad, why hear ye Him?" John x. 20.

20. *Come—let us slay him—and we shall see what will become of his dreams*] In a similar tone the Jews said to Christ, "Thou that destroyest the temple and buildest it in three days, save Thyself. If he be the king of Israel, let him come down from the cross. Let us see whether Elias will come to save him." Matt. xxvii. 40—42. 49 (*S. Ambrose*).

The very methods which Joseph's brethren employed to prevent the fulfilment of his dreams were overruled by God into means for accomplishing them (*S. Basil, Theodoret*). So the means which the Jews, under the instigation of Satan, adopted to destroy Christ, were the methods which were made instrumental in God's hands for fulfilling Christ's prophecies, and for His exaltation to glory.

22. *Reuben*] Reuben acted as Pilate did, who was "willing to release Jesus," but had not courage to resist his enemies.

23—25. *that they stript Joseph out of his coat—and they took him, and cast him into a pit—and they sat down to eat bread*] How Joseph himself behaved under this treatment from his brethren, was afterwards related by themselves, when their consciences smote them, which were now hardened against him, "We are verily guilty concerning our brother in that we saw the anguish of his soul, when he besought us and we would not hear" (xlii. 21).

Christ was stripped of His coat at the crucifixion (Matt. xxvii. 28, and John xix. 23). And He says, "Thou hast laid me in the lowest pit" (Ps. lxxxviii. 5). Cp. especially notes below, on Jer. xxxviii. 13, and on Zech. ix. 11.

25. *they sat down to eat bread*] In perfect indifference, perhaps even in joy; and it was not till many years afterwards that their consciences were awakened to a sense of their sin; and they said, "We are verily guilty concerning our brother" (xlii. 21). So the Jews exulted after the crucifixion (cp. Rev. xi. 10); but the time will come when they will bewail their sin with bitter tears, and "look on Him whom they pierced" (John xix. 37).

— *a company (or caravan) of Ishmeelites*] Called *Midianites*, v. 28; passing along the caravan track from Gilead and from Beisan, past Jenin, through the plain of Dothan, and leading to the great caravan road which runs from Damascus by Lejun (Megiddo), Ramleh, and Gaza to Egypt (*Robinson*).

Many of those merchantmen who were engaged in the traffic between Syria, Arabia, and Egypt were Midianites; but as the Ishmaelites were the chief and most powerful nation of Arabia, and as they were the principal masters of the trade, they gave their name to all who were concerned in it, and "*Ishmaelite*" became a generic name for these traders, just as

the name "*Canaanite*" became also a generic name for a *merchant* (Job xli. 6. Prov. xxxi. 24. Ezek. xvii. 4; see *Kalisch*, p. 612; cp. *Keil*).

— *spicery*] Heb. *necoth* (from the verb *naca*, to break, or pound into powder), probably the *styrax* or *tragacanth*, a resinous gum of great use in medicine. *Dioscor.* iii. 23; *Gesen.*, p. 548; *Kalisch*, p. 612.

— *balm*] Heb. *lseri*, probably *balsam*; used as an ointment for the healing of wounds (Jer. viii. 22; xlv. 11; li. 8), abundant in Gilead. It grew largely in the neighbourhood of Jericho. *Strabo* xvi. 763; *Diod.* ii. 48; see *Gesen.*, p. 718; *Kalisch*, 612, and *Drake's* article in *Dr. Smith's Bibl. Diet.* i. p. 164. The original word is derived from *tsarah*, to cleave, to make incisions, as in a tree, in order that the gum may exude.

— *myrrh*] Rather *ladanum*, Heb. *lot* (from root *lut*, to cover or smear over), an adhesive resinous gum collected from the leaves of the *cistus ladanifera*, *Herod.* iii. 112; *Plin.* xii. 36; xxvi. 30.

These and other aromatic spices and gums were doubtless imported into Egypt for the sake of *embalming* the dead (cp. below, chap. i. 2, 3. *Blunt*, *Coincidences*, p. 50, as well as for lenitives; and some of them were also used in banquets on account of their fragrance, and for anointing the hair (*Judith* x. 3. *Wisdom* ii. 7).

26, 27. *Judah said—Come, and let us sell him*] A Judas sold Joseph, and a Judas sold Christ.

JOSEPH AND JESUS CHRIST.

28. *they—sold Joseph to the Ishmeelites for twenty pieces of silver*] His brethren sold Joseph to strangers. So the Jews, His brethren, delivered Jesus to the Gentiles. Cp. Matt. xxvi. 15. They covenanted with Judas for thirty pieces of silver: cp. xxvii. 3—9. Here, also, the indignity with which Jesus was treated was greater than that of Joseph. Joseph, a lad of seventeen years old (v. 2), was sold for twenty pieces, and he was sold in order to live, and to recover his liberty by service. So that the Divine Antitype of Joseph might well say, "Behold and see if there be any sorrow like unto My sorrow" (Lam. i. 12).

The points of resemblance between Joseph and Jesus Christ as presented to us in Holy Scripture are numerous, as we have already seen. The Ancient Church of Christ recognized that likeness, and has declared by her most eminent Teachers that *Joseph was a type of Christ*, and that in reading the history of Joseph we may see a prophetic foreshadowing of the acts and sufferings, and consequent exaltation of Jesus Christ. See *Tertullian* c. Marcion. iii. 18; *S. Ambrose* de Joseph. c. 7—13; and *de Spiritu Sancto* iii. 121; *Epist. ad Constantium*, § 19—25. *S. Augustine*, *Questiones* in Genesim, § 148; *Serm.* 82, de Tempore. *S. Jerome* in Psalm 80; and in *Zechar.* c. 9, where he says, "Joseph, vir sanctus, in typo processit Salva-

brought Joseph into Egypt. ²⁹ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he ^crent his clothes. ³⁰ And he ^c Job 1. 20. returned unto his brethren, and said, The child ^d is not; and I, whither shall I go? ^d ch. 42. 13, 36. Jer. 31. 15.

³¹ And they took ^e Joseph's coat, and killed a kid of the goats, and dipped ^e ver. 23. the coat in the blood; ³² And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no. ³³ And he knew it, and said, *It is* my son's coat; an ^f evil beast hath devoured him; Joseph is without doubt rent in pieces. ^f ver. 20. ch. 44. 28. g ver. 29. 2 Sam. 8. 31. h 2 Sam. 12. 17. ³⁴ And Jacob ^g rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. ³⁵ And all his sons and all his daughters ^h rose up to comfort him; but he refused to be comforted; and he said, For ⁱ I will go down into the grave unto my son mourning. Thus his father wept for him. ⁱ ch. 42. 38. & 44. 29, 31.

³⁶ And ^k the Midianites sold him into Egypt unto Potiphar, an [†] officer of Pharaoh's, and [†] captain of the guard. ^k ch. 39. 1. † Heb. *evnuch*: But the word doth signify not only *evnuchs*, but also *chambers*. † Or, chief marshal.

XXXVIII. ¹ And it came to pass at that time, that Judah went down from ^l *lains, courtiers, and officers*, Esth. 1. 10. [†] Heb. *chief of the slaughtermen, or, executioners*. † Or, chief marshal.

toris," and he enlarges on that typical relation. And so Eusebius de Resurrectione. And we may specify the work attributed by some to Prosper Aquitanus, De Promissionibus et Prædictionibus Dei, where the resemblance is traced at length in lib. i. chap. 25—31; vol. i. pp. 75—78, ed. Bass. 1782. See also the remarks of Pascal, on "JESUS CHRIST figuré par Joseph," Pensées, pt. ii. art. ix. § 2; and Delitzsch, p. 514.

The Holy Spirit, speaking by the mouth of St. Stephen before the Jewish Sanhedrim, appears to authorize this view of the character of Joseph. "The Patriarchs," says St. Stephen, "moved with envy, sold Joseph into Egypt" (as you, moved with envy, delivered Jesus to Pilate: Matt. xxvii. 18), "but God was with him" (as He was with Jesus). It is evident from the tenour and scope of the whole speech that Jesus was in St. Stephen's mind, when he was recounting the history of Joseph; and thus the Holy Spirit has taught us how to read this history, which was written by His inspiration for our learning. See below, Acts vii. 9—14, and the Preliminary Note to that chapter.

The most eminent Divines of our own Church have accepted this teaching of the Ancient Church: see for example Bp. Pearson on the Creed, Art. v., vi. pp. 253. 275.

On the points of resemblance between Joseph the Type, and Jesus Christ the Antitype, see also below, xli. 57.

^{31. dipped the coat in the blood} In Scripture (as S. Ambrose observes here) goats are emblems of sinners (cp. above, xxvii. 16. Matt. xxv. 33). Joseph, the beloved son of the beloved Rachel, whose name signifies an *ewe*, was innocent and gentle as a lamb; and in the *silence* of Joseph,—for not a single word is uttered by him in this history of his cruel treatment by his brethren,—there seems to be a picture of Him Who was the Lamb without blemish and without spot, and "was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened He not His mouth" (1 Pet. i. 19. Isa. liii. 7. Acts viii. 32).

If the opinion above expressed is correct, that the "long and costly robe" (to adopt the translation of a very learned Jewish interpreter) which his father made for his beloved son Joseph, was like an intimation of his investiture in the *priesthood*, then this dipping of that robe in the blood of the kid of the *goats* may perhaps be a type of the sacrifice of our great High Priest, in the likeness of a sinner, and for sin. "Nobis Agnus est (says S. Ambrose), illis hædus;" for "he was numbered among the transgressors" (Isa. liii. 12). His vesture is described in the Old Testament and in the New as stained with and dipped in blood, and His name is called the Word of God (Rev. xix. 13).

^{32. know now whether it be thy son's coat} Jacob had deceived Isaac his father by a garment; he is now deceived by his own sons by a coat; and perhaps each of these garments was a priestly robe: see xxvii. 15. 27; and above, v. 3.

^{35. all his daughters} See on xxx. 21.
— *into the grave* Or rather the place of disembodied souls; for he would not expect to go into the same grave as Joseph, whom he imagined to have been devoured by wild beasts as to his body; but he believed that his *soul* was in a place of peace,

which he calls *Shëol*, probably derived from *shëol*, *hollow*: cp. German *Hölle* (*Gesen.*, p. 798); and see the learned note of Pfeiffer, *Dubia*, p. 90.

Here is an evidence of the belief of the Patriarch in a middle state after death, in which the souls of the faithful recognize each other: cp. below, on Luke xvi. 22 and xxiii. 43.

The *Septuagint* uses the word *Hades* here; the same word as is used by our Blessed Lord in St. Luke, where He speaks of the state of the soul of the rich man after death (Luke xvi. 22), and the same word as is used by St. Peter (in Acts ii. 27) to describe the state of our Lord's human soul after death.

^{36. Potiphar} Supposed by some to be an abbreviation from *Poti-phre*, i.e. "one who belongs to the sun" (*phre*), as a votary of his worship: see Rosellini, *Mon. Stor.* i. 117. Delitzsch, p. 526; cp. below, xli. 45. Winer, *R. W. B.* ii. p. 268.

On the difference however of Potiphar and Potipherah, cp. *Malan*, pp. 210—212, who connects *har* in *Potiphar* with *Horus*.

— *an officer* Heb. *saris* (whence the word Rabsaris 2 Kings xviii. 17). Literally, an *evnuch*; but this word has a larger meaning: see on Acts viii. 27. And Potiphar here is married: cp. xi. 2. 7; cp. *Kalisch* here, p. 617.

— *captain of the guard* Literally, *chief of the executioners*, like Nebuzaradan (2 Kings xxv. 8—21. Jer. xxxix. 13). He was answerable for the execution of summary punishment on state-offenders, especially of those guilty of treason, and sometimes executed it himself (the root of the original word is *tabah*, *to kill*), and was the official guardian of the person of the King; the chief of his body-guard: cp. 2 Sam. viii. 18. 1 Kings ii. 46. *Joseph*, Antt. x. 10. 3.

JUDAH'S HISTORY.

CH. XXXVIII. 1. *And it came to pass* This history is not an irrelevant interpolation, as some have supposed, but very pertinent to the main subject of this portion of Genesis (viz. "the generations of Jacob"), as has been already observed: see above, xxxvii. 1, 2. Judah was the person through whom the promised Seed of Israel was to come; and this chapter shows how providentially the family of promise was preserved from the dangers of Canaanitish pollution, to which they were exposed, even in the marriage of Judah himself; and how marvelously God overruled the sins of Judah, to work out His own divine purpose and promise in Christ.

— *at that time* After Joseph had been sold into Egypt. Some, indeed, suppose that the time to which the Sacred Writer refers must have been several years *before* the selling of Joseph into Egypt, which was about twenty-two, and certainly not more than thirty, years before the going down of Jacob into Egypt (*Del.* 538). And they would place the events of this chapter soon after Jacob's return from Padan-aram to Canaan, and during the period of his sojourn at Shechem (xxxiii. 18). So *Augustine*, *Quest.* 128.

The grounds of this opinion are as follows: Jacob was about eighty-eight years old when Judah was born (see on chaps. xxviii., xxix.), and he was 130 years old when he went down into Egypt; and therefore Judah was not more than forty-two years old when Jacob went into Egypt. But, as the

a, ch. 19. 3.

2 Kings 4. 8.

b ch. 34. 2.

c 1 Chron. 2. 3.

d ch. 46. 12.

Num. 26. 19.

e ch. 46. 12.

Num. 26. 19.

f ch. 46. 12.

Num. 26. 20.

g ch. 21. 21.

h ch. 46. 12.

Num. 26. 19.

i 1 Chron. 2. 3.

k Deut. 25. 5.

Matt. 22. 24.

l Deut. 25. 6.

his brethren, and ^a turned in to a certain Adullamite, whose name was Hirah. ² And Judah ^b saw there a daughter of a certain Canaanite, whose name was ^c Shuah; and he took her, and went in unto her. ³ And she conceived, and bare a son; and he called his name ^d Er. ⁴ And she conceived again, and bare a son; and she called his name ^e Onan. ⁵ And she yet again conceived, and bare a son; and called his name ^f Shelah: and he was at Chezib, when she bare him. ⁶ And Judah ^g took a wife for Er his firstborn, whose name was Tamar. ⁷ And ^h Er, Judah's firstborn, was wicked in the sight of the Lord; ⁱ and the Lord slew him. ⁸ And Judah said unto Onan, Go in unto ^k thy brother's wife, and marry her, and raise up seed to thy brother. ⁹ And Onan knew that the seed should not be ^l his; and it came to pass, when he went in unto his

present chapter relates, he had then been married many years. He had become the father of three sons, Er, Onan, and Shelah (v. 3—5); and not only so, but Er, the eldest, had been married to Tamar, and died; and after his death Onan had married his widow, and he died; and Tamar had remained a widow till Shelah attained a marriageable age (v. 14), and “she was not given him to wife.” Then the events took place recorded in vv. 15—27; and Pharez and Zarah were born to Tamar (v. 30); and Pharez also had become a father of two sons, *Hezron* and *Hamul*; for these two, it is said, *came down with Jacob into Egypt*, inasmuch as the family of Jacob which came into Egypt is stated to consist of seventy souls (xlv. 27), and this number cannot be made out without the insertion of Hezron and Hamul: cp. *Kalisch* (p. 126), and *Baumgarten*.

But on the other hand the history of the selling of Joseph seems to show that Judah had not as yet left his father's house and taken a wife: see xxxvii. 26. And if we consider the very early age at which children arrive at puberty in the East, there seems to be sufficient room between Joseph's deportation and Jacob's going down into Egypt, for the incidents in this chapter: see *Keil's* note, p. 246. *Del.* 538. Further, it cannot be proved that Hezron and Hamul were born in *Canaan*; and it is most probable that they were born in *Egypt* (see below, xlv. 12), and consequently that the events recorded in this chapter took place (as the order of the narrative implies) after that Joseph had been sold into Egypt. See further below on xlv. 12.

SINS OF JUDAH AND OF HIS OFFSPRING.

— *Judah went down from his brethren*] Why are the events related which are set down in this chapter?

When we consider their character,—so sad and so shameful,—we are disposed to ask, Might not a veil have been thrown over them?

(1) Doubtless, since they *have* been written, we may be sure that they *ought* to have been written; and if they serve no other purpose, they may be of great use in exercising our faith, humility, patience, reverence, and self-distrust; and in reminding us that we are not fit judges of what ought to be found in Holy Scripture; and that if we wait in quietness, we shall one day see the meaning of parts of Scripture which now seem mysterious and obscure.

(2) Since Christ was to come of Judah, it was right that we should know who our Lord's ancestors were; and, as many of the Fathers observe, the fact that Christ vouchsafed to come of a line stained with sin, produces a comfortable assurance that His Blood is sufficient to cleanse the foul streams of human pollution; and that He is ready to receive sinners who come to Him with faith and repentance. See the passages from *S. Chrysostom* and others, quoted below, on St. Matt. i. 3.

(3) The history of Judah, going away from his father and his brethren, and marrying a woman of Canaan, and of the evil consequences of that marriage, related in this chapter, was doubtless designed by the sacred Writer as a practical warning to his Hebrew readers against the sin and danger of making marriages with the nations of Canaan, which God had promised to them as a possession: cp. Deut. vii. 3. How natural was it that *Moses* should insert such a history as this in the Pentateuch, as a caution to the Israelites under his guidance, who were on their way to Canaan, and would be exposed to the seductive influence of such marriages as are here described! Here, then, is a silent confirmation of its Mosaic authorship, i. e. of the *genuineness* of the Pentateuch.

(4) The insertion of the dark details of this history of

Judah, in the midst of the history of *Joseph*, brings out more clearly the beauty of the chastity and holiness of Joseph, the younger brother, surrounded by temptation, in a heathen land, without the cheering help of a mother's eye, and a father's counsels; and displays the power of God's grace and goodness to all who live as in His presence, and in dependence on His aid.

(5) Some persons have made these histories of sin to be an occasion for cavils against the Old Testament. This was the case with the *Manichæans* of old, and with *Tindal* and others in later times. But *S. Augustine* has shown the injustice of such allegations. Scripture is not responsible for what it records. A mirror contracts no stain from any deformities which it reflects. See *S. Aug.* c. Faust. Manich. xxii. 83; and cp. *Dr. Waterland*, *Scrip. Vind.* pp. 74—76. On the contrary, the *truthfulness* of the *Author* of the Pentateuch is evident in this melancholy record of the sins of the family of Judah, to which the Hebrew nation looked as having the promise of the royal dignity (xlix. 8—12), and even of the glory of the Messiah, who was to come of its lineage.

(6) The present chapter is also of value, as revealing the corruption of the human heart, and the miserable results to which that corruption leads, and the consequent need of divine grace, which is vouchsafed in the Gospel; and it displays the value of the blessings bestowed upon the world by Almighty God, giving to it the Holy Scriptures as a rule of life.

(7) Yet further. This History is a Mystery. It contains (as the ancient Fathers saw) a typical foreshadowing of the coming of Christ from Judah, and of the birth of the Gentile and Hebrew World into new life by Him; and of the overruling of the sins of men for the greater triumph of the grace and glory of God in Christ. — See *S. Augustine* c. Faust. Man. xxii. 84—86; *S. Irenæus*, iv. 42; *S. Ambrose*, in Luc. iii. 20—29; *S. Jerome*, in Mic. ii. in Epist. ad Ephes. ii.; and below, the note on v. 28.

— *Adullamite*] Adullam was in the plains of Judah, s.w. of Jerusalem, mentioned together with Jarmuth (Josh. xv. 35: cp. xii. 15); a cave near it was afterwards a refuge of David (1 Sam. xxii. 1).

2. *Shuah*] The name of Judah's father-in-law; not of his wife, as is evident from the original, and from v. 12.

5. *Chezib*] Probably the same as Achzib, mentioned together with Adullam (Micah i. 14, 15).

6. *Tamar*] Heb. a palm-tree; a word of Semitic origin, like *Abimelech* and *Melchizedek*, whose daughter some of the Rabbis assert *Tamar* to have been; and for a like reason, because they do not like to imagine that the family of Judah was tainted with Canaanitish blood, some of them render *Canaanite*, in v. 2, by *merchant*: see the *Targum of Onkelos*.

How different would the Pentateuch have been, if it had been written by the agency of uninspired men, of learned Hebrew Rabbis, such as *Josephus*, *Onkelos*, or *Jarchi*, and not by the Spirit of God guiding the hand of Moses!

7. *wicked in the sight of the LORD*] “Consentium Hebræi et Christiani tam Er quam Onan peccasse peccato mollicit et retractus, quod est contra naturam generationis et matrimonii, perdit enim factum . . . et vocatur detestabile” (v. 10: *A Lapide*).

8. *raise up seed to thy brother*] Cp. Deut. xxv. 5—9. Ruth iv. 10. Matt. xxii. 24. The *firstborn* of such a marriage was the heir of the deceased brother, and the estate of the house was his. A similar law (“lex levitatus”) prevailed among Indian, Persian, African, and even some Italian tribes (*Diod. Sic.*, xii. 18), and is still in use among the Afghans, and some tribes of Abyssinia. See *Redslob* on the “levitatus” of the Hebrews, Lips. 1836; and *Winer*, R. W. B. ii. 19.

brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. ¹⁰ And the thing which he did † displeased the LORD: wherefore he slew ^m him also. ¹¹ Then said Judah to Tamar his daughter in law, "Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt ^o in her father's house.

† Heb. *was evil in the eyes of the LORD*.
m ch. 46. 12.
Num. 26. 19.
n Ruth 1. 13.

o Lev. 22. 13.

¹² And † in process of time the daughter of Shuah Judah's wife died; and Judah ^p was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. ¹³ And it was told Tamar, saying, Behold thy father in law goeth up ^q to Timnath to shear his sheep. ¹⁴ And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and ^r sat in † an open place, which *is* by the way to Timnath; for she saw ^s that Shelah was grown, and she was not given unto him to wife. ¹⁵ When Judah saw her, he thought her *to be* an harlot; because she had covered her face. ¹⁶ And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? ¹⁷ And he said, 'I will send *thee* † a kid from the flock. And she said, "Wilt thou give *me* a pledge, till thou send *it*? ¹⁸ And he said, What pledge shall I give thee? And she said, "Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. ¹⁹ And she arose, and went away, and ^x laid by her vail from her, and put on the garments of her widowhood. ²⁰ And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. ²¹ Then he asked the men of that place, saying, Where *is* the harlot, that *was* || openly by the way || side? And they said, There was no harlot in this *place*. ²² And he returned

† Heb. *the days were multiplied*.
p 2 Sam. 13. 39.

q Josh. 15. 10, 57.
Judg. 14. 1.

r Prov. 7. 12.
† Heb. *the door of eyes, or, of Enajim*.
s ver. 11, 26.

t Ezek. 16. 33.
† Heb. *a kid of the goats*.
u ver. 20.

w ver. 25.

x ver. 14.

|| Or, *in Enajim*.

12. *Judah—he and his friend Hirah the Adullamite*] Judah is here presented to the Hebrew reader as a warning of the evils consequent on connexion with the Canaanitish families. He leaves his brethren, marries a daughter of Shuah, a Canaanite; forms a friendship with Hiram, the Adullamite; two of his sons, living among the demoralizing influences of Canaanitish vice, fall into sin, and are cut off by God. He loses his wife, but still he does not return to his home, but goes to Timnath, and falls into other sins. What a striking contrast to the history of Joseph, whom this very Judah, his elder brother, sold to the Midianites going into Egypt!

— *Timnath*] Not far from Ekron (Josh. xv. 10). It was possessed by the Philistines, in the days of Samson (Judg. xiv. 1, 2, 5). *Fandeveld*, p. 352. Some suppose it to be Timnah, in the mountains of Judah (Josh. xv. 57).

14. *she put her widow's garments off from her*] In considering this act of Tamar, we must not forget the expectation of the *Messiah*,—to be born of the seed of Abraham and Jacob, —and (as perhaps was even then foreseen) of *Judah*. Her act, sinful as it was, was an evidence of a blessed truth, and of faith in the promise of God. Cp. *Theodore's* note here; and *S. Ambrose*, "Non temporalis libidinis usum, sed successionis gratiam, requisivit."

— *a vail*] Probably of a bright colour, to attract notice, and also to disguise herself (who was a widow, and would have been expected to wear a widow's dress) from Judah, her father-in-law.

— *in an open place*] Rather, *in the gate of Enaim*. So *Septuagint* and *Samaritan*. Perhaps the same village as *Enam* (Josh. xv. 34).

15. *he thought her to be an harlot*] Tamar acted a falsehood. Let us not imitate her example, or use it, as some have done (the Priscillianites), as a palliation for equivocation, but let us be warned thereby, and meditate on the mystery; see *S. Augustine* c. Crescon. c. 14.

18. *Thy signet*] Or seal, which hung over the neck, upon the bosom, or on a finger-ring (Gen. xli. 42),—an emblem of

faithfulness and love (Cant. viii. 6. Jer. xxii. 24. Haggai ii. 23. Eccles. xvii. 18). Its impression was a sign of property, and means of security (cp. Matt. xxvii. 66); also the act of sealing was a sign of completion, and mark of approval and sanction. Cp. Matt. xxvii. 66. John iii. 33; vi. 27. Rom. iv. 11; xv. 28. Eph. i. 13; iv. 30. 2 Tim. ii. 19. Rev. vii. 3—8; x. 4. *Winer*, R. W. B. ii. p. 458.

A question has been discussed here by some expositors, whether this seal-ring was engraved with alphabetical characters: cp. *Winer*, R. W. B. Art. "Siegel." Nothing can be decided as to that point; but there is abundant evidence to show that alphabetical writing was known in the Patriarchal times: see *Delitzsch*, p. 639; *Keil*, Einleit. p. 11.

— *thy bracelets*] Or, *thy string* (Num. xix. 15). Heb. *pathil*; from *pathal*, to twist (the root from which the word *naphthali* is derived, xxx. 8). But what was the use of this string? It is supposed by some (*Gesen.* p. 697; *Kalisch*, p. 263), that it was hung round the neck, and that the seal was attached to it, and was worn on the bosom. The *Sept.* translates it *ἀμικρόν*; the *Fulgate*, "armillum;" *S. Augustine*, "monile." If the seal was attached to it, it would have seemed almost superfluous to specify it in addition to the seal. Perhaps, therefore, the translation *bracelet* (in the singular number) is not to be rejected.

— *thy staff*] A staff, having a device carved upon it, was an usual Oriental appendage (cp. Mark vi. 8; *Herod.*, i. 195; *Winer*, R. W. B. ii. 534; *Wilkinson*, iii. p. 385).

21. *Where is the harlot?* Heb. *kedeshah*; literally, "mulier consecrata,"—a significant word, showing that among the Canaanites harlotry was a part of religion, as it was at Babylon (*Herod.*, i. 199), and in Greece at Corinth, and elsewhere (see on Acts xv. 20); and even among the Hebrews, in imitation of the heathen. See Num. xxv. 1. Deut. xxii. 9; xxiii. 17. 1 Kings xiv. 24. 2 Kings xxiii. 7. The harlots of Canaan were *ἱερδούλοι*, consecrated to Astarte, or Ashtoreth: cp. *Keil*, on Deut. xxiii. 17, 18, and *Gesen.*, p. 725; and note below, on 1 Kings xiv. 24.

to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. ²³ And Judah said, Let her take *it* to her, lest we † be shamed: behold, I sent this kid, and thou hast not found her. ²⁴ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath ^y played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, ^z and let her be burnt. ²⁵ When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, ^a Discern, I pray thee, whose *are* these, ^b the signet, and bracelets, and staff. ²⁶ And Judah ^c acknowledged *them*, and said, ^d She hath been more righteous than I; because that ^e I gave her not to Shelah my son. And he knew her again ^f no more.

²⁷ And it came to pass in the time of her travail, that, behold, twins *were* in her womb. ²⁸ And it came to pass, when she travailed, that *the one* put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. ²⁹ And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, || How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called || ^g Pharez. ³⁰ And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

XXXIX. ¹ And Joseph was brought down to Egypt; and ^a Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^b bought him of the hands of the Ishmeelites, which had brought him down thither. ² And ^c the LORD was with Joseph, and he was a prosperous man; and he was in the

|| Or, *Wherefore*
hast thou made
this breach
against thee?

|| That is, *A*
breach.
g ch. 46. 12.
Num. 26. 20.
1 Chron. ii. 4.
Matt. 1. 3.
a ch. 37. 36.
Ps. 105. 17.
b ch. 37. 28.
c ver. 21.
ch. 21. 22. & 26.
24. 28. & 28. 15.
1 Sam. 16. 18. &
18. 14, 28.

Acts 7. 9.

²⁴. *let her be burnt*] As an adulteress: cp. Rev. xvii. 16; xviii. 8.

²⁶. *She hath been more righteous than I*] The *Septuagint* has δεικνύσθαι ὅτι αὐτὴ ἡ ἐγώ, — a phrase adopted in the Gospel (Luke xviii. 14), κατέβη οὗτος δειδικαιωμένος ἢ γὰρ ἐκείνος.

^{27—30}. *twins were in her womb*] *Pharez*, breach; *perets*, from *parats*, from Heb. *perets*, to break (connected with *pharao*, *reissen*: *Gesen.* 691); and *Zarah*, Heb. *Zarah*, a rising of light (Isa. lx. 3), from *zarah*, to rise, as the sun (Gen. xxii. 31: cp. Isa. lviii. 10). He was so called, because he appeared first. The word seems originally to mean to scatter rays, to *disseminate*, or *sow* them as seed, and is connected with the words *σπεῖλαι*, *sero*, to spread abroad: cp. Ps. xvii. 11.

David was tenth in generation from Pharez; and *both* these names, *Pharez* and *Zarah*, together with that of their mother, *Tamar*, are inserted by St. Matthew in the genealogy of Christ (Matt. i. 3). By that insertion, the holy Evangelist (who wrote his Gospel specially for the Jews) taught his own nation not to be proud of their national privileges, nor to exclude the Gentiles from their spiritual inheritance. He reminded them that David himself, and Christ, the Son of David, came from women of foreign origin, such as Tamar, and Ruth, and Rahab: see *Theodoret*, Qn. 96, in Gen.; and note below, on Matt. i. 3.

PHAREZ AND ZARAH.

²³. *scarlet thread*] Heb. *shani*, *scarlet*; from a root *shanah*, to shine; or from another root, *shanah*, to repeat; and thence signifying twice dyed (cp. *Gesenius*, p. 841).

There are two places in Holy Scripture where *scarlet thread* is mentioned; the present passage, and Josh. ii. 18. 21; and in both places it has been regarded, from primitive Christian times, as typical of the Blood of Christ. This is a pious opinion; and it is submitted as such to the reader's judgement: compare also Lev. xiv. 6, and see note below on Josh. ii. 18.

S. Irenaeus (iv. 42) says, that the twins *Pharez*, and *Zarah*, are figures of the two Churches, the Gentile and the Jew. The Jewish and Gentile churches are *twins*, both are children of Christ, the true Judah. Gal. iii. 28. Col. iii. 11.

The Jew, — prefigured by Zarah, — appeared first in the Patriarchs and Prophets; and its hands were bound, as it were, with the scarlet thread of faith in the blood of Christ; but afterwards it drew back its hand by unbelief: cp. Rom. iii.

3. 21. Then the Gentile broke forth, and took the *kingdom of heaven by a holy violence* (Matt. xi. 12. Luke xvi. 16). And when the Gentile nations of the world shall have been fully born to Christ (who is the true Judah), then shall the Jews themselves profess their faith in Christ's blood, and show again the scarlet thread, and come forth to a glorious light and eternal life in Him (Rom. xi. 11. 25, 26: compare the exposition of *S. Jerome*, on Micah ii.; and on Gal. iii.).

This interpretation seems preferable, on the whole, to that of some others of the Fathers, e.g. *S. Ambrose* (in Luc. lib. iii. c. 20). He agrees with *S. Irenaeus* in regarding the twins as types of the two Dispensations. But he regards Zarah as symbolizing the dispensation of Faith and Grace in the earliest Patriarchs: "Prior Gratia quam Lex; prior Fides quam Litera." He supposes that Zarah represents the life of the first Fathers, Enoch, Noah, Melchizedek, Abraham, Job, who believed in Christ to come, and in His Cross. That earlier life (he says) drew back its hand: it wavered from its first faith; and then "the Law came in parenthetically, because of transgression," — *παρεισήλθεν ὁ νόμος* ("subintravit Lex," Rom. v. 20). *Chrysost.*, Hom. 62, says that Zarah is the Church *before* and *after* the Law; — *before* it, in Abel, Enoch, Noah, Abraham, and the old Fathers, who believed in Christ; and *after* it, in the Christian Church, properly so called; and *Pharez* is the parenthetical, Levitical Dispensation, cp. *Theodoret*.

²⁹. *How hast thou broken forth? this breach be upon thee*] Or rather, *Why hast thou broken forth for thyself a breach*? The last word has no definite article (*Delitzsch*).

Chr. XXXIX. 1. *Potiphar*] See above, xxxvii. 36.

— *bought him*] Evidence of the trade in slaves, by many of whom the Pharaohs executed some of their greatest works, may be seen in the monuments still preserved in that country (*Wilkinson*, Manners and Customs of Egypt, i. 45, 46. 401).

Let slaves here find comfort. Joseph was a slave, and Christ "took upon Him the form of a slave" (Phil. ii. 7). And let masters see the blessing they have in pious servants. God made all in Potiphar's house to prosper because of Joseph, the Hebrew slave (*S. Ambrose*).

2. THE LORD was with Joseph]

ON THE NAMES OF GOD IN THIS HISTORY.

There is something remarkable in the manner in which

house of his master the Egyptian. ³ And his master saw that the LORD *was* with him, and that the LORD ^d made all that he did to prosper in his hand. ^{d Ps. 1. 3.}

^e And Joseph ^e found grace in his sight, and he served him: and he made him ^{e ch. 18. 3. & 19. 19. ver. 21. f ch. 24. 2.}

^f overseer over his house, and all *that* he had he put into his hand. ^g And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that ^g the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. ^h And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph ^h was a ^{h 1 Sam. 16. 12.} goodly person, and well favoured.

ⁱ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, ^{i 2 Sam. 13. 11.} 'Lie with me. ^j But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; ^k *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: ^k how then can I do this great wickedness, ^{k Prov. 6. 29, 32.}

the name of GOD is treated in this last portion of Genesis, forming fourteen entire chapters, i. e. chapters Thirty-seven to Fifty, inclusive.

In the Thirty-seventh Chapter the Name of God does not occur at all.

In the Thirty-eighth and Thirty-ninth the name JEHOVAH occurs *nine* times, and ELOHIM only *once* (xxxix. 9), where the name Jehovah could not have been used, it being a speech of Joseph to a heathen, Potiphar's wife.

At the Fortieth chapter the Name JEHOVAH altogether disappears, and does not appear again till it bursts forth in the divine prophecy of Jacob on his death-bed: "I have waited for thy salvation, O LORD" (xlix. 18).

In the Fortieth to the Fiftieth chapters the name *Jehovah* nowhere occurs, but the names *Elohim*, *ha-Elohim* occur very frequently. *Elohim* occurs eighteen times, and *ha-Elohim* (the God) seven times.

How is this to be accounted for? The reply given by some is, It is to be explained by *difference* of authorship.

But this is mere hypothesis.

When the matter is more closely scrutinized, this variety itself will be seen to afford proof of *unity* of authorship.

The Thirty-eighth and Thirty-ninth chapters contain the Sacred Historian's own account of God's dealing with Judah and Joseph. Here the Name *Jehovah* was to be expected to occur, and here it is found: see xxxviii. 7, 10; xxxix. 2, 5 (*twice*); 21, 23 (*twice*).

But chapters Forty to Forty-eight consist of records of Egyptian affairs, and of speeches of Pharaoh to Joseph, or of speeches of Joseph to his brethren, *regarded as foreigners*; and of his *brethren to Joseph, considered by them as a stranger*.

Here the name JEHOVAH,—the God of the covenant with *Israel*, the God of the seed of promise, their Redeemer and Sanctifier,—would manifestly have been out of place.

Besides, even after Joseph was made known to his brethren, the Name Jehovah could hardly have been expected to proceed from his mouth or theirs, for the following reasons:

Joseph had been sold by his brethren when only seventeen years of age; he had been made Lord of Egypt, and he had married an Egyptian wife. Two remarkable expressions came from his lips on the birth of his two sons. "God (*Elohim*) hath made me *forget* all my toil and *all my father's house*" (xli. 51). "God (*Elohim*) hath caused me to be fruitful in the land of my affliction" (xli. 52). As yet, God was to him *Elohim*, rather than *Jehovah*. He regarded his own selling into Egypt as a dispensation of Divine Providence,—an act of *Elohim*,—for the preservation of life: "God (*Elohim*) did send me before you to *preserve life*" (xlv. 5). But he had not as yet learnt to recognize in it the mysterious working of JEHOVAH, the God of *Israel*, for the protection and discipline of the *promised seed* in Egypt till it should be ripe for Canaan. Joseph had not yet learnt to see in Egypt the husk and capsule in which that promised seed was to be sheltered till it was ready to germinate and blossom in the Exodus from Egypt, and in the entrance into Canaan. Indeed, it might rather seem to him that a long sojourn in *Egypt* would be irrecon-

cilable with the will of Jehovah, who had forbidden Isaac to go into Egypt (xxvi. 2), and had promised *Canaan* to Abraham's seed. God was to him as yet *Elohim*, but He was not as yet JEHOVAH: cp. *Keil*, p. 240.

The more minutely this portion of Genesis is analyzed, the more clearly it will be seen to afford evidence of historical truth and unity of authorship. Such evidence is supplied by the fact that the Sacred Historian himself, whom the Hebrew and Christian Churches believe to be Moses, and who wrote in the full light which was shed by subsequent events on the history of Joseph, describes the events of Joseph's life in Egypt as under the superintendence and guidance of JEHOVAH (chap. xxxix. 2, 5, 21, 23), but does *not* put *that* name into the mouth of *Joseph himself at that time*; and that after long silence, the sacred Name JEHOVAH comes forth from the lips of Jacob, describing with his dying breath the patient yearning with which he had waited for His salvation, which was then fully revealed to him: "I have waited for thy salvation, O LORD" (xlix. 18).

4. *overseer over his house*] Such persons may still be seen portrayed on Egyptian tombs. In a tomb at *Kum-eb-Ahmar*, the office of a steward, with all its apparatus, is represented,—two secretaries with materials for writing, three rows of volumes,—the account-books of the steward. In a tomb at *Beni Hassan* implements may be seen of domestic economy superintended by the steward, and the inscription calls him the "overseer" (*Rosellini, Wilkinson, Hengstenberg*).

5. *in the field*] Potiphar, being of the military tribe,—("the captain of the guard,"—was, by virtue of his position, a proprietor of land: cp. *Herod.*, ii. 141, 168.

6. *he knew not ought he had*] He knew not any thing that was with *him*, that is, with *Joseph*. So some Ancient Versions and *Keil*. But '*he*' may best be referred to Potiphar himself: so *Sept.*

7. *his master's wife*] It has been shown from the recently-discovered paintings, which represent Egyptian manners, that this history is in accordance with them. Egyptian women were not secluded, as some have alleged (e.g. *Von Bohlen*), like Oriental women; but were allowed much liberty (see *Sophocles*, *Ed. Col.* 340), and their immodesty was proverbial (*Herod.*, ii. 35, 111; *Diod. Sic.*, i. 59; *Wilkinson*, ii. p. 389; *Hengstenberg*, *Egypt*, chap. i.; *Kalisch*, p. 631).

An Egyptian papyrus has recently been unrolled, and is described by *De Rouge* (*Révue Archéologique*, Année ix.), which has been supposed by some to refer to this history of Joseph and Potiphar's wife.

8. *But he refused, and said unto his master's wife*] The temptation was repeated (c. 10). Joseph was at an age when the passions are strongest. He might have expected rewards for compliance, and he exposed himself to danger by resistance. He was in an idolatrous country, surrounded by vicious examples, far from his home and all the influences of true religion, yet he was enabled to resist; and why? because he had the fear of God before his eyes, and because, fearing God, he honoured his master also; and thus (says *S. Ambrose*) "subibat pro castitate martyrium."

1 ch. 20, 6.
Lev. 6, 2.
2 Sam. 12, 13.
Ps. 51, 4.

m Prov. 7, 13, &c.

† Heb. *great*.

n Ex. 23, 1.
Ps. 120, 3.

o Prov. 6, 34, 35.

p Ps. 105, 18.
1 Pet. 2, 19.
q See ch. 40, 3,
15, & 41, 14.
† Heb. *extended
kindness unto
him*.
r Ex. 3, 21, &
11, 3, & 12, 36.
Ps. 106, 46.
Prov. 16, 7.
Dan. 1, 9.
Acts 7, 9, 10,
s ch. 40, 3, 4.
t ver. 2, 3.

a Neh. 1, 11.

and ¹sin against God? ¹⁰And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. ¹¹And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. ¹²And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. ¹³And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, ¹⁴That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a †loud voice: ¹⁵And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. ¹⁶And she laid up his garment by her, until his lord came home. ¹⁷And she ⁿspake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: ¹⁸And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. ¹⁹And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his ^owrath was kindled. ²⁰And Joseph's master took him, and ^pput him into the ^qprison, a place where the king's prisoners *were* bound: and he was there in the prison. ²¹But the LORD was with Joseph, and †shewed him mercy, and ^rgave him favour in the sight of the keeper of the prison. ²²And the keeper of the prison ^scommitted to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer of it. ²³The keeper of the prison looked not to any thing *that was* under his hand; because ^tthe LORD was with him, and *that* which he did, the LORD made it to prosper.

XL. ¹And it came to pass after these things, *that* the ^abutler of the king of

11. *his business*] Literally, what he was commissioned to do: cp. xxxiii. 14.

Joseph, in his beauty, and in his victory over temptations at the beginning of his career, is a type of Christ; Who was "fairer than the children of men" (Ps. xlv. 2), and Who at the beginning of His ministry was "tempted in all points like as we are" (Heb. iv. 15).

12. *and he left his garment in her hand, and fled, and got him out*] Literally, went out of the door into the street. He left his garment in her hand, and fled. If he had struggled, he could probably by his superior strength have rescued his garment, but he might have been a victim to the temptation, which was best overcome by flight (2 Tim. ii. 22): "teneri veste potuit; animo capi non potuit, ac ne ipsa quidem verba diu passus, contagium judicavit si diutius moraretur; ne per manus adulteræ libidinis incentiva transirent" (S. Ambrose).

Observe, says the same author, the difference between Adam and Joseph. Adam, when tempted, hid and covered himself, because he felt that he was naked, for he had lost the robe of innocence. Joseph left his garment, but was clothed with fresh beauty: "non est nudus, nisi quem culpa nudavit."

Joseph, by leaving his garment in her hands, disentangled himself from her grasp, and so overcame her and escaped. This act of his best illustrates a difficult expression of St. Paul, speaking of Joseph's divine Antitype,—CHRIST (Col. ii. 15). The Apostle is describing Him as having *divested* Himself (ἀπεκδυσάμενον) of Principalities and Powers by His Death. Christ, the Divine Joseph, disentangled Himself from the grasp of the Enemy, by leaving in his hand the garment of his flesh, which He put off by Death. He overcame Death, and destroyed him who had the power of it: see below, on Col. ii. 15.

14. *he hath brought in* (i. e. one hath brought in) *an Hebrew unto us*] In v. 17 she lays the blame on her own husband: "the Hebrew servant (slave) whom thou hast brought in to us."

True Love is as strong as death (Cant. viii. 6); but Lust soon turns into hate. See 2 Sam. xiii. 15; and cp. the case of

Hippolytus slandered by Phædra, the wife of Theseus (*Eurip.*, Hippolyt. 885), and Bellerophon, by the wife of Proetus (*Homer.*, Il. vi. 160—165); and Peleus, by the wife of Acæstus (*Horat.*, Od. iii. 7. 13—17).

20. *into the prison*] Either, the *round-house*; *sahar*, a prison, from *sahar*, to encircle (*Gesenius*, p. 580); or the *house of the tower* (*Malan*, p. 184).

21. *the LORD was with Joseph*] The special favour and love of God for Joseph in Egypt,—in his piety, holiness, and sufferings for righteousness' sake,—are shown in a striking manner in the frequent repetition of the Sacred Name *JEHOVAH*,—the LORD,—in this chapter: see *vv.* 2, 3 (*twice*); 5 (*twice*); 21, 23 (*twice*).

The difference of the two names, *Elohim* and *Jehovah*, is marked by this repetition of the one, contrasted with the use of the other by Joseph in his reply to his master's wife: "How can I do this great wickedness, and sin against God?" (v. 9.) *she* did not know the *LORD*; but no one can plead ignorance of *God*. God speaks in His works, and in the human heart, and therefore Joseph, in his speech to her, appealed to God. The Lord *Jehovah*, the God of Jacob and of Joseph, revealed Himself as such (says the sacred historian) by his care of Joseph, and by blessing Potiphar's house, and even the prison, of which Potiphar was the guardian, for Joseph's sake: see above, on v. 2.

—*mercy, and gave him favour*] ἔλεος καὶ χάρις (*Septuagint*), words often repeated in the New Testament, in connexion with Christ and those who are blessed in Him. But there *χάρις* comes first, and *ἔλεος* follows, as a consequence (1 Tim. i. 2. 2 Tim. i. 2. 2 John 3).

22. *all the prisoners that were in the prison*] were committed to Joseph's hand. So "all things in heaven, in earth, and under the earth" are given into the hand of the Divine Joseph, CHRIST JESUS (Phil. ii. 10: cp. 1 Pet. iii. 19).

CH. XL. 1. *the butler*] *The cupbearer*; literally, one who makes to drink: cp. v. 11.

Egypt and his baker had offended their lord the king of Egypt. ² And Pharaoh was ^b wroth against two of his officers, against the chief of the butlers, and ^b Prov. 16. 14. against the chief of the bakers. ³ ^c And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. ^c ch. 39. 20, 23. ⁴ And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

⁵ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. ⁶ And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. ⁷ And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore † look ye so sadly to day? ⁸ And they said unto him, ^d We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, ^e Do not interpretations belong to God? tell me them, I pray you. ^e See ch. 41. 16. Dan. 2. 11, 28, 47.

⁹ And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; ¹⁰ And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: ¹¹ And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. ¹² And Joseph said unto him, This is the interpretation of it: The three branches ^f are three days: ^f ver. 18. ch. 41. 12, 25. Judg. 7. 14. Dan. 2. 36. & 4. 19. g ch. 41. 26. h 2 Kings 25. 27. Ps. 3. 3. Jer. 52. 31. ¹³ Yet within three days shall Pharaoh ^h lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. ¹⁴ But †ⁱ think on me when it shall be well with thee, and ⁱ Or, reckon. † Heb. remember me with thee. ^k shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: ^k Luke 23. 42. l Josh. 2. 12. m Sam. 20. 14, 15. n 2 Sam. 9. 1. o 1 Kings 2. 7. p ch. 39. 20. ¹⁵ For indeed I was stolen away out of the land of the Hebrews: ¹ and here also have I done nothing that they should put me into the dungeon.

¹⁶ When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three || white baskets on my head: ¹⁷ And in the uppermost basket there was of all manner of † bake-meats for Pharaoh; and the birds did eat them out of the basket upon my

|| Or, full of holes.

† Heb. meat of Pharaoh, the work of a baker, or, cook.

— his baker] The confectioner and cook. The art of baking was carried to much perfection in Egypt. *Rosellini*, ii. p. 464; *Hengstenberg*, Moses and Egypt, ch. i.; *Wilkinson*, ii. 384.

4. a season] Literally, days: cp. Gen. iv. 3.

5. each man according to the interpretation of his dream] Not a vain dream, but one which was designedly adjusted to, and significant of, the event, which was pre-announced by its true interpretation, revealed to Joseph by God.

8. Do not interpretations belong to God? Joseph claims no knowledge for himself, but refers all to God. See xli. 16: compare Daniel's answer (Dan. ii. 28; and ii. 18). "The secret of the Lord is with them that fear Him" (Ps. xxv. 14). In the interpretation of dreams, Joseph was a signal type of Christ, Who revealed the hidden things of God. Matt. xiii. 35: cp. below, xli. 45.

9. a vine] The allegation of those (e.g. *Von Bohlen*), who have asserted that the vine did not grow in Egypt in the time of the Pharaohs, and that the use of wine was not then known there, has been fully disproved by recent discoveries of very early Egyptian paintings, in which the whole process of wine-making is represented (*Rosellini*, ii. 365; *Wilkinson*, ii. 142; *Hengstenberg*, Egypt, ch. i.; *Rev. S. C. Malan*, p. 34).

The Psalmist says, "Thou hast brought a vine out of Egypt" (Ps. lxxx. 8): cp. 1's. lxxviii. 47; cv. 33, describing the injury done to the vines in Egypt; and see Num. xx. 5.

11. I took the grapes, and pressed them] This is the right translation. So *Sept.*, *Targ.*, *Onk.*, *Fulg.* It does not follow that the fermentation of the grape was unknown in Egypt.

The process is represented in many ancient Egyptian paintings. The vision compresses into a short space actions which would have required some time to complete: as is the case in the Vision of Zechariah, where olive-trees are represented pouring forth oil into the golden candlestick (Zech. iv. 2. 12).

— hand] Heb. *caph*, lit. the palm, see below on Judg. viii.

6. But Joseph uses the word *yad*, v. 13. For the reason of this difference of expression, which confirms the truthfulness of the narrative, see the *Rev. S. C. Malan's* remarks, p. 39.

14. But think on me] Joseph had faith in God's revelation, and reckons upon it; and neither now, nor before his imprisonment, did he reveal the shameful act of his master's wife, or the cruelty of his brethren; but charitably throws a veil over both. An example for Christians (1 Cor. xiii. 4—7).

15. land of the Hebrews] In which they were sojourners (xxxvii. 1). If Joseph had said "the land of Canaan," it might have been supposed that he professed to be a Canaanite; whereas by owning himself a Hebrew (cp. xxxix. 14. 17; xli. 12), he claimed for the Lord God of the Hebrews all the honour of the revelation of the meaning of the dream, and proclaimed Him to be the only God. How natural this is!

16. three white baskets] Or baskets of white bread. So *Sept.* and *Fulg.*, *Syriac*, *Gesen.*, p. 304; *Kalisch*, p. 639.

— on my head] In Egypt men bear burdens on their heads (*Herodotus*, ii. 35), and women on their shoulders.

17. bakemeats for Pharaoh] Literally, food for Pharaoh, the work of a baker.

m ver. 12. head. ¹⁸ And Joseph answered and said, ^m This is the interpretation thereof:
n ver. 13. The three baskets are three days: ¹⁹ ^a Yet within three days shall Pharaoh
|| Or, reckon thee, || lift up thy head from off thee, and shall hang thee on a tree; and the birds
and take thy office from thee. shall eat thy flesh from off thee.
o Matt. 14. 6. ²⁰ And it came to pass the third day, which was Pharaoh's ^o birthday, that he
p Mark 6. 21. ^p made a feast unto all his servants: and he ^q || lifted up the head of the chief
q ver. 13, 19. butler and of the chief baker among his servants. ²¹ And he ^r restored the
Matt. 25. 19. chief butler unto his butlership again; and ^s he gave the cup into Pharaoh's
|| Or, reckoned. hand: ²² But he ^t hanged the chief baker: as Joseph had interpreted to them.
r ver. 13. ²³ Yet did not the chief butler remember Joseph, but ^u forgot him.
s Neh. 2. 1. XLI. ¹ And it came to pass at the end of two full years, that Pharaoh
t ver. 19. dreamed: and, behold, he stood by the river. ² And, behold, there came up
n Job 19. 14. out of the river seven well favoured kine and fattleshed; and they fed in a
Ps. 31. 12. meadow. ³ And, behold, seven other kine came up after them out of the river,
Eccles. 9. 15, 16. ill favoured and leanfleshed; and stood by the other kine upon the brink of the
Amos 6. 6. river. ⁴ And the ill favoured and leanfleshed kine did eat up the seven well
favour'd and fat kine. So Pharaoh awoke. ⁵ And he slept and dreamed the
† Heb. fat. second time: and, behold, seven ears of corn came up upon one stalk, † rank

19. Yet within three days] Therefore Joseph's interpretation would soon be tested. It proved true: and prepared the way for the other interpretation, i. e. of Pharaoh's dreams, xli. 29. That also was soon proved: and thus his authority was established. So it is with our Divine Joseph, Jesus Christ. The fulfilment of His prophecies is cumulative and conclusive.

21, 22. he restored the chief butler—But he hanged the chief baker] In the interpretations of the ancient Christian Expositors, Joseph in prison (between the two servants of Pharaoh,—the one acquitted, the other condemned), and afterwards raised from prison to princely dignity, is regarded as a figure of Christ, suffering between the two Malefactors,—the one good, the other evil,—and raised from the prison of the Grave to royal majesty and glory (Luke xxiii. 23. 33. 39—43. See below, xli. 40—45).

JOSEPH IN PRISON, AND JESUS CHRIST IN THE GRAVE.

A question may here be submitted to the reader's consideration, with all the reverence which befits so solemn a subject. Joseph was a signal type of Christ, especially in His Crucifixion, Burial, Resurrection, and Ascension: cp. below, xlii. 40—57. Was he not also a type of Christ in one of the most mysterious parts of His office, to which the Apostle St. Peter refers (1 Pet. iii. 19), namely, in *preaching to the spirits in prison*?

Joseph in prison was a type of Christ in the grave. He seems to have been three years in prison. Christ was three days in the grave. He was raised to Pharaoh's right hand, and made Ruler of his household, and of all the land of Egypt. So Jesus, our Joseph, was raised to the right hand of God, Who made Him Head over all things to His body the Church (Eph. i. 22).

While in prison, Joseph prophesied to those who were in prison with him. He revealed the future; he preached to them; he exhorted one of the prisoners to bear him in mind after his release (v. 14). And may we not suppose, that he gave counsels of warning and comfort to the other, in order that he might be better prepared for Death, Judgment, and Eternity? Did he not preach to them in prison?

However this may be, the history of Joseph in prison seems to reflect some light on one of the most mysterious passages of the New Testament; and to confirm the opinion (expressed below, on 1 Pet. iii. 19), that, after His Passion, Christ, in His human spirit, separated from His body, and quickened by death, and never separated from His Godhead, performed, during His three days' Burial, a prophetic and spiritual office of love; that "He went and preached to spirits in prison;" that He went and preached to those spirits which were confined in the prison of disembodied souls; and which "formerly had been disobedient in the days of the Flood:" see the note below, on 1 Pet. iii. 19.

and continues to xlv. 17. The parallel Proper Lesson from the Prophets is 1 Kings iii. 15 to iv. 1, containing an account of Solomon's accession to the throne, and of his wisdom. Thus two signal types of Christ (namely, Joseph and Solomon) were brought together by the ancient Hebrew Church, in the service of the Synagogue. The Christian Church,—and every Christian reader of the Old Testament,—may do well to profit by this and other similar combinations in the ancient Hebrew Calendar.

— at the end of two full years] After the interpretation of the dream. It has been conjectured from xl. 4, together with this passage, that Joseph was three years in prison (*A Lapid; Kalisch*).

— Pharaoh] As to the origin of this name of the Egyptian kings, *Josephus* states (Ant. viii. G. 2), that it is derived from the Egyptian word *ouro*, signifying *king*, with the article prefixed; and so *Jablonsky*, *Scholz*, and *Gesenius*, p. 691; *Malan*, 222. Other modern writers have deduced it from *Phra*, the sun (*Rosellini*, i. 117; *Wilkinson*, i. 43; *Lepsius*, *Lettre à Rosellini*, p. 23: see *Kalisch*, p. 642).

On the Pharaoh, under whom Joseph was brought into Egypt, see *Delitzsch*, p. 519, and *Malan*, p. 217, who shows reason to believe that he lived in the eighteenth century B.C.; the age assigned to him by our ordinary chronology.

This question is connected with another, concerning the *Hyksos*, or Shepherd Kings,—of which three dynasties preceded the eighteenth native dynasty,—on which more will be said below (chap. xlv.).

Some reasons have been adduced for believing that this Pharaoh was one of the Shepherd Kings (*Poole*, Bib. Dic. ii. p. 813), and that he was the fifth or sixth King of the fifteenth dynasty. Against this supposition may perhaps be urged what is said below (xlv. 34), "Every shepherd is an abomination to the Egyptians."

— by the river] Nile. The original word *yeor*, is from the Egyptian word *yaro*; in *Sahidic*, *yero*, a river, and is almost exclusively applied in Scripture to the Nile: see *Gesenius*, p. 326; cp. *Malan*, p. 188.

The Nile, which was regarded as the prolific Parent of Egypt (cp. *Herod.*, ii. 5. 10), was worshipped by the Egyptians under the title of *Hiapi-mou* or *covering water*; as spreading over and fertilizing the land: cp. *Malan*, p. 189.

2. in a meadow] Or rather, in the reed grass, by the river-side: the original word here used (*achu*) is Egyptian. See *S. Jerome*, on Isa. xix. 7; *Woide*, Lexic. Copt. p. 10; *Jablonsky*, Opusc. i. p. 45. The Sept. has ἐν τῷ ἀχέ. The occurrence of Egyptian words in this part of the Pentateuch is a proof of its genuineness and veracity: cp. below, v. 43. 45. Compare the use of Aramaic words by St. Mark (Mark ii. 3; v. 41; ix. 23).

5. seven ears of corn came up upon one stalk] Such was the nature of Egyptian wheat.

and good. ⁶And, behold, seven thin ears and blasted with the east wind sprung up after them. ⁷And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

⁸And it came to pass in the morning ^athat his spirit was troubled; and he sent and called for all ^bthe magicians of Egypt, and all the ^cwise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

^a Dan. 2. 1. & 4. 5, 19.
^b Ex. 7. 11, 22.
^c Isa. 29. 14.
Dan. 1. 20. & 2. 2. & 4. 7.
^c Matt. 2. 1.

⁹Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: ¹⁰Pharaoh was ^dwroth with his servants, ^eand put me in ward in the captain of the guard's house, *both* me and the chief baker: ¹¹And ^fwe dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. ¹²And *there was* there with us a young man, an Hebrew, ^gservant to the captain of the guard; and we told him, and he ^hinterpreted to us our dreams; to each man according to his dream he did interpret. ¹³And it came to pass, ⁱas he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

^d ch. 40. 2. 3.
^e ch. 39. 20.

^f ch. 40. 5.

^g ch. 37. 36.

^h ch. 40. 12, &c.

ⁱ ch. 40. 22.

¹⁴^kThen Pharaoh sent and called Joseph, and they ^l† brought him hastily ^mout of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh. ¹⁵And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: ⁿand I have heard say of thee, *that* || thou canst understand a dream to interpret it.

^k Ps. 105. 20.
^l Dan. 2. 25.
[†] Heb. *made him run*.
^m 1 Sam. 2. 8.
Ps. 113. 7, 8.

ⁿ ver. 12.
Ps. 25. 14.
Dan. 5. 16.
|| Or, when thou hearest a dream thou canst interpret it.

^o Dan. 2. 30.
Acts 3. 12.
2 Cor. 3. 5.
^p ch. 40. 8.
Dan. 2. 22, 29.
47. & 4. 2.
^q ver. 1.

¹⁶And Joseph answered Pharaoh, saying, ^o*It is not in me*: ^pGod shall give Pharaoh an answer of peace.

¹⁷And Pharaoh said unto Joseph, ^qIn my dream, behold, I stood upon the bank of the river: ¹⁸And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: ¹⁹And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: ²⁰And the lean and the ill favoured kine did eat up the first seven fat kine: ²¹And when they had † eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. ²²And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: ²³And, behold, seven ears, || withered, thin, and blasted with the east wind, sprung up after them: ²⁴And the thin ears devoured the seven good ears: and ^rI told *this* unto the magicians; but *there was* none that could declare *it* to me.

[†] Heb. *come to the inward parts of them*.

|| Or, *small*.

^r ver. 8.
Dan. 4. 7.

6. *east wind*] Heb. *kadim*, the S.E. wind (*chamsin*), from the desert of Arabia. On the scorching of this wind in Egypt, see *Ukert*, and others, quoted by *Hengstenberg* (Mos. and Egypt, ch. i.), in reply to Von Bohlen; and cp. *Kalisch*, p. 644.

8. *magicians of Egypt*] Persons of the priestly caste, professing skill in divination and astrology. Cp. Exod. vii. 11; viii. 7, and 18, 19; ix. 11; and 2 Tim. iii. 8; and the authorities in *Hengstenberg* (Mos. and Egypt, ch. i.). The original word *chartunnim*, is from *cheret*, a *stylus*, for writing (cp. Greek *χαράττω*, to engrave), and they corresponded in some respects to the Greek *ἱερογραμματεῖς*, occupying themselves with the hieroglyphic writings, and with the arts and sciences of Egypt: cp. *Euseb.*, *Prap. Ev.* ix. 10.

— *but there was none that could interpret them*] Cp. v. 24, where Pharaoh himself asserts this. By Joseph's interpretation of them, God declared His supremacy over the false deities of Egypt; as at Babylon, by the wisdom of Daniel, He showed His supremacy over the Chaldean deities (Dan. ii. and v.).

13. *me he restored*] i. e. I was restored: cp. xvi. 14; xxix. 31. Some have supplied the word *Pharaoh* as the nominative to the verb; but if any specific person is to be supposed, it would be rather *Joseph*, according to the principle whereby a person is said to do what he declares will be done; as the prophet Jeremiah is said to be set to *root out* and to *plant king-*

doms, because he was enabled and appointed to foretell their dissolution or restoration. Jer. i. 10.

14. *he shaved himself*] The beard, though cherished and honoured by the Hebrews (2 Sam. x. 4, 5), who shaved their beards in mourning (Isa. xv. 2. Amos viii. 10), was a mark of degradation among the Egyptians: cp. *Herod.*, ii. 35; and the ancient Egyptian paintings testify to the same national difference; “whenever the artist intended to convey the idea of a man of low condition, or to expose him to ridicule, they represented him with a beard,” *Wilkinson*, iii. 357; *Hengstenberg*, Mos. and Egypt, chap. i. This and other minute incidents in the narrative show the knowledge and truth of the writer.

— *and changed his raiment*] So Christ, the true Joseph, at His Resurrection, left His grave-clothes in the tomb, and came forth from the prison in the attire of a body clothed with heavenly glory.

15. *thou canst understand*] Literally, *thou hearest*; and so *Sept.* with an accusative, *ἐνὶ ὅρῳ*: cp. on Acts ix. 7.

16. *It is not in me: God shall give Pharaoh an answer of peace*] Cp. xl. 8. Joseph appeals to God, as foreseeing all things, and as ruling all things, and as also enabling him to foretell the future, and so indirectly asserts His supremacy over the false gods of Pharaoh and of Egypt and over his magicians; see vv. 25. 28. 32.

s Dan. 2. 28, 29,

45.

Rev. 4. 1.

t 2 Kings 3. 1.

u ver. 25.

x ver. 47.

y ver. 54.

z ch. 47. 13.

† Heb. *heavy*.

a Num. 23. 19.

Isa. 46. 10, 11.

|| Or, *prepared of*
God.|| Or, *overscers*.

b Prov. 6. 6, 7, 8.

c ver. 48.

† Heb. *be not cut*
off.

d ch. 47. 15, 19.

e Ps. 105. 19.

Acts 7. 10.

f Num. 27. 18.

Job 32. 8.

Prov. 2. 6.

Dan. 4. 8, 18, &

5. 11 14. & 6. 3.

g Ps. 105. 21, 22.

Acts 7. 10.

† Heb. *be armed*,
or, kiss.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one : * God hath shewed Pharaoh what he *is* about to do. 26 The seven good kine *are* seven years ; and the seven good ears *are* seven years : the dream *is* one. 27 And the seven thin and ill favoured kine that came up after them *are* seven years ; and the seven empty ears blasted with the east wind shall be 'seven years of famine. 28^u This *is* the thing which I have spoken unto Pharaoh : What God *is* about to do he sheweth unto Pharaoh. 29 Behold, there come * seven years of great plenty throughout all the land of Egypt : 30 And there shall ^y arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine ^z shall consume the land ; 31 And the plenty shall not be known in the land by reason of that famine following ; for it *shall be* very † grievous. 32 And for that the dream was doubled unto Pharaoh twice, *it is* because the ^a thing *is* || established by God, and God will shortly bring it to pass. 33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh do *this*, and let him appoint || officers over the land, and ^b take up the fifth part of the land of Egypt in the seven plenteous years. 35 And ^c let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt ; that the land † ^d perish not through the famine.

37 And ^e the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man ^f in whom the Spirit of God *is* ? 39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art* : 40^g Thou shalt be over my house, and according unto thy word shall all my people † be ruled : only in the throne will I be greater

God made Himself known to Egypt and its King ; and if the Kings and People of Egypt had profited by this knowledge, they would have been spared the Plagues which were afterwards inflicted upon them. These revelations of divine power, in the history of Joseph, may be regarded as messages of love and mercy from God ; but they did not make their due impression, and therefore He visited Egypt with Plagues.

32. *And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God*] An important principle is here asserted, which is of primary use in the interpretation of Scripture : God *repeats* His revelations in order to mark their solemnity, and to excite more attention to them ; and to produce more assurance of their truth. These are the uses of *Repetitions* and *Amplifications* in Holy Scripture ; and we find them in the whole texture of Scripture, from Genesis to Revelation ;

This has not been always borne in mind by expositors of Holy Scripture. Some interpreters have failed to recognize them ; others have imagined them to be signs of diversity of authorship ; see above on ii. 4 ; and note below on Acts x. 15, 16 ; and the *Introduction* to the Gospels, p. xlv., and to the Book of Revelation, pp. 151, 152, a book which cannot be understood but by a constant recollection of this principle.

34. *and take up the fifth part of the land*] That is, to levy a tax of the fifth part of the produce ; so *Sept.* and *Vulgate*.

Thus the foresight of Joseph and the truth of Joseph's God, were made more apparent. He stakes his own credit on what would soon be made manifest. Either the Famine would come and continue for seven years, or it would not ; if not, there was an end of Joseph's influence ; but if it did, then the fulfilment of the prophecy, and the public annual levy consequent upon it, would be like a legislative proclamation, on the part of the Egyptian Government, of the power and truth of Jehovah. The tribute of the fifth part would be a public homage to God. Thus the seven years of Plenty, and the following seven years of Famine, were like Preachers of True Religion, speaking constantly in the ears of the Nation, and de-

claring the majesty of God. The enactment of the Law, recommended by Joseph, and the submission to it on the part of the People, were like confessions of public faith in the truth of what Joseph affirmed, " God hath *showed* to Pharaoh what he is about to do," *rr.* 25, 28, and " the thing was good in the eyes of Pharaoh, and in the eyes of all his servants," *v.* 37.

The great abundance of the produce made them scarcely feel the increase of the tax : and in return for it, the large public granaries were constructed, in which the corn (not simply the grain, but the straw also for their cattle) was housed and husbanded for their benefit in the coming years of dearth.

35. *in the cities*] Cp. *v.* 48, a counsel which explains the statement in xlvii. 21 ; see note there.

38. *in whom the Spirit of God is*] A public confession from Pharaoh, that Joseph did not speak from his own mind, but by inspiration of God : see also *v.* 39.

40. *according unto thy word shall all my people be ruled*] Literally, *all my people shall kiss thy mouth* : see *Gesenius*, p. 571, a remarkable declaration, especially when taken in connexion with the decree of Jehovah as declared by the Psalmist concerning the divine Joseph, JESUS CHRIST, exalted, as Joseph was, from prison to princely dignity and glory, " Kiss the Son," Ps. ii. 12, where the same word (*nashak*, to *kiss*) is used as here. On the word *προσκυνεῖν*, to *kiss*, to do homage, see note below on Rev. xiii. 4.

On Joseph, as a type of Christ in His exaltation, from the prison of the grave to God's right Hand, see *S. Ambrose* de Joseph. c. 7 ; Apolog. David. c. 3 ; *S. Aug.*, in Ps. 80 ; *Prosper Aquitan.* de Prom. i. 28, 29.

Observe the reward of Joseph's holiness and patience. He who had been envied by his brethren, is now exalted by the king ; he who had been sold as a slave into exile, is now honoured as a prince ; he who had worn chains, wears now the royal ring, and a chain of gold ; he who had been laid low in a prison, now rides in the chariot of the king ; and all bow before him. If God so rewards piety and virtue in this life, what will He do in that which is to come !

than thou. ⁴¹ And Pharaoh said unto Joseph, See, I have ^h set thee over all the land of Egypt. ⁴² And Pharaoh ⁱ took off his ring from his hand, and put it upon Joseph's hand, and ^k arrayed him in vestures of || fine linen, ^l and put a gold chain about his neck; ⁴³ And he made him to ride in the second chariot which he had; ^m and they cried before him, || † Bow the knee: and he made him ruler ⁿ over all the land of Egypt. ⁴⁴ And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. ⁴⁵ And Pharaoh called Joseph's name || Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah || priest of On. And Joseph went out over all the land of Egypt.

h Dan. 6. 3.

i Esth. 3. 10. & 8. 2, 8.

k Esth. 8. 15.

l Or, silk.

m Dan. 5. 7, 29.

n Esth. 6. 9.

o Oc, Tender

father, ch. 45. 8.

† Heb. Abrech.

n ch. 42. 6. &

45. 8, 26.

Acts 7. 10.

|| Which in the

Coptic signifies,

A revealer of

secrets, or, The

man to whom

secrets are revealed.

|| Or, prince, Ex. 2. 16.

2 Sam. 8. 18. & 20. 26.

JOSEPH'S EXALTATION AND MARRIAGE FIGURATIVE OF CHRIST'S.

⁴¹. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt] Pharaoh raises Joseph out of prison; Joseph changes his raiment; stands before Pharaoh; reveals the future; and Pharaoh declares that he shall be over his house; over all his people; over all the land of Egypt, and commands that all the people shall kiss his mouth, and do homage to him. Pharaoh takes off his ring from his hand; that is, he takes the royal signet (Heb. *tabbaath*, from *taba*, to press; cp. *deep*, *dip*, *δένω*, *tanfen*, *Gesen.* 317), which authenticated the royal edicts, and which enabled and authorized its possessor to act in the king's name (cp. 1 Kings xxi. 8. Esther iii. 10; viii. 2; and *Joseph.*, Ant. xx. 2. 2); and he puts this ring on Joseph's hand, and arrays him in a robe of fine muslin like cotton (*shesh*, *byssus*) worn by Egyptian Priests and other high functionaries (*Herod.*, ii. 37. 81; *Plin.*, xix. 1; *Wilkinson.*, iii. 114; *Rosellini.*, II. ii. 13; *Braun.*, Vest. Sacrd. Hebr. i. p. 90), and puts a chain of gold about his neck, which declared his investiture in his high princely office. Such chains or necklaces have been found in ancient Egyptian tombs, and are seen on the necks of high dignitaries in ancient Egyptian paintings (*Wilkinson.*, ii. p. 215; iii. p. 375; *Rosellini.*, ii. p. 401. 412. 420; *Mr. Poole.*, in *Dr. Smith's Bibl. Diet.*, Art. "Joseph").

⁴³. And he made him to ride in the second chariot which he had] So Christ, as Man, is now exalted to God's right hand; and exercises His Mediatorial Power, even till the end of the World, when He will give it up to the Father, and God will be all in all: see on 1 Cor. xv. 24—28.

— they cried before him, Bow the knee] or, as it is literally, they cried before his face, *Abrech*.

What is the meaning of the word *Abrech*?

It is most likely an *Egyptian* word, and if so, affords another proof of the genuineness and truth of the history. Compare the word *Zaphnath-paaneah* in v. 45, and the note above, v. 1; and if the meaning of these two words cannot be clearly established, even this very circumstance is an evidence of the great antiquity of the writing in which it is found; and they show that the composition of the writing does not belong (as some have imagined) to a later age, such as that of Samuel, when the Hebrew nation had been long settled in *Canaan*. What Hebrew writer would then have inserted unknown Egyptian words into his history?

The word *Abrech* has been regarded as an Egyptian word, and is explained, "bow the head," or "how to him," by *De Rossi*, *Jablonsky*, *Gesenius*, p. 10, *Malan*, 196. If it were Hebrew, it would have nearly the same sense, the irregular infinitive *hiphil abrech* (from root *barach*) being used for *habrech* (see *Gesenius*, p. 10) in an imperative sense; and this interpretation is favoured by *Falg.*, *Aquila*, *Arabic*, *Origen*. It is probably the Coptic word *abork*, from *bor*, to prostrate, and *a* prefixed, the sign of the imperative, and *k* added, the sign of the second person, and therefore means bow thou down (*Benfey* in *Keil*, p. 256); cp. *Pfeiffer*, *Dubia*, p. 95.

On the typical relations of this word to Christ Himself, to Whom "every knee shall bow," see below on v. 57.

Joseph (says *Bp. Pearson*, Art. v.) who was ordained to save his brethren from death, who would have slain him, did represent the Son of God, who was slain by us, and yet dying saved us, and his being in the dungeon typified Christ's death; his being taken out from thence represented His Resurrection, as his ejection to the Power of Egypt, next to Pharaoh, signified the Session of Christ at the right hand of His Father. And again, That the promised Messiah was to sit at the Right Hand of God was both pre-typified and foretold. Joseph, who was betrayed and sold by his brethren, was an express type of Christ, and though in many things he represented the Messiah,

yet in none more than this, that being taken out of the Prison, he was exalted to the Supreme Power of Egypt. For thus Pharaoh spake to Joseph, "Thou shalt be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh took off the ring from his hand, and put it upon Joseph's hand, and arrayed him in a vesture of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had, and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt." Thus Joseph had the execution of all the regal power committed unto him; all edicts and commands were given out by him; the managing of all affairs was through his hands only, the authority by which he moved remained with Pharaoh still. This was a clear representation of the Son of Man, who by His sitting on the right hand of God obtained power to rule and govern all things both in Heaven and Earth (especially as the Ruler of His house, that is, the Church) with express command that all things both in Heaven and Earth, and under the Earth, should bow down before Him; but all this in the name of the Father; to Whom the Throne is still reserved, in Whom the original Authority still remains. And thus the Session of the Messiah was pre-typified: (*Bp. Pearson*) cp. *Matth* on the Types, pp. 86—90; and the Authors quoted above on xxxvii. 28.

⁴⁵. And Pharaoh called Joseph's name *Zaphnath-paaneah*] This name, given by the King of Egypt, is doubtless an Egyptian name. Compare the *Chaldee* names given by the prince of the eunuchs of Babylon to Daniel and his friends (*Dan.* i. 7). *Gesenius*, *Jablonsky*, and others, aided by the *Septuagint* Version and the *Vulgate*, and the statement of *S. Jerome*, regard these two words *Zaphnath-paaneah*, or, as they are in the *Septuagint* Version, *ῥωνομαφανή*, as equivalent to the Coptic *Psotemphench* (where *p* represents the article; *soté* is saviour; *m* is the sign of the genitive case; *ph* the article; and *ench* is the world); so that the word signifies "Saviour of the Age, or World," and so *Schol.* Cod. Oxon., which has *σωτηρ κόσμου*, and *S. Jerome*, "Servator mundi" (cp. *Kalisch*, p. 653; *Keil*, p. 256); or the last syllable may be the Coptic *anch*, i. e. life; and then the word would signify "Saviour of Life" (*Rosellini*, *Lepsius*, *Ormsby*, *Delitzsch*: cp. *Poole*, *Bibl. Diet.* ii. 1815; *Pfeiffer*, *Dubia*, p. 99; *Malan*, p. 205, who thinks that it means, the God of Life inspires him).

The *Chaldee* *Paraphrase*, *Syriac*, *Arabic*, *Josephus*, *Origen*, *Chrysostom*, *Theodoret*, and other Greek writers trace the words to a Semitic origin, and translate them by "revealer of secrets," from *tsaphan*, to hide, and *paaneah*, perhaps the same as Arabic, *phaana*, he revealed; compare the word *paneh*, the face, and the Greek *φάινω*.

Either of these two etymologies are very appropriate to Joseph, especially as a Type of Him of Whom it is written, "This is Christ, the Saviour of the world" (*John* i. 47), and Who also declared His own office by the Psalmist's voice, as explained by the Evangelist, "I will utter things which have been kept secret from the foundation of the world" (*Matt.* xiii. 35. *Ps.* lxxviii. 2).

— and he gave him to wife Asenath the daughter of Poti-pherah priest of On] This word Asenath is connected with the Egyptian goddess *Neith* (the *Athena* of Egypt), whence *Psamme-nit*, and other Egyptian names: *Gesen.*, p. 67: *Champollion*, *Panth. Egypt.* No. 6; *Malan*, p. 214.

Poti-pherah, i. e. belonging to the Sun (see xxxvii. 36; xxxix. 1, and *Gesen.*, p. 668; *Champollion*, *Précis du Syst. Hierog.* p. 23; cp. *Malan*, p. 210); it occurs often on Egyptian monuments (*Hengstenberg*, *Mos.* and *Egypt*, chap. i.).

The Egyptian High Priests were like hereditary princes, and the priest of On was one of the most eminent, see *Bahr* on *Herod.* ii. 3. As to the objection alleged by some (e. g. *Von*

o 1 Sam. 16. 21.
1 Kings 12. 6, 8.
Dan. 1. 19.

p ch. 22. 17.
Judg. 7. 12.
1 Sam. 13. 5.
Ps. 78. 27.
q ch. 46. 20. &
48. 5.
|| Or, prince,
ver. 45.
2 Sam. 8. 18.
|| That is, For-
getting.

|| That is, Fruit-
ful.
r ch. 49. 22.

s Ps. 105. 1.
Acts 7. 11.
t ver. 50.

46 And Joseph was thirty years old when he ° stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 47 And in the seven plenteous years the earth brought forth by handfuls. 48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. 49 And Joseph gathered corn ° as the sand of the sea, very much, until he left numbering; for it was without number. 50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah || priest of On bare unto him. 51 And Joseph called the name of the firstborn || Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. 52 And the name of the second called he || Ephraim: For God hath caused me to be ° fruitful in the land of my affliction.

53 And the seven years of plenteousness, that was in the land of Egypt, were ended. 54 And the seven years of dearth began to come, 'according as

Bohlen) that the High Priest of On would not condescend to give his daughter to a foreign shepherd, see Hengstenberg, Mos. and Egypt, chap. i.

On, i. e. Heliopolis, city of the Sun. Beth-shemesh, "house of the Sun," Jer. xlii. 13: cp. Cyril Alex., ad Hoseam v. 8. The word On signifies light; it was on the eastern side of the Pelusiac arm of the Nile, about twenty-four miles north of Memphis, where the Pharaohs lived, and it was the stronghold of Egyptian learning and Egyptian religion (Herod., ii. 3. 59. 73; Joseph., e. Apion. ii. 2; Plin., N. H. v. 9; Tacit., Annal. vi. 28; Heeren, Egypt, p. 128; Wilkinson, i. 44; iv. 300. 307). Some ruins of the Temple of the Sun are still traceable (Stanley, Palest. p. xxxiv).

Here is a remarkable incident; Joseph, the Son of Jacob, is united in Marriage to the daughter of an Egyptian Priest. As to the credibility of the history, it may be remembered that, in later times, Mordecai, for providential reasons, counselled the marriage of Esther with a heathen king (Esther iv. 14); and before that time, Solomon, King of Judah, married Pharaoh's daughter; as is related in the chapter from which the Lesson is taken, which is read in the Jewish Synagogues, together with the present chapter (1 Kings iii. 1); and Solomon's Song of Songs is generally regarded as connected with that Union. But surely there is a Mystery here. The Song of Solomon is a part of Canonical Scripture, it is prophetic of the union and love between Christ and the Church espoused from the Gentile world. See below, the Introduction to it.

This act of Joseph, after his exaltation,—espousing Asenath, the daughter of Poti-pherah, priest of On,—an act which brings before us the names of two Egyptian deities, and of the city which was most celebrated in the annals of Egyptian idolatry, seems to be symbolical and predictive of the future Christianization of the Heathen World, and of its espousal to CHRIST after His Ascension. Asenath is a figure of the Church, brought to the True Joseph out of heathenism. And the birth of Ephraim and Manasseh from Joseph's union with Asenath, and the adoption of Ephraim and Manasseh by Jacob into the family of Israel (xlvi. 5), and the benediction given by Jacob to them (xlvi. 20) even before he blessed his own sons (xlix. 1—28), seem to be prophetic of the divine dispensation that the fulness of the Gentiles should first come in, and then all Israel should be saved (Rom. xi. 25).

"Who (says an ancient Father of the Church) received a wife from the heathen? Jesus Christ. He has gathered together to Himself a Church from all Nations, and has begotten therefrom a Manasseh, through whom He has forgotten the injuries He received from His own flesh and blood (see v. 51), yea, from His own brethren, the Jews. And He has also begotten therefrom an Ephraim, by whom He is very fruitful in glory." S. Ambrose de Joseph. c. 7. See v. 52.

46. And Joseph was thirty years old when he stood before Pharaoh] Compare the words of the Sept. here, and of the Gospel, Luke iii. 23. The Septuagint here has Ἰωσήφ ἦν ἐπ' ὡν τριάκοντα, ὅτε ἔστη ἐναντίον Φαραὼ βασιλέως Αἰγύπτου: and St. Luke, speaking of our Blessed Lord, says, Ἰησοῦς ἦν ἐπ' ὡν τριάκοντα ἀρχόμενος, that is, Jesus was thirty years

of age, at the beginning of His ministry. Joseph was thirty years of age when he stood before the king of Egypt; Jesus was thirty years of age when He stood before God, the King of heaven and earth, and received the divine testimony, "Thou art My beloved Son, in Thee I am well pleased" (Luke iii. 22).

48. and laid up the food in the cities] So Christ, the divine Joseph, has stored up spiritual food, for the sustenance of His people, in Churches throughout the world. It is not unworthy of remark, that the Apostles, instructed by Him, began their missionary labours by evangelizing great Cities, and sending forth Pastors from them. Those Cities became Granaries of the Gospel: from which the Seed of the World, and the Bread of Life, were dispensed into all lands. See below, Preface to St. Paul's Epistles, p. 11; and Introduction to the Epistles to the Thessalonians, p. 2.

The granaries of Egypt are often represented in ancient Egyptian paintings (Rosellini, ii. p. 324; Champollion, Letters, p. 228; Taylor's Note to Hengstenberg, Egypt, p. 36).

51. Manasseh] Making to forget; from nashah, to forget. — God, said he, hath made me forget all my toil, and all my father's house] It may here be asked, Could it be right for Joseph to forget his father's house? Calvin says, No, and censures Joseph here. Luther observes that it is God Who is said to make him do this; God, Who was to him more than a father and mother and brethren; and Who filled his heart with love and thankfulness, so that in comparison with the love he felt for God, all other things were as nothing. And yet he adds, that the land of Egypt was the land of his sorrow and affliction; and the love which he showed afterwards for his father, brethren, and father's house, proves that this is spoken comparatively; Luke xiv. 26. The Bride, in her love to Christ, is said to forget her father's house, Ps. xlv. 11.

In this name Manasseh, the son of Joseph, we have an answer to the question, "Why did not Joseph send a message to Canaan, and announce to his father that he himself was alive and prosperous in Egypt?"

Here also is another figure of Christ. He endured severe toil, He received cruel injuries from His Father's house (the Jewish People and Priesthood), but He forgot it all for the joy He felt in the spiritual birth of His Manasseh from the Gentile Church, espoused to Himself in spiritual wedlock: cp. Heb. xii. 2, see above on v. 45.

52. Ephraim] A dual form,—double fruitfulness (Keil), from the verb parah, to bear fruit. Here is another figure of Christ (see v. 45): fruitful both in Jew and Gentile.

53. And the seven years of plenteousness—were ended] Why, it may be asked, did not Joseph send word to his home, why did he not communicate, during all that time, with his father and his brethren, who were within a few days' journey of him?

Doubtless in all that he did, he had divine direction (see v. 51). If he had sent to his home, all the moral discipline, by which God schooled them in the famine, and in their resort to Joseph for relief, and in their distress, and their pangs of conscience, their humiliation and contrition, and all their consequent moral improvement would have been lost. If Jacob had known of Joseph's slavery and imprisonment, he would have ransomed

Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. ⁵⁵ And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. ⁵⁶ And the famine was over all the face of the earth: and Joseph opened † all the storehouses, and "sold unto the Egyptians; and the famine waxed sore in the land of Egypt. ⁵⁷ * And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

† Heb. *all wherein was*,
u ch. 42. 6. &
47. 14, 24.
x Deut. 9. 28.

him, and Joseph would not have been raised to the high station to which he attained, and by means of which he was an instrument in God's hands for saving his father's house and the people of Egypt from famine, and by which the truth and power of Jehovah were manifested to the King and Nation of Egypt. See the remarks of *Theodoret*, Qu. 90; and *Pererius*.

Besides, it is one of the most beautiful features of Joseph's character, that he does not bear malice and render evil for evil. His announcement of his elevation to his father could only have been effected by revealing to him at the same time the heartless cruelty of Jacob's sons, his own brethren, towards himself, and their unfeeling ruthlessness and duplicity towards their own father. He would therefore "tarry the Lord's leisure," with that steadfast faith, calm patience, and perfect trust, and quiet resignation to the Divine Will which are among the most lovely characteristics of his example, and make him so signal a type of Him Who "when He was reviled reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously" (1 Pet. ii. 23). It must also be remembered, that although God had revealed to Abraham that his seed should serve in a strange nation (xv. 14), He had not revealed that this nation was *Egypt*. If this had been foreknown, perhaps Joseph himself would have been unwilling to bring his brethren thither, and then all God's designs for the glory of the Exodus might not have been fulfilled.

⁵⁴. *The dearth was in all lands*] Cp. Ps. cv. 16. Acts vii. 11. Famines in Egypt usually extend to the countries around it. These famines are caused by the non-inundation of Egypt by the fertilizing waters of the Nile. The inundation of the Nile is produced by the rains in Upper Egypt. The clouds which send forth these showers travel northwards and irrigate other lands. When the Nile overflows, Palestine and other neighbouring countries also are productive; when it does not overflow, they usually suffer drought (*Hengstenberg*).

The famine was *in all lands*. Whether this is to be understood literally in the history of Joseph, we cannot determine. It was true spiritually in the days of the Divine Joseph, Jesus Christ. There *was then a famine in all lands*; a famine of the soul: cp. Luke xv. 14.

It has been alleged by some (*Von Bohlen*, Genesis p. 421) that a famine was scarcely possible in Egypt, on account of the fertilizing properties of the Nile; but how false this assertion is, may be seen in *Hengstenberg*, Mos. and Egypt, chap. i.

⁵⁷. *all countries came—to Joseph for to buy corn*] So all countries must come for food to Jesus Christ, and He feeds all. All must come to Him, for He "is the living bread," and there is no life but in Him: see John vi. 51—53. Acts iv. 12.

JOSEPH AND JESUS CHRIST.

We may here briefly review the principal points of resemblance between Joseph and our Blessed Lord and Saviour Jesus Christ in His *human* nature, His suffering, and exaltation.

In Joseph's childhood God revealed his future pre-eminence by dreams, which presignified that his brethren would bow down before him. So even in Christ's infancy at Bethlehem, His future glory was preannounced by the Song of the Angels and by the worship of the Wise Men.

Joseph was sold for envy by his brethren to heathens (cp. Acts vii. 9). So Jesus was sold; He was delivered for envy to the Gentiles. Joseph was severely tempted, and he resisted and conquered the tempter; so Jesus. Joseph was falsely accused and ill-treated by those to whom he had done much good. He is put into prison by Potiphar; though innocent he is numbered among the transgressors; he is between two malefactors,—the one acquitted, the other hanged. But God sends a dream to Pharaoh, and Pharaoh sends for Joseph, and makes him "lord over all his house and ruler over all his substance; to bind his princes at his pleasure, and to teach his senators wisdom" (Ps. cv. 21, 22). So Jesus was falsely accused, and though declared innocent by Pilate, He was condemned to death, and executed

between two malefactors; but He was raised from the prison of the grave, and God has set Him at His own right hand, and has made Him Ruler over all, to make all men wise unto salvation; and "all kings shall fall down before Him, all nations shall do Him service" (Ps. lxxii. 11). "Be wise now, ye kings: be instructed, ye that are judges of the earth: kiss the Son" (Ps. ii. 10).

Joseph was delivered from prison probably in the *third* year after his incarceration. Christ's earthly ministry, of humiliation and suffering, lasted three years; and He arose from the dead on the third day.

Joseph interpreted Pharaoh's dreams, which the magicians of Egypt could not do; so that Pharaoh himself said, "Can we find such an one as this is, a man in whom the Spirit of God is?" and in this respect he was a type of Him to Whom "God gave the Spirit without measure" (John iii. 34).

Pharaoh said to Joseph, "Thou shalt be over my house, and all my people shall kiss thy mouth" (v. 40). So Christ is over "the house of the living God,"—the Church; and God proclaims to all, "Kiss the Son." Pharaoh said to Joseph, "See, I have set thee over all the land of Egypt." So God says of Christ, "I have set My King upon My holy hill;" and Christ says of Himself, "All power is given to Me in Heaven and Earth" (Matt. xxviii. 18). Pharaoh took his ring from his hand; he gave his royal signet to Joseph, and arrayed him in fine linen, and put a gold chain upon his neck, and committed all royal and judicial power to him as his Representative, and said, "Only in the throne will I be greater than thou." So the Father hath committed all judgment unto the Son (John v. 22; cp. Matt. xi. 27. John iii. 35; xvii. 2. Acts ii. 36. Heb. i. 2; ii. 8); and all things shall be subdued unto Him; He "hath set Him at His right hand till He hath put all His enemies under His feet." And when the Mediatorial Kingdom, which Christ has as Man, shall have been fully established, "then the Son Himself shall be subject to Him that put all things under Him, that God may be all in all" (1 Cor. xv. 24—28).

Joseph rode in princely majesty in the royal chariot of Pharaoh; Christ rode on the wings of the wind, He rode upon the Cherubim, the chariot of God, and mounted to the right hand of God. And they cried before Joseph, "Bow the knee." So "at the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

Pharaoh called Joseph's name "Zaphnath-paaneah," which means "Saviour of the World," or, "Revealer of Secrets" (v. 45). Jesus Christ is both.

After Joseph's exaltation, Pharaoh gave him to wife Asenath, the daughter of Poti-pherah, Priest of On, or Heliopolis. After the Ascension of Jesus, God gave Him "the heathen for His inheritance," and He says to the Church taken from the Gentiles and espoused to Christ, and made to be the Bride at His right hand, "Forget thine own people and thy father's house, so shall the King have pleasure in thy beauty" (Ps. xlv. 10).

Joseph had two sons by Asenath, whom he called Manasseh and Ephraim (see v. 51, 52), because God had made him to *forget* his toil and his father's house, and because God had made him to be *fruitful*; and Manasseh and Ephraim are admitted to equal privileges with the sons of Israel; they are enrolled among the Twelve Tribes. So Christ has spiritual Manassehs and Ephraims by His Bride, the Gentile Church; and in the joy that He has by their birth, God makes Him to *forget* the labour and affliction that he endured, in His Ministry and Passion, in His Father's house, from the Jews; and God makes Him very *fruitful* in heathen lands; and these spiritual Manassehs and Ephraims, born in heathen countries to Christ, are admitted to equal spiritual privileges with the Jews, the favoured people of God. See above on v. 45, cp. Isa. liii. 10—12.

a Acts 7. 12.

b ch. 43. 8.
Ps. 118. 17.
Isa. 38. 1.

c ver. 38.

d Acts 7. 11.
e ch. 41. 41.

f ch. 37. 7.

† Heb. *hard*
things with them.

XLII. ¹ Now when ^a Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? ² And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may ^b live, and not die. ³ And Joseph's ten brethren went down to buy corn in Egypt. ⁴ But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, ^c Lest peradventure mischief befall him.

⁵ And the sons of Israel came to buy corn among those that came: for the famine was ^d in the land of Canaan. ⁶ And Joseph *was* the governor ^e over the land, *and he it was* that sold to all the people of the land: and Joseph's brethren came, and ^f bowed down themselves before him *with* their faces to the earth. ⁷ And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [†] roughly unto them; and he said unto them,

Joseph was thirty years old when he stood before Pharaoh; so was Jesus when He began His ministry (Luke iii. 23).

Joseph provided food for all the people of Egypt, and even for those who betrayed and sold him; and after they had confessed their sins, he saved them from perishing by hunger, and gave them an inheritance. So Christ invites all to come to Him for the bread of life (Isa. lv. 1). He feeds and preserves all, even His enemies, if they come to Him with repentance and faith; and He gives them a heavenly inheritance. He brings His brethren from Canaan into Egypt, from the land of promise into a heathen land, in order that it may be known "that God is no respecter of persons, and that in *every nation* he that feareth Him and worketh righteousness is accepted of Him" (Acts x. 34, 35). After that Joseph had been sold by his brethren, and had been as one dead in their sight for twenty years, he, being raised to the governorship of Egypt, made himself known to them, and embraced them (xlv. 15). So Christ, who has been sold to the heathen by His brethren the Jews, will one day be recognized by them, and will be reconciled to them, and will settle them in the Goshen of His Church... May God hasten the time!

(1) The consideration of these particulars seems to afford a clear proof of the Inspiration of the Book of Genesis.

We can show from other Scriptures, and from internal evidence, that Jesus is the Christ, the Son of God, the Saviour of the World.

We find that the history of Joseph is, as it were, pre-adjusted to the history of Jesus Christ. In Joseph's history, as in a mirror, we see a reflexion of Christ's history. The *facts* of the history were providentially pre-ordained, so as to be recognized as such by Christian Teachers, beginning with St. Stephen to the present age (see Acts vii. 9—14, and Preliminary Note there). But this is not all. Notwithstanding this providential pre-adjustment of the *facts*, the *history* of those facts *might* have been written in such a manner as *not* to exhibit those facts, or at least not to display them as they are displayed in the Book of Genesis, in *such a manner* as to be a typical reflexion of the history of Christ.

The history of Joseph *might* have been written in Genesis, as it is written by the Jewish historian *Josephus*, who had Genesis before him, and yet has omitted many of the most striking resemblances between Joseph and Jesus; or it might have been written, as it is by a Latin historian, *Justin* (lib. xxxvi. 2); or it might have taken the still more vague and fallacious form of an Egyptian legend, concerning Serapis and Osiris, whose story may have been derived from that of Joseph.

But in the history of Joseph, as it is presented to us in the Book of Genesis, we observe such a choice of *incidents*, and even such a choice of *words*, as cannot fail to remind us, at every step, of the history of Jesus Christ, as narrated by the Holy Spirit in the Gospels. The history of Joseph is a typical Gospel. This effect could not have been produced by mere human agency. It is the work of the Holy Ghost. His Divine hand has sketched the History of Joseph, in the Book of Genesis, so as to be a figurative outline of that divine Portrait, which He Himself has presented to us in the life of Christ in the Evangelical history.

(2) It is generally allowed, that the Patriarchs are types of Christ; that Abraham is a type of Him, in his faith and obedience; Isaac, in his meek submission, in his sacrifice and resurrection, and in the reflexion of his father's life in his

life (see above, on xxvi. 33); that Jacob is a type of Christ in his sufferings, and in being "perfected through suffering," and in his fatherhood of the Twelve Patriarchs, the Types of the Twelve Apostles, the spiritual heads of the true Israel of God, the Christian Church. And, as we have now seen, Joseph was a type of Christ in being envied, rejected, and sold by his brethren. In his imprisonment and exaltation, he was a type of Christ in His Death, Burial, Resurrection, and glorious Ascension to God's right hand in heaven; and in feeding the multitudes he prefigured Jesus, Who is always supplying the Bread of Life to a weary and fainting World.

What may be inferred from these types?

Surely, if we find that the lineaments of the virtues which shone in the Patriarchs, who lived many hundred years before Christ, are blended and magnified with exceeding lustre in Christ; that in Him all that is great and glorious in the Saints of the Old Testament is ripened, amplified, and consummated in perfect beauty and majesty; that in Him all the clouds and mists of their human infirmities vanish before the exceeding brightness of His glory; and that He gathers up and concentrates in a brilliant focus all the beams of the bright examples that have ever shone upon the world in succeeding generations, we recognize here an evidence of a well-ordered divine scheme and plan, preparatory for His Coming; and we see the vast importance of His mission; and we perceive the duty of attending carefully to what He, to Whom every age bears testimony, came into the world to do, suffer, and teach; and we adore in Him, and in Him alone, "the Desire of all Nations;" and we firmly believe and confess that JESUS CHRIST, the SON of God, is indeed "He that should come;" and we do *not* "look for another."

CH. XLII. 1. *corn*] Heb. *sheber*; i.e. what is broken, ground in a mill (*Gesen*).

3. *to buy*] Properly, *to break* (from the same root as *sheber*, in v. 1), to measure off; and thence it comes to mean also to *sell*, as well as to *buy*: see xli. 56.

— *corn*] Heb. *bar* (a different word from that used in v. 1), probably from *barar*, to sever, to purify from chaff; hence the Latid *far*, *farina*. Another word for corn is *dagan* (xxxvii. 28. 37), from *dagah*, to multiply (*Gesen*. 190).

4. *Benjamin*] He went not with his brethren. The other Patriarchs were sent first without Benjamin. Benjamin was sent afterwards. Benjamin in many respects is a type of St. Paul, who was sent *after* the rest (*S. Ambrose*, *Joseph*. c. 8). See above, xxxv. 18; below, xliii. 34.

— *mischief*] The *Septuagint* here has *μαλακία*, and in xlv. 29, a remarkable word, adopted in the Gospels (Matt. iv. 23; ix. 35; x. 1).

6. *Joseph was the governor*] Heb. *shallit*; from *shalat*, to rule, whence the word *sultan* (*Gesen*. 827).

— *and Joseph's brethren came, and bowed down themselves before him with their faces to the earth*] They thus fulfilled his dream (xxxvii. 7, 8), which Joseph remembered (v. 9).

7. *and he knew them, but made himself strange unto them, and spake roughly unto them*] They had come into Egypt to buy corn,—"among those who came,"—that is, as if they had no other concern, and as if they were like other men. They were utterly careless as to the heinous sin they had committed against their younger brother, and their aged father. Their hearts were hardened; but they were to be brought to repentance. This was Joseph's brotherly office. His strangeness and

Whence come ye? And they said, From the land of Canaan to buy food.

⁸ And Joseph knew his brethren, but they knew not him. ⁹ And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye g ch. 37. 5, 9.

are spies; to see the nakedness of the land ye are come. ¹⁰ And they said unto him, Nay, my lord, but to buy food are thy servants come. ¹¹ We are all

one man's sons; we are true men, thy servants are no spies. ¹² And he said unto them, Nay, but to see the nakedness of the land ye are come. ¹³ And

they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one ^h is not. h ch. 37. 30.
Lam. 5. 7.
See ch. 44. 20.

¹⁴ And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: ¹⁵ Hereby ye shall be proved: ⁱ By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. ¹⁶ Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your i See 1 Sam. 1.
26. & 17. 55

words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. ¹⁷ And he put them all together into ward three + Heb. bound.

days. ¹⁸ And Joseph said unto them the third day, This do, and live; ^k for + Heb. gathered.
k Lev. 25. 43.
Neh. 5. 15.

I fear God: ¹⁹ If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: ²⁰ But

bring your youngest brother unto me; so shall your words be verified, and ye l ver. 34.
ch. 43. 5, & 44. 23.

roughness were not any effects of a vindictive spirit, but of mercy and love for their souls. By the course of moral discipline begun here, and steadily pursued, Joseph—who had been exalted by suffering—was an instrument in the hands of Almighty God for bringing his brethren to a sense of their sins, and for proving the sincerity of their repentance, and for qualifying them to receive the benefits which God designed to confer upon them by his means.

Thus also Joseph was a type of Christ, who was “made perfect through suffering.” In His mercy, He often tried those whom He loved, by temporary estrangement and rebuffs, as the woman of Canaan (Matt. xv. 22). He chastened His disciples by persecutions, imprisonments, and by martyrdom. He purified them by suffering, and made them meet for glory. He is ever chastening His servants in love, in order that He may bring them to the kingdom of God (Acts xiv. 22. Rom. v. 4. Heb. xii. 6. 11. 1 Thess. iii. 3. James i. 2, 3. 1 Pet. i. 7; ii. 21).

⁸ Joseph knew his brethren, but they knew not him.] So Jesus knew the Jews, but they knew Him not.

⁹ Joseph remembered the dreams.] See xxxvii. 5. Joseph knew that God was working out the designs which He had revealed to him more than twenty years before; and he had here a pledge of the fulfilment of the other dream which concerned his father (see xxxvii. 10); and he recognized it to be God's will, that his father, as well as his brethren, should come into Egypt; and therefore he acknowledged God's hand in all that had happened to him, as he afterwards declared to his brethren: “Be not angry with yourselves that ye sold me hither; for God did send me before you to preserve life” (xlv. 5. 7. 9).

So the Apostles say of Christ to the Jews: “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts ii. 23; iii. 15; iv. 28).

—Ye are spies; to see the nakedness of the land ye are come.] It was characteristic of the Egyptians to be suspicious of strangers, especially of those who came from the north-east, on which side their country was most exposed to attack: cp. 1 Chron. vii. 21.

Here is the first trial of Joseph's brethren. They now feel something of that bitter suffering to which they had wantonly exposed him,—that of being falsely accused. But how much more kindly does he deal with them throughout, than they had dealt with him! He gives them an opportunity of clearing themselves: they had exposed him to false accusation, against which he could make no defence. They had deserved to suffer false accusation; and they learnt a lesson of patience from it. This is the discipline of life; and the Christian is perfected by it (Matt. v. 11).

Joseph was falsely accused; and of Christ it is written,

“They laid to My charge things which I knew not, to the great discomfort of My soul” (Ps. xxxv. 11).

¹³ The youngest is this day with our father.] How could Joseph be sure of this? They said “One is not.” Here was a suppression of truth; and indeed his own presence showed the assertion to be false. Therefore, he might reasonably think within himself, “May they not have envied my brother Benjamin as they envied me? May they not have killed him, as some of them endeavoured to kill me? (xxxvii. 20). May they not have sold Benjamin, as they sold me?” Benjamin's absence was a suspicious circumstance. Might he not be dead? Joseph could not leave Egypt; he could have no clear evidence of the fact of his brother Benjamin's preservation, except from his presence; therefore he says, “Ye shall not go forth, except your youngest brother come hither.” Cp. Ephraim Syrus, on Joseph, p. 141; and Chrys. here, Hom. 64.

Joseph puts his brethren to the trial,—how they had treated, and would treat their younger brother Benjamin, who now occupied his own place in his father's house,—whether they were the same hard-hearted brethren as had sold him,—or whether time and God's grace had improved them.

¹⁵ By the life of Pharaoh.] This is not an oath, as some have supposed. It contains no invocation of any witness, nor any imprecation of any punishment; it is simply an assertion; and it means, as true and certain as that Pharaoh lives, so certain is it that ye shall not go forth, and that ye are spies, and will be treated as such (see v. 16), unless ye bring your younger brother hither. See S. Basil, in Ps. xiv.; Bp. Sanderson, on Oaths, Lect. v. sect. 7; Pfeiffer, Dubia, p. 100.

^{16, 17} Ye shall be kept in prison—And he put them all together into ward three days.] Here was their second trial; they had sold Joseph into Egypt, where he was put in prison on a false accusation; he now makes them feel a little of the suffering which they had inflicted on their own brother. But again how much more mildly does he deal with them than they had dealt with him! He had been kept in prison for three years; he puts them in ward three days. He gives them a sip of that cup of which they had made him drink the dregs.

Our sufferings are but as three days compared to those to which we exposed our Divine Joseph by our sins, and He was without sin, and yet He was put into the prison of the grave for us three days; but “in many things we offend all” (James iii. 2).

¹⁸ This do, and live; for I fear God.] The ruler of Egypt pities the men of Canaan, who first left him to starve in the pit, and then sold him as a slave.

¹⁹ Let one of your brethren be bound.] Simeon (v. 24); he who had made himself notorious for his cruelty at Shechem (xxxiv. 25) had perhaps been among the foremost to devise evil against Joseph (Theodoret); or because Simeon was the next in age after Reuben, and Reuben was spared on account of his kindness to Joseph (xxxvii. 21).

²⁰ Bring your youngest brother unto me.] It has been

m Job 26, 8, 9.
Hos. 5. 15.

n Prov. 21. 13.
Matt. 7. 2.
o ch. 37. 21.

p ch. 9. 5.
1 Kings 2. 32.
2 Chron. 24. 22.
Ps. 9. 12.
Luke 11. 50. 51.
† Heb. an inter-
preter was
between them.

q Matt. 5. 44.
Rom. 12. 17, 20,
21.
r See ch. 43. 21.

† Heb. went forth.

shall not die. And they did so. ²¹ And they said one to another, ^m We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear ; ⁿ therefore is this distress come upon us. ²² And Reuben answered them, saying, ^o Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? therefore, behold, also his blood is ^p required. ²³ And they knew not that Joseph understood *them* ; for † he spake unto them by an interpreter. ²⁴ And he turned himself about from them, and wept ; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

²⁵ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way : and ^q thus did he unto them. ²⁶ And they laded their asses with the corn, and departed thence. ²⁷ And as ^r one of them opened his sack to give his ass provender in the inn, he espied his money ; for, behold, it *was* in his sack's mouth. ²⁸ And he said unto his brethren, My money is restored ; and, lo, it *is* even in my sack : and their heart † failed *them*, and they were afraid, saying one to another, What *is* this that God hath done unto us ?

²⁹ And they came unto Jacob their father unto the land of Canaan, and told

alleged by some, "to be indisputably clear that Joseph by his obstinate and apparently fanciful request to see *Benjamin in Egypt* almost designedly tormented his aged father" (*Kalisch*, p. 659).

But to this it may be replied,—

(1) The presence of Benjamin in Egypt was necessary to clear his brethren from the suspicion to which they were justly liable (see v. 13).

(2) It is true, that Joseph was informed by his brethren that "if the lad should leave his father, his father would die" (xlv. 22). But might not this statement be an evasion ? was it certainly true ? and if it were true, then would not the requirement of *Benjamin's presence* procure his *father's presence* also in Egypt ? This is what Joseph was very desirous to effect (see xlv. 12), this is what God Himself had led him to expect by his dream (xxxvii. 9, 10), and the presence of Benjamin was the most likely thing to bring it about.

(3) Joseph was an instrument in God's hand ; and what he did was providentially ordained for good.

Polygamy is a great evil ; paternal favouritism is one of its consequences. The envy, with which Joseph had been regarded by his brethren, and all the bitter consequences of that envy, were fruits of Polygamy. Jacob himself suffered from his partiality towards Joseph ; and it was perhaps wisely ordered that he should also endure sorrow for his partiality towards Benjamin.

(4) Joseph had dreamt that the *eleven* stars should make obeisance to him (xxxvii. 9) ; he now remembered his dream ; but he only saw *ten* stars ; the presence of the *eleventh* was necessary in order to fulfil the divine will, as revealed in his dream. Benjamin, the eleventh brother, must therefore come to Egypt where Joseph ruled, and in which country alone he could expect such homage to be paid to himself : on this subject see further below, xlii. 11.

21. *And they said one to another, We are verily guilty concerning our brother*] Here is a proof of the wisdom and love of Joseph's dealing with his brethren ; and of the peculiar fitness of that dealing, in reference to their special sins against himself. It had awakened the voice of their Conscience, which had slumbered for many years : it filled them with remorse (cp. Herod's exclamation in Matth. xiv. 2) ; and brought forth from their lips a confession of their guilt, "We are verily guilty concerning *our brother*," "his blood is required" (v. 22). When Peter preached Christ to the devout Jews at Pentecost, "they were pricked to the heart and said, Men and brethren, what shall we do ?" (Acts ii. 37 ;) And the day is coming when the thoughts of Jesus and of His sufferings will touch the hearts of His own brethren the Jews ; and they will turn to Him with contrite hearts, and will confess that they were "verily guilty concerning *their Brother*, in that they saw the anguish of His soul and would not hear."

"Therefore is their present distress come upon them," which will pass away when the Jews turn to the true Joseph, with contrite hearts and weeping eyes, and "look on Him whom they pierced" (Zech. xii. 10).

22. *his blood is required*] "His blood be upon us and on our children," was the imprecation of the Jews on themselves and posterity (Matt. xxvii. 25) ; and *that blood is required*.

24. *and wept*] Another proof that in all that he did (however harsh he might appear) Joseph was moved by the strongest and tenderest feelings of love to his brethren ; and how much more, therefore, to his father ! Here is a sufficient answer to those who charge him with want of affection (see v. 20) in requiring the presence of Benjamin : cp. xliii. 30 ; xlv. 1.

— *Simeon*] For the probable reason see v. 19.

— *and bound him before their eyes*] Simeon's entreaties may be supposed ; and the whole scene was such as to remind them of the binding of another brother, Joseph himself, not only before their eyes, but probably with their own hands. Joseph thus tried them, whether they were the same heartless brethren, who had bound him, or whether they would have pity on Simeon, and would free him by returning with Benjamin (*S. Chryst.*).

He kept Simeon as a hostage in order to secure their return, and he felt sure that, according to his dream, his *eleven* brethren would bow before him, and as yet he saw only *ten*.

25. *Joseph commanded*] Here are further proofs of Joseph's love to his brethren ; he fills their vessels with corn, and restores *each man's money into his sack*, and gives them provision for the way ; and this is made more emphatic by the addition "*thus did he unto them*."—How different from their conduct to him !

So Jesus Christ, our Joseph, rendered good for evil, blessing for cursing ; and He gives back with abundance all that is given to Him.

— *their sacks*] Rather, *their vessels* (Heb. *celeihem*) ; it is not the same word as that rendered *sack* in v. 25 ; or as that rendered *sack* in v. 27. The *corn* (*bar*, see v. 3) was kept separate in a *vessel* ; the *provender* was put in a *sack* (Heb. *sak*, v. 27, probably of hair), also called *amtachath*, v. 27, from *mathach*, to extend (*Gesen.* 52).

26. *their asses*] Asses were regarded as unclean by the Egyptians, in a religious sense, and were offered as sacrifices to their evil deity, Typhon ; but it is not true, as some have alleged, that the Egyptians did not use them, and abominated those that did. On the contrary, the Egyptian breed of asses was famous, and they are often represented in ancient Egyptian monuments : *Wilkinson*, iii. p. 34 ; *Hengstenberg*, Mos. and Egypt, chap. i. ; *Kalisch*, p. 664.

27. *the inn*] Heb. *malon*, from *lan*, to lodge ; where, as is still usual in the *Klans* of the east, nothing was supplied but lodging.

him all that befell unto them; saying, ³⁰ The man, *who is* the lord of the land, ^s spake † roughly to us, and took us for spies of the country. ³¹ And we said unto him, We *are* true men; we are no spies: ³² We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. ³³ And the man, the lord of the country, said unto us, 'Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take food for the famine of your households, and be gone: ³⁴ And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true men: so will I deliver you your brother, and ye shall "traffick in the land. ³⁵ And it came to pass as they emptied their sacks, that, behold, ^{*} every man's bundle of money *was* in his sack: and when both they and their father saw the bundles of money, they were afraid. ³⁶ And Jacob their father said unto them, Me have ye ^y bereaved of my children: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me. ³⁷ And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. ³⁸ And he said, My son shall not go down with you; for ^z his brother is dead, and he is left alone: ^a if mischief befall him by the way in the which ye go, then shall ye ^b bring down my gray hairs with sorrow to the grave.

^s ver. 7.
† Heb. *with us*
hard things.

^t ver. 15, 19, 20.

^u ch. 34. 10.

^x See ch. 43. 21.

^y ch. 43. 14.

^z ver. 13.
ch. 37. 33. &
44. 28.
^a ver. 4.
ch. 44. 29.
^b ch. 37. 35. &
44. 31.

^a ch. 41. 51, 57.

XLIII. ¹ And the famine *was* ^a sore in the land. ² And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. ³ And Judah spake unto him, saying, The man † did solemnly protest unto us, saying, Ye shall not see my face, except your ^b brother *be* with you. ⁴ If thou wilt send our brother with us, we will go down and buy thee food: ⁵ But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you. ⁶ And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother? ⁷ And they said, The man † asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenor of these words: † could we certainly know that he would say, Bring your brother down? ⁸ And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. ⁹ I will be surety for him; of my

† Heb. *protesting*
protested.
^b ch. 42. 20. &
44. 23.

† Heb. *asking*
asked us.

† Heb. *mouth.*
† Heb. *knowing*
could we know.

30. *the lord of the land*] An avowal of Joseph's dominion, and of the fulfilment of his dreams; see v. 33.

33. *leave one of your brethren*] They do not mention to their father that Simeon had been bound, and was kept in prison, but Jacob suspects mischief, see v. 36. How natural all this is!

36. *all these things are against me*] Literally, *all this cometh upon me*. I alone have to bear the weight of all this distress; no one shares it with me.

37. *Reuben spake*] Here *Reuben* is the spokesman; in xlii. 8 it is *Judah*.

Why did *Reuben* and *Judah* come forward specially and singly, to plead with Jacob that he would entrust *Benjamin* to their care? The consciences of the other eight brethren had just been awakened to the conviction, that they had been, in will, the murderers of their brother Joseph (see xlii. 21), and, while their remorse was fresh, they could not venture to put themselves forward as the guardians of Benjamin. But *Reuben* had desired to save Joseph (xxxvii. 22), and *Judah* had pleaded for his life (xxxvii. 27).

How natural therefore was it for the other brethren to hold back, and for *Reuben* and *Judah* to come forward,—and perhaps they were put forward by the rest,—to offer themselves as guarantees for Benjamin.

38. *My son shall not go down*] Jacob will not trust him with *Reuben*, after *Reuben's* sin against his father, which is described in xxxv. 22; xlix. 3.

— *his brother is dead, and he is left alone*] An evidence of Jacob's partiality for Joseph and Benjamin, and of the evil effects of Polygamy, producing paternal favouritism (see above, v. 20). It pleased God to chastise Jacob for this frailty by the loss of Joseph for many years (as his mother Rebekah had been punished before for a similar weakness), and now he is about to be chastened again for the same partiality, in order that he may be corrected by moral discipline, and be weaned from earthly things, and be perfected in the love of God.

CII. XLIII. 3. *Judah spake*] *Judah*, who had been instrumental in selling Joseph into Egypt (xxxvii. 26) is now made the principal agent in the work of reparation of the injury to him and of the reconciliation (cp. v. 8; and below, xliv. 18).

May there not be something typical and prophetic here?

Judah is the representative of the rulers of Judea, who delivered the true Joseph into the hands of the Gentiles; and the prophets speak of the future reconciliation of the Jews to God, when the veil is taken from their eyes, and "they look on Him whom they have pierced," and the prophets mention with special emphasis the house of *Judah*; "The Lord shall save the tents of *Judah* first" (Zech. xii. 7; ii. 12).

c ch. 44. 32.
Philem. 18. 19.

|| Or, twice by
this.

d ch. 32. 20.
Prov. 18. 16.
e ch. 37. 25.
Jer. 8. 22.
f ch. 42. 25, 35.

g Esth. 4. 16.
|| Or, And I, as I
have been, &c.

h ch. 21. 2. & 39.
i & 44. 1.
† Heb. *kill a
killing*, 1 Sam.
25. 11.
† Heb. *cat*.

† Heb. *roll him-
self upon us*, Job
30. 14.

i ch. 42. 3, 10.
† Heb. *coming
down we came
down*.
k ch. 42. 27, 35.

hand shalt thou require him: "if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: ¹⁰ For except we had lingered, surely now we had returned || this second time. ¹¹ And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and ^d carry down the man a present, a little ^e balm, and a little honey, spices, and myrrh, nuts, and almonds: ¹² And take double money in your hand; and the money ^f that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: ¹³ Take also your brother, and arise, go again unto the man: ¹⁴ And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ^g || If I be bereaved of *my children*, I am bereaved.

¹⁵ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. ¹⁶ And when Joseph saw Benjamin with them, he said to the ^h ruler of his house, Bring *these* men home, and † slay, and make ready; for *these* men shall † dine with me at noon. ¹⁷ And the man did as Joseph bade; and the man brought the men into Joseph's house. ¹⁸ And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may † seek occasion against us, and fall upon us, and take us for bondmen, and our asses. ¹⁹ And they came near to the steward of Joseph's house, and they communed with him at the door of the house, ²⁰ And said, O sir, ⁱ † we came indeed down at the first time to buy food: ²¹ And ^k it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. ²² And other money have we brought down in

10. *this second time*] Literally, *these two times*.

11. *And their father Israel*] *Israel* said—Observe the propriety of the language here. In the preceding chapter, when speaking the words of human weakness and despondency, the patriarch is called *Jacob* (xlii. 36). But now he is resigned to God's will, and he submits his beloved Benjamin to God's disposal, and he provides for the journey of his children into Egypt, and enters into the consideration of little details such as the present of honey, nuts, and almonds, for their favourable reception; and commands them to do what is honest, and to take back the money in their sacks; and invokes God's blessing upon their journey, and prays God to restore Simeon and Benjamin; and he is now called *Israel* (v. 8. 11), he has been disciplined by sorrow, and has given himself up to the will of God, and so rises to victory; and *Jacob* becomes *Israel*, a prince of God.

Here is the justification of the act of Joseph (which has been censured by some) in requiring the presence of *Benjamin* in Egypt. Joseph did what he did by the direction of God. He who was enabled by divine illumination to interpret the *dreams of others*, was guided by that illumination in his *own dreams* (see above, on xlii. 20). God's providence, acting by Joseph's instrumentality, elevated and spiritualized the character of *Jacob*; and he became *Israel*, a Prince of God.

This modification of language in the name of *Jacob* may serve also to illustrate the more important question as to the modification of the name of *Jacob's God*; and is one of the many arguments against the theory of those who infer two different authors of the Pentateuch, because in some portions God is called *Elohim*, and in others He is called *Jehovah* (see above, on xxxix. 2). Are we to imagine two different writers of *Jacob's* history also? are we to call one a *Jacobite*, and the other an *Israelite*? Would not this be quite as reasonable as to divide the Author of the Pentateuch into two writers, and to call one "the Elohist," and the other "the Jehovist?"

—*the best fruits in the land*] Literally, *the song of the*

land, "*fructus terræ decantatos*;" *καρπούς ἀοιδίους*, fruits lauded in songs: cp. Jer. li. 41.

—*balm*] See xxxvii. 25.

—*honey*] Heb. *debash*; not from *bees*, but from fruits, grapes or dates boiled down into syrup (*sapa*, defrutum, *Virg.* Georg. i. 295; *Ovid*, Fast. iv. 780), called in Arabic *dibs*, which is still prepared in many parts of Palestine, especially near Hebron, where Jacob lived; xxxvii. 11: cp. Ezek. xxvii. 17.

—*spices*] *Tragacanth*: see above, xxxvii. 25.

—*myrrh*] *Ladanum*: see xxxvii. 25.

—*nuts*] *Pistachio* nuts.

14. *If I be bereaved of my children, I am bereaved*] An expression of sorrow and resignation: cp. xlii. 36, and Esther iv. 16.

Jacob in his old age was bereft of all that he loved best, Rachel, Joseph, Benjamin. Thus he was weaned from earthly things; and was drawn more closely to God, and was gradually prepared for heaven. But when he was most sorrowful, then he was nearest to joy. Benjamin and Joseph would be restored to him; he would see the peace and love and prosperity of his children before he died, and would then be gathered to his fathers in peace; and in that earthly joy he would have a foretaste of eternal bliss.

16. *And when Joseph saw Benjamin with them*] He felt that his dream was now nearer to its fulfilment. He had only seen *ten* stars before him in the former visit, but now the *eleven* were gathered before him: see above, xxxvii. 9.

—*he said to the ruler of his house*] This seems to be a mark of Joseph's tenderness. After the sight of Benjamin, Joseph could hardly trust *himself* to speak to them (see vv. 29, 30), and therefore he employed his steward to converse with them.

—*slay*] Literally, *slay a slaying*. Hence it is clear that animal food was prepared by the Egyptians, and, indeed, was eaten by them, though this has been denied by some: see *Kalisch*, p. 670.

18. *that he may seek occasion against us*] Literally, *that he may roll himself upon us*; be, as it were, "a burdensome stone" to us (Zech. xii. 3).

our hands to buy food: we cannot tell who put our money in our sacks.

²³ And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: † I had your money. And he brought Simeon out unto them.

† Heb. *your money came to me.*

²⁴ And the man brought the men into Joseph's house, and ¹ gave *them* water, and they washed their feet; and he gave their asses provender. ²⁵ And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. ²⁶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^m bowed themselves to him to the earth.

¹ ch. 18. 4. & 24. 32.

m ch. 37. 7, 10.

²⁷ And he asked them of *their* † welfare, and said, † *Is* your father well, the old man ⁿ of whom ye spake? *Is* he yet alive?

† Heb. *peace, ch 37. 14.*

† Heb. *Is there peace to your father?*

n ch. 42. 11, 13.

²⁸ And they answered, Thy servant our father *is* in good health, he *is* yet alive.

o ch. 37. 7, 10.

²⁹ And they bowed down their heads, and made obeisance. ³⁰ And he lifted up his eyes, and saw his brother Benjamin, ^p his mother's son, and said, *Is* this your younger brother, ^q of whom ye spake unto me? And he said, God be

p ch. 35. 17, 18.

q ch. 42. 13.

gracious unto thee, my son. ³¹ And Joseph made haste; for ^r his bowels did

r 1 Kings 3. 26.

yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and ^s wept there. ³² And he washed his face, and went out, and

s ch. 42. 24.

refrained himself, and said, Set on ^t bread. ³³ And they set on for him by

t ver. 23.

himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* ^u an abomination unto the Egyptians. ³⁴ And they sat

u ch. 46. 34. Ex. 8. 26.

before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. ³⁴ And he took *and sent* messes unto them from before him: but Benjamin's mess was ^x five times so much as any of theirs. And they drank, and † were merry with him.

x ch. 45. 22.

† Heb. *drank largely*: see Hag. 1. 6. John 2. 10.

^{23.} *your God, and the God of your father, hath given you treasure in your sacks*] Such language from the steward of Joseph's house seems to show that Joseph, even after many years' banishment in a heathen country, took care to follow the example of Abraham, and to train up *his household* in the knowledge of the true God (see xviii. 19); and it suggests as most probable, that Asenath, the daughter of the priest of On, whom Pharaoh gave him to be his wife (xli. 45), the mother of Manasseh and Ephraim, did not remain in idolatry. As has been before remarked, she appears to be a type of the Christian Church reclaimed from heathenism, and joined in spiritual wedlock to Christ: see xli. 45. 50—52.

— *I had your money*] Joseph restores with abundance whatever is given to him by his brethren; and yet he counts it as received, and as possessed by himself. So, whatever is given to Christ, is kept by Him in perpetual remembrance, and will be restored a hundredfold to those who give to Him.

^{25.} *they made ready the present*] for Joseph. So all the Apostolic Churches bring presents to Christ. The Patriarchs bowed down before Joseph (cp. v. 28), and fulfilled his dream; so all will bow down before Christ. "The kings of Tarshish and the isles shall *give presents*; the kings of Arabia and Saba shall bring *gifts*. All kings shall bow down before Him; all nations shall do Him service" (Ps. lxxii. 10, 11).

— *at noon*] It was noonday when God appeared to Abraham at Mamre, and promised him a son from Sarah in a year from that time (Gen. xviii. 1—10). It was noonday when Joseph's brethren bowed before him. It was noonday when the *Benjamin* of the Apostles, *St. Paul*, was brought to the knowledge of Christ (Acts xxii. 6. *S. Ambrose*).

^{32.} *And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves*] Probably for the same reasons of difference of caste as still prevail among the Hindoos (*Kalisch*).

— *that is an abomination unto the Egyptians*] i.e. to eat with strangers: cp. *Herod.*, ii. 41; *Wilkinson*, i. 236; ii. p. 1. The Chaldee Paraphrase specifies here as the reason,

"because the Hebrews eat the cattle" (especially the cow: cp. Exod. viii. 26) "which the Egyptians worshipped;" and the *Septuagint* states it to be because the Hebrews were shepherds: cp. xvi. 34.

^{33.} *they sat before him*] An incident which shows the Author's knowledge of Egyptian manners. In the ancient pictures men are generally represented as *sitting* at meals (*Rosellini*, ii. 439; *Wilkinson*, ii. 201; *Hengstenberg*, Egypt, chap. i.).

— *the firstborn according to his birthright*] By this arrangement Joseph showed his knowledge of them, and this knowledge excited their astonishment.

In this respect, also, Joseph was a figure of Christ, Who, though unobserved, sees all His brethren, and reads their inmost hearts. "He knoweth all his own sheep by name" (John x. 3. 14). Joseph placed the firstborn according to his birthright. So Christ came to the lost sheep of the house of Israel, and commanded His Apostles to preach the Gospel to them first (Matt. x. 6. Acts i. 8).

^{34.} *he took and sent messes*] Dishes from his own table; a custom observed also in other nations (*Homer*, *Iliad* vii. 321; cp. 1 Sam. ix. 23).

— *Benjamin's mess was five times so much as any of theirs*] By placing Benjamin last (v. 33), and by sending to him five times (literally, five *hands*: cp. xlvii. 24) more than any of the rest, he made the preference more remarkable. The number *five* appears frequently in this history (xli. 34; xlv. 22; xlvii. 2, 24).

Joseph did this to try his brethren, whether they were now free from that spirit of envy, which had moved them to sell him (xxxvii. 4. 8. 11. 19). Perhaps also he did it to protect Benjamin, and that his brethren might see, that if they injured Benjamin they would incur the displeasure of the ruler of Egypt.

Were not these acts of Joseph also typical of Christ? Christ gave the first place to the eldest, the Jew; but He said that the last should be first (Matt. xx. 16), and the abundance

† Heb. him that
was over his
house.

XLIV. ¹And he commanded † the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. ²And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

³As soon as the morning was light, the men were sent away, they and their asses. ⁴And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? ⁵Is not this *it* in which my lord drinketh, and whereby indeed he || divineth? ye have done evil in so doing. ⁶And he overtook them, and he spake unto them these same words. ⁷And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: ⁸Behold, ^athe

|| Or, maketh
trial?

a ch. 43. 21.

of His grace was poured forth on the Gentile world, and the younger was preferred to the elder: see Rom. ix. 8—13. 30, 31; x. 3. 19. Christ still tries the Jews, whether they are cured of their envy against the Gentiles. When the Jew, the elder brother, is ready to embrace the returning prodigal, the Gentile, then he will be received with joy into the Father's house: see Luke xv. 25—32.

Besides, Benjamin was in many respects a type of St. Paul the Apostle of the Gentiles (see xxxv. 18). Benjamin was brought last of all to Joseph, but Joseph gave to him more than any of the rest (cp. below, xlv. 22). So Christ, after His Resurrection, appeared to the Apostles, and “last of all He appeared to me,” says St. Paul: see on 1 Cor. xv. 8. And he, “the least of the Apostles,” received more grace than the rest; he had “a Benjamin’s mess” of spiritual gifts (1 Cor. xv. 9, and notes; and *S. Ambrose* de Joseph. cap. 10).

JOSEPH’S CUP.

CH. XLIV. 2. *put my cup*] Heb. *gabia*, from the root *gaba*, a word which means roundness and height, whence *Gibeah*, *Gibeon*; and it is connected with the words *κεφαλή*, *caput*, *cap*, *cup*, *goblet* (*Gesenius*, p. 151, 155).

The cup, *gabia*, was a bowl, and was distinguished from the *cosoth*, or smaller *cups* (*cyathi*), into which the liquid was poured from the *gabia*: cp. Jer. xxxv. 5. This act of putting the cup into Benjamin’s sack was done by Joseph, as appears from the sequel, to try his brethren, whether, and how much, they loved his brother Benjamin, and their father, who specially loved Benjamin (*S. Chrys.*: see r. 5).

— *in the sack’s mouth*] The sack in which the provender was, not the vessel in which the corn was: see xlii. 25.

5. *Is not this it in which my lord drinketh, and whereby indeed he divineth?*] Hebrew, *nachesh*, *genachesh*, i.e. *divining*, *he divineth*, literally, whispers, mutters incantations; from *nachash*, a serpent; either because diviners imitated the sound of serpents (cp. Isa. viii. 19), or because they divined by means of serpents (cp. on Acts xvi. 16; and above, xxx. 27).

The Egyptians practised divination by cups (*κυλικομαντεία*, *λεκανοσκοπία*, *ὕδρομαντεία*); pieces of metal, and precious stones, engraven with mystical characters, were thrown into cups, and then the familiar spirit was invoked, who was supposed to answer questions by pointing to some of the characters on the pieces of metal or stone, or by articulate sounds. Sometimes the cup was filled with water, and the answer was given by means of imagery, produced by the sun on the water in the cup: cp. *Varro*, in *S. Augustine* de Civ. Dei vii. 35; *Strabo*, xvi. p. 762; *Iamblichus*, iii. § 14; *Julius Sirenus* de Fato ix. 18; *Plin.*, N. H. xxx. 2; xxxvii. 73; *Norden*, *Travels* iii. p. 68; *Hengstenberg*, *Mos. and Egypt*, chap. i.; *Kalisch*, p. 673. There is a copy of one of these Egyptian divining-cups in the British Museum (*Sharpe*, *Egypt*, Ant. p. 37).

But did Joseph actually practise divination by cups?

There is no reason to think so. He interprets dreams, but we never hear that in so doing he resorted to any such practice. He said to his fellow-prisoners, when speaking to him of their dreams (xl. 7), “Do not interpretations belong to God?” And to Pharaoh he said, “It is not in me; God shall give Pharaoh an answer of peace” (xli. 16). If he had resorted to divination by cups he would have been untrue to his sacred character as a worshipper and prophet of the one God, and would have degraded himself to the level of the Egyptian

magicians, and would have given countenance to their superstitions, which he was commissioned by God to expose and to confound, by displaying the supremacy of Jehovah (see xli. 8); and he elicited from Pharaoh the question, “Can we find such an one as this is, a man in whom the Spirit of God is?” (xli. 38).

Why, then, did Joseph instruct his steward to say, “Is not this it in which my lord drinketh, and whereby indeed he divineth?”

All that Joseph did to his brethren, was adjusted to their former conduct towards himself. He remembered his dreams (xlii. 9); he traced the working of God’s providence in all the history of his former life; he saw that he was appointed by God to be a minister of good to his brethren; he endeavoured to correct them by gentle discipline; he gave them a taste of the evil they had inflicted on him; he made them feel some of the pain they had inflicted on himself,—the pain of false accusation (xlii. 9. 14; xliii. 4. 15), and of imprisonment. He remembered that they had mocked at God’s revelations to himself; that they had said in mockery, “Behold, this dreamer cometh . . . come now, let us slay him, and we shall see what will become of his dreams” (xxxvii. 19, 20).

Joseph, therefore, will place himself for a while on this low level of a mere dreamer of dreams. He will be to them as a diviner. He will ask them, why they have robbed him of the instrument of his magical art? why they have taken the cup by which he divined, and have thus divested him (if he were an enchanter) of his power of enchantment?

All this was said in a tone of fine and delicate irony, something like that with which the prophet Elijah addressed the worshippers of Baal, when he entered into their thoughts and adapted himself to their language: “Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud” (1 Kings xviii. 27).

Joseph in like manner adopts the supposition which might have suggested itself to his brethren when they saw him lord of the land, dressed in the costume of an Egyptian prince, speaking to them through an interpreter, charging them with being spies, and when they felt his mysterious power and knowledge, by which he arranged them at table according to their several ages, and when “they marvelled one at another,” and mused within themselves, and inquired, as the people afterwards asked concerning the true Joseph, “Whence hath this man this wisdom?” (Matt. xiii. 54). Perhaps, also, we might infer from the language of the people concerning Christ, that Joseph’s brethren also may have surmised that his mysterious power was due to some enchantment,—some evil spiritual agency: cp. Matt. ix. 34; xii. 24. Mark xi. 28.

Joseph would adopt for a time these suppositions; but it was in order to refute them, and in order to establish the truth, and to vindicate the glory, of God.

He would suppose the case of his being a mere dreamer and diviner. The diviner may be robbed of his cup, and then his magical spell is broken. Joseph thus exposes the folly and weakness of such divination. But the true prophet can divine without a cup; and therefore he says afterwards, “Wot ye not that such a man as I?”—(not an Egyptian magician, but a prophet of the true God)—“can certainly divine?”—even though I be robbed of my cup (xlii. 15).

There was also an inner spiritual meaning in the question

money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? ⁹ With whomsoever of thy servants it be found, ^b both let him die, ^{b ch. 31. 32.} and we also will be my lord's bondmen. ¹⁰ And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. ¹¹ Then they speedily took down every man his sack to the ground, and opened every man his sack. ¹² And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

¹³ Then they ^crent their clothes, and laded every man his ass, and returned ^{c ch. 37. 29, 34.} to the city. ¹⁴ And Judah and his brethren came to Joseph's house; for he ^{Num. 14. 6.} ^{2 Sam. 1. 11.}

which Joseph put into the mouth of his steward, "Is not this it in which my lord drinketh, and whereby indeed he divineth?"

They had seen him drinking with this cup at the table when "they drank and were merry with him" (xliii. 34). They had now feel him divining with it.

The cup was to be like an instrument of God in his hands, for the trial of their character, for a good work of genuine *moral divination*.

And how was this?

Joseph had treated Benjamin, their youngest brother, with special affection. "Benjamin's mess was five times so much as any of theirs" (xliii. 34). He would now try them. Were they jealous of Benjamin? Were they envious of him, as they had been of Joseph? Were they still the same envious, cruel, and heartless brethren, who had conspired to kill Joseph, and had sold him as a slave into Egypt? Or had they been amended by the corrective influence of time, by the famine, by the discipline administered to them in Egypt? Were they now qualified to receive the benefits which God would bestow upon them by his means? Joseph would try this; he would test their character by this *moral divination*; and the instrument by which he would do it would be *his cup*. As soon as they had left the city, he despatched the steward after them to overtake them; he would not exasperate them by any long and painful agony of suffering, such as they had inflicted on him. No; the trial, though severe, was short. He would not allow them to proceed to any distance from the city, lest, in case they had evil designs against his beloved Benjamin, they might be able to execute them. They were overtaken, and overtaken speedily, and the question was then put, "Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth?" "And they said unto him, God forbid that thy servants should do according to this thing . . . with whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen." But the steward offers them better terms: "he with whom it is found shall be *my servant*" (he speaks as Joseph,—*my servant*), "but ye *shall be blameless*." "And he searched, and began at the eldest, and left at the youngest: and the cup was found in *Benjamin's sack*."

Here was their trial. It was effected by means of the cup. The cup was their touchstone. If they had been in the same evil frame of mind as when they sold Joseph into Egypt,—envious and unmerciful,—then they would not have been sorry to be rid in this way of Benjamin, the object of their jealousy, and to avail themselves of the proffered impunity for themselves.

But no; they would not accept such terms; and the happy result is told in those few simple words: "Then they rent their clothes, and laded every man his ass, and returned to the city;" and they came to Joseph's house, where he was waiting to receive them.

They had so far stood the trial. By means of the cup,—the silver cup,—Joseph had divined, and he had found that they had now been corrected and purified; that envy and jealousy, hard-heartedness and selfishness, had been rooted out of their hearts, and that, instead of being animated with such evil passions, they were filled with love to their brother Benjamin (though he had been preferred before them), and with love to their father, whose life was bound up in his life.

But this was not all. The result was made more clearly manifest by Joseph's own offer to them, and by Judah's reply. They did not accuse Benjamin, though the cup was found in his sack; they did not exculpate themselves; but they identified themselves with Benjamin, and would not be separated from

him: "God hath found out the iniquity of thy servants." It is God who has enabled thee to divine: "Behold, we are my lord's servants, both we, and he also with whom the cup is found." "And he said, God forbid that I should do so; but *the man* in whose hand the cup is found, *he* shall be *my servant*; and as for *you*, get you up in peace unto your father."

But they would not accept these terms, even from Joseph himself, "the lord of the land" of Egypt. They were brought back to the city, and were immediately introduced to Joseph, for he was yet there in the house (v. 14), waiting for them, and ready to receive them. He did not put them in prison, but listened to their appeal.

The speech of Judah which followed (v. 18—34),—a speech of inimitable pathos,—declared the success of Joseph's experiment; it showed that Judah, he who had been the person to propose to his brethren to sell Joseph into Egypt for profit to themselves (xxxvii. 26), was now foremost in devoting himself as a bondsman in Egypt to Joseph (v. 33), in order that Benjamin might be rescued, and restored in safety to his father.

Joseph had divined, and he had not divined in vain. Their repentance was now manifest; they had nobly stood the test: their true character was now visible; they had been purified by the salutary discipline of suffering, and were qualified for reconciliation with him, and to receive the blessings which God, Who reads the heart, and who had enabled him to prove them, was now about to bestow upon them by his means.

This result was attained by *true divination*, not by magical arts, such as were practised in Egypt, but by revelations from the One True God, who had foreshown to Joseph by dreams his future elevation, and the subjection of his brethren to him, and had enabled him to interpret the dreams of his fellow-prisoners, and of Pharaoh, which none of the Magicians of Egypt could do (xli. 8. 15); and had endued him with an abundance of the ordinary gifts of prudence and wisdom, which are far better than magical arts and enchantments, as even some of the heathen confessed, "Qui bene conficiet, *catem* perhibebo optimum" (*Cicero* de Divinat. ii. 5), and which Joseph himself magnified to Pharaoh, even when he was exercising supernatural gifts. "Now therefore let Pharaoh look out a man *discreet* and *wise*, and set him over the land of Egypt" (xli. 33); and so by commending ordinary gifts, Joseph proved that he was no fanatical enthusiast, but that he recognized human reason as working together with divine revelation.

Thus in the presence of his brethren, and of his own servants the Egyptians, Joseph asserted the majesty of God as the only fountain of truth.

Here, also, Joseph teaches what we learn more fully in CHRIST. In Him we have divine revelation and supernatural grace. He gives spiritual gifts in His Word and Sacraments. "If any of you lack wisdom," says the Apostle, "let him ask of God" (James i. 5); let him give himself to "exhortation, reading, and doctrine" (1 Tim. iv. 13); but let him not resort to evil arts, witchcraft, and sorcery, which are arts of Egypt, and are condemned as works of the devil in Holy Writ (Gal v. 20. Rev. xxii. 15).

The true Joseph, Jesus Christ, searches the spirits of all His brethren. He has a cup whereby He divines. Are they ready to drink of the Cup of suffering of which He drank? If not, they are not worthy of Him (Matt. x. 37). Are they thankful partakers of His "Cup of blessing" in the Holy Eucharist? This also is a cup by which He divines. Will they drink it? And how do they drink of it? He tries them thereby. And if they stand these trials well, He will make them drink of His Cup of everlasting bliss in His house in heaven.

d ch. 37. 7. was yet there: and they ^dfell before him on the ground. ¹⁵ And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man
 || Or, *make trial?* as I can certainly || divine? ¹⁶ And Judah said, What shall we say unto my
 vet. 5. lord? what shall we speak? or how shall we clear ourselves? God hath
 e ver. 9. found out the iniquity of thy servants: behold, ^e we *are* my lord's servants,
 f Prov. 17. 15. both we, and *he* also with whom the cup is found. ¹⁷ And he said, ^f God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

¹⁸ Then Judah came near unto him, and said, Oh my lord, let thy servant,
 g ch. 18, 30, 32. I pray thee, speak a word in my lord's ears, and ^glet not thine anger burn
 Ex. 32, 22. against thy servant: for thou *art* even as Pharaoh. ¹⁹ My lord asked his
 h ch. 37. 3. servants, saying, Have ye a father, or a brother? ²⁰ And we said unto my
 i ch. 42, 15, 20. lord, We have a father, an old man, and ^ha child of his old age, a little one;
 k ch. 43. 3, 5. and his brother is dead, and he alone is left of his mother, and his father
 l ch. 43. 2. loveth him. ²¹ And thou saidst unto thy servants, ⁱ Bring him down unto me,
 m ch. 46. 19. that I may set mine eyes upon him. ²² And we said unto my lord, The lad
 n ch. 37. 33. cannot leave his father: for *if* he should leave his father, *his father* would die.
 o ch. 42. 36, 38. ²³ And thou saidst unto thy servants, ^k Except your youngest brother come
 p 1 Sam. 18. 1. down with you, ye shall see my face no more. ²⁴ And it came to pass when
 q ch. 43. 9. we came up unto thy servant my father, we told him the words of my lord.
 r Ex. 32. 32. ²⁵ And ^lour father said, Go again, *and* buy us a little food. ²⁶ And we said,
 † Heb. *find my* We cannot go down: if our youngest brother be with us, then will we go
 father, Ex. 18. 8. down: for we may not see the man's face, except our youngest brother *be* with
 Job 31. 29. us. ²⁷ And thy servant my father said unto us, Ye know that ^m my wife bare
 Ps. 116. 3, & me two *sons*: ²⁸ And the one went out from me, and I said, ⁿ Surely he is torn
 119. 143. in pieces; and I saw him not since: ²⁹ And if ye ^o take this also from me, and
 mischief befall him, ye shall bring down my gray hairs with sorrow to the
 grave. ³⁰ Now therefore when I come to thy servant my father, and the lad
 be not with us; seeing that ^p his life is bound up in the lad's life; ³¹ It shall
 come to pass, when he seeth that the lad *is not with us*, that he will die: and
 thy servants shall bring down the gray hairs of thy servant our father with
 sorrow to the grave. ³² For thy servant became surety for the lad unto my
 father, saying, ^q If I bring him not unto thee, then I shall bear the blame to
 my father for ever. ³³ Now therefore, I pray thee, ^r let thy servant abide
 instead of the lad a bondman to my lord; and let the lad go up with his
 brethren. ³⁴ For how shall I go up to my father, and the lad *be not with me?*
 lest peradventure I see the evil that shall [†] come on my father.

XLV. ¹ Then Joseph could not refrain himself before all them that stood by

18. *Then Judah came near*] For Judah had engaged to Jacob for Benjamin's return (xliii. 8, 9). This speech of Judah to Joseph, the father of *Ephraim*, by which the reconciliation of Joseph and his brethren is consummated, begins a new Parashah, or Proper Lesson of the Law, as read in the synagogues, and is continued to ch. xlvii. 27.

The parallel Proper Lesson from the Prophets is Ezek. xxxvii. 15—28,—a very remarkable juxtaposition: "Thou, son of man, take thee one stick, and write upon it, 'For *Judah*, and for the children of Israel his companions.' Then take another stick, and write upon it, 'For *Joseph*, the stick of *Ephraim*, and for all the house of Israel his companions.' And join them one to another in one stick, and they shall become one in thine hand."

The promise there is, that the children of Israel will be gathered from among the heathen, and be made one nation, under one King, and one Shepherd, namely, Christ (v. 24); and that God will make a covenant of peace with them,—an

everlasting covenant,—and will set His Sanctuary in the midst of them for evermore (v. 26); and that He will be their God, and they shall be His people.

Thus, then, the ancient Hebrew Church itself, by this union of the prophecy of Ezekiel concerning Christ, the Restorer of Israel, and the Gatherer together of the scattered tribes, with this History of Joseph, in its Calendar of Scripture, leads us to regard Joseph as a figure of Christ, and to recognize in this reconciliation of Joseph with his brethren a figure of the future reconciliation of Israel with the Christian Church (cp. *S. Ambrose* de Joseph. c. 11, 12). The speech of Judah to Joseph may be regarded as figurative and prophetic of the future confession and supplication of the Jews to CHRIST.

27. *my wife*] Jacob was not a willing polygamist.

28. *Surely he is torn in pieces*] Here Judah revealed to Joseph the secret of what had passed since they had sold him, and how they had deceived their father in their own story concerning him (xxxvii. 31, 32).

him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. ² And he † wept aloud: and the Egyptians and the house of Pharaoh heard. ³ And Joseph said unto his brethren, ^a *I am Joseph; doth my father yet live?* And his brethren could not answer him; for they were || troubled at his presence. ⁴ And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, *I am Joseph your brother,* ^b *whom ye sold into Egypt.* ⁵ Now therefore ^c be not grieved, † nor angry with yourselves, that ye sold me hither: ^d for God did send me before you to preserve life. ⁶ For these two years *hath the famine been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest. ⁷ And God sent me before you † to preserve you a posterity in the earth, and to save your lives by a great deliverance. ⁸ So now *it was* not you *that* sent me hither, but God: and he hath made me ^e a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. ⁹ Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: ¹⁰ And ^f thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: ¹¹ And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. ¹² And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* ^g my

† Heb. gave forth his voice in weeping, Num. 14. 1.

a Acts 7. 13. || Or, terrified, Job 4. 5. & 23. 15. Matt. 14. 26. Mark 6. 50. b ch. 37. 28.

c Isa. 40. 2. 2 Cor. 2. 7.

† Heb. neither let there be anger in your eyes, d ch. 50. 20.

Ps. 105. 16, 17. See 2 Sam. 16. 10, 11.

Acts 4. 27, 28. † Heb. to put for you a remnant.

e ch. 41. 43. Judg. 17. 10. Job 29. 16.

f ch. 47. 1.

g ch. 42. 23.

CHR. XLV. 3. *I am Joseph*] Repeated in v. 4, "*I am Joseph your brother, whom ye sold into Egypt.*" So will the true Joseph hereafter reveal Himself to those who sold Him, and crucified Him. In the Garden of Gethsemane, He said twice, "*I am He*" (John xviii. 5. S); and those who came to take Him went backward, and fell to the ground. When in heaven, He revealed Himself to the persecuting Saul: "*I am Jesus, whom thou persecutest*" (Acts ix. 5). He will reveal Himself to the Jews when the veil is taken from their hearts (2 Cor. iii. 16); and in the great day He will reveal Himself to all, both quick and dead. "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him," Rev. i. 7. Cp. *S. Ambrose* de Joseph. c. 12; and *Ephr. Syr.*, de Laud. Jos. p. 132.

—*doth my father yet live?*] Joseph had heard from them before as *strangers*, that he was alive (xliii. 28); but he repeats the question to them now as *brethren*; and though they had answered him readily as strangers, yet now *his brethren could not answer him*. How true to nature is this!

4. *whom ye sold into Egypt*] Words adopted by St. Stephen (Acts vii. 9).

5. *be not grieved*] In similar terms the true Joseph, who, when on the Cross, prayed for His enemies, "Father, forgive them," speaks by His Apostle to those who murdered Him; "And now, *brethren*, I wot that through ignorance ye did it, as did also your rulers; but those things, which God before had shewed by the mouth of all His Prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, *when* (or rather, *in order that*) the times of refreshing shall (or rather, *may*) come from the presence of the Lord" (Acts iii. 17).

—*God did send me*] How applicable are the words of Joseph to the divine Antitype, the Saviour of the world! "God did send me before you to preserve life . . . to preserve for you a posterity (or remnant) on the earth, and to save your lives by a great deliverance." Cp. Zech. xii. 10. Rom. xi. 5. 26. Luke iv. 18. "God so loved the world, that He sent His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

6. *earring*] Heb. *charish*; Gr. *ἔποις*; Lat. *aratio*; Saxon, *erian*. 8. *a father to Pharaoh—lord—and a ruler*] Titles which are applicable in a far higher degree to Him, on whose shoulder the government is; and "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6).

9. *God hath made me lord of all Egypt*] So God has

delivered all things into the hand of the true Joseph JESUS CHRIST (Matt. xi. 27; xxviii. 18. John v. 22).

10. *Goshen*] In Lower Egypt, not far from Memphis. It was situated in the Province now called *el-Sharkiyeh* (i. e. *the Eastern*), and is bounded on the East by the wilderness of Arabia, which stretches towards Philistia, and it was therefore called "Goshen of Arabia" by ancient writers, e. g. by the *Septuagint* here, and xlvii. 34; and westward, by the Tanitic arm of the Nile, whence the Israelites were well supplied with fish (cp. Exod. ii. 3. Num. xi. 5. Deut. xi. 10); and the miracles of Moses are said to have been wrought "in the field of Zoan," i. e. *Tanis* (Ps. lxxviii. 12. 43). It was very fertile, favourable both to agriculture and pasture. See xlv. 18. 20; xlvii. 34; xlvii. 4. 6. 11. Exod. ix. 26—32. Num. xi. 5; xx. 5; and *Robinson* i. 86. It was also called *Rameses* (xlvii. 11. Exod. xii. 37); and included the cities *Pithom* and *Raameses* (Exod. i. 11); and probably *On*, or *Heliopolis* (see *Josephus*, Ant. ii. 7. 6. Cp. *Wilkinson*, i. 222; *Winer*, R. W. B. i. 439; and the description of Goshen by *Hengstenberg*, Mos. and Egypt, ch. i. 40—45; *Keil*, p. 276; *Poole*, Bib. Dict. i. 712, *Malan*, p. 218).

The planting of his brethren in Goshen, the best part of the land, near to himself, is typical of the true Joseph bringing us into the Goshen of His Church upon Earth, and assuring her of His perpetual presence (Matt. xxviii. 20), and afterwards bringing His brethren into the Goshen of their heavenly inheritance, which He is gone before to prepare for them, that where He is they may be also (John xiv. 2. 3. *S. Ambrose*).

11. *I will nourish thee*] On the Hebrew word here used, see *Gesen.* 386 and 1 Kings iv. 27; xvii. 4, 9; xviii. 4.

12. *your eyes see, and the eyes of my brother Benjamin*] How manifest is the mystery here, says *S. Ambrose*. The work of trial being over, Joseph embraces his brother Benjamin, and falls on his neck, and kisses him; and so Christ, the true Joseph, having completed the work of the Gospel, fell on the neck of the Apostolic Benjamin (see above, xxxv. 18), and kissed him, and embraced him with the arms of His mercy (Acts ix. 4); and Benjamin wept upon Joseph's neck. So the Apostolic Benjamin—St. Paul—wept on Christ's neck,—wept tears of repentance, and tears of love and joy. How blessed was that embrace!

Compare Luke xv. 20, where Christ describes the returning Prodigal, ἐπίπεσεν (ὁ πατήρ) ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταφιλήσεν αὐτόν. The *Septuagint* has here, ἐπίπεσὼν ἐπὶ τὸν τράχηλον Βενιαμὴν ἔκλαυσεν, καὶ καταφιλήσας πάντας τοὺς ἀδελφούς.

mouth that speaketh unto you. ¹³ And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and ^h bring down my father hither. ¹⁴ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. ¹⁵ Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

¹⁶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it † pleased Pharaoh well, and his servants. ¹⁷ And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; ¹⁸ And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ⁱ the fat of the land. ¹⁹ Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. ²⁰ Also † regard not your stuff; for the good of all the land of Egypt is yours.

²¹ And the children of Israel did so: and Joseph gave them wagons, according to the † commandment of Pharaoh, and gave them provision for the way. ²² To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and ^k five changes of raiment. ²³ And to his father he sent after this *manner*; ten asses † laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. ²⁴ So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

²⁵ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, ²⁶ And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. ¹ And † Jacob's heart fainted, for he believed them not. ²⁷ And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: ²⁸ And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

XLVI. ¹ And Israel took his journey with all that he had, and came to

15. after that his brethren talked with him] They were not jealous of Benjamin.

16. and it pleased Pharaoh well, and his servants] Literally, *it was good in the eyes* (or presence) of Pharaoh, and in the eyes of his servants. As at the reconciliation of Joseph and his brethren there was rejoicing in Pharaoh's presence, so, "there is joy in heaven, in the presence of the angels of God, over one sinner that repenteth" (Luke xv. 7. 10).

17. And Pharaoh said unto Joseph, Say unto thy brethren] Joseph had already promised the land of Goshen to his brethren (v. 10), and the royal invitation is given through Joseph to his brethren. Joseph is as Pharaoh, and Pharaoh speaks by Joseph. God the Father has committed all judgment to the Son (John v. 22); but the Son says, that to sit on His right hand is not for Him to give, except to those for whom it is prepared by the Father: see on Matt. xx. 23. Mark x. 43.

22. to Benjamin he gave three hundred pieces of silver] Cp. xliii. 4. So St. Paul, the Apostolic Benjamin, had gifts of grace more than the rest of his brethren: "I thank God I speak with tongues more than you all" (1 Cor. xiv. 18); and he had abundance of revelations (2 Cor. xii. 7. cp. 1 Cor. xv. 10).

24. See that ye fall not out by the way] In Heb. *be not angry*. So Sept., Vulg., Arabic, Syriac; and this seems to be the true meaning. The root (Heb. *ragaz*, the word here used, whence Sanscrit *rag*, Gr. *ῥαγῆ*, Lat. *irascor*, *rabies*, Eng. *rage*, connected, perhaps, with *ῥάσσω*, *frango*) signifies any violent emotion or agitation, especially that of anger: see Prov. xxix. 9. Isa. xxviii. 21. Some render it here "do not fear;" but this is less appropriate. Joseph was now reconciled to his brethren; but still they might quarrel among themselves: he

therefore warns them: "Ne quisque se purgando erimen transferre in alios studeat" (*Calvin*). So Christ says to His brethren, "Have peace one with another" (Mark ix. 50).

26. Joseph is yet alive] Joseph, who was supposed to be dead, lives. This was their message. The first article of Apostolic preaching was the Resurrection of Christ from the dead (Acts i. 22; ii. 24). "Primum et maximum fidei fundamentum in Resurrectionem Christi credere; credit omnis quod ipse non morietur, si credit in Resurrectionis Auctorem" (*S. Ambrose*).

27. when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived] The wagons or chariots (*agáloth*, so called from *agal*, to roll) were probably royal vehicles, which by their peculiar form and beauty were distinguished from ordinary carriages, and convinced Jacob of the truth of the report, that Joseph, whom he had supposed to be dead, was alive, and lord of Egypt; and these princely chariots were sent to bring him to Joseph, and to the settlement prepared for him in the land of Joseph.

So the true Joseph, when He was risen from the dead, and was ascended into heaven, received gifts for men, and sent down spiritual graces, in order to convince us of His Ascension (John xvi. 7, 8. 14. Acts ii. 32—36); and in order to raise us up from earth to heaven, and to bear us on the wings of divine grace, and on the chariots of love, to the heavenly Goshen, which He has prepared for us. When we see with the eye of faith those chariots, our hearts revive, and glow with joy, and we ascend in heart and mind to the gates of His royal City and Palace, and dwell with Him in heaven.

CIT. XLVI. 1. And Israel took his journey] Observe the transition from the *Jacob* of the last chapter (v. 26) to *Israel*

^a Beer-sheba, and offered sacrifices ^b unto the God of his father Isaac. ² And God spake unto Israel ^c in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I. ³ And he said, I *am* God, ^d the God of thy father: fear not to go down into Egypt; for I will there ^e make of thee a great nation: ⁴ 'I will go down with thee into Egypt; and I will also surely ^e bring thee up again: and ^h Joseph shall put his hand upon thine eyes. ⁵ And ⁱ Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^k which Pharaoh had sent to carry him. ⁶ And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, ¹ Jacob, and all his seed with him: ⁷ His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

a ch. 21. 31, 32. & 28. 10.
b ch. 26. 24, 25. & 28. 13. & 31. 42.
c ch. 15. 1.
Job 33. 14, 15.
d ch. 28. 13.
e ch. 12. 2.
Deut. 26. 5.
1 ch. 28. 15. & 48. 21.
g ch. 15. 16. & 50. 13, 24, 25.
Ex. 3. 8.
h ch. 50. 1.
i Acts 7. 15.
k ch. 45. 19, 21.

1 Deut. 26. 5.
Josh. 24. 4.
Ps. 105. 23.
Isa. 52. 4.

in this (cp. xliii. 11). Such was the effect of the sight of Joseph's wagons, and the news of his life; Joseph's life was new life to Jacob; he comes down into Egypt, which becomes to Israel and his seed a place of discipline for Canaan. There is no crown without the cross; no Canaan without Egypt; no heavenly glory without a pilgrimage of suffering on earth.

— and came] From Hebron (xxxvii. 14).

— to Beer-sheba] Where Abraham and Isaac had built altars (see xxi. 14. 33; xxvi. 25) on his way from Hebron into Egypt.

². God spake unto Israel—and said, Jacob, Jacob] God calls *Israel* by his former name *Jacob*, and reminds him of what he had been, and of the mercies he had received, from his birth.

³. fear not to go down into Egypt] Though Isaac had been forbidden to go thither (xxvi. 2). Jacob and his fathers had now been pilgrims and strangers in Canaan for 215 years, and he knew that his seed would be afflicted in a strange land (xv. 13, 14). Egypt was a heathen and idolatrous land; and if Jacob's seed settled there, it might never come to the promised inheritance in Canaan. Jacob therefore needed assurance and direction from God, before he could accept the invitation of Joseph to go into Egypt; and this is what God gave him at Beer-sheba; and Jacob went into Egypt in faith, and obedience to the will of God, and was to consent to die there.

⁴. Joseph shall put his hand upon thine eyes] Joseph, thy beloved son, the ruler of Egypt, shall close thine eyes in peace.

On the happiness of such a death, see what is said even by heathens, *Homer*, Il. xi. 453; *Odys.* xi. 426; *Virgil*, *Æn.* ix. 457: "nee te, tua funera, mater, Produxi, pressive oculos." *Ovid*, *Epist.* i. 162: "Ille meos oculos comprimet, ille tuos."

An ancient Christian Father suggests, that the promise of God that Joseph shall put his hands upon Jacob's eyes in Egypt, may be typical of the act of the true Joseph, Jesus Christ, placing His divine hands on the eyes of the literal Israel, when received into the Church of the Gentiles, of which the land of Goshen in Egypt seems to be a figure; and imparting to them spiritual sight; and he applies here the words of the Apostle (Rom. xi. 25), "Blindness in part hath happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved" (*S. Ambrose* de Joseph. c. 14).

⁵. 7. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father—and all his seed brought he with him into Egypt] This *Exodus* of Jacob and his seed from Canaan into Egypt, and their settlement in Goshen by Joseph, is regarded by some of the Fathers as prophetic of the future going forth of the literal Israel from Judaism, and of their admission into the Church of the Gentiles.

"The sons of Israel carried Jacob their father." Observe the peculiar language of the sentence, The sons of *Israel*, the Prince of God, carried their father *Jacob*: his sons are called "sons of *Israel*," the new name; and he, their father, whom they carry into Egypt, bears his old name, *Jacob*. The new race carries the aged father. The hearts of the fathers are turned to the children, in the promised seed which is Christ. "*Jacob*," says *S. Ambrose*, "is carried by his own children; the ancient people of the Jews is borne by its own children (by Peter, Paul, and John) to Christ, the true Joseph; it crosses the boundaries of Judaism and migrates into the Gentile Church, collected from all nations in one spiritual Goshen."

The Gentiles are children of *Israel*; Jacob is brought down by his children and on the carriages of Pharaoh. The Gentiles were spiritual children of the Apostles who were Jews;

and having been converted to Christ, they will convert the Jews. By their spiritual ministry God will bring the Jews to Christ; "when the fulness of the Gentiles is come in," then the Jews will be brought to Christ, and thus Jews and Gentiles will be united in one Church, Rom. xi. 26. See on Cant. viii.

6. came into Egypt, Jacob, and all his seed with him]

On the connexion of the ISRAELITES with the HYCSOS or SHEPHERD KINGS.

An interesting question arises in connexion with this immigration of the family of Jacob into Egypt. Did the Egyptian historian *Manetho* intend to refer to it?

Manetho was a priest of Heliopolis, and flourished in the age of Ptolemy Philadelphus, to whom he dedicated his historical work, written about 250 B.C.; some fragments of his history have been preserved by *Josephus* (cp. Apion. i. 14; and i. 26).

Manetho there states, that in the days of an Egyptian King, called *Timaus*, certain persons of an obscure origin invaded Egypt from the east, and occupied the country, and reduced the people to subjection, and established a new dynasty. He enumerates six of their kings, who vied with one another in endeavours to extirpate the ancient Egyptian race. He says that the name of these immigrants and usurpers was *Hycesos*, which means Shepherd Kings; *Hyce* being equivalent to *King*, and *sos* to *Shepherd*. Some, he adds, asserted that they were Arabs. They ruled in Egypt 511 years. In course of time the Egyptians rebelled against them, and a prince of the native Egyptian dynasty, called *Alisphragmuthosis*, led an attack upon them, and succeeded in expelling them from Egypt, and shutting them up in a fortified place which they called *Anaris*. His son *Thummosis* besieged them in this fortress; at length they capitulated with him, under the condition that they should quit their position. Accordingly they left Egypt in a body of 240,000, and marched through the wilderness and came into Syria, and settled in Judaea, and built a city there and called it Jerusalem. In another part of his work *Manetho* says that these *Hycesos* or *Shepherds* were also called *captives*.

Josephus (c. Apion. i. 14), commenting on these statements, ascribes them to an adulterated Egyptian tradition concerning the immigration of *Jacob* and his family into Egypt; he explains *Hycesos* as applied to them, from their occupation as *shepherds*, and says that they were also called *captives*, because Joseph told one of the kings of Egypt that he was a captive.

Josephus also (c. Apion. i. 26) quotes another tradition from *Manetho* to this effect: that these *Hycesos* or *shepherds* were afterwards invited to come from Judaea, and to join a mixed multitude of Egyptians, who had been driven out of that country because they were polluted by leprosy, and were sent by the King of Egypt to work in the granaries, to the east of the river Nile, and were afterwards permitted by him to dwell in *Anaris*, from which the *Shepherds* had been ejected. *Manetho* says, that a combination was thus effected between these leprous people and the *Hycesos*, and that they overran Egypt, and prevailed for a time over the old Egyptian dynasty, and destroyed the images of the Egyptian gods, and used them in roasting those sacred animals which were worshipped in Egypt; and "it was also reported," he says, "that the priest who instituted the polity and laws of these invaders, was himself a native of Heliopolis, and that his name was *Osarsiph*, a word derived from *Osiris*, god of Heliopolis; and that when he put himself at the head of this foreign confederacy of invaders, his

m Ex. i. 1. &
6. 14.
n Num. 26. 5.
1 Chron. 5. 1.
o Ex. 6. 15.
1 Chron. 4. 24.
p Or, *Nemuel*.
q Or, *Jarib*.
r Or, *Zarah*.
1 Chron. 4. 24.
p 1 Chron. 6. 1.
16.
q Or, *Gershon*.

⁸ And ^m these are the names of the children of Israel, which came into Egypt, Jacob and his sons: ^a Reuben, Jacob's firstborn. ⁹ And the sons of Reuben; Hanoeh, and Phallu, and Hezron, and Carmi. ¹⁰ And ^o the sons of Simeon; ^p Jemuel, and Jamin, and Ohad, and ^q Jachin, and ^r Zohar, and Shaul the son of a Canaanitish woman. ¹¹ And the sons of ^p Levi; ^r Gershon, Kohath, and Merari. ¹² And the sons of ^a Judah; Er, and Onan, and Shelah,

name was changed, and that he was called *Moses*" (*Manetho* as quoted by *Josephus*, c. Apion. i. 26).

Two different opinions have been maintained with regard to these statements of Manetho.

(1) Some have supposed, that when the Books of Moses had been translated into Greek by the Septuagint Interpreters in Egypt, and were circulated in that country, Manetho endeavoured to counteract the effects of the Mosaic writings, which displayed the Egyptians in an unfavourable view; and that his account of the *Hycsos* and of those who were expelled from Egypt for leprosy, is designed to be an apology for the Egyptians; and that Manetho, writing with this view, composed a fabulous story, blended with some admixture of truth. This is the opinion of *Perizonius* in his learned volume, *Origines Egyptiacæ*, p. 336: *Lug. Bat.* 1711, cap. xix.; so also *Grotius*, *Jl. Witsius*, *Basnage*; see also *Thorlacius* de *Hycsosorum* Abari, Copenhagen, 1794, quoted by *Hengstenberg* (Egypt, Appendix i. and ii.), who adopts this opinion, with some modifications, especially as to the age of Manetho, whom he supposes to be later than the reign of Ptolemy Philadelphus: see also *Prideaux*, *Connexion*, Part ii. book i., and *Hofmann* and *Seuffarth*, and *Uhlemann*, quoted by *Delitzsch*, p. 520.

(2) Others contend, that the *Hycsos* had no connexion with the Israelites, and were not supposed by Manetho to have had any relation to them (*Rosellini*, i. pp. 5. 115; and so *Champollion*; cp. *Molan*, 215), and that they were foreign invaders who came either from Phœnicia (*Sealiger*, *Bochart*, *Marshall*, *Ussher*, *Spanheim*) or from Scythia, and established a dynasty in Egypt, that of the Shepherd Kings; and that they had dominion in Egypt in the days of Joseph, and were afterwards expelled from it. *Wilkinson*, i. pp. 2. 23—38. Others (*Ewald*, *Lepsius*, and *Bunsen*) suppose them to have been of Semitic origin—but not Israelites: see *Delitzsch*, pp. 522—525, where is a valuable summary of the various opinions on this question.

On the whole, it seems probable, that there may have been an ancient Egyptian dynasty of invaders, called *Hycsos* or *Shepherd-Kings*; and there may be a trace of the Egyptian antipathy to their conquerors in the statement in this chapter of Genesis, v. 34, "Every shepherd is an abomination unto the Egyptians." It is also probable that *Manetho* and other Egyptian priests and historians took advantage of the traditions which were preserved of the *Hycsos* to the prejudice of those Shepherd Kings, and that they connected those traditions with the *Israelites*, a pastoral race which came from a foreign country, and who after a struggle with the Egyptians went forth victorious from Egypt through the wilderness of Arabia, into Palestine, after a signal overthrow of the Egyptians.

Something of the same admixture of truth with falsehood is found in other histories concerning the Israelites in Egypt. An ancient writer of Egyptian history, *Chavremon*, combines Joseph with Moses, and says that the leprous persons, to whom he refers as Manetho does, were led out of Egypt by Moses and Joseph (*Josephus*, c. Apion. i. 32).

An obscure tradition of their migration under Moses toward Palestine, and of their settlement in Judæa, and of the building of Jerusalem, is also preserved by another ancient writer, *Lysimachus*, quoted by *Josephus*, c. Apion. i. 34: see also *Diodorus Siculus*, *Eclog.* xl. p. 542; ed. *Wesseling*.

Whatever else may be thought of these statements, they appear to afford evidence of the truth of the Pentateuch.

The Pentateuch displays to us a young Hebrew captive, Joseph, put in prison on a false accusation, and excelling the Magicians of Egypt in knowledge and wisdom, which he ascribes to the God of the Hebrews; and raised by the Ruler of Egypt to the highest place in the kingdom, and delivering the inhabitants by his prudence from the miseries of a seven years' famine, and strengthening the power of the Egyptian monarchy by his administration, and imparting to his father and family a share in the territory of Egypt.

The Pentateuch exhibits the Egyptians as forgetful of their benefactor, as oppressing his posterity; and as chastened by the God of the Hebrews with plagues, and with a signal overthrow in the Red Sea, on account of their cruelty to Israel, and of their rebellion against Israel's God.

This Hebrew record, so unfavourable to the Egyptians, was not only revered by the Israelites as true, and as divinely inspired, but in course of time it was communicated to the Egyptians. It was shown to the successors of the Pharaohs, namely, to the Ptolemies, the kings of Egypt. At their command the Pentateuch was translated into the Greek language—the almost universal language at that time. That Greek translation still exists, and is called the *Septuagint*. It was publicly read in Jewish Synagogues in Egypt on their weekly sabbaths, and throughout the civilized world.

The Jews, therefore, challenged inquiry into the truth of the Pentateuch. If the history of the Pentateuch was not true, the Egyptians were bound to refute it. Their national character was involved in its authenticity. But did they refute it? No. Doubtless they desired to do so, but they could not. Here is the peculiar value of the fragmentary remnants of Manetho's work. Manetho had all the literary resources of Egypt at his disposal. He was the representative of Egyptian Priests and Egyptian Historians in the learned age of Egyptian Kings, the Ptolemies. He was an exponent of the feelings of Egypt, vain-glorious of its Antiquity and Wisdom, zealous for the honour of its national deities. The history of Israel in Egypt under Joseph and under Moses nearly concerned all these. But Manetho did not venture to deny the truth of the Pentateuch. He did not confront it openly by any direct contradiction. But he endeavoured to undermine its influence by secret suggestions and covert insinuations. He thus betrayed the bias of his wishes, and the weakness of his cause. He showed that he would have gratified his own desire, and the wishes of his countrymen, by a circumstantial refutation of the Pentateuch, if he had been able to do so. In this way the historical remains of Manetho, with their sarcastic allusions to the history of Joseph and the Exodus, and their legendary fables mingled with truth, afford indirectly a strong testimony to the Pentateuch.

7. *his daughters*] And yet only one daughter is mentioned, Dinah (v. 15); but this may be only an "usus loquendi;" see v. 23, where the word *sons* is used, but only one son is mentioned.

8. *Jacob and his sons*] The *e* who became *heads of families*: cp. Num. xxvi.: and see *Keil*, pp. 271, 272.

Many names are omitted from the following list, viz. the *wives* of the sons of Jacob, and the names of the daughters of Jacob, and of the daughters of his sons; none of these are mentioned but Dinah, and Serah, the daughter of Asher. The following catalogue is formed not only of the sons and grandsons of Jacob, who were born *when he went down into Egypt*, but in addition to the sons who were fathers of the twelve tribes, it contains such *grandchildren* and *great-grandchildren* as were *founders* of independent families, and such as were adopted into the place of Jacob's grandchildren: see *Keil*, p. 272, and below, v. 12.

9. *Hanoeh, and Phallu, and Hezron, and Carmi*] From whom, as heads of their father's house, the families of the tribe of Reuben are named (Exod. vi. 14. Num. xxvi. 5—7. 1 Chron. v. 3).

The same principle applies, in greater or less degree, to the other names that follow; they are names of the *heads* and *founders* of the families of the people of Israel.

10. *Jemuel*] Called also *Nemuel*, Num. xxvi. 12. 1 Chron. iv. 24.

— *Ohad*] Not mentioned in the families of Simeon, Num. xxvi. 12. 1 Chron. iv. 24.

— *Jachin*] Whence the *Jachinites* (Num. xvi. 12). He is called also *Jarib* (1 Chron. iv. 24).

— *Zohar*] Called also *Zerah*, and his family *Zarkites* (Num. xxvi. 13. 1 Chron. iv. 24).

11. *Gershon*] Called also *Gershon* (1 Chron. vi. 16).

— *Kohath*] Grandfather of Moses and Aaron and Miriam (Exod. vi. 18. 20); and from him came the Priests of Israel (1 Chron. vi. 3, 4); and the Kohathites had the principal place in the service of the sanctuary (Num. iii. 31), and they are placed before the Gershonites in Num. iv. 34.

12. *Er and Onan died in the land of Canaan*] See xxxviii. 7—10.

and Pharez, and Zarah: but ^r Er and Onan died in the land of Canaan. And ^r ch. 38. 3, 7, 10.
 the sons of Pharez were Hezron and Hamul. ¹³ And the sons of Issachar; ^s ch. 38. 29.
 Tola, and ^{||} Phuvah, and Job, and Shimron. ¹⁴ And the sons of Zebulun; ¹ Chron. 2. 5.
 Sered, and Elon, and Jahleel. ¹⁵ These *be* the sons of Leah, which she bare ^t 1 Chron. 7. 1.
 unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons ^{||} Or, Puah, and
 and his daughters *were* thirty and three. ¹⁶ And the sons of Gad; ^u Num. 26. 13
 and Haggi, Shuni, and ^{||} Ezbon, Eri, and ^{||} Arodi, and Areli. ¹⁷ And the sons ^{&c.} Zephon.
 of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: ^{||} Or, Ozni.
 and the sons of Beriah; Heber, and Malchiel. ¹⁸ These *are* the sons of ^{||} Or, Arod.
^x 1 Chron. 7. 30.
^y ch. 30. 10.

HEZRON AND HAMUL.

— And the sons of Pharez were Hezron and Hamul] Here, it has been objected by some, is an anachronism. These two sons of Pharez could not have been born till after Jacob's going down into Egypt: see above, chap. xxxviii. 29, 30.

Judah was born when Jacob was about 88 years of age (see xxviii. 1; xxxi. 38. 41), and Jacob was 130 years old when he came into Egypt (xlvii. 8). Therefore at that time Judah was only 42 years old. Judah had then become the father of three sons, Er, Onan, and Shelah (xxxviii. 1—5); and it was not till after these three sons had all passed the age of puberty, that Judah became the father of Pharez (xxxviii. 11—30), who was the father of Hezron and Hamul. Therefore Hezron and Hamul could not have been born when Judah was only 42 years old, that is, when Jacob and his sons went down into Egypt.

Is there not therefore a mistake here? Some critics assert that there is.

But let us examine what the Writer himself states;

He says that “the sons of Pharez were Hezron and Hamul,” or as it is in the Hebrew and Septuagint, the sons of Pharez were born (or became, ἐγένοντο) Hezron and Hamul.

Observe, the Historian adopts here a different mode of expression from that which he had used before.

He had before said, the sons of Reuben, Hanoch, &c.; the sons of Levi, Gershon, &c.; the sons of Judah, Er and Onan, &c. But now he alters his phrase, and inserts the verb *were*, or *were born*, *became*, or *were raised up*, before the names of the sons, who are here Hezron and Hamul. This is the only instance of such an insertion throughout the list.

Evidently the Historian means to mark a difference between Hezron and Hamul and the other names in the catalogue. And what can be the ground of that difference? Clearly it is this, that in the other cases (with the exception of Er and Onan, whom he specially mentions as having died before the going down into Egypt, v. 12), the sons of the several Patriarchs are described as having gone down into Egypt with Jacob, or as having been already born when he went down, or as being already in Egypt, as Ephraim and Manasseh, the sons of Joseph. But in the case of Hezron and Hamul he intends only to say that they were born to Pharez, their father; he does not say where they were born. The verb *were*, or *were born*, would not have been inserted, if they had been already born when Jacob went down into Egypt.

But it may be objected, Does he not say that these are “the names of the children of Israel which came into Egypt” (v. 8)? Does he not say, “All the souls which came with Jacob into Egypt . . . were threescore and six” (v. 26); and does he not count Hezron and Hamul among them?

Certainly he does. But then it may be observed, that the preposition here rendered *with*, signifies *belonging to*; and next, that it is his usual manner to speak of children as identified with their parents, according to the explanation of the author of the Epistle to the Hebrews: “Levi paid tithes in Abraham to Melchizedek; for Levi was yet in the loins of his father, when Melchizedek met him” (see Heb. vii. 9, 10). So Hezron and Hamul came down in Pharez their father into Egypt.

We have a remarkable illustration of this Scriptural usage, according to which children are regarded as contained in their parents, in this same catalogue. In v. 15 Jacob is said to have had thirty-three sons by Leah. And in xxv. 26 he is said to have had twelve sons in Padan-aram, though the history had just told us that Benjamin was born near Bethlehem, in Canaan (xxv. 16—19). And further, not only are children regarded in Scripture as contained in their parents, but parents are identified with their children. Thus in the present chapter,

where God encourages Jacob to go down into Egypt, He says, “I will surely bring thee up again” (v. 4). The Exodus of his posterity was his Exodus.

Perhaps some may say, that the Author has forgotten himself, or that he did not know that Jacob had only six sons by Leah in Padan-aram. But they who “compare spiritual things with spiritual,” and know that Scripture is its own best interpreter, will see here an assertion of a great principle, namely, that children are included in their parents; and they will use this passage as a clue to the interpretation of many others of like character.

But why (it may be asked) are not other children, who were born after the going down into Egypt, reckoned with their fathers? For the following reason, viz.;

1. There was something special in the cases of Hezron and Hamul, the two sons of Pharez. The sacred Historian had just related that two sons of Judah, viz. Er and Onan, were cut off before that event. They did not go down into Egypt; and Shelah, their brother, was not given as a husband to Tamar, the widow of Er (xxxviii. 14. 26). Pharez and Zarah were raised up as seed to Er, the firstborn of Judah, whose wife was dead (xxxviii. 12). Therefore Hezron and Hamul, the sons of Pharez, were the representatives of Judah's house; they succeeded in the stead of Er and Onan, who were born in Canaan, but died there, and they are inserted in the catalogue accordingly. Perhaps there is a reference to this substitution, in the name Hamul, which means spared.

This insertion explains the previous mention of such details as the death of Judah's wife (xxxviii. 12), and the peculiar circumstances of the birth of Pharez the firstborn, and Zarah, his brother, by Tamar (xxxviii. 27—30).

The tribe of Judah had a special claim to the enumeration of its chief representatives: for of Judah came the Messiah. And was there not something of divine direction in this specification of the three generations of the ancestors of Christ here, — viz. Judah, and his son Pharez, and his grandson Hezron, all of whom have a place in the genealogy of Jesus Christ (Matt. i. 2, 3)?

2. Other children, who were born after the going down into Egypt, are inserted in this list: see on v. 21, where grandsons of Benjamin are reckoned as his sons.

The question here considered was examined in ancient times by S. Augustine, de Civitate Dei xvi. 40 (who says that the going down into Egypt is to be interpreted as including the time in which Jacob lived there); and in more recent times by A. Lape, and Baumgarten, and Delitzsch, and Hengstenberg, Authentice, ii. pp. 354—359; Kurtz, Gesch. i. 299; Dr. McCaul, Examination of Dr. Colenso's Difficulties, chap. ii.; and Keil, Commentar., p. 271; and by Rev. Thomas Lund; Rev. W. H. Hoare; and Dr. A. Benisch, 1863.

13. Issachar] Issachar and Zebulun are placed immediately after Judah, and before their elder brethren Dan, Naphtali, Gad, and Asher, in order that the sons of the same mother may be joined together: ep. xlix. 3. 14. Exod. i. 2, 3. Num. i. 5. 9. 26. 28. 1 Chron. ii. 1; and in this order their names were engraven on Aaron's Ephod (Exod. xxviii. 10. 21).

— Job] Called Jashub, Num. xxvi. 24. 1 Chron. vii. 1.

15. These be the sons of Leah, which she bare unto Jacob in Padan-aram] See above, on v. 12.

— were thirty and three] Including Jacob himself (see v. 8), not Leah (see xlix. 31). The word “were” (which is not in the original) ought not to be inserted. The number thirty-three makes up the whole family from Jacob by Leah,—including Jacob himself.

16. Ziphion] Called also Zephon (Num. xxvi. 16).

— Ezbon] Called Ozni (Num. xxvi. 15).

— Arodi] Called Arod (Num. xxvi. 17).

17. Ishuah] Not mentioned in the list, Num. xxvi. 44: ep. v. 10, the case of Ohad.

z ch. 29. 24.

a ch. 44. 27.

b ch. 41. 50.

|| Or, *prince*.

c 1 Chron. 7. 6. & 8. 1.

d Num. 26. 38, *Ahiram*.e Num. 26. 39, *Shupham*.1 Chron. 7. 12, *Shuphim*.|| *Hupham*.

Num. 26. 39, f 1 Chron. 7. 12.

|| Or, *Shuham*, Num. 26. 42.

g 1 Chron. 7. 13.

h ch. 30. 5, 7.

i ch. 29. 29.

k Ex. 1. 5.

† Heb, *thigh*, ch. 35. 11.

1 Dent. 10. 22. See Acts 7. 14.

m ch. 31. 21.

Zilpah, ^z whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls. ¹⁹ The sons of Rachel ^a Jacob's wife; Joseph, and Benjamin. ²⁰ ^b And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah || priest of On bare unto him. ²¹ ^c And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, ^d Eli, and Rosh, ^e Muppim, and || Huppim, and Ard. ²² These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen. ²³ ^f And the sons of Dan; || Hushim. ²⁴ ^g And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. ²⁵ ^h These *are* the sons of Bilhah, ⁱ which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

²⁶ ^k All the souls that came with Jacob into Egypt, which came out of his † loins, besides Jacob's sons' wives, all the souls *were* threescore and six; ²⁷ And the sons of Joseph, which were born him in Egypt, *were* two souls: ¹ all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

²³ And he sent Judah before him unto Joseph, ^m to direct his face unto

19. *Rachel Jacob's wife*] Rachel only is called Jacob's wife in this list, because Jacob's purpose was to marry her only (xxix. 21, 25). Here is a silent protest against polygamy.

20. *Ephraim*] The *Septuagint* inserts here the names of the son of Manasseh, Machir; and the son of Machir, Galaad; and the sons of Ephraim, Manasseh's brother, Sutaalam and Taam; and the son of Sutaalam, Edem (cp. Num. xxvi. 28—37. 1 Chron. vii. 14. 20); and thus it makes seventy-five persons with Jacob in Egypt: see below, on Acts vii. 14.

21. *And the sons of Benjamin*] Ten in number. How is this to be explained?

1. Some of them may have been twins; or he may have had several wives. Benjamin, though called a *lad* in our version (xliv. 33, 34), was about twenty-four years old, or (as some suppose) thirty years of age when he went down into Egypt.

2. But it is more probable that here are included some sons who were born *afterwards* to Benjamin in Egypt. Indeed, two of these ten (Naaman and Ard) were *grandsons* of Benjamin, and sons of Belah: see Num. xxvi. 40. And from this case of the sons of Benjamin, and from the case of Hezron and Hamul (see on v. 12), and from a comparison of this list with the list in Num. xxvi., it may be inferred that Moses is here setting down the names of those sons and grandsons of Jacob who became *Founders and Heads of the Houses or Families* into which the Twelve Tribes were distributed in his own time: cp. *Keil*, p. 271.

The only objection to this opinion is, that the names of Ohad, son of Simeon, and of Ishuah, son of Asher, and of three sons of Benjamin (viz. Becher, Gera, and Rosh), who are mentioned in this list, are not found in the list in Num. xxvi.

But in these special cases, the rule of succession may have been set aside for reasons unknown to us; or in some of these cases a failure of issue may have occurred in the interval of time between the composition of Genesis and Numbers.

— *Becher*] Not mentioned in Num. xxvi. 38; but his children are mentioned in 1 Chron. vii. 8.

— *Eli—Muppim, and Huppim*] Called *Shupham*, *Hupham*, *Ahiram*, in Num. xxvi. 38, 39.

27. *all the souls of the house of Jacob, which came into Egypt, were threescore and ten*] These 70 are made up of the 66 summed up in v. 26, and of Jacob himself, Joseph, Ephraim, and Manasseh.

St. Stephen speaks of 75, because he comprehends Joseph's issue to the second generation, Machir, Galaad, Sutaalam, Taam, and Edem (see above, on v. 20); and because Jacob said concerning the sons of Joseph born in Egypt, "as Reuben and Simeon they shall be mine" (xlviii. 5); and because it was relevant to the argument of *St. Stephen* (the *Hellenistic* deacon pleading the cause of the *Gentile* Church before the *Jewish Sanhedrim*), to show that the children and grandchildren of Joseph, who were born in *heathen Egypt*, were not less *συνγενεῖς*, or *kindred of Jacob*, than the children who were born to his sons in *Canaan*: see the Preliminary Note to Acts vii.

The names here set down, including Jacob himself, amount to 70. The Jews regard this as a sacred number: see *R. Menachem* here; and note above on x. 1; and below, Deut. xxxii. 8.

In the Christian Church, it has a religious character: see on Luke x. 1, where the Evangelist speaks of the *seventy* disciples sent forth by Christ, and returning to Him with joy (Luke x. 17).

The family of Jacob's *Twelve* sons, with the Patriarch at their head, and growing out into *Seventy* souls, seem to have foreshadowed both the *Twelve Apostles* and the *Seventy Disciples*; all sent forth by Christ, the Head of the whole family of the Israel of God. The fact also,—that Abraham's seed, which was slow in making its appearance in the world, and came forth after patient waiting, in Isaac, the child of promise, made *rapid progress in Egypt*, so that at the time of the Exodus it had increased to six hundred thousand men (Exod. xii. 37. Num. i. 46),—was prophetic and figurative of the wondrous increase of the Christian Church, after it was sent forth from Canaan into the heathen world, typified by Egypt; and had received the benediction of Christ, and the gifts of the Holy Ghost. The grain of mustard-seed became a great Tree. The Church says, in a spirit of astonishment at her own increase, "Who hath begotten me these?" (Isa. xlix. 21.) Soon after the Ascension we hear of the conversion of 3000 (Acts ii. 41), and 5000 (Acts iv. 4), and "of many thousands of Jews that believed" (Acts xxi. 20). Here was the spiritual Antitype of the *marvellous* increase of Israel at the Exodus.

Thus, to the *spiritual Israel* may be applied, in a certain sense, what Moses said to the literal Israel, "Thy fathers went down into Egypt with threescore and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude" (Deut. x. 22), and the Holy Spirit's voice is heard in the words of Balaam (Num. xxiii. 10), "Who can count the dust of Jacob, and the number of the fourth part of Israel?" Cp. *Chrysostom* here.

The *growth of the Israelites in Egypt* was sudden and marvellous. Some modern critics have doubted the fact. But we *know* that the growth of its spiritual Antitype, the Christian Church, from its Twelve Apostolic Patriarchs and Seventy Disciples, was marvellous also. Who can doubt that fact? "We are but of yesterday," said the Christian father, at the end of the second century, and "we have filled the world." "Hesterni sumus, et orbem implevimus" (*Tertullian*, Apol. 37). In this fact let us see a confirmation of the truth of the Mosaic history. Let us see the Type verified in the Antitype.

On this subject see further below, Exod. xii. 37.

28. *And he sent Judah before him*] Judah had formerly advised his brethren to sell Joseph into Egypt (xxxvii. 26), and he is now sent by Jacob to Joseph, who came from Egypt to meet him. An ancient Father has remarked that there seems to be here a figurative foreshadowing of the future coming of the Jews to the true Joseph, Whom they once rejected and sold, but Who will go forth to meet them and welcome them with joy to Himself. "Occurrit Josepho Judas, hoc est con-

Goshen; and they came ⁿinto the land of Goshen. ²⁹And Joseph made ⁿch. 47. 1. ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he ^ofell on his neck, and wept on his neck a ^o So ch. 45. 14. good while. ³⁰And Israel said unto Joseph, ^pNow let me die, since I have ^p So Luke 2. 29, 30. seen thy face, because thou *art* yet alive. ³¹And Joseph said unto his brethren, and unto his father's house, ^qI will go up, and shew Pharaoh, and say unto ^q ch. 47. 1. him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; ³²And the men *are* shepherds, for [†]their trade hath been [†] Heb. *they are men of cattle.* to feed cattle; and they have brought their flocks, and their herds, and all that they have. ³³And it shall come to pass, when Pharaoh shall call you, and shall say, ^rWhat is your occupation? ³⁴That ye shall say, Thy servants' ^r ch. 47. 2, 3. trade hath been about cattle ^sfrom our youth even until now, both we, *and* ^s ver. 32. also our fathers: that ye may dwell in the land of Goshen; for every shepherd ^t ch. 30. 35, & 34. 5. & 37. 12. is ^uan abomination unto the Egyptians. ^u ch. 43. 32. Ex. 8. 26. a ch. 46. 31.

XLVII. ¹Then Joseph ^acame and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in ^bthe land of Goshen. ^b ch. 45. 10. & 46. 23. ²And he took some of his brethren, *even* five men, and ^cpresented them unto ^c Acts 7. 13. Pharaoh. ³And Pharaoh said unto his brethren, ^dWhat is your occupation? ^d ch. 46. 33. And they said unto Pharaoh, ^eThy servants *are* shepherds, both we, *and* also ^e ch. 46. 34. our fathers. ⁴They said moreover unto Pharaoh, ^fFor to sojourn in the land ^f ch. 15. 13. are we come; for thy servants have no pasture for their flocks; ^gfor the famine ^g Deut. 26. 5. is sore in the land of Canaan: now therefore, we pray thee, let thy servants ^g ch. 43. 1. dwell in the land of Goshen. ⁵And Pharaoh spake unto Joseph, saying, ^h ch. 46. 34.

fessio; hunc sui venturus Judæorum populus prænuntium mittit" (S. Ambrose de Joseph. c. 14: cp. above, on xlv. 14).

— *Goshen*] See above, on xlv. 10.

³², *the men are shepherds*] Not simply feeders of sheep, but also keepers of cattle, as appears from what follows.

Joseph in his modesty does not disguise the lowly character of his own kindred; he says to Pharaoh that they are shepherds, although he well knows that "every shepherd is an abomination unto the Egyptians" (v. 34). He does this also with a wise purpose, that they may dwell in the land of Goshen (v. 34) and not in the capital city, or in any other city of Egypt, and so may be kept apart as a holy people, and not be contaminated by the idolatry of the Egyptians, and adopt their worship.

It was providentially ordered, that they were placed as shepherds in Goshen. As shepherds, leading a nomad life, they would be more ready to migrate, than if they had been devoted to manual arts in towns; and as shepherds in Goshen, in the north-eastern region of Egypt, they would be better prepared to migrate and return to Canaan, than if they had been placed in any other district of Egypt.

This choice, on Joseph's part, was prospective of, and preparatory to, the Exodus. It was like an act of faith.

³⁴, *for every shepherd is an abomination unto the Egyptians*] This is attested by Herodotus, who says that the swineherds were most despised, but they were associated with the cowherds in the seven castes of Egypt (*Herod.*, ii. 47. 164), and in the ancient Egyptian Monuments, shepherds and herdsmen are always represented with a mean appearance, and withered and emaciated figure (*Grail*, Reise ii. 171).

They were held in abomination because they killed the animals which the Egyptians worshipped, especially the cow (see *Herod.*, ii. 41, and above, xliii. 32, and Exod. viii. 26), and perhaps also on account of the hatred which the Egyptians bore to the memory of the Hyksos, or Shepherd Kings, who had invaded Egypt, and tyrannized over it; see on v. 6.

The Christian Israelite is an abomination to the heathen Egypt of this world. "This sect is every where spoken against" (*Acts* xxviii. 22). "If they have called the Master of the house Beelzebub, how much more them of his household?" (*Matt.* x. 25.) "Ye shall be hated of all men for My sake" (*Matt.* x. 22; xxiv. 9. *John* xv. 20). Particularly is this too often the case with "the Good Shepherd," and with Christian Shepherds. See *John* xv. 18. 1 *John* iii. 13.

The words of the *Septuagint* are remarkable, "*every shepherd of the sheep is an abomination to the Egyptians*;" *πᾶς ποιμὴν προβάτων* (cp. *John* x. 2, our Lord speaking of Himself; and His charge to His Apostles, *John* xxi. 16); *ἐστὶ βδέλυγμα Αἰγυπτίους*. And observe that idols and false gods are specially called *βδελύγματα* in Scripture (see *Rev.* xvii. 4, 5; cp. *Rom.* ii. 22, *βδελυσσόμενος τὰ εἰδωλά*). The Christian Pastors may expect to be an abomination to the Egyptians, especially because they destroy the gods which this world worships; and which are an abomination to God. But the divine Joseph, Jesus Christ, has prepared a Goshen for them.

CH. XLVII. 1. in the land of Goshen] Watered by the overflow of the Nile, and therefore not affected by drought, as Canaan was.

². And he took some of his brethren] Literally, he took from the end of his brethren (cp. *Num.* xxii. 41). Some suppose that he chose the weakest, those who were least likely to be chosen by Pharaoh for the service of the camp or of the court. So the *Rabbis*, and *Oleaster*, *Pererius*, and others. *Gesenius* and *Kalisch* render it "from the sum, or whole number, he chose five:" see *Gesenius*, p. 739; *Kalisch*, p. 697. cp. *Dan.* i. 2. *Ezek.* xxxiii. 2.

Joseph being raised from the prison, and restored, as it were, to life (for his father supposed him dead), and being exalted to the right hand of Pharaoh, King of Egypt, was not ashamed of his brethren, but presented them to the King, who settles them in Goshen, "the best of the land." So our Joseph, Jesus Christ, being raised from the prison-house of the grave, and exalted to the right hand of God, is the one Mediator between God and Men (1 *Tim.* ii. 5), and being crowned with glory and honour brings his own brethren; being made sons of God in Him, to glory (*Heb.* ii. 10), whom He is "not ashamed to call His brethren" (*ibid.* ii. 11), and presents them as His own to God, Who settles them in their heavenly inheritance.

Why did Joseph choose five?

That number seems to be a favourite one in this history. Benjamin's mess was five times as much as that of his brethren (xliii. 34). Joseph gave him five changes of raiment (xlv. 22). Joseph received his father and brethren when there were yet five years of famine (xlv. 6. 11); he took up a fifth part of the land (xli. 34; xlvii. 24. 26). Had it any special significance to the mind of the Egyptians?

i ch. 20. 15.

Thy father and thy brethren are come unto thee: ⁶ⁱ The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; ^k in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

k ver. 4.

⁷ And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. ⁸ And Pharaoh said unto Jacob, [†] How old art thou? ⁹ And Jacob said unto Pharaoh, ¹ The days of the years of my pilgrimage are an hundred and thirty years: ^m few and evil have the days of the years of my life been, and ⁿ have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. ¹⁰ And Jacob ^o blessed Pharaoh, and went out from before Pharaoh.

[†] Heb. *How many are the days of the years of thy life?*
¹ Ps. 39. 12.
 Heb. 11. 9, 13.
 m Job 14 1.
 n ch. 25. 7. & 35. 28.
 o ver. 7.

¹¹ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^p Rameses, ^a as Pharaoh had commanded. ¹² And Joseph nourished his father, and his brethren, and all his father's household, with bread, ^{||†} according to *their* families.

p Ex. 1. 11. & 12. 37.
 q ver. 6.

^{||} Or, as a little child is nourished.
[†] Heb. *according to the little ones,*
 ch. 50. 21.
 r ch. 41. 30.
 Acts 7. 11.

¹³ And *there was no bread in all the land; for the famine was very sore,* ^r so

6. any men of activity] of strength, *chayil*, from *chal*, to twist (*εἰλῶν, ἐλίσσω*), the idea being that of strength, as of twisted rope. *Genen.* p. 265.

7. And Joseph brought in Jacob his father] who is called Jacob throughout the history of this interview. Joseph in his exaltation brings the aged Jacob to the king. So Christ, being exalted, will bring the Jewish nation, aged and weary, to God. *S. Ambrose.*

9. of my pilgrimage] Literally, of my sojournings. Jacob, more than any of the Patriarchs, led the life of a pilgrim, never being settled in any one country; and in this respect, as in his sorrows and sufferings, he was a type of Him who had "not where to lay His head" (*Matt.* viii. 20). Jacob, now near the end of his life, confesses himself to be a stranger and pilgrim upon earth (*Heb.* xi. 9. 13), but looks forward with the eye of faith, and embraces the promises of God: see *v.* 29; *xlix.* 18. 29; and *cp.* *Ps.* xxxix. 13; *exix.* 54. The saints of old confessed themselves to be pilgrims and sojourners upon earth; *here was not their rest; here they had no continuing city; they sought another and better country.* But worldly and ungodly men are called in Scripture "*dwellers upon the earth.*" *S. Jerome:* see *Rev.* iii. 10; vi. 10; viii. 13; xi. 10.

— an hundred and thirty years] Joseph was then thirty-nine years old; Reuben forty-six; Simeon forty-five; Levi forty-four; Judah forty-three (see above, on chap. xxix. and xxx.). This descent of Jacob into Egypt was two hundred and fifteen years after Abraham's call from Chaldaea; for he was then seventy-five years old, and Isaac was born when Abraham was one hundred years old, and Jacob was born when Isaac was sixty years old; and $25 + 60 + 130 = 215$; compare note below on *Exod.* xii. 40.

— evil have the days of the years of my life been] His life had been a life of suffering; in his banishment from his father and mother and his home, and in the anger of his brother Esau against him; in his hard service in Padan-aram, in the frauds practised on him by Laban; in the shame of Dinah; in the cruelty of Simeon and Levi; in the death of Rachel; in the sin of Reuben; in the loss of his beloved son Joseph, by the envy of his brethren; in the Famine; in his anxiety concerning Benjamin and Simeon; in the necessity of leaving Canaan, the land of promise, for Egypt.

But all these things, though they seemed to be "against him," worked together for good; Jacob saw Joseph's glory in Egypt; and he blessed his children, and died in peace, and he was buried with Abraham and Isaac in Canaan.

10. Jacob blessed Pharaoh] How true and consistent this is! The Patriarch felt himself to be the heir of the promise, the progenitor of the Blessed One, who is the Priest, Prophet, and King of all Nations; and in a sense of his inherent dignity as such, Jacob, the guest and dependent of Pharaoh, blessed him. "The less is blessed of the better" (*Heb.* vii. 7), and Jacob, the progenitor of Christ, was greater than the King of Egypt. So, Moses did not *thank* the "cunning workmen" who had laboured for the Tabernacle, but he *blessed* them (*Exod.* xxxi. 43).

12. families] Heb. *taph*: see *Gen.* xxxiv. 29; and below, *Judg.* xviii 21.

JOSEPH'S PUBLIC POLICY.

13—26. And there was no bread in all the land] The conduct of Joseph, as described in this part of Genesis, has been made by recent critics the subject of severe strictures. It has been asked, "What purpose did the penetration and shrewdness of Joseph serve? what advantage did the Egyptian people derive from his prediction?" He ordered "the people to deliver up to him the fifth part of the produce of the land (*xli.* 34); he gathers all the food of the seven good years (*xli.* 35); he does not give corn gratuitously, but sells it to the people (*xli.* 56); and when their money is gone, he demands their cattle (*xlvi.* 16); and in the seventh year, makes himself master of their persons and their lands (*v.* 18), for which he gives them seed, and so he bought them and their land, wholly or in part, for Pharaoh" (*v.* 23).

The reply to all these allegations, which have been extended to great length in some recent commentaries, is found in the answer of the people themselves, *v.* 25, "*Thou hast saved our lives: let us find grace in the sight of my lord.*" This is the comment of the people of Egypt on his policy. They were well acquainted (far better than we are) with all the circumstances of the case, and they were the best judges of what affected their own interests. Their testimony far outweighs all that can be said on the other side by modern expositors.

We may safely conclude from their verdict, and from Joseph's character; from his forbearance towards Potiphar and his wife; from the esteem in which he was held in the prison; from his compassionate tenderness to his brethren, and from his dutiful affection to his father; and, may we not add, from his typical relation to Christ, our merciful Redeemer? that Joseph's policy towards the Egyptians was not a harsh and ungenerous one, but was regulated by wisdom, and tempered by kindness.

Though the land of the Egyptians became the king's, yet they occupied it under very favourable conditions; they paid only a fifth part of the produce to the Crown, and enjoyed the other four-fifths themselves.

Joseph is represented throughout this narrative as an instrument in the hands of God. He foretells what God intends to do in Egypt. He, who had been a Hebrew servant, and condemned to prison, is exalted by God to be ruler of Egypt; and works a great social change in the tenure of the property of Egypt. Thus he shows the power of God, as Arbiter of the destinies of Nations. "The Earth is the Lord's, and the fulness thereof" (*Ps.* xxiv. 1). He transfers inheritances from one to another, and giveth them to whomsoever He will (*Dan.* iv. 17. 25. *Ecclus.* x. 4).

Yet further. In this subjection of the Egyptians, and in this transfer of their lands to the King of Egypt, under the condition that they should cultivate them to the best advantage, and derive profit from them for *themselves* in exact proportion to their own industry and skill in cultivation, may we

that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. ¹⁴ And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. ¹⁵ And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for 'why should we die in thy presence? for the money faileth. ¹⁶ And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. ¹⁷ And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he [†] fed them with bread for all their cattle for that year.

¹⁸ When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: ¹⁹ Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. ²⁰ And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. ²¹ And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. ²² Only the land of the || priests bought he not; for the

u Ezra 7. 24.
|| Or, *princes*,
ch. 41. 45.
2 Sam. 8. 18.

not recognize a representation of what the true Joseph, Jesus Christ, has done, and does, for the World? The Egyptians say to Joseph, "Thou hast saved our lives" (v. 25). Jesus is the Saviour of the World; "by His mercy He saved us" (Titus iii. 5). They say to Joseph, "Give us bread, why should we die?" (v. 15.) Jesus is the bread of life, the living bread (John vi. 35. 51). They say to Joseph, "Buy us" (v. 19). "We are not our own, but have been bought with a price" (1 Cor. vi. 20; vii. 23). Joseph bought all the land for Pharaoh. Jesus has redeemed us to God (Rev. v. 9), and He has said, "Occupy till I come" (Luke xix. 13). "Ye are God's husbandry" (1 Cor. iii. 9). They say to Joseph, "Give us seed" (v. 19). Jesus has given us seed, the seed of His holy word. The earth is His, we must render the fruits of it to Him (Matt. xxi. 34. 41). We must bring forth fruit to God (Rom. vii. 4). We must give an account of our stewardship to Him. The promise is, that the husbandman who labours, will be a partaker of the fruits, together with the Owner of the soil (2 Tim. ii. 6). According to the fruit of good works which we bring forth to God, so will our everlasting reward be, at the Great Day (2 Cor. ix. 6). The history of Joseph cannot be understood unless it be read by the light of the Gospel of Christ; at every step in this history we may say, "A greater than Joseph is here."

¹⁴ *Joseph brought the money into Pharaoh's house*] Joseph did not try to aggrandize or enrich himself by his policy, but brought the money, produced by the sale of the corn, which he had gathered, into the treasury of the King. So the true Joseph sought not His own glory (John viii. 50), but the glory of Him that sent Him. "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34).

¹⁷ *He fed them*] Literally, *he led* them: a figure derived from a shepherd leading his sheep to pasture, and it includes the idea of care and protection; see Ps. xxiii. 2; xxxi. 4. Isa. xlix. 10; li. 18. Joseph was the Shepherd of Egypt.

²⁰ *Joseph bought all the land of Egypt for Pharaoh*] The statements here with regard to the tenure of land in Egypt under the King, as lord of the soil, are confirmed by heathen historians (*Herod.*, ii. 109; *Diodorus*, i. 73; *Strabo*, xvii. p. 787: see *Heeren* on the Egyptians, p. 142; *Hengstenberg*, Egypt, chap. i.). In the ancient Egyptian sculptures, only kings, priests, and the military order, are represented as land-owners (*Wilkinson*, p. 263; cp. below, v. 22).

²¹ *he removed them to cities from one end of the borders of Egypt even to the other end thereof*] This statement has also been used by some modern critics as a ground for a charge of severity against Joseph. It has been alleged that he heart-

lessly separated the people from their homes, and transplanted them from one end of Egypt to the other, and that he was "indifferent to the sight of wandering millions becoming strangers to their own country."

But this allegation is based on a misapprehension of the text.

Joseph laid up the food in the *cities*, where he had formed granaries and magazines: see xli. 48. For the convenience of maintaining the people in the country he removed them (literally, *he caused them to pass*) to the *city* which was nearest to them; and he did this *throughout* Egypt; and thus he preserved all the people from starvation: cp. *Keil*, p. 277; and the foregoing note.

Here, again, is an emblem and figure of the spiritual work of the true Joseph, Who feeds with living bread those who are hungry. He brings them together from one end of the world to the other. He gathers them into churches, or spiritual granaries, planted in all parts of the Earth, and nourishes them with bread from heaven.

²² *Only the land of the priests bought he not*] A statement confirmed by the assertions of *Herodotus* (ii. 168), that only the priests and warriors possessed land; and by another statement of the same historian, that the land of warriors was held at the will of the King (ii. 141); see above, v. 20. Both priest and warrior received a salary from the King (*Herod.*, ii. 168).

The question, why Joseph showed so much respect for the lands of those priests, who were idolaters, has been examined by the ancient Fathers. See *Theodor. Mopsuest.*, in *Zeph. Caten.* p. 98; *S. Jerome* (c. Jovin. ii. p. 205), who dwells on the excellence of some of their institutions. Joseph himself was connected with a priestly family by marriage.

It is not said, that the portion was assigned them *by Joseph*, but by *Pharaoh* (v. 22); and this fact, that they had a portion assigned them by *Pharaoh*, is stated as the reason why they were not forced by the famine to sell their lands, and not because any special favour was shewn them by *Joseph*. In Ps. cv. 22, it is said that Pharaoh made Joseph "lord of his house, and ruler of his substance, to inform his princes after his will (or soul), and teach his senators wisdom." Did Joseph endeavour to teach those priests the true wisdom, the knowledge of the true God? Cp. *A. Lapide* here.

The practice of circumcision by the priests of Egypt is certainly a remarkable circumstance: see above, on xvii. 10.

If such regard was paid by Joseph for the Priesthood among the Egyptians, and for its rights, how much more should be shewn to the Christian Priesthood and its endow-

priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. ²³ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is seed for you*, and ye shall sow the land. ²⁴ And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. ²⁵ And they said, Thou hast saved our lives: ^x let us find grace in the sight of my lord, and we will be Pharaoh's servants. ²⁶ And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; ^y except the land of the *||* priests only, *which* became not Pharaoh's.

²⁷ And Israel ^z dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and ^a grew, and multiplied exceedingly. ²⁸ And Jacob lived in the land of Egypt seventeen years: so [†] the whole age of Jacob was an hundred forty and seven years. ²⁹ And the time ^b drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^c put, I pray thee, thy hand under my thigh, and ^d deal kindly and truly with me; ^e bury me not, I pray thee, in Egypt: ³⁰ But ^f 'I will lie with my fathers, and thou shalt carry me out of Egypt, and ^g bury me in their burying-place. And he said, I will do as thou hast said. ³¹ And he said, Swear unto me. And he sware unto him. And ^h Israel bowed himself upon the bed's head.

x ch. 33. 15.

y ver. 22.

|| Or, *princes*,
ver. 22

z ver. 11.

a ch. 46. 3.

† Heb. *the days of*
the years of his
*life.*See ver. 9.
b So Deut. 31. 14.
1 Kings 2. 1.c ch. 24. 2.
d ch. 24. 49.e So ch. 50. 25.
f 2 Sam. 19. 37.
g ch. 49. 29. &
50. 5, 13.h ch. 48. 2.
1 Kings 1. 47.
Heb. 11. 21.

ments by Christian States and Rulers. (*S. Chrys.*, Hom. 65; *Theodoret*, Qu. 107. Cp. note below, 1 Cor. ix. 5. 14.)

²⁷. *And Israel dwelt in the land of Egypt—and multiplied exceedingly*] A fulfilment of God's promise (xlvi. 3), and a preparation for the history of Exodus (Exod. i. 7): see below, on Exod. xii. 37.

²⁸. *And Jacob lived*] Here begins a new section of the Law, —the last section of Genesis,—as read in the Synagogues.

Some of the Rabbis call this section "*the soul of Genesis*," and even of the whole Law, because it contains the Benediction pronounced by Jacob. For (say they) in Jacob's blessings are foreshewn the captivities of Israel, and their deliverances, "*till Shiloh come*" (xlix. 10), Who is the Teacher of righteousness (*R. Abraham*).

The parallel section from the Prophets is 1 Kings ii. 1—12, which describes the death of David.

—*the whole age of Jacob was an hundred forty and seven years*] He had remained in his father's house till he was seventy-seven years old. Then he fled to Padan-aram, and after seven years' service received Leah and Rachel, as his wives, from Laban. When he was eighty-four, his firstborn, Reuben, was born; Simeon, when he was eighty-five; Levi, when he was eighty-six; Judah, when he was eighty-seven; Joseph, when he was ninety-one. When he was ninety-seven he returned to Canaan; when he was one hundred and seven years of age, Joseph (then sixteen years old) was sold into Egypt. Jacob mourned for Joseph as dead twenty-three years. When Jacob was one hundred and twenty his father Isaac died; and Jacob died when he was one hundred and forty-seven years of age, and Joseph was fifty-six (*A Lapide*).

^{29, 30}. *bury me not, I pray thee, in Egypt: But I will lie with my fathers*] An act of faith, imitated by Joseph himself (l. 24). Jacob desired to be buried in the burying-place of his fathers. He thus endeavoured to deter his posterity from settling in Egypt, and to draw their minds from that country, and to fix their hopes on the land promised to their fathers; and he shewed his own firm belief that they would come to Canaan, according to God's promise (*Theodoret*). He desired that his body might be in Canaan with the bodies of Abraham and Isaac, as a perpetual memento to his posterity when settled in Canaan, that they might never forget God's promises to Abraham, Isaac, and Jacob.

Did he not also foresee the day, when Christ, the Promised Seed, would be born in Canaan, and preach and suffer there, and rise from the dead, and where all the faithful would receive remission of their sins by His death? (*S. Augustine*, Qu. 161.) May not his body, and the bodies of Abraham and Isaac, have been among the bodies of the saints, which appeared in

Jerusalem after the Resurrection of Christ? (*Matt.* xxvii. 52.) And did he not foresee the day, when by means of Christ's Resurrection, Abraham, Isaac, and Jacob would rise also from their graves, and be clothed with glorious bodies, and meet the Lord in the air, and so be for ever with the Lord? Was not, therefore, this injunction to Joseph an act of faith in the Resurrection from the Dead, through Him Who is "the Resurrection and the Life?" Was it not an act of Hope and expectation of that heavenly and Eternal Rest, of which Canaan was a type?

³¹. *And Israel bowed himself upon the bed's head*] Notwithstanding the strong testimony in favour of this rendering, which is that of the *Chaldee Paraphrase*, and of *Symmachus* and *Aquila*, and of the Latin *Vulgate*, and *S. Jerome* (*Quaest. Hebraicæ*), and is required by the present Masoretic reading of the word translated *bed*, yet there is much to be said in favour of the translation of the *Septuagint* and the *Syriac*, which is adopted by the author of the Epistle to the Hebrews (xi. 21): "He bowed himself or worshipped, leaning on the top of his staff."

In behalf of that reading, it may be observed—

(1) That the context affords no evidence that Jacob was at this time in bed, or even that he was sick.

(2) It is not till the next chapter that we read, "It came to pass *after these things*, that one told Joseph, Behold, thy father *is sick*;" and he took with him his two sons, Manasseh and Ephraim," in order that Jacob might bless them (cp. Heb. xi. 21).

If Jacob had been sick before, why did not Joseph take his two sons to him then?

(3) That the Hebrew word here rendered *bed* is capable of two meanings, according as it is *pointed*, and may be either *mittah*, bed, or *matteh*, staff; both are from the same root, *natah*, to stretch. *Gesen.* 466, 467, 546.

(4) May we not say that the rendering of the *Sept.*, adopted by the Apostle to the Hebrews, enables us to understand aright the original Hebrew, and appears to show that it ought to be pointed so as to be *matteh*, staff, and not *mittah*, bed, and that the true meaning is (as the LXX and the Apostle expound it), "he strengthened himself upon his staff," and so, leaning forward, worshipped God?" so *Theodoret*.

The *Septuagint* Translators have κλίνη, *bed*, in xlviii. 2; and their translation, πάββος, staff, here (xlvii. 31), is entitled to more attention on that account.

Other Expositors have supposed, that the *Septuagint* Translators *mistook* the Hebrew Original. But it is more likely that there is an error in the present *Masoretic points* of the word rendered *bed*, than in the Greek text, cited by St. Paul.

XLVIII. ¹ And it came to pass after these things, that *one* told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. ² And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. ³ And Jacob said unto Joseph, God Almighty appeared unto me at ^a Luz in the land of Canaan, and blessed me, ⁴ And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee ^b for an everlasting possession. ⁵ And now thy ^c two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. ⁶ And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. ⁷ And as for me, when I came from Padan, ^d Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

a ch. 28. 13. 16. & 25. 6, 9, &c.

b ch. 17. 8.

c ch. 41. 50. & 46. 20. Josh. 13. 7. & 14. 4.

d ch. 35. 9, 16, 19.

⁸ And Israel beheld Joseph's sons, and said, Who are these? ⁹ And Joseph

The *staff* of Jacob might well be mentioned, as suggestive of God's mercies to him, according to the Patriarch's own words, "With my *staff* I passed over Jordan, and now I am become two bands" (Gen. xxiii. 10). Besides, the *staff* is the Scriptural characteristic of *travel*. Hence the Israelites were commanded by God to eat the Passover with their loins girded, and their shoes on their feet, and their *staff* in their hand (Exod. xii. 11). And this introduction of the *staff* into the scene of the Patriarch's last charge concerning himself, and the removal of his own body after its mortal pilgrimage, to repose in the promised land, the type of heaven, may be designed to remind the reader that in his old age he was still a *pilgrim*, as he describes himself (v. 9), and was travelling onward from the Egypt of this world to his heavenly rest. It is doubtful, also, whether an Eastern *bed* could be properly described, in the modern sense of the words, as having a *head*.

The two incidents recorded in the Book of Genesis (xlvii. 27—31, and xlviii. 2), as interpreted by the LXX, appear to represent a *gradual decline and decrepitude*. In the former, the Patriarch is represented as leaning on his *staff*; in the latter, he is laid upon his *bed*. In both, he shows his faith in the promises of God. In the former, he provides for his own burial in Canaan; in the latter, he blesses the sons of Joseph. St. Paul inverts the order of the incidents, and dwells more upon the latter, because it was more relevant to his purpose, as declaring the Patriarch's hope and trust in blessings to come, and as intimately connected with the similar command which he next recounts from Joseph himself: cp. the learned note of *Peregrinus* here.

The opinion of *Calorius* is,—and it is received by *Keil*, p. 280,—that the Author of the Epistle to the Hebrews adopted the reading of the *Septuagint*, because that was the *Authorized Version* of the Hebrew, and not because he thought that rendering to be preferable in itself.

The question may be left (as it is by *Delitzsch*, p. 526) to the judgment of the learned reader: cp. *Pfeiffer*, *Dubia*, p. 103.

The question has been asked, Why did Jacob bow himself? Some ancient writers (*Chrysostom*, Hom. 66; *John Damascene*, iv. 11) suppose that he leaned forward toward the staff of *Joseph*, and bowed to him, and so fulfilled Joseph's dream (xxvii. 10); that he bowed to him as Ruler of Egypt.

The act of bowing himself is mentioned as a consequence of Joseph's consent to his request, that Joseph would bury him in Canaan; and the most probable opinion seems to be, that Jacob bowed himself in adoration of God, for His mercy in restoring Joseph to him, and because his prayer for burial in Canaan was granted; and because the oath which he had asked from Joseph, and which Joseph had just sworn, was a solemn appeal to Almighty God.

To His great Name, in thankful adoration, the aged Patriarch, the Pilgrim of one hundred and forty-seven years, bowed his head, leaning on the staff of his pilgrimage, the emblem of that Power which had supported him in all his

wanderings, and which had now brought him near to his end in peace: cp. Ps. xxiii. 4: "Thy rod and Thy staff comfort me."

The next scene is, Jacob laid on his *bed* (xlviii. 2). But as "the outward man perisheth, the inner man is renewed" (2 Cor. iv. 6). The more he sinks in bodily strength, the more he rises in spiritual power. There was a remarkable parallel to this, in David: see below on 1 Chron. xxviii. prelim. note.

In the benedictions that follow, the weakness of Jacob disappears, and *Israel*, about to depart in peace, is displayed in all his dignity and glory.

Cir. XLVIII. 2. *one told Jacob*] Observe the use of the word: one told *Jacob*, and *Israel* strengthened himself: see also v. 8: *Israel* beheld Joseph's sons, and (v. 11) *Israel* said unto Joseph. See also vv. 13, 14, 21, where the name *Israel* occurs.

3. *Luz*] See xxviii. 13—19; xxxv. 6.

At the end of his pilgrimage Jacob recounts the blessings which he had received from God at the beginning of it. So St. Paul: see 2 Tim. i. 3. 1 Tim. v. 4.

5. *And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt—are mine*] They are as my children; on a par with my two eldest, *Reuben and Simeon*. They who have been born to thee by an Egyptian wife, *Asenath*, are made heirs by adoption with my sons; and Joseph has a double portion, the birthright being taken from Reuben and given to him (see xlix. 3, 4. 1 Chron. v. 1, 2). And two tribes are reckoned from Joseph (Num. i. 32—31. Rev. vii. 6, 8).

So the Ephraims and Manassehs, who are born to Christ by the Gentile Church, are made fellow-heirs with the Jews in the Gospel, and are preferred before them.

6. *shall be called after the name of their brethren*] And not be separate tribes. So the Gentile and Jew make one Church in Christ (Col. iii. 11).

7. *Rachel died by me*] Thy mother died *by me*, at my side, and I buried her; and I now adopt thy two sons, for her sake and thine. Thou wilt therefore not neglect to pay the last duty of burial to me, who am come to die *by thee*.

Jacob was now near his end, and was endued with supernatural foreknowledge; and there was something prophetic in this record of the place of Rachel's burial-place, on the way to Bethlehem. Christ was born at Bethlehem of Jacob's seed; and through His Birth in our nature, and through His meritorious Death and glorious Resurrection, all faithful Israelites rest in peace, and have hope of a blessed Immortality: see on Matt. ii. 16, and Jerem. xxxi. 15.

— *a little way*] See on xxxv. 16.

8. *Who are these?*] What therefore Jacob had said of Ephraim and Manasseh had been said by him before he was aware of their presence. His bodily eye was dim, but his inner eye was clear.

e So ch. 33. 5.

f ch. 27. 4.

g ch. 27. 1.
† Heb. *heavy*,
Isa. 6. 10. &
59. 1.
h ch. 27. 27.
i ch. 45. 26.

k ver. 19.

l Heb. 11. 21.
m ch. 17. 1. &
24. 40.

n ch. 28. 15. &
31. 11, 13, 24.
Ps. 34. 22. &
121. 7.
o Amos 9. 12.
Acts 15. 17.
† Heb. *as fishes*
do increase: see
Num. 26. 34, 37.
p ver. 14.
‖ Or, *was evil in*
his eyes, ch. 28. 8.

q ver. 14.

r Num. 1. 33, 35.
& 2. 19, 21.
Deut. 33. 17.
Rev. 7. 6, 8.
† Heb. *fulness*.

said unto his father, ^eThey *are* my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and ^fI will bless them. ¹⁰Now ^gthe eyes of Israel were [†]dim for age, *so that* he could not see. And he brought them near unto him; and ^hhe kissed them, and embraced them. ¹¹And Israel said unto Joseph, ⁱI had not thought to see thy face: and, lo, God hath shewed me also thy seed. ¹²And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. ¹³And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. ¹⁴And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^kguiding his hands wittingly; for Manasseh *was* the firstborn.

¹⁵And ^lhe blessed Joseph, and said, God, ^mbefore whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, ¹⁶The Angel ⁿwhich redeemed me from all evil, bless the lads; and let ^omy name be named on them, and the name of my fathers Abraham and Isaac; and let them [†]grow into a multitude in the midst of the earth. ¹⁷And when Joseph saw that his father ^plaid his right hand upon the head of Ephraim, it [‖]displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. ¹⁸And Joseph said unto his father, Not so, my father; for this *is* the firstborn; put thy right hand upon his head. ¹⁹And his father refused, and said, ^qI know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly ^rhis younger brother shall be greater than he, and his seed shall become a [†]multi-

12. Joseph brought them out from between his knees] Jacob's knees. Probably they had knelt down before him. Joseph brought them forth and placed them at Jacob's side, in order that he might place his hands on them and bless them.

14. Israel stretched out his right hand, and laid it upon Ephraim's head] Thus preferring Ephraim, the younger, to his elder brother, Manasseh; see the following notes.

—guiding his hands wittingly] Or, crossing his hands. The Sept. has ἐναλλάξ τὰς χεῖρας; Fulg. "commutans manus." So Syriac and Arabic, and the Targums of Jonathan and Jerusalem. The Hebrew word *sicel* here may be connected with the Arabic *sacala*, to *intertwine*; or, if the rendering of our Authorized Version is adopted, it is from *sacal*, to *discern*, to *act prudently* (Gesenius, p. 789; Kalisch, p. 719).

This was a prophetic act. Jacob reversed the position which Joseph's two sons held by birth and by their father's arrangement. He foresaw the future superiority of Ephraim, from whom Joshua sprang, the type of Jesus, the Saviour, the leader of Israel into his inheritance; and the tribes of the kingdom of Israel were afterwards called Ephraim (Isa. vii. 2. Jer. vii. 15. Ezek. xxxvii. 16. Hosca v. 12; ix. 3).

Some of the Ancient Fathers suggest that in the *crossing* of Jacob's hands, when he was blessing the sons of Joseph, there was a foreshadowing of the cross of the Ever-blessed Son of God, from Whose Death and Passion all Benedictions derive their virtue; Whom "God sent to bless us" (Acts iii. 26); Who was parted from His Apostles when in the act of blessing them (Luke xxiv. 50, 51); and Who is our Great High Priest, ever lifting up his hands in heaven to bless us; and Whose Death, as the source of life, is represented in the sign of the Cross at the administration of the Sacrament of Baptism, and is exhibited in the blessing of the Cup and the breaking of the Bread in the Holy Communion: see 1 Cor. x. 16. Thus Tertullian says (de Baptismo, c. 8), "Est hoc de veteri sacramento, quo nepotes suos ex Joseph, Ephraim, et Manasse, Jacob impositis et intermutatis manibus benedixit, et quidem ita transversim obliquatis in se, ut Christum deformantes jam tunc portenderent benedictionem in Christo futuram:" see also Novatian de Trin. c. 27; Paulin., Ep. 4; S. Ioann. Damascen. de Orth. Fide iv. c. 11, "Jacob with his hands crossed in blessing foreshadowed the cross of Christ." Cp. S. Aug. de Civ. Dei xvi. 42; Qu. in Gen. 166; in Ps. 77,

who regards the benediction on Ephraim, the younger brother, as prophetic of the preference of the Gentile to the Jew.

On the use of imposition of hands in blessing or ordaining, see Num. viii. 10; xxvii. 18, 20, 23. Deut. xxxiv. 9. Matt. xix. 13. Mark x. 16. Acts vi. 6; viii. 17, 18; xiii. 3; xix. 6. 1 Tim. iv. 14. 2 Tim. i. 6. S. Jerome, on Isa. lviii. Hooker, v. 66. 1.

—Manasseh was the firstborn] But the younger son is preferred to the elder. So Man is exalted above Angels; Abel was preferred to Cain; Abraham to his elder brother; Isaac to Ishmael; Jacob to Esau; Joseph to Reuben; Moses to Aaron; David to his seven brethren; the Gentile to the Jew; St. Paul to other Apostles. Cp. Theodoret, Qu. 109.

15. he blessed Joseph, and said] Observe the triple benediction here; may it not be a foreshadowing of blessings in the Name of the Adorable Trinity (Luther)?

1. God, before whom my fathers did walk—
2. The God which fed me (as a shepherd).
3. The Angel which redeemed me.

16. The Angel which redeemed me] Here is a foresight of Christ, "the Angel of the Covenant" (Mal. iii. 1); the Angel in Whom God's Name is (Exod. xxiii. 20, 21); the Angel Whom Jacob here designates as his Redeemer and Deliverer. So the Ancient Fathers expound the passage (Athanas., Orat. iii. c. Arian. § 12; Epist. ad Serap. i. 14; S. Hilary de Trin. v. 11. Cp. above, xviii. 1; below, Exod. iii. 2—6; and Pfeiffer, Dubia, p. 104; and Keil on xi. 27, and note here).

—bless the lads] The verb *bless* is in the singular, and shows the *unity* of God. But the triple Name explained by the light of the Gospel, seems to intimate a threefold Personality in the One Godhead. "Conjuncti tres personas in uno opere benedicendi: sunt hi tres unus Deus, et unus Benedictor" (Luther): cp. below, on Num. vi. 23—27.

—let my name be named on them] Let them be called mine, and let them be called Abraham's seed (see v. 5: cp. 1 Kings viii. 43. Jer. xiv. 9. Dan. ix. 18. James ii. 7); and let them *grow into a multitude in the midst of the earth*; a foreshadowing of the greatness of the Gentile Church, and its union with Israel in Christ, by baptism into the Name of the Blessed Trinity (Matt. xxviii. 19): see v. 15.

19. his younger brother shall be greater than he] See the fulfilment in Num. i. 32—35; ii. 18, 20. Deut. xxxiii. 17.

tude of nations. ²⁰ And he blessed them that day, saying, 'In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

²¹ And Israel said unto Joseph, Behold, I die: but 'God shall be with you, and bring you again unto the land of your fathers. ²² Moreover "I have given to thee one portion above thy brethren, which I took out of the hand * of the Amorite with my sword and with my bow.

XLIX. ¹ And Jacob called unto his sons, and said, Gather yourselves

^{20. he blessed them}] Unless Ephraim and Manasseh had thus been blessed by Jacob, it is not probable, that, being born in Egypt, of an Egyptian mother, Asenath, the daughter of an Egyptian Priest, they would ever have been enrolled among the sons of Israel, and have been received into the number of the Twelve Tribes. Here, then, is an explanation, silently introduced, of what otherwise would have seemed unaccountable; and here is a mark of historical consistency and truth: cp. *S. Cyril*, *Glaphyr.* p. 206.

^{22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow}] I give a double portion to thee, as to the firstborn. See Deut. xxi. 17: cp. 1 Chron. v. 2, and Ezek. xlvii. 13. The Hebrew word for *portion* here is *shechem*; and at *Shechem* Abraham purchased land, and built his first altar in Canaan (see on xii. 6, and Acts vii. 16); and there, also, Jacob purchased land, and built his first altar on his return from Padan-aram (see xxxiii. 18, 19).

Jacob informs us that the portion which he gave to Joseph was taken out of the hands of the Amorite *with his sword and with his bow*, i.e. by conquest: see Ps. xlv. 7.

Jacob was a man of peace; and what he so took away, was not usurped, but was justly recovered from those who had encroached upon his possession. Abraham had bought land at *Shechem*, and built an altar there. Jacob had done the same. *Shechem* was the sanctuary of God, and therefore Jacob would doubtless be desirous to rescue it from the invasion of the heathen, and to secure it to his posterity. The act to which he is here referring, when he says that he "took it out of the hand of the Amorite," was probably an act of *recovery*.

We know from the New Testament that Jacob gave a parcel of ground to Joseph at *Shechem* (John iv. 5). We know also that the bones of Joseph and his brethren were carried out of Egypt and buried at *Shechem* (see Josh. xxiv. 32. Acts vii. 16. *Jerome*, *Epist.* 86; and *Quest.* in Gen. xlix.: "in eodem loco (Sichem) sepultus est Joseph, et mansiolem ejus ibi hodie cernitur." Cp. *Robinson's* *Palestine*, iii. 109. 119, and below, Preliminary Note to Acts vii.).

Shechem became a national sanctuary of Israel (see Josh. xxiv. 1), and was memorable in the history of our Blessed Lord, as the first place where He revealed Himself as the Messiah, viz. to the Samaritan woman (John iv. 5—40); and perhaps of His Holy Apostles: see above, on chap. xxiv. 25, 26.

When the Psalmist speaks of the future triumphs of the Messiah, he begins with a reference to *Shechem* and *Succoth*, the two neighbouring places which are connected with the history of Jacob on his return from Padan-aram to Canaan: see above, xxxiii. 17. The Psalmist says, "I will rejoice, and divide *Shechem*, and mete out the valley of *Succoth*;" and then he mentions the two sons of Joseph, *Manasseh* and *Ephraim* (Ps. cviii. 7. 9). "*Gilead* (cp. Josh. xvii. 6, joined with *Manasseh*) is mine, *Manasses* is mine; *Ephraim* also is the strength of my head." Thus the Psalms are connected with Genesis.

JACOB BLESSES THE TWELVE PATRIARCHS.

CH. XLIX. 1. *And Jacob called unto his sons*] The last days of Jacob are distinguished by a remarkable characteristic from those of the other Patriarchs;

As has been observed (xxxiv. 1), Abraham disappears from the history as soon as Isaac is married to Rebekah; and we hear little of Isaac, after Jacob's return from Padan-aram.

But the solemn act performed by Jacob, at the end of his life, is one of the most prominent in his career; and occurring, as it does, after the history of Joseph, and at the close of Genesis, it is the consummation of the Patriarchal History; and is the bond of union which connects it with the Exodus, and reaches onward to the Gospel: see *rv.* 10—12.

Jacob, the Son of Isaac, and the Grandson of Abraham, and the Representative of the Promised Seed, and the Father of the Twelve Tribes of the Hebrew People, is now about to be

gathered to his fathers, and he summons his sons and blesses them. He, who had been sick and weak (xlviii. 1), is now endued with supernatural power, and spiritual illumination, like Moses on Pisgah, or like David on the eve of his death, in the great assembly of Israel at Jerusalem (1 Chron. xxviii. prelin. note).

Jacob, as the father of the Twelve Tribes of Israel, was a figure of Jesus Christ, the Head of the Twelve Apostles, the spiritual Heads and Parents of the Israel of God. In gathering together his sons to give them commands (v. 33), and to bless them before he is separated from them, Jacob brings before us an image of Him who "assembled His Apostles and gave them commands" (Acts i. 4); and "Who lifted up His hands and blessed them; and it came to pass while He blessed them, He was parted from them and carried up into heaven" (Luke xxiv. 51).

This last address of Jacob is,—

(1) A *prophecy*, extending to the *last days* (v. 1), which, as explained by the Holy Spirit speaking by the Prophets in the Old Testament, and by the Apostles in the New, are the *days of the Messiah*, the days of the Gospel, extending from the birth of Christ to His second Advent: see Num. xxiv. 14. Isa. ii. 2. Jer. xxx. 24. Ezek. xxxviii. 8. 16. Joel ii. 28: cp. Acts ii. 17. Heb. i. 2. 1 Pet. i. 5. 2 Pet. iii. 3. 1 John ii. 18. Jude 18: cp. *Hengstenberg*, *die Gesch. Bileams*, p. 158; and *Keil*, p. 284; and *Delitzsch*.

Any interpretation of Jacob's address which falls short of this scope, contravenes the declaration of the Patriarch himself at the beginning of his address, I will tell you what "shall befall you in the *last days*."

Jacob's farewell address to his sons is not merely a prophetic intimation of local and temporal blessings; nor, as others suppose—who do not regard it as a prophecy at all—only a fragmentary historical record of an age later than even that of Moses himself; but it has a fresh and growing interest, and is fraught with warnings, admonitions, and encouragements for the Church of God in every age, even to the end of time.

(2) It is also a *benediction*: see v. 28, "this is what their father spake, and *blessed* them," and therefore, however severe some of the censures in it may be, yet the design of the whole is, that by repentance, the reproof may issue in *blessing*.

(3) In v. 28 it is said, "these are the twelve *Tribes* of Israel," not merely the twelve *Sons*. In the twelve *Sons*, the Patriarch sees the twelve *Tribes* who are to come from them. And since the prophecy reaches to the *last days*, it is to be interpreted not only in a literal, but also in a spiritual, sense (as the ancient Christian Church universally interpreted it), as containing warnings, instruction, and comfort to the spiritual Israel, that is, to the Apostles and Apostolic Churches, even to the Day of Doom. In speaking to the Twelve Tribes of Israel, Jacob speaks to *all* true Israelites; as our Lord spake to *all*, when He said to the Apostles, "I am with *you* always, even unto the end of the World." Matt. xxviii. 20.

The prophecy of Jacob extends forward from Jacob to Christ, and to His Church. The central figure is Jacob: he stretches his hands in blessing, over the heads of the Twelve Patriarchs, and over the Twelve Tribes, whom he sees in them; and his words, inspired by the Holy Ghost, pass beyond them by ever-widening concentric circles, and reach to their distant antitypes, even to the Twelve Apostles, and to all Apostolic Churches. And Jacob himself gives forth utterances, which come from the inmost depths of the soul of Him whom he represents, the Head and Father of all true Israelites, the Everlasting Son of God. And therefore we may well expect a prophecy here of His Incarnation, and of the Kingdom which He has as the Son of Man, and all its blessed consequences; for, assuredly, this was the great event in the chain which descended downward from Jacob through David to Christ; and must hold a principal place in such a prophecy as this.

There are seven Benedictions in Holy Scripture, which connect successive dispensations together;—

^s So Ruth 4. 14, 12.

^t ch. 46. 4. & 50. 24.

^u Josh. 24. 32.

¹ Chron. 5. 2.

^{John} 4. 5.

^x ch. 15. 16. &

34. 28.

^{Josh.} 17. 14, &c.

a Deut. 33. 1.
Amos 3. 7.
b Deut. 4. 30.
Num. 24. 14.
Isa. 2. 2. & 39. 6.
Jer. 23. 20.
Isa. 2. 28. 29.
Acts 2. 17.
Heb. 1. 2.
c Ps. 34. 11.
d ch. 29. 32.

e Deut. 21. 17.
Ps. 73. 51.

f Heb. do not
thou excel.

g 1 Chron. 5. 1.
ch. 35. 22.

Deut. 27. 20.
1 Chron. 5. 1.

h Or, my couch is gone.

together, that I may ^atell you *that* which shall befall you ^bin the last days.

² Gather yourselves together, and hear, ye sons of Jacob ;
And ^charken unto Israel your father.

³ Reuben, thou art ^dmy firstborn,
My might, ^eand the beginning of my strength,
The excellency of dignity, and the excellency of power :

⁴ Unstable as water, ^fthou shalt not excel ;
Because thou ^gwentest up to thy father's bed ;
Then defilest thou it : || he went up to my couch.

(1) The Benediction which God pronounced on His creatures and on Man (Gen. i. 22. 28).

(2) The Benediction which God pronounced on Noah and his sons after the flood (ix. 1).

(3) The Benediction which Melchizedek, the Priest of the Most High God, pronounced on Abraham, the father of the faithful (xiv. 19).

(4) The Benediction which Jacob, the father of Israel, pronounces on the Twelve Patriarchs before his death (xlix. 1).

(5) The Benediction which Moses, the leader of Israel, pronounces on the Twelve Tribes before his death (Deut. xxxiii. 1).

(6) The Benediction which Christ pronounces, in His Sermon on the Mount, Matt. v. 3—12.

(7) The Benediction which He pronounces on His Apostles just before His Ascension (Luke xxiv. 50, 51).

These Benedictions are preparatory to, and will be consummated in, the octave or great Benediction which Christ Himself will pronounce, at the Great Day, on the Israel of God, "Come, ye *blessed of My Father*, inherit the Kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

Moses, in His Benediction, supposes this prophecy of Jacob to be known to his hearers, and his benediction is supplementary to Jacob's. Jacob was an ancestor of the Messiah, which Moses was not; and therefore the prophecy of Moses is subordinate to Jacob's (see on Deut. xxxiii. 1).

The ancient Christian Expositions of this chapter may be seen in *Origen's* Hom. xvii. in *Genesis*; *S. Ambrose's* work, de Benedictionibus Patriarcharum, i. p. 513; and in *S. Jerome's* Liber Questionum in *Genesis* ii. p. 544; and in *Theodoret's* Quaestiones in *Genesis*. Some of the principal modern works on it are *Hävernick's* Vorlesungen, p. 208; *Hengstenberg*, Christol. i. 51—104; the Essays of *Venema*, *Diestel*, and *Land*, cited by *Keil*, p. 286; and *Dr. Pusey* on Daniel, p. 249.

2. *Gather yourselves together*] Jacob repeats this twice; an intimation that blessings are bestowed on those who are gathered together in unity (Matt. xviii. 20).

It was a providential thing for the sons of Jacob, that they were constrained by the famine to go down into *Egypt*. Thus they were *gathered together*. We have seen (ch. xxxviii.) that Judah, the ancestor of Christ, had *wandered away* from his father's house, and had allied himself by marriage with the *Canaanites*; and we have seen the unhappy results of that marriage. The other sons of Jacob might have followed Judah's example in their father's old age; but by the pressure of the famine they were *gathered together*, and Judah with them, into *Egypt*, where Joseph was; and they are now *gathered together* to receive their father's blessing before his death.

3. *Reuben*] The three first-mentioned sons of Jacob (*Reuben*, *Simeon*, *Levi*) incur severe blame from him, for different kinds of sin; it is not till he comes to *Judah*, the progenitor of Christ, that he opens his mouth in praise: cp. *Origen*, Hom. 17, who regards the acts of Reuben, Simeon, and Levi, here described, as representing different characters of evil; it is not till we come to Christ, that evil is healed.

— *Reuben, thou art my firstborn, My might, and the beginning of my strength*] The *Vulgate* renders it, The beginning of my sorrow, and so *Aquila* and *Symmachus*; and the original word (*on*) has sometimes the sense of *misdeed* and *grief* (xxxv. 18. Deut. xxvi. 14. Hos. ix. 4). Perhaps the word was used on account of its twofold meaning; he who was the beginning of *strength* was also the beginning of *sorrow*, ἀρχὴ ὀδύνης, Matt. xxiv. 8. Reuben, as the firstborn, was entitled to the priesthood, the father's blessing, and double portion (see Deut. xxi. 17; and *Ainsworth* there); or, as *Onkelos* expresses it, "the

portion of primogeniture, the priesthood, and the kingdom;" but Reuben forfeited them by his sin (*Aben Ezra*, *Rashi*, *Rashbam*, and the *Targums* of *Jonathan* and *Jerusalem*, which add that the dignities were transferred to Joseph, Levi, and Judah: as to the former, see 1 Chron. v. 1).

4. *Unstable as water*] Literally, *ebullition, effusion, as of water* (the abstract for the concrete); the original word (*pachaz*) is a substantive from *pachaz*, to *burst forth*, like water boiling over, and is applied to excess of riot, lasciviousness, and pride. It is rendered ἐξύβρις by *Sept.*, and ὑπερέσσεως by *Symon*: it corresponds exactly with the word ἀράχνης, used by St. Peter (1 Pet. iv. 4).

The idea, therefore, conveyed by the word is not instability and fickleness, but rather, violence and licentiousness.

— *thou shalt not excel*] Being my firstborn, my might, the beginning of strength, thou oughtest to have had strength of soul, and greatness of mind, and excellency of spirit for thy high office; but thou hast failed, and been weak, and yet violent, as water: therefore thy pre-eminence is forfeited, and is transferred to another (*S. Jerome*).

The Jews were God's firstborn, but they have done dishonour to Him by rebelling against Him, and by rejecting Christ, and they have been disinherited; and the younger son, the Gentile, has received the inheritance (*Origen*).

— *Because thou wentest up to thy father's bed*] Thy name, *Reuben*, signifies "see a son" (xxix. 32); and thou art the *first-born* of my sons; but thou hast forgotten the duty of a son, and hast intruded thyself into the place of thy father. Therefore, on account of this sacrilegious usurpation, thou art degraded from thy place; *thou shalt not excel*; thou hast inherited a curse (Deut. xxvii. 20); thou shalt not be first among children, because thou hast attempted to supplant thy father in what is dearest to him.

Later history presents some examples of similar acts, especially the case of Absalom (2 Sam. xvi. 22). They are what Antichristianism is in the Church.

The position of the inheritance of the Tribe of Reuben on the east of Jordan seems to have precluded them from taking any leading part in the affairs of the Hebrew nation, and they stood aloof from them in some most critical junctures, as Deborah deplored, Judg. v. 15, 16.

Bearing in mind the important fact stated by Jacob himself, in the beginning of his address (see on v. 1), that this prophecy extends to the *last days*, we may surely say, that these words of the Patriarch contain a warning to all, especially to Christian Pastors and Christian Churches, that, if they invade the parental and royal rights of Christ, their Divine Father and Lord, whether it be by presumptuous claims to Supremacy and lordship over the souls of men, by inventing and promulgating new Articles of Faith, or by arrogating to themselves in any other respect the power of superseding and supplanting Christ, they incur a parental curse and reprobation.

This sin has been committed by the Bishop of Rome: see the notes above, on xxxv. 22.

But, on the other hand, there is a promise of blessing to all who are zealous for the honour of the Divine Bridegroom, as the Baptist was (John iii. 29); and as the Apostle St. Paul was (2 Cor. xi. 2, 3). They are true Reubens; they belong to "the Church of the Firstborn, whose names are written in heaven" (Heb. xii. 23).

— *he went up to my couch*] The change from the second to the third person is full of dignity. Compare the Poet's words, "Num fletu ingemuit nostro?" after the vehement address "*Perfide*," (*Virgil*, *Æn.* iv. 366).

On the sin here described, as committed by Antichristian usurpations in the Church of Christ, see xxxv. 22.

⁵ Simeon and Levi are ¹ brethren ;

|| ^k Instruments of cruelty are in their habitations.

⁶ O my soul, ¹ come not thou into their secret ;

|| Unto their assembly, ² mine honour, be not thou united :

For ^o in their anger they slew a man,

And in their selfwill they || digged down a wall.

⁷ Cursed be their anger, for it was fierce ;

And their wrath, for it was cruel :

^p I will divide them in Jacob,

And scatter them in Israel.

³ Judah, thou art he whom thy brethren shall praise :

Thy hand shall be in the neck of thine enemies ;

h ch. 29. 33. 34.

i Prov. 13. 9.

|| Or, *their swords are weapons of violence.*

k ch. 34. 25.

l Prov. 1. 15, 16.

m Ps. 26. 9.

n Ps. 5. 11.

o Ps. 16. 9. &

30. 12. & 57. 8.

p ch. 34. 26.

|| Or, *houghed oxen.*

p Josh. 19. 1. &

21. 5, 6, 7.

l Chron. 4. 21, 29.

q ch. 29. 35.

Deut. 33. 7.

r Ps. 18. 40.

5. *Simeon and Levi are brethren ; Instruments of cruelty are in their habitations*] Or, *Instruments of cruelty are their swords* (Rashi, R. Eliezer, Rosenmüller, Gesenius, and others: cp. Pfeiffer, Dubia, p. 106; and so our Margin).

The original word, *mecherah*, plural *mecheroth*, appears to be connected with the Greek μάχαρα, a sword, from a root *cur*, to pierce (see Gesen. 472); and this interpretation is confirmed by the history of their acts at Shechem (xxxv. 25, 26), to which Jacob refers. The rendering *habitations* seems to have little authority. Some translate it *burning rage* (as Kalisch, p. 744); others, *counsels*, which has more authority in its favour (L. De Dieu, Schultens; and cp. Gesenius, p. 472).

It is well observed by Hengstenberg (Christol. § 72), that if the Author of these words had been a writer who lived after Moses, as some imagine, he would not have used such humiliating terms as these concerning Levi; and it is very honourable to Moses, the great Hebrew Leader and Lawgiver, who was himself of the tribe of Levi, that he has recorded these words of censure on Levi, from the lips of Jacob.

6. *into their secret*] Or, *council*; Heb. *sod*, from *yasad*, to sit, to set: whence *sod* is a place of deliberation, an eastern *divan* (see Gesen., p. 580).

— *Unto their assembly*] Their *kahal* (καλέω), convocation, *coelectia*.

— *mine honour*] Perhaps equivalent to *my tongue* (Ps. xvi. 9. Acts ii. 26. James iii. 5); or, to *my soul*: cp. Ps. xxx. 13; lvii. 9. The Sept. render it τὰ ἡπαρ μου.

But the first-mentioned sense seems preferable. Let me not be united with them, or with such as they are, either in work or word.

— *a man*] Men; in a general sense (Ewald, § 176).

— *they digged down a wall*] Or rather, *they hamstrung an ox*. So Sept., Samaritan, and our Margin, and most recent expositors: cp. Pfeiffer, p. 106. The difference of translation arose from the similarity of the Hebrew *shor*, an ox, and *shur*, a wall. Gesen. 812.

Simeon and Levi are reprobated for their cruel murder of Hamor and Shechem, who are here compared to oxen or bulls, as princes often are by the sacred writers (Ezek. xxxix. 18. Isa. xiv. 9. Ps. xxii. 12; lxviii. 30).

For the more enlarged sense of these words, and on their reference to the days of Christ, see below, note on v. 7.

7. *Cursed be their anger*] Jacob does not curse their persons, but their passions; not the men, but their sin (Theodore).

— *I will divide them in Jacob, And scatter them in Israel*] A prophecy fulfilled by the intermingling of the *Simeonites* in the inheritance of Judah (see Josh. xix. 1); and their subsequent excursions and migrations (1 Chron. iv. 38—43. S. Jerome); and by the dissemination of the tribe of Levi among the other tribes of Israel (Lev. xxv. 32—34. Num. xxxv. 2. Josh. xiv. 4; xxi. 1—10. Origen, Hom. 17).

But the denunciation was converted into a blessing, on account of the zeal of Levi (Exod. xxii. 26—29. Deut. x. 8, 9; xii. 12. Num. xviii. 20. Josh. xiii. 14. 33; xiv. 3, 4); and they were dispersed in an honourable diffusion, that they might “teach Jacob God’s judgments, and Israel His law” (Deut. xxxiii. 9, 10. Cp. Joseph Mede’s Essay, book i. Disc. xxxv. p. 180). The Simeonites and Levites became the Teachers of the Law in the Synagogues and the Schools (*Jerusalem Targum*); and so S. Hippolytus, Frag. § 25: “From Simeon came the Scribes, and from Levi the Priests.”

Jacob’s prophecy and warning is to be extended from

Simeon and Levi to those in the Church of God, who have followed their example.

Simeon and Levi professed religious zeal for *circumcision*, the token of God’s covenant with His people, and used it at Shechem as an instrument for their own temporal ends in a spirit of deceit and cruelty.

Their followers in Israel, the *Scribes and Levites*, the *Priests and Pharisees of our Lord’s age*, professed zeal for *circumcision*, and for the external ceremonies of the Ritual Law; but they had not the spirit of the Law in their hearts; and “instruments of cruelty were in their hands.”

The consummation of their hypocritical and sanguinary spirit showed itself in the Crucifixion of Christ.

Christ, the true Sacrifice, is symbolized by the sacrificial animal, the ox. And when the Priests and Scribes, the descendants of Levi and Simeon, slew Christ, in zeal, as they pretended, for the honour of Jehovah, then they imitated these two brethren Simeon and Levi, who ἐνευροκόπησαν ταύρον,—*hamstrung an ox*.

The Christian Fathers thus interpret this passage. See S. Hippolytus, Frag. § 25. 29, ed. Lagarde, p. 128; Tertullian, adv. Jud. c. 11; c. Marcion. vii. 18; Origen, Hom. xvii. in Gen.; S. Ambrose, in Ps. xliii. Christ (says S. Cyril, Glaph. vii. p. 215) is symbolized by the ox, or bull, which is the strongest of animals appointed for sacrifice.

The Priests, and Levites, and Scribes killed Christ, the firstling of the herd; and they thought that they had destroyed Him; but He rose from the dead, and conquered His enemies, and pushed them with His horns, and scattered them. See the prophecy of Moses (Deut. xxxiii. 17).

The curse pronounced on Simeon and Levi has overtaken those who have imitated them,—the Scribes and Priests of the Jews; and the Jews, who were swayed by them, have been scattered abroad for their sins; and their cruelty to Christ has been punished by their extermination, and by their dispersion throughout the world: cp. Origen, Hom. 17.

Jacob prays that he may have no part in the assembly (*kahal*, church) of such false Israelites; and thus Israel their father utters a prophetic protest against the Jewish Sanhedrim, who “took counsel together against the Lord, and against His Anointed” (Ps. ii. 2. Matt. xxvii. 1).

8. *Judah, thou art he whom thy brethren shall praise*] Or, *Judah, thou, thy brethren shall praise thee*. “Thou” is emphatic: cp. xxix. 35,—a blessing specially fulfilled in Him, who came of Judah (Heb. vii. 14. Matt. i. 3. Luke iii. 33); of the Seed of David, according to the flesh (Rom. i. 3. 2 Tim. ii. 8); and of Whom David himself writes, “Prayer shall be made ever unto Him, and daily shall He be praised” (Ps. lxxii. 15).—JESUS CHRIST.

For an exposition of this prophecy, as applied to Christ, see S. Iren., iv. 23; S. Ambrose de Bened. Patriarch. § 4; S. Aug., c. Faust. xii. 42; and de Civ. Dei xvi. 41; and the authors quoted in the following notes.

— *Thy hand shall be in the neck of thine enemies*] This was fulfilled primarily in the victories of David, and others of the royal house of Judah; and, secondarily, it has its full and final accomplishment in the triumphs of Him, who overthrows idolatry, and treads on the head of the Old Serpent, and who overcomes Sin, Death, and the Grave, and of whom David himself says, “The Lord said unto my Lord, Sit thou on my right hand, till I make thy foes thy footstool” (Ps. ex. 1); and of whom it is written, that “He must reign till He hath put

8 ch. 27. 29.
1 Chron. 5. 2.
1 Hos. 5. 14.
Rev. 5. 5.

⁸ Thy father's children shall bow down before thee.

⁹ Judah is 'a lion's whelp:

From the prey, my son, thou art gone up:

"He stooped down, he couched as a lion,

And as an old lion; who shall rouse him up?"

¹⁰ * The sceptre shall not depart from Judah,

Nor ¹ a lawgiver ² from between his feet,

^a Until Shiloh come;

11 Num. 23. 21.
& 24. 9.

x Num. 24. 17.
Jer. 30. 21.
Zech. 10. 11.
y Ps. 60. 7. &
108. 8. or
Num. 21. 18.
z Deut. 28. 57.

a Isa. 11. 1. & 62. 11. Ezek. 21. 27. Dan. 9. 25. Matt. 21. 9. Luke 1. 32, 33.

all enemies under His feet" (1 Cor. xv. 25. Acts ii. 34. Heb. i. 13: x. 13).

So this prophecy is expounded by *Origen*, Hom. 17; *S. Cyril. Alex.*, Glaphyr. p. 221; *e. Julian*. viii. p. 260; *S. Chrys.*, Hom. 67.

— *Thy father's children shall bow down before thee*] This was fulfilled primarily in the recognition of David as their King by all the tribes of Israel (2 Sam. v. 1—5); and is fully and finally accomplished in Him, of Whom it is written, "All Kings shall fall down before Him, all Nations shall do Him service" (Ps. lxxii. 11); and "at His Name every knee shall bow" (Phil. ii. 10).

— *Thy father's children*] They who are made sons of God by adoption, shall bow down before Christ, who is "the Firstborn among many brethren" (Rom. viii. 29). "Tunc adorant Christum, cum filii Patris fuerint effecti, et Spiritum adoptionis acceperint, in quo clament, 'Abba Pater'" (Rom. viii. 15. *Origen*).

9. *Judah is a lion's whelp*] The standard of the royal tribe of Judah was a *Lion*. See *Aben Ezra*, in Num. xxii. *Mede's Works*, pp. 437. 594; *Lightfoot*, i. p. 2058; and the notes below, on Rev. iv. 4, p. 183. The Lion being the king of beasts, and Christ being the King of all true Israelites, St. John calls Christ the Lion, and identifies Him with the subject of Jacob's prophecy, by calling Him "the Lion of the Tribe of Judah" (Rev. v. 5).

— *From the prey, my son, thou art gone up*] He addresses Christ as *man*, the Son of David, as well as the Lord of David, the offspring of David, as well as the root of David (Matt. xxii. 41—45. Rev. v. 5; xxii. 16). Jacob addresses Him as suffering, and as conquering. Thou, my Son, art gone up on high; Thou hast led captivity captive; Thou hast bound the strong man, Satan, and hast spoiled his goods; Thou hast come forth as a Conqueror from the grave, and Death is swallowed up in victory.

This prophecy was specially fulfilled in Christ's rising victoriously with royal power and majesty from the sleep of death. Cp. *S. Hilary*, in Ps. cxxxi.; *S. Ambrose*, in Luc. ii. § 47; *S. Cyril. Alex.*, Cat. 14. *S. Cyprian*, Epist. 63.

— *He stooped down*] Christ stooped, in order to rise more glorious from the depths of suffering to which He descended. He became "obedient unto death; therefore God hath highly exalted Him" (Phil. ii. 9). He slept the sleep of death, in order to rise refreshed to glory (*Theodoret*, Qu. 110: *S. Aug.* de Civ. Dei xvi. 41).

— *he couched*] "Manifestissimè 'reclabuisse et dormisse' dictum de passione mortis Christi ostenditur" (*Origen*).

— *as a lion, And as an old lion*] Rather, *as a lion, and as a lioness*, i. e. probably when robbed of her young. Cp. Job iv. 10, 11. 2 Sam. xvii. 8. Hos. xiii. 8. *Herod.*, iii. 108. Even in physical respects there was something very appropriate in the selection of the *Lion* as the emblem of *Judah*; not only on account of its *royalty*, but because the Lion had its abode in the low-lying jungles of the territory of *Judah*—a fact which is brought out in the history of *David* himself: "Thy servant slew the lion" (1 Sam. xvii. 36). And there are frequent references to the *Lion* in the writings of Amos, the prophetic herdman or sheep-breeder of Tekoah, in *Judah* (Amos i. 2; iii. 4. S. 12; v. 19. Cp. *Wilton*, Negeb, pp. 42—44).

Christ is "the Lion of the Tribe of Judah;" see the first note on this verse, and compare the remarkable parallel to this prophecy in Num. xxiv. 9, and the notes there.

— *who shall rouse him up?*] Who shall dare to attack him?

10. *The sceptre shall not depart from Judah*] Lit. *A sceptre*, the symbol of royalty (Ps. xlv. 7. Isa. xlv. 5. Amos i. 5), shall not depart from Judah. So *Targum* of *Onkelos*, *Targum* of *Jerusalem*, and almost all Christian interpreters, ancient and modern: see the following notes.

— *Nor a lawgiver from between his feet*] Nor a legislator

(Deut. xxxiii. 21), one who enacts and engraves statutes: cp. Job xiii. 27. Isa. xxxiii. 22. Ps. lx. 7; cviii. 8, "*Judah is my lawgiver*."

The words "from between the feet" are paraphrased by *Onkelos*, "from among his children's children;" and by the *Sept.* "from his thighs," and seem to be equivalent to "*from his seed*:" see Gen. xxiv. 2; xxxii. 25; xlvii. 29, and Deut. xxviii. 57. Isa. vii. 20.

Some (e. g. *Keil*, p. 289) interpret the words thus, "*a staff shall not depart from between his feet*," with allusion to the oriental practice of holding sceptres between the feet, as seen in the representations of Kings of Persopolis (*Niebahr*, Reise, p. 145); or, *between the feet*, in the sense of something held firmly in the grasp, as prey by a lion (*Hengstenberg* and *Katisch*). But the first interpretation has the preponderance of authority of ancient Versions (see *Sept.*, *Vulg.*, *Samaritan.*, *Syriac*, *Arabic*, *Targum* of *Onkelos*, *Targum* *Jerus.*).

ON THE COMING OF SHILOH.

— *Until Shiloh come*] By the universal consent of all ancient Interpreters, Jewish as well as Christian, these words contain a prophecy of the MESSIAH,—

(1) With regard to Hebrew Interpreters, the *Targum* of *Onkelos*, the most important Paraphrase of the Books of Moses, expounds these words thus, "*until Messiah comes, whose is the kingdom*;" and the *Jerusalem Targum*, "*the King Messiah, whose is the Kingdom*." The Cabbalists also interpreted it in the same manner, and remarked that the words "*Shiloh shall come*" make in Hebrew the same number with the name of "Messiah;" and in the *Babylonish Talmud*, Tract. Sanhedrim, fol. 98, *R. Johanan* asks, "What is the name of the MESSIAH?" and the school of *R. Schila* answered, "*Until Shiloh come*" (see *Bp. Pearson* on the Creed, Art. ii. p. 82; cp. *Schoettgen*, Hor. Heb. 1264—1280); and in *Bereshith Rabbâ* in the Scholium on the word *Shiloh* it is said, "this is the MESSIAH;" and so *Kimchi*, *Aben Ezra*, *Salomon Jarchi*, and *B. Joseph* in *Ikkarim*, or the foundation of belief.

The paraphrase of the *Septuagint* here may also be cited in evidence of the judgment of the most learned Jews, before the Coming of Christ. In that Version are inserted the remarkable words, καὶ αὐτὸς προσδοκία ἐθνῶν, and "He is the expectation of the Gentiles," words applicable to the Messiah, "the desire of all Nations," and to Him only (Hag. ii. 7). Observe also that the *Septuagint* here has the two words, ἀρχὼν and ἡγούμενος, in v. 10, and both these words are applied to CHRIST in the celebrated prophecy of Micah, as read in the *Septuagint*, concerning Bethlechem in Judah, His birth-place; ἐκ σοῦ μοι ἐξελεύσεται ἡγούμενος τοῦ εἶναι εἰς ἀρχόντα ἐν τῇ Ἰσραὴλ, Micah v. 1. 2.

Even many modern Jews interpret Shiloh as equivalent to the Messiah. They render the words thus, "the staff shall not depart from Judah, for ever; for Shiloh cometh." So *De Sola*, *Lindenthal*, and *Raphael*.

(2) All ancient Christian Interpreters were agreed that these words contain a prophecy of CHRIST: see *Justin Martyr*, Apol. i. § 32, and again, § 54, and especially in his Dialogue with Trypho the Jew, § 52, and again, § 120, to which interpretation no objection is made by the Jewish interlocutor. So *S. Irenæus*, iv. c. 23, ed. Grabe; *Origen*, c. Cels. i. p. 41; *Hom.* 17 in Gen.; *S. Cyprian*, c. Jud. i. 21; *S. Hippolytus* de Christo, § 6, pp. 5, 6, ed. Lagarde; *Eusebius*, H. E. i. 6; *Dem.* Ev. i. p. 6; viii. p. 366; *Theodoret*, Quæst. in Gen. 110; *S. Ambrose* de Benedict. Patriarch. § 4, and in *Evang. Luc.* lib. iii.; see also *S. Jerome*, Quæst. in Genes.; *S. Cyril. Hieros.*, Cat. 12; *S. Cyril. Alex.*, Glaphyr. p. 223, and lib. viii. c. Julianum; *S. Chrysost.*, Hom. 67 in Genes.; *S. Augustine* de Civ. Dei xvi. 41; c. Faust. xii. 42, in Ps. 75: cp. *Iffeiffer*, *Dubia*, p. 108; *Natalis Alexander*, Hist. Eccl. i. Diss. xii.

(3) The fact that the ancient Versions and Interpreters did not agree as to the grammatical analysis of the word

^b And unto him shall the gathering of the people be.

49. 6, 7, 22, 23. & 55. 4, 5. & 60. 1, 3, 4, 5. Hag. 2. 7.

b Isa. 2. 2. &
11. 10. & 42. 1, 4.
Luke 2. 30, 31, 32.

SHILOH,—and the fact also, that there are some variations in the MSS. here (some omitting the *god*, and some few reading *vau* at the end, instead of *he*), give greater force and cogency to the agreement of all ancient Expositors in their judgment that the subject of the prophecy is the MESSIAH. They did not agree in their opinions as to the reason why the Messiah is so called, or what is the precise meaning of the word Shiloh; but all of them were of one mind in this,—that these words concerning SHILOH are a prophecy of the coming of CHRIST.

(4) May there not be something significant even in the fact, that there is this difference of opinion as to the meaning of the word Shiloh, and that ancient and modern analysis has not been able to determine its precise signification? Is there not a parallel here to the Adorable Name whose pronunciation has baffled the skill of human intelligence? Are there not some divine rays of mystery about the word SHILOH which dazzle the eye, as there are round that of JEHOVAH? May we not say with St. John, "He had a Name written, that no man knew, but He himself?" (Rev. xix. 12.)

For another example, see below, on Lev. xvi. 8, concerning the name *Azazel*, a type of Christ. The same may be said of the word *Cherubim*, the symbols of the Divine Presence. Its etymology is veiled in mystery: see above, on iii. 23.

(5) The principal opinions as to the meaning of the word SHILOH are as follows,—

(1) That it signifies "Peaceable" (so the Samaritan), and is a proper name, derived from the verb *shalah*, to be peaceful: cp. Isa. ix. 6. Micah v. 5. Zech. ix. 10; and cp. the name of Solomon, 1 Chron. xxii. 9. This opinion has been maintained in the learned note of Pfeiffer, *Dubin*, pp. 106—110: cp. *Hengstenberg*, *Christol.* § 76; and so *Fater*, *Winer*, *Rosenmüller*, *Baumgarten*, and others. So *Gesenius*, in his first edition; but more recently he considers *Shiloh* as a substantive, signifying Peace (p. 818: cp. Ephes. ii. 14). *Keil* has adduced strong reasons for the opinion that the word is a proper name (cp. *Delitzsch*, p. 589), and signifies, not peace, but the Peaceable; see the remarks in his *Commentar.*, pp. 290—292, which he concludes with these words, "We hold *Shiloh* for a designation of the Messiah, in harmony with the whole Jewish Synagogue and the Universal Church of Christ; which, although in doubt as to the critical elucidation of the phrase itself, yet completely agreed in the judgment, that the Patriarch Jacob here pre-announces the Coming of the Messiah. And this prophecy has been fulfilled in Jesus of Nazareth. The royal sun of Judah had, as it were, a temporal setting in order to rise again more gloriously in the everlasting Kingdom of Jesus Christ (Heb. vii. 14), Who is the Lion of the tribe of Judah (Rev. v. 5), the Conqueror of our enemies, Sin, Satan, and the Grave, the true Prince of Peace, our Peace (Eph. ii. 14), who reigns for evermore?" cp. *Keil*, p. 295.

(2) Some ancient Versions (*Aquila*, *Symmachus*) consider the word *Shiloh* as compounded of the Hebrew *she*, for *asher*, who, and *lo*, to him; and render the sentence, *until he come, to whom it* (the sceptre) *belongs*; and this sense is confirmed by the words of Ezekiel, xxi. 27, "*until he comes whose right it is.*" This rendering is confirmed by the *Syriac*, which has "*to whom it* (the kingdom) *belongs*;" and perhaps by the *Arabic*. *Justin Martyr* says (*Dialog.* § 120) that the true reading of the *Sept.* is ὁ ἀποκείρας, and not τὰ ἀποκείμενα αὐτῷ: cp. *Const. Apost.* vi. 11, and the *Bp. of Ely* here, and *Dr. W. H. Mill*, in his *Christa Sangita*, p. xxxviii, and *Essay on the Genealogies of Christ*, p. 176. But there are some philological reasons against this translation; see *Keil*, p. 290.

(3) Others suppose that *Shiloh*, or, rather, *Shilo*, signifies "his son," from the word *shil*, a son; and the pronominal suffix *his*: so *Calvin*, *Knapp*, *Bötticher*, *Bade*; but there is little authority for this rendering.

(4) The *Vulgate* has "qui mittendus est," and it seems to connect the word *Shilo* with *Siloah* or *Siloam*, which is interpreted by St. John by ἀποσταλμένος, or, sent: see on John ix. 7—11.

(5) Some modern interpreters, e.g. *Bleek*, *Tuch*, *Hitzig*, *Ewald*, *Kalisch*, *Bunsen*,—who allow that the word *Shiloh* is, and must be philologically, a proper name,—(cp. *Delitzsch*, p. 589) renders the words thus, "*until he*," or "*when he*," or, "as long as, he comes to *Shiloh*," i.e. to the Ephraimite City, whither the Tabernacle and Ark were removed from Gilgal (Josh. xviii. 1—10), and where they were for some time: see *Judg.* xviii. 31; xxi. 19. 1 Sam. i. 3; ii. 14; iv. 3, 4. Ps. lxxviii. 60.

This interpretation has been accepted as the most probable in *Dr. Smith's Dictionary of the Bible*, iii. 1276, and by *Bishop Colenso*, Part V., p. 122, who ventures to ascribe Jacob's pro-

phesy to "the second decade of David's reign," and calls it a "vaticinium ex evento" (sic; p. 121).

According to these Expositors the meaning of the prophecy is, that "the primacy was to continue in Judah until the promised land was conquered, and until the Ark of the Covenant was solemnly deposited at Shiloh."

In support of this interpretation, it is alleged that the Patriarchal age had received no revelation of a personal Messiah. But such an allegation is refuted by our Lord's words, "Your father Abraham rejoiced to see My day: and he saw it, and was glad" (John viii. 56). Balaam had a vision of Christ (Num. xxiv. 17); and surely Jacob may be allowed to have as clear a foresight as Balaam had.

This interpretation, "*until he comes to Shiloh*," has no ancient authority, either Jewish or Christian, in its favour. It receives no confirmation from history. It cannot be said that the sceptre departed from Judah when he came to Shiloh, and the tribes were gathered there under Joshua (Josh. xviii. 1). The coming of the tribes to Shiloh was a preparation for the Kingdom of Judah. It was not till God had "*forsaken* the tabernacle in *Shiloh*," and "*refused* the tabernacle of *Joseph*, and chose not the tribe of *Ephraim*" (Ps. lxxviii. 61—68), that "he chose the tribe of *Judah*, even the hill of *Sion* that he loved" (Ps. lxxviii. 69: cp. *Keil*, pp. 291, 292).

Above all, this interpretation takes no account of the fact that the Kingdom of Judah is established for ever in Christ, as the Holy Spirit testifies; and that it will never depart from Judah, because Christ came of Judah, and "of His kingdom there shall be no end" (Luke i. 33).

Indeed, the bringing of the Ark to Shiloh by Joshua was itself figurative of the spiritual rest to which the Church comes in Christ. It is a happy coincidence that Christ Who is our Peace is called Shiloh; and that the Place where the Ark found its resting-place was also called Shiloh; for this identity of Name foreshadowed the unity of Christ and His Church: see on Josh. xviii. 1; and *Intr.* to Joshua, pp. xvi., xvii. But the union of the Church with Christ is not temporary, but like that of the Ark with the place called Shiloh; but perpetual.

The fulfilment of this prophecy, in the Everlasting Kingdom of CHRIST, is proclaimed by the Holy Spirit in the Old and New Testament;

We need not enter on an inquiry, whether the royal authority was preserved in Judah after the Captivity, by reason of the return of the tribe of Judah from exile.

This question has been discussed by many (e.g. *A Lapide* here, *Dean Jackson* on the Creed, book xi. chaps. xlv. and xlv.; *Mede's Works*, Discourse viii.; *Dean Prideaux*, *Connexion*, Part ii. book ix. A.D. 10).

The opinion of a large and respectable number of Christian interpreters is expressed by *Origen* (Hom. 17), who says, "constat usque ad motivamentum Christi non defecisse principes ex tribu Judæ, usque ad Herodem regem, qui secundum historice fidem, quam Josephus scribit (Antiq. xiv. 2), alienigena fuisse et per ambitionem in regnum Judæorum dicitur irrepisse."

But the determination of this question is of minor importance. It can hardly be doubted, that for some time the exercise of the royal power in the tribe of Judah was suspended.

But the question is—

Has the sceptre ever been taken away from Judah?

No, assuredly not.

The prophecy of Jacob is an answer to the thoughts of future generations.

They may have deemed that the sceptre was departing from Judah; it often seemed as if it had actually departed from Judah; but God's promise by Jacob is, that the sceptre should not depart from Judah until Shiloh came; and much less should it depart then. No; it would then strike new root, and be established for ever in Judah by the Coming of CHRIST.

In the days of Ahaz, it seemed as if the sceptre were departing from Judah; and the King of Judah himself was in despair; but Isaiah came to him and assured him that it would not depart, for "the Virgin" (of the house of David) "would conceive and bear a son, and call his name Emmanuel:" see Isa. vii. 14; and on Matt. i. 23. The sceptre seemed to have departed from Judah at the Babylonish captivity and under the Maccabees, who were of *Levi*. But God had promised that He "would return and build up the tabernacle of David that was fallen down" (Amos ix. 11, 12); and this was fulfilled in Christ (Acts xv. 16).

Almighty God Himself made a promise of a perpetual Kingdom to David and his seed (see Ps. lxxxix., cxxxii., and

c 2 Kings 18. 32. ¹¹ c Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He washed his garments in wine,
And his clothes in the blood of grapes:

2 Sam. vii. 8—16. 1 Chron. xxii. 10; xxviii. 7). And when Jesus was born, Almighty God Himself lighted up a new star in heaven; and then the Wise Men in the East came to Jerusalem and said, "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him" (Matt. ii. 2).

It is evident (says the Apostle) that "our Lord sprang out of Judah" (Heb. vii. 14). We know that the Scribes replied to Herod's question, and said that Bethlehem in the land of Judah "was not the least among the princes of Judah, for out of it should come the Governor, who should rule God's people Israel" (Matt. ii. 5. Mark v. 2). Let us remember also the words of God by Jeremiah (xxiii. 5, 6) when pre-announcing the Advent of CHRIST, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice upon the earth; in His days Judah shall be saved, and Israel shall dwell safely; and this is the Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

Daniel had also said, His Kingdom is an everlasting Dominion (Dan. vii. 14, 27), and Isaiah had prophesied concerning Christ, that "of the increase of His government and peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it and to establish it with judgment and justice, from henceforth even for ever" (Isa. ix. 7); and God said by Jeremiah, "David shall never want a man to sit upon the throne" (Jer. xxiii. 17), and therefore the Jews said, "Christ abideth for ever" (John xii. 34).

Let us now turn to the New Testament. The Angel Gabriel said to the Virgin Mary, "Behold, thou shalt conceive and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 31—33).

St. Matthew has traced Christ's royal lineage from Abraham through Jacob and Judah (Matt. i. 1—16). Our Lord accepted the homage of the people, crying, Hosanna to the Son of David, and when they thus saluted Him the divine prophecy was fulfilled, "Tell ye the daughter of Zion, Behold, thy King cometh unto thee" (Matt. xxi. 5—10. Zech. ix. 9).

Therefore it is certain, that though the sceptre was in abeyance as to its exercise, it had not departed from Judah, when Christ came; Christ Himself held it. And there never was a truer sentence penned by man, than when Pontius Pilate, the deputy of the Roman Caesar, wrote, not without a prophetic mystery, the royal title of Shiloh on the Cross, "JESUS OF NAZARETH, KING OF THE JEWS" (John xix. 19).

The Prophecy of Jacob declared, that the Sceptre would not depart from Judah, till the Messiah came. But let us observe that Jacob's prophecy did not imply that the sceptre would depart, when Shiloh had come. No. Rather it meant, that, however its exercise might be suspended, the kingly sceptre, when it once had come into Messiah's hands, would never depart from them.

Our Lord said that He would be with His Apostles always, even unto the end of the world (Matt. xxviii. 20); and thereby intimated that at the end of the world He would be with them more intimately, and remain with them for ever. So the Patriarch Jacob here means to say, that when the sceptre has once passed into the hand of Christ, it will be rooted more firmly than ever, and be held by Him for evermore. On this use of "until," see the notes below on Matt. i. 25, and notes on Matt. xvi. 28. This sense has been expressed by *Aben Ezra*, "The sceptre shall not be taken away from Judah until Shiloh come; much less will it be taken away then." No one shall ever take it from His Hand.

10. unto him shall the gathering of the people be] All nations shall be united together under his sway. Therefore, when Christ had risen from the dead, He said, "All power is given unto Me: Go and teach all nations" (Matt. xxviii. 18, 19). He has promised "to gather all His sheep together, so that there may be one fold (or flock) and one Shepherd" (John x. 16). Cp. Matt. xxiv. 14. Rom. xv. 12. Caiaphas prophesied that He "should gather together in one the children of God that were scattered abroad" (John xi. 52).

The Hebrew expositors render this passage, "to Him shall

the obedience or submission of the people be," and this translation has much in its favour (see *Kalisch*, p. 751).

11. Binding his foal unto the vine, And his ass's colt unto the choice vine] This prophecy,—which speaks of the abundance of wine and milk in Judah,—had its literal fulfilment in the fruitfulness of his soil: cp. 2 Chron. xxvi. 10. Cant. i. 14. *Keil*, p. 296. But it had a spiritual accomplishment also, which is set forth both in the Old and New Testaments.

In the Old, the Church of God is called a Vine. "Thou hast brought a Vine out of Egypt. Thou hast cast out the heathen and planted it. Turn thou again, thou Lord of hosts, behold and visit this Vine" (Ps. lxxx. 3, 14). And in the New Testament Christ adopts this language, and compares his own union with the Church to that of a Vine and the Branches (John xv. 1—5).

Christ fulfilled Zechariah's prophecy, which is an amplification of that of Jacob, "Behold, thy king cometh unto thee, meek, riding upon an ass, even upon a colt, the foal of an ass" (Zech. ix. 9). He brings the Gentiles, typified by the ass's foal, into Jerusalem, the Church of God, and thus He binds the foal to the Vine. And therefore the prophet Zechariah (ix. 9, 10), describing the King of Zion, riding on the ass's colt into Jerusalem, represents Him as "speaking peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." The Hebrew Church is the Vine; and it is fitly called the choice Vine, as chosen out of all the Nations of the Earth.

This exposition is given by *Justin Martyr*, Apol. § 32; *Origen*, Hom. 17, who says, "pullus est ex gentibus populus cui nunquam adhuc legis onus fuerat impositum, et super quem nemo nisi ipse Christus insederat:" see also *S. Hippolytus*, Frag. § 30; and *S. Ambrose* de Bened. Patr. § 4. *S. Augustine*, c. Faust. xii. 42; *Theodoret*, Quæst. 110; *S. Jerome*, in Genes. xlix., where he says, "pullum asinæ, hoc est gentilem populum, vine Apostolorum, qui ex Judæis sunt, copulavit; et ad Soree, electam vitem, alligavit asinam, cui supersedit, Ecclesiam ex nationibus congregatam." Cp. *Methodius*, Serm. on Palm Sunday, p. 433, and see the notes below on Matt. xxi. 5. Luke xix. 30.

Observe, also, in what a wonderful manner this prophecy of Jacob, and that of Zechariah (ix. 9), and the events of the triumphal entry on Palm Sunday, are connected with the last Vision of the Apocalypse (Rev. xix. 11, 16): "I saw heaven opened;" there Christ appears, no longer humble, on the foal, the colt of an ass, but on the White Horse, the Horse of Victory, followed by the armies of heaven. But there also He treads a winepress, a winepress of wrath, and His Vesture is dipped in blood, and the royalty of SHILOH is completed. "He hath on His vesture and on His thigh His Name written, KING OF KINGS, and LORD OF LORDS."

—He washed his garments in wine, And his clothes in the blood of grapes] Though He does not come on a war-horse, as an earthly Eastern Conqueror, but meek, on an ass's colt, yet His progress will be attended with victory over His enemies, like that of one who treads the winepress: see Isa. lxiii. 1—16, appointed as the Epistle for the day after Palm Sunday, the day of Christ's triumphal entry into Jerusalem, showing that His Victory is derived from His Passion; and see Rev. xix. 15. All the incidents mentioned in this prophecy have their full accomplishment in Christ (*Irenæus*, iv. 23).

Perhaps the Patriarch here intimates, as *Isaiah* does, that Christ's victory would be achieved by the effusion of His own blood. See *Justin Martyr*, Apol. § 33; *S. Hippolytus*, Frag. 31; and *S. Ambrose* de Bened. Patr. § 4; *S. Cyril*, Glaphyr. p. 224; and *S. Augustine*, c. Faustum xii. 42. And as *Theodoret* says, the Passion and Victory of Christ are sources of joy to all.

The garments and clothes of Christ may represent His royal and sacerdotal robe (see Rev. i. 13), which He sprinkled with blood, being Priest and Sacrifice in one. Some of the Fathers suppose that the garments represent the robe which He assumed, of human flesh; and the blood of grapes represents His Passion and Effusion of His blood, by which He has cleansed His Church, and which He gives as blood of grapes, that is, as joyous wine to refresh His Church in the Holy Eucharist (*Tertullian*, adv. Marcion. iv. 40; *Origen*, Hom. 17; *S. Cyprian*, Ep. 63; *S. Chrys.*, Hom. 67; *Theodoret*, Qu. 101).

His^d eyes shall be red with wine,
And his teeth white with milk.

^d Prov. 23. 29

^{13c} Zebulun shall dwell at the haven of the sea;
And he shall be for an haven of ships;
And his border shall be unto Zidon.

^c Deut. 33. 18, 19.
Josh. 19. 10, 11.

¹⁴ Issachar is a strong ass
Couching down between two burdens:
¹⁵ And he saw that rest was good,
And the land that it was pleasant;
And bowed his shoulder to bear,
And became a servant unto tribute.

^f 1 Sam. 10. 9.

^{16e} Dan shall judge his people,
As one of the tribes of Israel.

^g Deut. 33. 22.
Judg. 18. 1, 2.

^{17h} Dan shall be a serpent by the way,
† An adder in the path,
That biteth the horse heels,
So that his rider shall fall backward.

^h Judg. 18. 27.

† Heb. *an arrow snake*.

12. *His eyes shall be red with wine, And his teeth white with milk*] His eyes shall be red with wine. Christ's members, illuminated with spiritual light, shall sparkle with holy joy. There was truth in the words spoken at Pentecost, "these men are full of new wine" (Acts ii. 13), for Christ had poured upon them of His Spirit, and made them to drink of its joyous effusion; and the Apostle says, "If we be beside ourselves, it is to God" (2 Cor. v. 13). Christ gives suitable nourishment to all: wine to some; milk to the tender, the babes in Christ: cp. Heb. v. 14. 1 Cor. iii. 2.

The prophet Isaiah says, "Come, buy wine and milk" (Isa. lv. 1). There is wine for those who are strong, milk for babes; and Christ says to Peter, Feed my lambs, as well as Feed my sheep (John xxi. 15, 16).

On this prophecy concerning Judah (rr. 8—12), we may adopt the words of an ancient Father: "All that the Patriarch here speaks is revealed to us in the clearest light in Christ. *Thou art he whom thy brethren praise*; Christ is praised by all His brethren, the Apostles, and by all His brethren who are fellow-heirs with Him (Heb. ii. 11, 12); who seek not their own glory, but His. *Thy hand shall be in the neck of Thine enemies*; Is not Christ's hand in the neck of His enemies? Do not His Father's children bow before Him? Is He not like the lion's whelp? small in his beginning, but invincible. *Did He not stoop down and crouch on the Cross, and so rise to glory?* Did He not thus go up from the prey? He bound His foal unto the vine when He rode on the colt to Jerusalem, and prefigured the bringing in of the Gentiles to the Church of God. *He washed His garments in wine*; in the wine of that blood which was shed for the remission of sins. He is the bunch of grapes which was suspended on the wood (see Num. xiii. 23). *He washed His robes, and the robes of His Church, in the blood of grapes*. His eyes are red with wine, for His saints are filled with holy joy, "sancta ebrietas;" they are beside themselves, but it is to God (2 Cor. v. 13: cp. Acts ii. 13). But His teeth are also white with milk; for the babes in Christ are not neglected, but are also fed by Him" (S. Augustine, c. Faust. xii. 42).

13. *Zebulun shall dwell at the haven of the sea*] This was fulfilled in the maritime position of that tribe.

The nearer fulfilment of this and other predictions, descending to local details, in this divine prophecy, would serve to keep up the faith of the Hebrew People in the more distant spiritual fulfilment of the other predictions concerning the Messiah and His acts. It would be like the fulfilment of Christ's prophecies concerning the colt tied where two ways met (Mark xi. 4), and the man bearing a pitcher of water (Mark xiv. 13), which served to keep up the faith of His disciples, and serves also to confirm our faith in His prophecies concerning the universal spread of the Gospel, and His own Second Coming to judge the World.

Zebulun, though the tenth son of Jacob, is placed fourth, immediately after Judah. Christ, who was born at Bethlehem,

was brought up at Nazareth, and preached at Capernaum in Zebulun; and there He taught from the ships of that tribe. Most of His Apostles were natives of that region. Thus Zebulun was a haven for the ships, which were consecrated by His presence, and became like Churches by His preaching (cp. Matt. iv. 13. Isa. ix. 1, 2), and thus "Galilee of the Gentiles" was evangelized; and a pledge was given of the future success of the Missionary labours of the Church among the Isles of the Gentiles; and therefore Moses says, "Rejoice, Zebulun, in thy going out" (Deut. xxxiii. 18). Cp. S. Hippol., Fr. 33, p. 131, Lagarde; S. Cyril, Glaph. p. 224; Ruffin. de Bened. Zabulonis.

14. *Issachar is a strong ass*] Literally, an ass of bone. The ass is an animal of much beauty and strength in the East: see Judg. v. 10. 2 Sam. xvi. 2. Job xxx. 5.

— *between two burdens*] Or rather, *between the folds* (Judg. v. 6); the open stalls for the cattle in summer (*Gesenius* and *Kalisch*). The dual number is used because the stalls were divided into two compartments.

Zebulun had just been described as a maritime and commercial tribe. Issachar is coupled with it, as an agricultural and pastoral one: cp. Deut. xxxiii. 18, where Moses says, "Rejoice, Issachar, in thy tents."

It seems that the Patriarch Jacob is representing the two states of society with which the Church of God has to do: the stirring, busy, commercial life of Towns, and the quiet life of rural Villages. Her intercourse is with both. She has a message for the commercial Zebuluns, and for the rural Issachars. Christ is described in the Gospels as going about through all their cities and villages, teaching and preaching the Gospel (see Matt. ix. 35, and note; and Luke xiii. 22. Mark vi. 56). Such is the work of the Christian Church.

16. *Dan shall judge*] As his name intimates (xxx. 6). This was fulfilled primarily in the days of Samson, of that tribe (Judg. xv. 20. S. Jerome, S. Ambrose, Theodoret; and see Targum of Onkelos).

PROPHECY CONCERNING DAN.

17. *Dan shall be a serpent by the way, An adder in the path, That biteth the horse heels, So that his rider shall fall backward*] Though he shall judge his people, as one of the Tribes of Israel, yet shall he be as a serpent in the way; such a serpent (*coluber cerastes*; in Arabic, *siphon*) as lurks in the sand, or tracks of the road, and darts out its antennæ upon the traveller or his horse (see *Nicander*, Theriac. 262; *Jerome*; *Ælian*, N. H. xvi. 28; *Bochart*, Hierozoic. Pt. ii. lib. iii. c. 12).

The Hebrew word for adder here is *shephiphon*, from *shuph*, to sting (*Kalisch*), or *shaphaph*, to glide (*Gesen.*). There may be a contrast intended between what Dan's profession is, that of a Judge (*shaphat*), and his practice.

The serpent is the agent of Satan, who took its form in Paradise, and beguiled Eve: cp. 2 Cor. xi. 3. Rev. xx. 2.

Dan sat as Judge in the Sanhedrim of Israel, and con-

Ps. 25. 5. &
119. 166, 174.
Isa. 25. 9.
k Deut. 33. 20.
1 Chron. 5. 18.

^{18 i} I have waited for thy salvation, O LORD.

^{19 k} Gad, a troop shall overcome him :

But he shall overcome at the last.

1 Deut. 33. 21.
Josh. 19. 21.

^{20 l} Out of Asher his bread *shall be* fat,

And he shall yield royal dainties.

m Deut. 33. 23.

^{21 m} Naphtali is a hind let loose :

He giveth goodly words.

²² Joseph is a fruitful bough,

Even a fruitful bough by a well ;

† Heb. *daughters*. *Whose* † branches run over the wall :

spired against Christ, and endeavoured to supplant and overthrow Him (*S. Cyril*). The Judges of Israel in the Sanhedrin often perverted judgment against the God of Israel, and against the Gospel of Christ. They killed St. Stephen, they tried to kill St. Paul; they slew St. James. Judgment has often been wrested, even in Christian times, in Christian States, Courts, and Churches, against Christ. Here is the work of Dan; a Judge, and yet a Serpent; an agent of the Old Serpent.

The tribe of *Dan* introduced *idolatry* into the ancient Church of God, when settled in Canaan (see Judg. xviii. 1—31); and the name of *Dan* became a by-word for idolatry. See the *Targum of Jonathan* on Exod. xvi. 8. Num. xi. 1; and *Wetstein*, N. T. ii. p. 778; and *Hengstenberg* on Rev. xi. 13.

Hence, in the catalogue of the Tribes, which is given in the Apocalypse of St. John, in the numbering of the sealed, or elect saints of God, the name of *Dan* is omitted (see below, on Rev. vii. 4). Idolatry finds no place in the Church glorified. "Without are Idolaters" (Rev. xxii. 15). For two other remarkable indications of a mysterious abhorrence of the name of *Dan*, see below on 1 Chron. vii. 12; xxvii. 16—22.

There seems to be an expression of this feeling in the earlier expositions of Jacob's prophecy. Almost all ancient interpreters see here a prediction that Antichrist would rise from the tribe of Dan. See *S. Irenæus* (v. 30. 32), who connects this prophecy with that of Jeremiah (viii. 16, 17): "The snorting of horses was heard from *Dan*; behold, I will send serpents," *S. Hippolytus* de Christo et Antichristo, § 14, p. 7, ed. Lagarde; so *Ephraim Syrus*, i. p. 191; *S. Ambrose*, Bened. Patr. c. 7, and in Ps. 40; *S. Augustine*, Qu. in Josuam, 22; *Theodoret*, Qu. 110; *Prosper*; *Arelas*.

The "tribe of Dan" is a scriptural symbol of idolatry; and therefore it may be truly said that Antichrist comes from Dan; for, wherever idolatry is, there is Antichrist. Antichrist is he who sets himself up *against* Christ, and in the *place* of Christ.

Christ is to be adored by all. But the language of Antichrist, speaking by the old serpent, is, "All these things will I give thee, if thou wilt fall down and *worship me*" (Matt. iv. 9). The "serpent in the way,"—the spiritual Dan,—is ever lurking in the path, and endeavouring, by subtle and insidious means, to bite the heel of the horse on which is Christ,—the Rider described in the Apocalypse (see below, on Rev. vii. 2).

The old Serpent has bruised the heel of Christ, and Christ bruises the serpent's head (Gen. iii. 15). The Serpent is ever endeavouring to wound the Church by his stings, and to supplant Christ in her affections, so that the victorious Rider Himself may be thrown back from His seat.

Satan sometimes assumes a specious form of equity. He is described in the Apocalypse as holding a balance in his hand (see on Rev. vi. 5). He may claim to be *Dan*, a Judge; yes, even to be "the supreme Judge in the Church of God; a Judge over all the Tribes of the spiritual Israel." And yet he is a *serpent by the way, and an adder in the path*,—an instrument of Antichrist. May not this be applied to Bishops of Rome, claiming to be supreme Judges in Christ's Church, and yet setting up other objects of worship in His place?

¹³. *I have waited for thy salvation, O LORD*] However Antichrist may rage against the Church by open violence, and however he may conspire against her in secret ambush, yet I know that he will not prevail. *I wait for thy salvation, O Lord*. Thou art with her to the end. I wait patiently, and trust confidently in Thee; for I know that Thou art my salvation, and that "he that endureth unto the end shall be saved" (Matt. x. 22; ep. 1 Cor. i. 7. 2 Thess. iii. 5).

¹⁹. *Gad, a troop shall overcome him*] Rather, *will press upon him*, not *conquer* him. This verse, as it is in the original, contains a double allusion to the name of Gad. *Gad, gedul*

yegudennu, rehu yagud akeb. *Gad, a troop will press on him, but he will press on at last*, or, on their heel. Gad was rendered illustrious by Jephthah (Judg. xi. xii.): cp. the prophecy of Moses (Deut. xxxiii. 20. 1 Chron. v. 18; xii. 8).

This prophecy has also a spiritual meaning. It regards the Church as a spiritual army engaged in warfare; sometimes seeming to be vanquished, but having a pledge of victory from Christ. The Church is a spiritual Gad. She is described as an "army terrible with banners" (Cant. vi. 4); all her children are soldiers, fighting under the banner of the cross against their spiritual foes, and following the Captain of their salvation to the heavenly Canaan of their inheritance.

²⁰. *Out of Asher*] After the conflicts of Gad come the blessings of *Asher* (i.e. *blessed*). See xxx. 13; and compare the prophecy of Moses (Deut. xxxiii. 24). Let Asher be *blessed* with children. After the cross comes the crown; after the battles of earth come the beatitudes of heaven, where the saints of God will feed on "royal dainties" at the Table of the Great King in His Palace for ever (Luke xxii. 30). (*S. Cyril*, Glaph. vii.; and *S. Ambrose*, Bened. § 19.) Asher occupies the eighth place,—the place of blessing. See on the eight beatitudes in Matt. v. 3.

²¹. *Naphtali is a hind let loose*] Freely roaming (Ps. l. 19. *Gesen*. 826). Some render it "a stretched out terebinth-tree" (see *Sept.*; and *Ewald*, ii. 294); and they translate the following words thus, "*which putteth forth beautiful branches*." So *Bochart*, *Louth*, *Michaelis*, *Dähle*, *De Wette*; but the received translation seems preferable: see *Gesenius* and *Kalisch*.

There may be a reference here to the acts of Barak, and to the song of victory, in which he united with Deborah (Judg. iv. 6—16; and chap. v.). As *S. Jerome* observes, Christ Himself is compared in the Canticles to a Roe or young Hart leaping upon the mountains (Cant. ii. 8, 9. 17): "Behold, He standeth behind the wall; He looketh forth at the windows, showing Himself through the lattice. My beloved spake and said unto me, Rise up."

Does this prophecy describe the love of Christ, and His "goodly words" of comfort to the Church, and the reciprocal love of all true Israelites in their wrestlings of prayer with Him? "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God" (Ps. xlii. 1).

^{22, 23}. *Joseph is a fruitful bough—by a well; Whose branches* (literally, *daughters*) *run over the wall*] The Patriarch dwells on the blessings of Joseph. Joseph was an illustrious type of Jesus Christ, in the afflictions and sufferings which he endured from his own brethren, and from false accusation; in his temptations, trials, imprisonment, and exaltation; in his wisdom, shown in the interpretation of dreams, and in feeding the people of Egypt and his own brethren in time of hunger; see *S. Ambrose* de Bened. § xi., who asks, What is the reason that Jacob enlarges so much on the blessings of Joseph, beyond those of most of his other children? Is it not because the mysteries of Christ are foreshadowed in him? See also *S. Cyril*, Glaph. § vii.; and the notes above, on xxxvii. 3. 28; xxxix. 7—20; xli. 57. Moses enlarges in his prophecy, on the blessings of *Joseph* (Deut. xxxiii. 13—17).

Doubtless there was a literal reference in the prophecy to Ephraim, and the temporal kingdom of Israel; but it reaches far beyond that,—to the everlasting Kingdom of CHRIST.

Joseph is a fruitful bough. So Christ, who is the *Branch* (Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12),—the true *Nesher*, branching forth from the root and stem of David (Isa. xiv. 19), brought up at Nazareth (*Natsareth*), see notes below, on Matt. ii. 23. He is the true Vine, and all Christians are the branches (John xv. 1—5); and He is ever clustering with His branches and tendrils over the Well of life, which

²³ The archers have ⁿ sorely grieved him,

And shot at him, and hated him :

²⁴ But his ^o bow abode in strength,

And the arms of his hands were made strong

By the hands of ^p the mighty God of Jacob ;

(^q From thence ^r is the shepherd, ^s the stone of Israel :)

²⁵ ^t Even by the God of thy father, who shall help thee ;

" And by the Almighty, ^x who shall bless thee

With blessings of heaven above,

Blessings of the deep that lieth under,

Blessings of the breasts, and of the womb :

²⁶ The blessings of thy father have prevailed above the blessings of my progenitors

^y Unto the utmost bound of the everlasting hills :

^z They shall be on the head of Joseph,

And on the crown of the head of him that was separate from his brethren.

²⁷ Benjamin shall ^a ravin as a wolf :

In the morning he shall devour the prey,

^b And at night he shall divide the spoil.

²⁸ All these are the twelve tribes of Israel : and this is it that their father

spake unto them, and blessed them ; every one according to his blessing he

blessed them. ²⁹ And he charged them, and said unto them, I ^c am to be

gathered unto my people : ^d bury me with my fathers ^e in the cave that is in

the field of Ephron the Hittite, ³⁰ In the cave that is in the field of Machpelah,

which is before Mamre, in the land of Canaan, ^f which Abraham bought with

the field of Ephron the Hittite for a possession of a buryingplace. ³¹ ^g There

they buried Abraham and Sarah his wife ; ^h there they buried Isaac and

n ch. 37. 4, 24, 29.
& 39. 20. & 42. 21.
Ps. 118. 13.

o Job 29. 20.
Ps. 37. 15.

p Ps. 132. 2, 5.

q ch. 45. 11. &
47. 12. & 50. 21.
r Ps. 80. 1.
s Isa. 28. 16.
t ch. 23. 13, 21. &
35. 3. & 43. 23.
u ch. 17. 1, &
35. 11.
x Deut. 33. 13.

y Deut. 33. 15.
Hab. 3. 6.
z Deut. 33. 16

a Judg. 20. 21, 25.
Ezek. 22. 25, 27.

b Num. 23. 24.
Esth. 8. 11.
Ezek. 39. 10.
Zech. 14. 1, 7.

c ch. 15. 15. &
25. 8.
d ch. 47. 30.
2 Sam. 19. 37.
e ch. 50. 13.

f ch. 23. 16.

g ch. 23. 19. &
25. 9.
h ch. 35. 29.

springs up beneath His shade, and from which He gives waters of salvation, springing up into everlasting life.

— *The archers have sorely grieved him* [Literally, *the masters of arrows, they hated him*. The resemblances between Joseph and Christ in His afflictions have been traced already in the notes on the preceding chapters: see xxxvii. 4—28; xxxix. 7—20, &c.; xli. 57.

²⁴. *But his bow abode in strength*] So Christ is compared to an Archer, going forth "conquering, and to conquer" (Rev. vi. 1, 2; xiv. 14. Cp. Ps. xlv. 3—5. Zech. vi. 3).

— *From thence is the shepherd, the stone of Israel*] That is, from God. From Him is the pastoral love by which Israel and Joseph have been cheered; from Him is the strength and support by which they have been sustained in their afflictions. And from God comes forth the *Good Shepherd*, sent by Him into the world to seek and to save the lost sheep, and to give His life for the sheep, and to feed the sheep in spiritual pastures, in all ages of the Church, and to unite them in one fold, under *one Shepherd*; and He is also *the Stone of Israel*,—"the chief Corner Stone, elect, precious" (Isa. xxvii. 16. Ps. cxviii. 22. Acts iv. 11); rejected, as Joseph was, by His brethren, but made the "Head of the corner" (Rom. ix. 32, 33. 1 Pet. ii. 6—8). Christ is the *Lamb*, and yet He *feeds*, as a *Shepherd* (Rev. vii. 17).

²⁵. *blessings of heaven above, Blessings of the deep*] Specially fulfilled in Christ, Who came from heaven to earth, and descended into the depths of earth, and ascended up on high to heaven, that "He might fill all things" with blessing (Eph. iv. 8—10; and see on 1 Pet. iii. 19—22); and receive blessing and praise from all creatures in heaven and earth, and under the earth. See Rom. xiv. 11. Phil. ii. 10. Rev. v. 13.

— *Blessings of the breasts, and of the womb*] In the spiritual children of His Bride the Church,—children born of her womb, and nurtured at her breasts: see Isa. xlix. and lx.

²⁶. *Unto the utmost bound of the everlasting hills*] Or rather, *above the blessings of the everlasting hills*, that is, higher, and more everlasting than the hills. Such are the blessings bestowed by Christ in the Gospel.

— *separate from his brethren*] Joseph was sold by his brethren, and banished from them, and exalted over them. So Christ was separate from sinners (Heb. vii. 26); and is raised as King over those whom He is not ashamed to call His brethren (Heb. ii. 11. Compare Deut. xxxiii. 16).

²⁷. *Benjamin shall ravin as a wolf*] As Elud did, of that tribe (Judg. iii. 15); and Saul (1 Sam. xi. 6—11; xiv. 13. 15. 47, 48).

— *In the morning he shall devour the prey, And at night he shall divide the spoil*] Especially fulfilled in the holy Apostle St. Paul,—the great Apostle of this tribe,—the Benjamin of the Apostolic Patriarchs (see on xxxv. 18), who at first ravined as a wolf against the Church, but afterwards was zealous for her, and fought the Lord's battles, and spoiled her enemies, and divided the spoil among his brethren. See *S. Ambrose* de Benedict. § 12; and in Ps. cxviii.; *S. Hilary*, in Ps. lxxvii.; and *S. Cyril*, Glaph. § vii.; *S. Jerome*, in Osee v.; and *Theodoret*, Qu. 110; and notes below, on Acts ix. 1.

²⁸. *every one according to his blessing he blessed them*] Therefore, even in the utterance of reproof, there is a correlative blessing to all who shun the sins against which the censure is directed; or, if they have committed them, sincerely repent of them, and practise the contrary virtues; and thus there is a blessing to all "who are Israelites," of every tribe under heaven, in Him, "Who is God over all, blessed for ever. Amen" (Rom. ix. 5).

²⁹. *bury me with my fathers in the cave that is in the field of Ephron*] See xxiii. 9, 10; xlvii. 30. Bury me not in Egypt, but in Canaan, with my fathers. Thus Jacob shewed his own faith in God's promise of the future possession of Canaan, and of a resurrection to glory in that heavenly inheritance, of which Canaan was a type. See below, l. 24, 25. Heb. xi. 22.

³¹. *There they buried Abraham*] It is remarkable that the name *Israel*, the sixth, contains the first letters of the other five (viz. Isaac, Sarah, Rebekah, Abraham, Leah), who were buried in Machpelah (*Ainsworth*). "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them" (Heb. xi. 13).

Rebekah his wife; and there I buried Leah. ³² The purchase of the field and of the cave that is therein was from the children of Heth. ³³ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and ⁱ was gathered unto his people.

i ver. 29.

a ch. 46. 4.
b 2 Kings 13. 11.
c ver. 26.
2 Chron. 16. 14.
Matt. 26. 12.
Mark 14. 8. &
16. 1.
Luke 24. 1.
John 12. 7. &
19. 39, 40.
† Heb. wept.
d Num. 20. 29.
Deut. 34. 8.
e Esth. 4. 2.

f ch. 47. 29.

g 2 Chron. 16. 14.
Isa. 22. 16.
Matt. 27. 60.

L. ¹ And Joseph ^a fell upon his father's face, and ^b wept upon him, and kissed him. ² And Joseph commanded his servants the physicians to ^c embalm his father: and the physicians embalmed Israel. ³ And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians [†] ^d mourned for him threescore and ten days. ⁴ And when the days of his mourning were past, Joseph spake unto ^e the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, ⁵ ^f My father made me swear, saying, Lo, I die: in my grave ^g which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. ⁶ And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

⁷ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, ⁸ And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. ⁹ And there went up with him both chariots and horsemen: and it was a very great company. ¹⁰ And they came to the threshingfloor of Atad, which is beyond Jordan, and there they ^h mourned with a great and very

h 2 Sam. 1. 17.
Acts 8. 2.

33. gathered up his feet into the bed] Perhaps he had been sitting up before, in order to bless his sons.

— *was gathered unto his people]* That is, to their disembodied spirits; for his body was not yet gathered to theirs (*S. Aug.*, Qu. 168; *Theodore*, Qu. 110). See xxv. 8; xxxv. 29.

CH. L. 1. And Joseph fell upon his father's face, and wept upon him, and kissed him] The dead body of Jacob was not unclean in the eyes of Joseph, who looked forward to a Blessed Resurrection.

Under the Law, Death was an unclean thing (*Lev. x. 4—7. Num. xix. 11*); for the Law worked wrath (*Rom. iv. 15*); but Joseph regarded Death with faith in Him who “brought Life and Immortality to light in the Gospel,” and Who showed His divine power over Death, by taking the damsel by the hand, and saying to her, “Talitha cumi” (*Mark v. 41*); and by touching the bier of the widow's son at Nain (*Luke vii. 11*); and by raising him from the dead; and by raising Himself: cp. notes below, on *Levit. x. 6*.

2. Joseph commanded his servants the physicians to embalm his father] In the days of Herodotus, Egypt was famous for its physicians, who were distributed into various classes, according to the diseases treated by them respectively (*Herod.*, ii. 84). No wonder that there were many in Joseph's household. Herodotus also gives a particular account of the process of embalming, as practised in Egypt (ii. 85, 86, 89, with *Bähr's* notes); and see *Diodorus*, i. 91, who says, that “the embalmers prepare the body with cedar oil and unguents, more than thirty days, and then add myrrh, cinnamon, and other drugs, which preserve the body, and give it fragrance, and then they deliver it to the relatives.” The Hebrew word *chanan*, translated to *embalm*, properly means to *spice*. The Greek word *ταριχεύειν* signifies to *salt*, particularly with *αλρον*, or *natrum*; and these two words describe the process of embalming in its double design of perfuming and preservation. Cp. *Pettigrew*, *History of Egyptian Mummies*, pp. 70—74; *Rosellini*, II. iii.; *Wilkinson*, vol. ii.; and *Kalisch*, pp. 768—775; *Wright*, B. D. i. 516.

Some of the Egyptian mummies, which are still preserved, bear the date of the oldest kings (*Rosellini*, ii. p. 306; *Hengstenberg*, *Egypt*, p. 67).

Joseph thus gave his sanction to the reverence shown by the Egyptians to the bodies of the dead,—a reverence grounded on a primitive traditional belief in its future resurrection.

Cp. *S. Aug.* de Civ. Dei i. 13; *S. Epiph.*, *Hæres.* p. 28, c. Samaritan.

3. threescore and ten days] Probably including the forty days during which the embalming was in progress (see *Diodorus Sic.*, i. 72. 91), who says that when a king died, the Egyptians closed their temples, and made a general mourning for seventy-two days. Herodotus also speaks of seventy days, during which a body might be in the hands of the embalmers (*Herod.*, ii. 86); and this period probably comprised the time of mourning also.

4. Joseph spake unto the house of Pharaoh] Why did he not speak to Pharaoh himself, as on former occasions he had done, without any intervention? See xlvii. 1. 7.

The reason seems to be, that in the days of mourning he had allowed his beard and hair to grow; and this was a condition in which he could not appear before Pharaoh, as is intimated above (xli. 14: cp. *Hengstenberg*, *Egypt*, p. 71).

5. I have digged] Probably Jacob enlarged the place of sepulture, and formed there a grave for himself.

7. with him went up all the servants of Pharaoh] Representations of funeral processions are still visible in some of the oldest tombs of Egypt (*Rosellini*, ii. p. 395).

8. And all the house of Joseph] See *Bp. Pearson's* Sermon, “The Patriarchal Funeral,” in his *Minor Works*, ed. Churton, vol. ii. p. 112.

10. threshingfloor of Atad] A large open circular area (*Hebr. goren*, a level place; *Ges.* 130; *Fürst*, 300), used for threshing by means of oxen (cp. on *Matt. iii. 12. 1 Chron. xxi. 23*); and therefore very convenient for a gathering of people to sit down on the ground and mourn, usually on an elevated site exposed to the wind, and therefore conspicuous.

This floor was called “of Atad,” either from the name of the owner (cp. 2 Sam. vi. 6. 1 Chron. xiii. 9. 2 Sam. xxiv. 16), or from the abundance of the prickly shrub, *atad*, or *rhamnus*, *buckthorn*, which grew there.

— *beyond Jordan]* i. e. to the west of it, as is clear from the mention of what was seen by the Canaanites, and also from the consideration that Joseph and his brethren, and the cavalcade here described, would probably not have taken the circuitous route, which the Israelites were afterwards commanded by God to take; but would, it is most likely, have gone up to Canaan by the usual direct way, without crossing the Jordan. The term “*beyond Jordan*” is a relative one. It is here used with reference to the position of the writer himself, and of the people in the wilderness, for whom he wrote in the first in-

sore lamentation: ¹and he made a mourning for his father seven days. ¹¹And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called || Abel-mizraim, which is beyond Jordan. ¹²And his sons did unto him according as he commanded them: ¹³For ^khis sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham ¹bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. ¹⁴And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

¹⁵And when Joseph's brethren saw that their father was dead, ^mthey said, ^mJoseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. ¹⁶And they [†]sent a messenger unto Joseph, saying, [†]Thy father did command before he died, saying, ¹⁷So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ⁿfor they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^othe God of thy father. And Joseph wept when they spake unto him. ¹⁸And his brethren also went and ^pfell down before his face; and they said, Behold, we *be* thy servants. ¹⁹And Joseph said unto them, ^qFear not: ^rfor *am* I in the place of God? ²⁰^sBut as for you, ye thought evil against me; but ^tGod meant it unto good, to bring to pass, as *it is* this day, to save much people alive. ²¹Now therefore fear ye not: ^u"I will nourish you, and your little ones. And he comforted them, and spake [†]kindly unto them.

²²And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. ²³And Joseph saw Ephraim's children ^{*}of the third generation: ^vthe children also of Machir the son of Manasseh ^zwere [†]brought up upon Joseph's knees.

stance; and the meaning of the term "*beyond Jordan*" is to be ascertained in each particular case from the position of the writer. Cp. Deut. i. 1. *Hengstenberg*, *Authentic* ii. 316—324; *Kalisch*, p. 776.

Moses is speaking from his own point of view; and there is something significant in the expression here, "*beyond Jordan*," as it would have sounded in the ears of his Hebrew readers or hearers in the wilderness. It is as much as to say, Do not doubt that God will bring you across the Jordan into the land of Canaan. Into that land Jacob your father was carried by your fathers, and by the Egyptians themselves, who have enslaved you. There his bones lie, near those of Abraham and Isaac. God will bring you across the Jordan, and will carry you also into Canaan, as they carried him. No *post-Mosaic* author would have written thus.

S. Jerome describes this place as two miles from the Jordan, and three from Jericho, at Bethoglah, which is on the west of Jordan. Cp. *Winer*, R. W. B. p. 109; *Grove*, in *Smith*, B. D. i. p. 133.

— seven days] Cp. *Eccles.* xxii. 11.

11. *Abel-mizraim*] i. e. mourning of Egypt, or rather, perhaps, "mourner of Egypt." The word *Abel* is either an adjective, *mourning*, or it signifies a *meadow*, or *plain*. The root of the former word is *abal*, to mourn; of the latter the root is *abel*, to be moist. Perhaps both words may be connected by a common idea, of being bedewed or moistened.

It has been supposed by some that there is an error in the Masoretic pointing of the word here. If the rendering here is *mourning*, or *lamentation of Egypt*, the *aleph* should be pointed with *tsere*, and not with *kametz*; and the word should be *ebel*, and not *abel*. Cp. *Gesen.*, p. 7; and *Hengstenberg*, *Auth.* ii. 319.

The wailing, &c., in Egyptian mournings is described by *Hierodotus* (ii. 85), and *Diodorus* (i. 72. 91, &c.): cp. *Wilkinson*, *Manners of Ancient Egypt*, i. 286.

13. *his sons carried him*] The Egyptians probably waited at Abel-mizraim, while the children of Jacob proceeded to the burial-place at Machpelah.

19. *Fear not: for am I in the place of God?*] Perhaps the words, *for am I in the place of God*, ought not to be read as a *question*, but as an *assertion*. The sense seems to be, "Fear not; for I am a minister of God to you for good. I was sent hither by the God of your fathers, who is a merciful God, to preserve life (see xlv. 5); and therefore you need not fear."

This is confirmed by the *Septuagint* Version, and by what follows, and by the Syriac and Arabic Versions, which have, *I fear God*.

This sense is very appropriate to Him, of whom Joseph was a type; and Who was sent into the world to save all, and Who prayed to His heavenly Father for those who crucified Him: "Father, forgive them; for they know not what they do" (Luke xxiii. 34).

20. *as for you, ye thought evil against me; but God meant it unto good—to save much people alive*] This sentence, spoken by Joseph to his brethren, is applicable in a still deeper sense to the true Joseph, Jesus Christ, and to His brethren the Jews. *They thought evil against Him; but God meant it for good, to save much people alive*,—even to save the whole World from eternal death, and to give them eternal life. See John iii. 16; x. 28. Acts ii. 23; and the prayer of the Apostles (Acts iv. 27, 28).

21. *he comforted them, and spake kindly unto them*] Thus Joseph showed his love to his brethren, who had sold him. And so the divine Joseph will show His love to His brethren the Jews, if they repent, and confess their sin, and adore Him (Zech. xii. 10).

22. *Joseph lived an hundred and ten years*] The same number of years as another type of Jesus,—one who was descended from Joseph, through Ephraim,—namely, Joshua (Josh. xxiv. 29), who also superintended the burial of Joseph himself, not in Machpelah, but in Shechem,—the type of the Gentile world (Josh. xxiv. 32: see above, on xii. 6; xxxiv. 18).

23. *Machir*] See Num. xxvi. 29; xxvii. 39. Josh. xvii. 1. — *were brought up upon Joseph's knees*] Literally, *were*

¹¹ Sam. 31. 13.
¹ Job 2. 13.

|| That is, *The mourning of the Egyptians.*
^k ch. 49. 29, 30
Acts 7. 16.

¹ ch. 23. 16.

^m Job-15. 21, 22.

[†] Heb. *charged*.

ⁿ Prov. 23. 13.

^o ch. 49. 25.

^p ch. 37. 7, 10.

^q ch. 45. 5.

^r Deut. 32. 35.

² Kings 5. 7.

Job 34. 29.

Rom. 12. 19.

Heb. 10. 30.

s Ps. 56. 5.

Isa. 10. 7.

t ch. 45. 5, 7.

Acts 3. 13, 14, 15.

u ch. 47. 12.

Matt. 5. 41.

† Heb. *to their hearts*, ch. 34. 3.

x Job 42. 16.

y Num. 32. 39.

z ch. 30. 3.

† Heb. *borne*.

a ch. 15, 14. &
46. 4. & 48, 21.
Ex. 3, 16, 17.
Heb. xi. 22.
b ch. 15, 18. &
26. 3. & 35. 12. &
46. 4.
c Ex. 13, 19.
Josh. 24, 32.
Acts 7, 16.
d ver. 2.

²⁴ And Joseph said unto his brethren, I die: and ^a God will surely visit you, and bring you out of this land unto the land ^b which he sware to Abraham, to Isaac, and to Jacob. ²⁵ And ^c Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. ²⁶ So Joseph died, *being* an hundred and ten years old: and they ^d embalmed him, and he was put in a coffin in Egypt.

borne. That is, were adopted by him as soon as they were born: cp. xxx. 3.

^{24, 25.} *And Joseph said unto his brethren, I die: and God will surely visit you*] This prophecy of Joseph, the last which we hear from him who had special revelations from God, and was endued with the spirit of prophecy, is very solemn, impressive, and significant. The Apostle to the Hebrews refers to this speech as an example of faith (Heb. xi. 12). God will surely visit you with a deliverance from Egypt, and bring you to your promised inheritance. God will surely visit you. He will visit you with a mighty deliverance from Egypt, and bring you to Canaan. May not Joseph have had also a vision of that other mighty deliverance, typified by the Exodus, and of that other bringing in, even unto the heavenly Canaan? "He will visit you with the Dayspring from on high" (Luke i. 78); "He will visit and redeem His people (Luke i. 68), as He sware to Abraham, Isaac, and Jacob:" cp. Luke i. 55. 73. Joseph had faith in the future entrance of Israel into Canaan, and into that future eternal Rest which was typified by it: cp. Heb. xi. 13—16. *Fairbairn*, *Typology* i. 399—405, 418, and ii. 5.

— *ye shall carry up my bones*] Which they did, and buried them in Shechem (Josh. xxiv. 32; xlviii. 22).

Here is another instance of the identification of children with parents. Joseph said to his brethren, "Ye shall carry up my bones." They did not do it; but *their children* did it many years afterwards. See above, xlv. 12, on the case of Hezron and Hamul.

^{26.} *they embalmed him, and he was put in a coffin*] Literally, in the coffin or chest, such as was usual in that country, or perhaps *the* coffin, which the original readers of the Pentateuch had seen. Thus the Egyptian custom of embalming was made ministerial to the spiritual act of his faith and theirs, in the translation of his bones out of Egypt many years afterwards.

Joseph was put in a *coffin* (*aron*) of *wood*, not in a sarcophagus of stone, in a mausoleum, or pyramid, as might have been expected from his rank and dignity. See *Hengstenberg*, *Egypt*, p. 71: cp. *Herod.*, ii. 86. This was done in faith.

Joseph's body was embalmed by his physicians, according to the custom of Egypt; but if a massive tomb, or lofty pyramid, had been erected to his memory (as might have been anticipated) by the Egyptians, and if his mortal remains had been deposited there, like those of princes of Egypt in their sepulchral monuments, it would have been supposed that his body would remain in Egypt till the day of doom. But he would not permit this to be done; he "took an oath of the children of Israel, that they should carry up his bones" from Egypt to Canaan.

Thus it was shown that the permanent place of his mortal remains was not to be in Egypt, but in another country; and preparation was made for a ready removal of his bones to the land of promise, where he now rests at Shechem, in peace with his brethren, and in the hope of a blessed Resurrection through Him who is "the Resurrection and the Life" (Acts vii. 16. Josh. xxiv. 32), to Whom, with the FATHER and HOLY GHOST, be all honour and glory now and for evermore. AMEN.

EXODUS

I. ¹NOW ^athese *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. ²Reuben, Simeon, Levi, and Judah, ³Issachar, Zebulun, and Benjamin, ⁴Dan, and Naphtali, Gad, and Asher. ⁵And all the souls that came out of the †loins of Jacob were ^bseventy souls: for Joseph was in Egypt *already*.
⁶And ^cJoseph died, and all his brethren, and all that generation.
⁷^dAnd the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

a Gen. 46. 8.
 ch. 6. 11.
 b Gen. 46. 26, 27.
 ver. 20.
 Deut. 10. 22.
 c Gen. 50. 26.
 Acts 7. 15.
 d Gen. 46. 3.
 Deut. 26. 5.
 Ps. 105. 24.
 Acts 7. 17.

For an *Introduction* to the book of EXODUS, see above, in the prefatory matter to this Volume, Introduction to the PENTATEUCH, p. xxix.

CHR. I. 1.] Here begins a new *Parashah*, or Proper Lesson of the Law, as read in the Synagogues (see above on Gen. i. 1), and continues to Exodus vi. 1.

The parallel *Haphtarah*, or Proper Lesson from the *Prophets*, is Jer. i. 1 to ii. 3, which describes the calling of the prophet Jeremiah, and suggests a comparison of it with that of Moses; and Isa. xxvii. 6 to xxviii. 13; xxix. 22, 23, which contain divine promises of deliverance from affliction, and a return of Israel from Egypt, and a gathering together in the Church of Christ, and reveal a glorious exaltation of the Lord God of Israel; and therefore lead the reader of Exodus to regard the deliverance there described as a prophecy and figure of a still more glorious redemption in CHRIST.

As was before observed (on Gen. i. 1), this juxtaposition of passages from the *Prophets*, in the Proper Lessons of the Synagogue, is very important to be noticed, as showing the mind with which the Jewish Church read the Law; and that it regarded the Mosaic writings as preparatory to the coming of Christ; and it affords a valuable commentary on the Pentateuch. The following is a Table of the Proper Lessons of the Law from Exodus, with the parallel Proper Lessons of the *Prophets*:—

PARASHAHs or Proper Lessons of the Law.	HAPHTARAHs or Proper Lessons of the Prophets.
EXODUS.	
i. 1 to vi. 1	{ Jer. i. 1 to ii. 3. Isa. xxvii. 6 to xxviii. 13; and xxix. 22, 23.
vi. 2 to ix. 35	{ Ezek. xxviii. 25 to xxix. 29. Jer. xlv. 13—28.
xi. to xiii. 16	{ Judg. v. 1—31. Judg. iv. 4 to v. 31.
xiii. 17 to xvii. 16	{ Isa. vi. 1—13. Isa. vi. 1 to vii. 6; and ix. 5, 6 (ix. 6, 7, A. V.).
xviii. 1 to xx. 26	{ Jer. xxxiv. 8—22 and xxxiii. 25, 26.
xxi. 1 to xxiv. 18	{ 1 Kings v. 26 to vi. 13 (v. 12 to vi. 13, A. V.).
xxv. 1 to xxvii. 19	

xxvii. 20 to xxx. 10 . . .	{ Ezek. xliiii. 10—27. 1 Kings xviii. 20—39.
xxx. 11 to xxxiv. 35 . . .	{ 1 Kings xviii. 1—39. 1 Kings vii. 13—26.
xxxv. 1 to xxxviii. 20 . . .	{ 1 Kings vii. 40—50. 1 Kings vii. 40—50.
xxxviii. 21 to xl. 38 . . .	{ 1 Kings vii. 51 to viii. 21.

— *Now these are the names*] Literally, *And these are the names*. The conjunction *And* shows the connexion of this book with that of Genesis. The Books of Leviticus and Numbers begin in the same manner. All the books of the Pentateuch form *one book*: cp. Num. i. 1. Deut. xxxi. 9—11. 24—26.

— *every man and his household*] Not only Jacob and his sons came, but their *households*, which were probably very numerous. This statement is to be taken into consideration in the calculation concerning the increase of the people in Egypt: see above, Gen. xlv. 27, and below, xii. 37.

— *with Jacob*] These words ought to be connected with the words *into Egypt*; and then it is added, *every man and his household came*.

2. *Reuben, Simeon, Levi*] The arrangement here is somewhat different from that in Gen. xlv. 8—25. Here the first six sons are the children of Leah; then comes Benjamin, the son of Rachel; next the sons of Bilhah, Rachel's handmaid; then those of Zilpah, Leah's handmaid.

5. *seventy souls*] See Gen. xlv. 26. Jacob himself is reckoned in this number.

6. *Joseph died, and all his brethren*] Of whom Levi survived Joseph about 25 years: cp. Gen. i. 26. Exod. vi. 26.

7. *And the children of Israel were fruitful*] The rapid increase of the Israelites in Egypt is here marked by an accumulation of words; *they were fruitful*, like herbs and trees, or whatever is most fertile in the vegetable world. *They swarmed* like fishes, insects, &c., and *they multiplied*. See Gen. i. 20, 28, where the same words are used; and thus the blessing pronounced by God at the Creation is seen to be realized here by His own people in Egypt.

Heathen writers testify that in *Egypt* women were very prolific (see *Aristotel*, *Hist. Anim.* vii. 4, and *Plin.*, N. H. vii. 3; *Strabo*, xv. 695; *Plutarch*, de *Iside*, 5; *Seneca*, *Quaest. Nat.* iii. 25; and *Rosenmüller*, *Morgenl.* i. 252). May not these heathen testimonies be in part derived from the wonderful increase of the Israelites in Egypt? It is not without

e Acts 7. 18

f Ps. 105. 24.

g Ps. 10. 2. & 83. 3. 4.

h Job 5. 13. Ps. 105. 25.

Prov. 16. 25. & 21. 30.

Acts 7. 19.

i Gen. 15. 13.

ch. 3. 7.

Deut. 26. 6.

k ch. 2. 11. &

5. 4. 5.

Ps. 81. 6.

l Gen. 47. 11.

† Heb. *And as**they afflicted them,**s. they multiplied,**&c.*

m ch. 2. 23. &

6. 9.

⁸ Now there ^earose up a new king over Egypt, which knew not Joseph.

⁹ And he said unto his people, Behold, ^fthe people of the children of Israel are more and mightier than we: ^gCome on, let us ^hdeal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. ⁱTherefore they did set over them taskmasters ^jto afflict them with their ^kburdens. And they built for Pharaoh treasure cities, Pithom and

^lRaamses. ¹²† But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. ¹³ And the Egyptians made the children of Israel to serve with rigour: ¹⁴ And they

^mmade their lives bitter with hard bondage, ⁿin mortar, and in brick, and in

reason that the Sacred Writer records the speech of the midwives (below, v. 49), testifying that the Israelitish women were even more vigorous than the Egyptian; and even the king of Egypt (where women were most prolific) was astonished at the suddenness of their increase (v. 9).

There must, therefore, have been something miraculous in that increase (cp. Ps. cv. 24): and no calculations based on the average increase of population in modern times ought to be applied to this history.

As was before said (Gen. xvi. 27), this wonderful increase of the literal Israel in Egypt after the death of Joseph, was typical of the extraordinary increase of the spiritual Israel,—the Christian Church,—after the death of Jesus, the divine Joseph, who was like the corn of wheat, which died and brought forth much fruit by its death (John xii. 24): cp. *Origen*, Hom. in Exod. On the marvellous increase of the primitive Church under persecution, see *Blunt's* Lectures on the first three centuries, chap. x. Cp. below, v. 12.

⁸, *there arose up a new king over Egypt, which knew not Joseph*] Which knew not,—did not regard (cp. Gen. xxxix. 6. 23. Ps. xxxi. 6. 8. Hos. ii. 8) the public services of Joseph; and did “not walk in his statutes” (*Jonathan*).

Some have supposed that this new king was of foreign extraction. *Josephus* (Ant. ii. 9) favours the opinion that he was a monarch of a different family from that of the Pharaoh who had exalted Joseph, and the word “new,” may also confirm it: cp. Deut. xxxii. 17. Judg. v. 8; and so *Kalisch* and *Benisch*. This may be. But the identification of the King with the Nation in the whole narrative of Exodus (as here, where the Egyptians are called “his people”) seems to prohibit the notion that this new King was not of Egyptian birth: see *Keil*, p. 312. On the “Pharaoh of the oppression,” and on “the Pharaoh of the Exodus,” the reader may consult *Mr. R. Stuart Poole's* Art. in *Bib. Diet.* ii. 813—815; and also his Article on Egypt, *ibid.* i. 509, 510, where it is rightly observed, that Isaiah seems to intimate (lii. 4) that the “new king” who knew not Joseph, was of Assyrian origin. On the ancient connexion between Assyria and Egypt, see above, Gen. x. 10.

¹⁰, *let us deal wisely with them*] Cp. Ps. cv. 25 and Acts vii. 19, where the word is the same as is used here by *Sept.*, κατασοφίζεσθαι, to oppress with subtlety. Pharaoh did not attack them openly, on account of their multitude.

The oppression of the Israelites was not unmerited, for they had begun to corrupt their ways before God by the worship of Egyptian idols, for which they were chastened by God: see Levit. xvii. 7. Josh. xiv. 14. Ezek. xx. 5. 7, 8; xxiii. 8. They were an image of the World itself in a perpetual sabbathless bondage, and needing redemption and grace, by a spiritual Exodus in Christ.

Besides, if the Israelites had fared luxuriously in Egypt, they never would have yearned for Canaan. Even as it was, after the Exodus they often “turned back in their hearts unto Egypt.” God weaned them from Egypt by affliction and prepared them for Canaan; thus also they were a type of Christians, who are drawn from earth, and disciplined for heaven, by affliction.

—when there falleth out any war] In the original, the substantive here is in the singular, the verb in the plural, the substantive being used in a collective sense: cp. 1 Kings v. 3. *Gesenius*, Grammar, § 184. *Kalisch*, p. 8.

—and so get them up out of the land] Which, as being settled in Goshen, the N.E. region of Egypt, they might easily do. The Egyptians had also probably heard something of God's promise of Canaan to them; which was brought before the eyes

of the Egyptians by Jacob's funeral, and by Joseph's last command (Gen. i. 24).

¹¹, *taskmasters*] Literally, *lords of works*. Principal overseers, to whom the taskmasters (v. 6) seem to have been subject.

—they built for Pharaoh] They were changed by him from shepherds into masons and bricklayers. Probably this service was laid upon them as a tax: cp. Matt. v. 41.

—treasure cities] Or, *store cities* (cp. 2 Chron. xxxii. 28). The Hebrew word is from *canas*, to gather, to lay up (*Gesen.*, p. 404).

It has been a common policy with Tyrants to endeavour to crush the growth and spirit of a people by servile labour (*Arist.*, Pol. v. 11: cp. *Liv.*, Hist. i. 26); this policy produced the greatest buildings in Egypt: see *Diodorus Siculus*, i. 56.

—Pithom] In Goshen. Pithom was perhaps the Patumos of *Herodotus* (ii. 158), in Lower Egypt, on the east of the Nile, and near the canal which, beginning near Bubastus, joined the Nile to the Arabian Gulf. This city is called (in *Ilin. Antonin.* p. 163, *Wessel.*) *Thoum*, the Egyptian article *pt* being dropped; probably the modern *Abassieh*, in *Wady Tumilat*.

—and Raamses] Or, *Raemeses*. Probably so called from *Rameses*, an appellation of the Pharaohs, sons of the sun. The province of Goshen, in which it was situated, was called *Rameses* (Gen. xlvii. 11. See below, xii. 3). The *Septuagint* identifies the city *Raamses* with *Heroopolis*, in Goshen: cp. Gen. xlvii. 28 (*Sept.*). It was probably situated near the modern *Abu Keischeib* in *Wady Tumilat*, about twenty-five miles east of *Thoum* (Pithom), and between it and *Birket Tamsah*, and seems to have been near the centre of the province of Raemeses, or Goshen. The *Septuagint* (which is of more value here, from the connexion of the translators with Egypt) adds that they built “On, which is *Heliopolis*.” Cp. *Hengst.*, Mos. p. 47; *Keil*, p. 314. On the site, extent, and fruitfulness of *Goshen*, &c., the reader may consult *Mr. Stuart Poole's* Article in *Dr. Smith's* Bib. Diet. i. 711, and above, note on Gen. xlv. 10, and *Fairbairn*, Typology, ii. 7.

¹², *the more they afflicted them, the more they multiplied and grew*] In this respect the People of God in Egypt was a figure of the primitive Church of Christ under persecution. See on Acts viii. 1—4, and *Tertullian* (Apol. ad fin.), “Plures clicimur quoties metimur a vobis; semen est sanguis Christianorum.” An Ancient Christian writer traces the parallel: “*Crevit plebs et multiplicata est in Egypto*. Hoc fit per fidem seminis Abraham, ut in Christo multiplicetur; sicut promissum est, *tanquam arena maris*, licet Pharaeo diabolus sevens penas exquirat, quibus interficiat innocentes necandos in fluvio. Augetur Dei jussu moriendo populus, quod etiam nostris provenit *Martyribus*, et maxime parvulus, qui pro Christo ab Herode occisi pretiosa grana dum sata sunt, fidei seges multa surrexit Ecclesie” (*Prosper Aquilan.*, de Prom. i. 32): see v. 7.

—they were grieved] Rather, they loathed and feared because of the children of Israel, who were to them like some dreadful strange and hideous monster. As to the sense of the original word (*kuls*), see *Gesen.*, p. 729: cp. Wisdom ii. 12—15. The *Sept.* has ἐβλεψάμενοι. The Church of God was an object of hatred and loathing and disgust to the Egyptians, and so it still is to the World. Matt. xxiv. 9.

¹⁴, *in brick*] Some writers (e.g. *F. Bohlen*) have alleged that this is improbable; but the narrative has been confirmed by ancient records and existing remains: see *Herod.*, ii. 136; *Müller*, Archaeolog. § 226; *Quatremère de Quincy* on Egyptian Architecture, p. 64. “Ruins of great brick buildings are found in all parts of Egypt” (*Rosellini*, ii. 249). “The use of crude brick, baked in the sun, was universal for private and public

all manner of service in the field: all their service, wherein they made them serve, was with rigour.

¹⁵ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiprah, and the name of the other Puah: ¹⁶ And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live. ¹⁷ But the midwives ^o feared God, and did not ^p as the king of Egypt commanded them, but saved the men children alive. ¹⁸ And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? ¹⁹ And ^q the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and *are* delivered ere the midwives come in unto them. ²⁰ Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. ²¹ And it came to pass, because the midwives feared God, ^r that he made them houses. ²² And Pharaoh charged all his people,

^o Prov. 16. 6.
^p Dan. 3. 16, 18.
^q 6. 13.
^r Acts 5. 29.

^q See Josh. 2. 4,
&c.
^r 2 Sam. 17. 19, 20.

^r Prov. 11. 13.
Eccles. 8. 12.
Isa. 3. 10.
Heb. 6. 10.

^s See 1 Sam. 2. 35.
^t 2 Sam. 7. 11, 13.

27, 29. 1 Kings 2. 24. & 11. 35. Ps. 127. 1.

buildings,—except temples" (*Wilkinson*, ii. p. 96). "Tombs and pyramids were built of brick" (*Hengstenberg*, Egypt, pp. 1. 79). "The Egyptian bricks are often found stamped with the names of kings" (*Rosellini*, ii. 252).

A picture has been discovered in a tomb at Thebes which seems to be a representation of the Hebrews engaged in making brick, under the superintendence of taskmasters urging on the work: see *Rosellini*, ii. p. 254; *Hengstenberg*, Egypt, pp. 80—84; *Kalisch*, p. 14. *Fairbairn*, Typology, ii. 12.

S. Irenæus observes (iv. 49) that in this passage, which records the long and hard service of the Israelites in Egypt, we have a justification of the subsequent divine command to the Israelites to demand jewels and vessels of the Egyptians: see xi. 2; xii. 35.

^{15.} *And the king of Egypt spake to the Hebrew midwives*] Were these midwives Egyptian women or Hebrews? *Josephus* supposes them to have been Egyptian; and so *Hugo Victor*, *Abulensis*, *A Lapide*, *Kalisch*, and others. The Talmudists suppose them to have been Hebrew women, and so *Augustine* (c. Mendac. c. 15). But it seems hardly probable, that the Egyptian king would have entrusted the office to Hebrew women (cp. v. 19). These midwives also seem to have been employed by Egyptian women (v. 19). And this incident of the midwives, as well as the history concerning Pharaoh's daughter (ii. 5—10), seems to be purposely introduced to show that the act of the king was such, that even his own servants and his own child recoiled from it, and endeavoured to frustrate it. The two midwives here mentioned were probably appointed by the king to be chief over the rest.

This command of Pharaoh to destroy the male children of Israel, had its counterpart in that of Herod, destroying the male children at Bethlehem, and attempting to destroy the true firstborn of God, Christ Jesus. Compare Matt. ii. 13. 18, and the note on Rev. xii. 4, where the Dragon, the Persecutor,—who was typified by Pharaoh (cp. Ezek. xxix. 3) and by Herod,—is represented as endeavouring to destroy the male child of the Church of God. Thus the history of Israel in Egypt is a foreshadowing of that of Christ, and of the Christian Church, even to the end.

^{16.} *the stools*] Literally, a pair of stones; like the upper and nether millstone. The word is sometimes used for the wheel of a potter (Jer. xviii. 3). It seems to represent the seat or couch on which the mothers were placed (so the *Arabic* and *Syriac*). *Gesenius* (p. 9) and *Kalisch* (p. 16) suppose it to mean the basin in which the new-born infants were bathed; and the latter quotes a remarkable passage from *Thevenot's Travels*, ii. 98, in confirmation of this opinion. "The Persian Kings order the new-born male infants of their relatives to be killed in the stone basins in which the children are washed immediately after their birth." Cp. *Fragments to Calmet*, 312, 313.

^{17—21.} *But the midwives feared God—and said unto Pharaoh—Therefore God dealt well with the midwives—And it came to pass, because the midwives feared God, that he made them houses*] Because they saved the children

of the Hebrews alive, therefore God rewarded them by building up families to them, i.e. to the midwives. The suffix in the pronoun here is masculine, but this suffix sometimes refers to a feminine antecedent: cp. Gen. xxxi. 9. Exod. ii. 17; i. 6.

^{21.} *he made them houses*] He gave them a temporal reward, suited to their action, which was alloyed with an earthly admixture of sin. And thus He intimated that He would give them an eternal recompense for more perfect obedience.

The question has been asked:

Since the midwives gave an equivocal answer to Pharaoh, does not the sacred Historian here represent God as showing favour to duplicity?

This question has been examined in ancient times by *S. Augustine* (contra Mendacium, cap. 15—19; and Quæst. in Exod. i.); and in more recent days by *Bp. Sanderson* (Serm. ii. vol. ii. p. 63; and Lectures on Conscience, Lect. iii. § 9).

S. Augustine says that the midwives were not rewarded on account of equivocation, but for their mercy. "Non quia mentitæ, sed quia misericordes in homines Dei fuerunt." Not their lie, but their love, commended them to God; and God pardoned the sin of the former on account of the goodness of the latter. They chose rather to lie than to kill (says *Bp. Sanderson*), as indeed in the comparison it was the lesser sin. But the truth is, they should have done neither; they should have refused the king's commandment, though with hazard of their lives, and have resolved rather to suffer any evil than to do any.

And again, "In this act of the midwives we must not confound falsehood with compassion, but the one is to be carefully separated from the other; the falsehood is to be condemned; the compassion alone was approved by God, and is to be imitated by us."

God, Who is not extreme to mark what is done amiss, and does not break the bruised reed nor quench the smoking flax (Matt. xii. 20), graciously marks and rewards any glimpses and gleams of virtue, especially when they glimmer in such a dark night as that by which these midwives were surrounded in idolatrous Egypt, where treachery and falsehood prevailed. These midwives were probably Egyptian women (see v. 15), servants of a cruel Tyrant, and the objects of their compassion were Hebrews, who were hated and despised as foreigners and bondsmen by the Egyptians; and in showing tenderness to them they ran the risk of death. Their love and faith were more striking on account of the difficulties under which they lived, and the dangers to which they were exposed, and because they could have had but obscure and dim notions of God's attributes and of the rewards of a future life. And by rewarding their faith and love, Almighty God showed to His own people, Israel, that if they were true to Him, He would protect them. How much more is this applicable to us, who do not live in the darkness of Egypt under the dominion of Pharaoh, but in the clear light of the Gospel, and under the mild yoke of Christ, who is "the Way, the Truth, and the Life!"

On the words *saved the men children alive* in v. 17 see *Bp. Pearson* on the Creed, Art. v. p. 257, note.

t Acts 7. 19.

saying, 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

a ch. 6. 20.
Num. 26. 59.
1 Chron. 23. 14.
b Acts 7. 20.
Heb. 11. 23.

II. ¹And there went ^aa man of the house of Levi, and took to wife a daughter of Levi. ²And the woman conceived, and bare a son: and ^bwhen she saw him that he *was a goodly child*, she hid him three months. ³And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. ⁴^cAnd his sister stood afar off, to wit what would be done to him.

c ch. 15. 20.
Num. 26. 59.

22. *ye shall cast into the river*] Thus the Egyptian King proceeded from one degree of cruelty to another more audacious and more impious, and he endeavoured to engage his subjects in this savage work of extermination; and abused God's gifts to the murdering of God's people.

The references of ST. STEPHEN in his speech before the Sanhedrim at Jerusalem (Acts vii.) to this and the two next chapters as they stand in the *Septuagint* Version deserve careful attention, as showing the great reverence which was paid to that Version by the primitive Martyrs of the Christian Church.

The following parallels may be noted as a specimen.

Septuagint.

EXODUS I.

v. 7. ἡδύησαν καὶ ἐπλη-

θύνθησαν.

v. 8. ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἰγύπτου, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.

v. 10. δεῦτε κατασοφισώμεθα αὐτούς.

v. 11. ἵνα κακώσωσιν αὐτούς.

v. 18. ἐζωογονεῖτε τὰ ἔρσεν, and so v. 19 and 22.

St. Stephen,

in ACTS VII.

v. 17. ἡδύησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ· ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ· οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοὺ ποιεῖν ἐκθετατὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι.

The parallels in the two following chapters are not less striking; it would seem as if the very words of the Septuagint had been graven on the memory of the first Martyr of the Christian Church: see the note at end of chapp. ii. and iii.

BIRTH OF MOSES THE DELIVERER OF ISRAEL.

CH. II. 1. *a man of the house of Levi*] Amram, the son of Kohath, the son of Levi, Exod. vi. 16—20.

— *a daughter of Levi*] Jochebed, sister of Kohath, and therefore aunt to Amram; see vi. 20. Num. xxvi. 59. Such marriages were afterwards forbidden by the Levitical Law, Lev. xviii. 12. Some have supposed that the word *daughter* here is equivalent to *granddaughter*; and that Jochebed was Amram's cousin. So the *Septuagint* and *Vulgate* in vi. 20, and so *Pererius*, *A Lapidie*, and *Ewald*. But this interpretation seems to be opposed to the letter of the original. If Jochebed had been Amram's cousin, the historian would probably have taken care that the reader should not suppose her to have been his *aunt*. The mention of the peculiar relationship of the father and mother of Moses (which might easily have been omitted without any disparagement of his veracity, and which is omitted by Josephus), and the subsequent record of the divine prohibition of a marriage such as that from which Moses himself sprung, are proofs of the historian's honesty and truth; and they confirm the belief that the historian is Moses himself: cp. v. 10; and iv. 24, 25.

Moses was the seventh from Abraham; Abraham was the seventh from Heber; Enoch was the seventh from Adam. In each of these cases the seventh generation introduces a period of rest, and is, as it were, a personal Sabbath; see on Jude 14.

2. *a son—a goodly child*] Not their first child; Aaron and Miriam were born before him: see v. 4; vi. 20; and vii. 7. Num. xxvi. 59. There was something in his aspect which marked him out for future greatness, and confirmed the faith of his parents. Josephus (Ant. ii. 9. 5, 6), enlarges much on the personal beauty of Moses. There was a tradition of it even among heathen writers, "Moses . . . quem formæ pulchritudo commendabat." Justin, Hist. xxxvi. 2. The sacred writer himself describes it only by a single word, *tob*, *goodly*; cp. below, Acts vii. 20; and Heb. xi. 23; and note at the end of this chapter.

3. *an ark*] *Tebah*: see Gen. vi. 14; and thus this same word, *tebah*, records a double miraculous preservation, Noah

and his family in an Ark; Moses, the future leader of Israel, in an Ark; evidences of God's love, and foreshadowings of the salvation of the world in the Ark of Christ's Church.

— *bulrushes*] The *papyrus*, in Heb. *gomé*, from the root *gama*, to absorb, whence it is called "*bibula*," by Lucan (iv. 136): it has also the epithet "*Nilotica*," as flourishing in the Nile, where it grew, on a triangular stalk, to the height of ten feet. It was used by the Egyptians in the manufacture of baskets and boats (Isa. xviii. 2), and of *paper*, which thence derives its name: cp. Herod., ii. 96; Plin., vi. 16; xii. 21; xvi. 36; Theophrastus, iv. 9; Celsius, Hierob. ii. 137; Winer, R. W. B. ii. 411; Wilkinson, Manners of Egyptians iii. 62; Hengstenberg, Mos. and Egypt, p. 85; Rosellini, ii. 3, p. 121; Mr. Poole's Art. on Egypt, in Bibl. Diet. pp. 498, 499.

Moses was preserved by God's providence in an Ark of *papyrus* or *paper*, and floated on the Nile, the river into which Hebrew children were cast in order to be destroyed (i. 22); and he became the ruler of God's people. And the *writings* of Moses have been marvellously preserved by God, and have been made to float in arks of papyrus upon the waters of this world, notwithstanding all the designs of the Enemy of God to destroy them. Egypt herself has lent her papyrus to waft the writings of Moses into all lands. A King of Egypt itself, the land of the Pharaohs, procured the *Septuagint*, or *Greek* Version to be made, which has diffused the knowledge of the Books of Moses in all parts of the world, and has prepared the way for the preaching of the Gospel of Christ to all Nations of the Earth.

— *daubed it with slime*] *Bitumen* or *asphaltus*. Gen. xi. 3; xiv. 10: cp. Herod., i. 179; Diodor. Sic., i. 99; Plin., xxxvii. 51; Joseph., i. 4; Hengstenberg, Mos. and Egypt, p. 86. It is probable, as the Rabbis suggest, that the Ark in which Moses was preserved was daubed with bitumen from within to protect the child from the sharp papyrus; and with pitch from without to make it waterproof: cp. Gen. vi. 14 concerning the Ark of Noah: and Dr. Thomson, The Land and the Book, p. 224.

— *in the flags*] *Soph*, called by the Egyptians *sari*, and used by them in the manufacture of ropes, sails, and boats. Plin., xiii. 23.

It has been asked,—

What was the *design* of the parents of Moses in doing what they did? Do they not seem to have exposed him to certain death? Their acts only are recorded by the historian, not their motives. But the Apostle to the Hebrews informs us that what they did, they did *in faith* (Heb. xi. 23). They hid the child in faith; and doubtless they exposed him in faith. "*By faith* Moses when he was born was *hid* three months by his parents, because they saw that he was a proper (or goodly) child; and they were not afraid of the king's commandment" (viz. that the male children should be cast into the river, i. 22). Having faith in God, Who is the Creator of all, and the Preserver of His People, they committed him to the river, into which the children were to be cast: cp. Joseph., ii. 9. 4.

We cannot therefore doubt that they acted under divine direction. Josephus (Ant. ii. 9. 3) states that God appeared to Amram in a dream (before the birth of the child) and revealed to him the future greatness of Moses. However this may be, the event showed that their conduct was so ordered by Divine Providence, in the same inscrutable wisdom and mercy which had watched over Joseph in Egypt, and which afterwards watched over Jesus in Egypt, as to prepare the child to be the future deliverer, ruler, and lawgiver of the people of God.

If Moses had been brought up among his own people, who were bowed down by bondage, he could not have had the requisite spirit and temper for a wise and heroic deliverer, and God's power would not have been manifested and glorified by raising up one who was brought up as the "son of Pharaoh's daughter" (Heb. xi. 24), to overthrow the gods of Egypt, and to deliver God's people from its bondage; nor would Moser have had an

⁵ And the ^d daughter of Pharaoh came down to wash *herself* at the river; ^d Acts 7. 21. and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. ⁶ And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is *one* of the Hebrews' children. ⁷ Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? ⁸ And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. ⁹ And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. ¹⁰ And the child grew, and she brought him unto Pharaoh's daughter, and he became ^e her son. And she called his name || Moses: and she said, Because I ^e Acts 7. 21.
 ^e That is, *Drawn out*. drew him out of the water.

opportunity of that renunciation of earthly glory for the sake of God and His people, by which he was a figure of CHRIST.

In reading these incidents of the infancy of Moses, we see a foreshadowing of the infancy of CHRIST, the Saviour of the world. Moses was born in a time of darkness and bondage, so was Christ. Moses in the Ark of bulrushes, Christ in the manger in the inn: both exposed to danger in their infancy: Moses to the anger of Pharaoh, Christ to that of Herod; and yet honoured by princely personages; Moses by Pharaoh's daughter, Christ by the Kings of the East; both were preserved by God, and went forth from Egypt to save and govern His people: cp. *Prosper Aquitan.* de Prom. c. 33; *Bp. Andreues' Sermon* i. 159. 202, on the Nativity of Christ; *Fairbairn*, Typology, ii. 33.

From the beginning of the World, Christ suffered in His Saints. Slain by his brother, in Abel; a pilgrim in Abraham; sacrificed in Isaac; a servant in Jacob; sold in Joseph; exposed in Moses: He suffered in all, and conquered in all (*Paulinus*, Epist. i.).

^{4. his sister}] Probably Miriam, or Mary. Exod. xv. 20. Num. xxvi. 59.

^{5. the daughter of Pharaoh}] Called Thermuthis by *Josephus*, ii. 9. 4; by others she is called Merris (*Artapan.* in *Euseb.*, Præp. Ev. ix. 27): cp. *Clemens Alex.*, i. 23.

—came down to wash herself] Another evidence of the writer's accuracy. If he had been speaking of an Asiatic Princess, this incident would have been highly improbable; but the women of Egypt were allowed far more freedom than those of other countries: see above, Gen. xxxix. 7—14; and *Hengstl.*, Mos. p. 86; *Keil*, p. 319.

—at the river] Whose waters were regarded as healthful and holy by the Egyptians. *Herod.*, ii. 90; *Strabo*, xv. p. 695; *Plin.*, vii. 3; *Ælian*, H. A. iii. 33; *Plutarch*, Isis, p. 363; *Lucian*, Jup. Trag. ii. p. 699; *Hengstenberg*, Mos. and Egypt, pp. 86. 108—110. They are also highly esteemed for their salubrity now: see *Seetzen* and others in *Keil*, and below on vii. 17.

^{7. his sister}] Who had watched the child (v. 4), goes and calls "the child's mother," Jochebed, to be its nurse. A providential disposal of events. Though Moses was treated as the "son of Pharaoh's daughter," yet God so ordered it that he should not be suckled by an Egyptian woman, but by a Hebrew. Observe the wonderful providence of God. Pharaoh forbade the young children of the women of Israel to live. Pharaoh's daughter saved a young child of Israel from death, and this child became an instrument in God's hand for punishing Pharaoh's sin, and for delivering God's people (*Augustine*).

Pharaoh's daughter was an instrument in rearing the future deliverer of Israel. Joseph had been married to a daughter of an Egyptian Priest. Solomon married a Pharaoh's daughter. In all these connexions there are some glimpses of the joining together of the Heathen with the Israelite in the Church of Christ (*Origen*, Hom. ii.; *S. Cyril*; *Kurtz*).

^{8. the child's mother}] A reward for her faith. A lesson of trust in God. When Ishmael's mother despaired of his life, and laid him down in the wilderness, the Lord took him up. He opened a new spring of water, and opened her eyes to see it, and so the child was preserved (Gen. xxi. 19). When the parents of Moses had laid him down among the rushes of the Nile, the Lord took him up. He provided for him a saviour, the King's own daughter; and for a nurse the child's own mother. Take but two examples more, David and St. Paul, both forsaken of men and taken up by God: see Ps. cxlii. 5, 6. 2 Tim. iv. 16. *Bp. Sundersen*, Sermon. xiv. i. p. 365.

^{10. he became her son}] *Josephus* (Ant. ii. 9. 7) and *Philo* (Vit. Mosis i. 3) enlarge upon the dignity which Moses enjoyed at the Court of the King of Egypt. *Josephus* also relates that Moses was raised to high honour in Egypt, and was made General of the royal army, and that he gained a great victory over the Ethiopians. *Joseph.*, Ant. ii. 10. 1 and 2: cp. *Joseph.*, Ant. iv. 8. 49; e. Apion. ii. 16; *Philo*, ii. 145. 280. 383. 416: cp. *Clem. Alexandr.*, Strom. i. c. 23. Similar accounts, more or less eulogistic of Moses, are given by other Jewish writers: see *Otho*, Lex. Rabbin. p. 411. *Manetho* says that Moses was trained as a priest at Heliopolis: cp. *Winer*, R. W. B. ii. pp. 110, 111. 118.

A comparison of the brief and simple history of the infancy, youth, and early manhood of Moses, as related in the *Pentateuch*, with the glowing descriptions of his beauty, his courage, his talents, and his martial exploits as displayed by the Jewish historians, *Josephus* and *Philo*, affords evidence of the veracity of the Pentateuch: cp. *Dean Graves* on the Pentateuch, Part i. Lecture ii. p. 34. Dublin, 1831.

It also supplies evidence of the *genuineness* of the Pentateuch; it is a confirmation of the belief of the Jewish and Christian Church that the Pentateuch was written by Moses himself.

The Jewish Historians and Rabbis agree in representing the early life of Moses as distinguished by heroic actions, and in exhibiting Moses himself as endowed with singular gifts and graces, physical and intellectual, and as making great personal sacrifices in behalf of the Hebrew Nation. Doubtless there was historical foundation for their statements. *Dr. Kitto* (Bible Illustrations ii. pp. 19—28) says, "that the Jewish accounts may be made to supply the gaps left by the silence of Scripture." Even the inspired pages of the *New Testament* suggest this inference. St. Stephen affirms that Moses was "learned (i. e. instructed) in all the wisdom of the Egyptians, and that he was mighty in words and in deeds" before he was forty years old (Acts vii. 22). And the Author of the Epistle to the Hebrews dilates on his patriotic self-sacrifice, and pious surrender of the treasures of Egypt, and of princely dignity, and on his refusal to be called "the son of Pharaoh's daughter, in order that he might suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward" (Heb. xi. 24—26).

But we find no such statements as these in the chapter before us. The history of the birth, infancy, and early life of the great Lawgiver, Deliverer, and Ruler of the Hebrew nation is here comprised in a few lines.

Is it not a fair presumption from these considerations,—that the history was written by *Moses himself*? What other person,—especially what *Hebrew* writer,—would have treated this subject as it is treated here? And is not this treatment of the subject precisely what might have been expected from a writer inspired by the Holy Ghost? All writers of Scripture speak of themselves with modesty. The Evangelists and Apostles in the New Testament were guided by the Holy Spirit, not only in what they *did* say, but in what they did *not* say, particularly with regard to themselves. See on Matt. x. 3; and Introduction to St. Mark's Gospel, pp. 113, 114.

On this subject, see further below, iii. 11; iv. 10.

—And she called his name *Moses*: and she said, Because I drew him out of the water] The Egyptians (says *Josephus*, ii. 9. 6: cp. e. Apion. i. 31) call water *Mo*, and such as are

f Acts 7. 23, 24.
Heb. 11. 24, 25,
26.
g ch. 1. 11.

h Acts 7. 24.

i Acts 7. 26.

k Acts 7. 27, 28.
† Heb. a man, a
prince, Gen. 13. 8.

l Acts 7. 29.
Heb. 11. 27.
m Gen. 24. 11. &
29. 2.
n ch. 3. 1.

¹¹ And it came to pass in those days, ^f when Moses was grown, that he went out unto his brethren, and looked on their ^g burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. ¹² And he looked this way and that way, and when he saw that *there was* no man, he ^h slew the Egyptian, and hid him in the sand. ¹³ And ⁱ when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? ¹⁴ And he said, ^k Who made thee [†] a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. ¹⁵ Now when Pharaoh heard this thing, he sought to slay Moses.

But ^l Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by ^m a well. ¹⁶ ⁿ Now the || priest of Midian had seven

|| Or, prince, as Gen. 41. 45.

preserved, they call *Uses*; whence the name *Moses*; or, as in Greek and Latin, *Mōïses*, or *Moyseus*. Cp. *Philo*, Vit. Mos. ii. 83; *Clemens Alex.*, Strom. i. 148; *Euseb.*, Præp. Evan. ix. 9; and *Pfeiffer*, *Dubia*, p. 112; *Gesenius*, p. 514; *Kalisch*, p. 28; *Keil*, 319; and the learned remarks of *Mr. Malan*, who inclines to the opinion that it means *water-son*, pp. 234—245.

It is hardly probable that an Egyptian Princess would have given to the child any other than an Egyptian name. Compare the name given to Joseph by Pharaoh (Gen. xl. 45).

The Hebrew *Mosheh* is an active form: see Isa. lxiii. 11.

The Hebrew root *mashah*, to draw out, to save (Isa. lxi. 11), afforded a happy coincidence. Moses was saved in the Ark, borne on the water, and was delivered out of the water of the Nile; and he delivered God's people through the waters of the Red Sea, which drowned their enemies. Is there not here a figure of Him, Who "came by water and by blood" (1 John v. 6), Who was raised from the grave, and Who draws His people out of the water in Baptism, and raises them to a new life, and to royal dignity in Himself? Cp. *Bp. Andrewes*, Sermon. iii. pp. 348—350, on the sending of the Holy Ghost.

^{11. when Moses was grown} He was forty years old at the time (Acts vii. 23). The term *forty years* was memorable in the life of Moses. He was forty years old when he visited his brethren. Forty years passed, and he stood before Pharaoh; forty years more, when he died: see Deut. viii. 2; xxxiv. 7. On the significance of the term *forty years* and *forty days*, see Matt. iv. 2; and Introduction to the Acts, p. 29.

^{12. he slew the Egyptian} Here the Author seems to state a fact unfavourable to Moses himself; and *Josephus omits* this incident, probably because he thought that it did not reflect credit on Moses. It has been justified by some, referring to the Egyptian law, mentioned by *Diodorus* (i. 17).

If, however, all that has been said against this act of Moses be true, then we have a stronger evidence of the truth and genuineness of the history. The less creditable the act, the greater the ingenuousness and honesty of the writer in mentioning it; and the more probable it is that he who records it is no other than Moses himself.

When we consider the profound reverence in which the character of Moses was held by the Hebrew Nation,—a reverence expressed by the words added to the Pentateuch by Joshua, or some writer of his age (Deut. xxxiv. 10), "There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face," it is morally impossible that any Hebrew writer, living after the age of Moses, and desirous to obtain an admission for his writings into the Hebrew Canon of Scripture, should have treated the character of Moses as it is treated in the Pentateuch; and the later the age to which the Pentateuch is ascribed by some critics, the more incredible is such an ascription.

If we compare the narrative here with the comment of an inspired speaker, St. Stephen, upon this history, the evidence of its genuineness becomes still more clear and convincing. St. Stephen informs us, that Moses "supposed that his brethren would have understood how that God by his hand would deliver them; but they understood not" (Acts vii. 25).

St. Stephen, therefore, suggests that the Hebrews ought to have understood this; and that they had some tokens from which they might have inferred that Moses acted as he did, under the guidance and by the commission of God.

Thus the Holy Spirit, speaking by St. Stephen, offers a vindication of the conduct of Moses. God, Who is the Only

Giver of Life, and the Supreme Judge of all human actions, executed retribution on the Egyptian, by the hands of Moses.

But the Author of the Pentateuch himself simply states the fact. He offers no apology for it, but is content to leave it as it is. Have we not, therefore, here an evidence of his faith and honesty, and a proof that the history was written by Moses? Have we not, also, an evidence of his inspiration? The Holy Spirit, Who guided him, gave him a spirit of trust in God, and of consciousness of his own innocence and divine mission, and reserved the work of his vindication for others, especially for such faithful witnesses as St. Stephen, who stood in the presence of the Sanhedrim at Jerusalem, and was falsely charged with doing dishonour to Moses himself (Acts vi. 14). Cp. *S. Ambrose de Officiis* i. 36; *S. Augustine*, c. Faust. xxii. 70; *Quæst. in Exod.* § 2; *A Lapidè*; and *Dr. Waterland*, Scripture Vindicated, p. 83).

On the subject of the evidence thus afforded of the genuineness of the Pentateuch, see above, v. 10; and below, iv. 10. 14. 24; v. 21.

These two acts of Moses, *destroying the Egyptian*, but trying to reconcile his brethren who strove together, have been applied in a spiritual sense. The true believer gives no quarter to open Infidelity, or to wilful Heresy; but he endeavours to reconcile differences among Christians, and to appease strifes and controversies in the Church (*S. Gregory Nyssen de Vit. Moysis*, p. 189; *Lord Bacon*, Adv. of Learning, p. 262).

^{14. Who made thee a prince and a judge} Moses is rejected by those whom he came to deliver. So Christ (John ix. 29): cp. Acts vii. 27. Cp. *Clemens Rom.*, i. 4; *Prosper Aquitan.* de Prom. c. 31; *S. Cyril Alex.*, Glaphyr. p. 255). But "God made him to be a ruler and deliverer;" and so Christ has received all power from the Father (Matt. xxviii. 18); and He has "delivered those who through fear of death were all their lifetime subject to bondage" (Heb. ii. 15).

^{15. Moses fled} Not through cowardice and fear, but in faith. His flight was an act of trust in God, that He would preserve him, and would restore him to His people, who now rejected him, see Heb. xi. 27; which may be applied here as well as below (x. 29). "By faith he forsook Egypt, not fearing the wrath of the King; for he endured as seeing Him Who is invisible;" and Moses patiently waited His time when he would return; therefore he called his sons *Gershom* (see v. 22) and *Eliezer*, "God is help" (see xviii. 4).

— *the land of Midian* So called from one of the sons of Abraham and Keturah. It reached to the south and east of Canaan, from the eastern coast of the Elaitic gulf of the Red Sea to Meab on the north, and the region of Sinai, on the south. The Midianites were partly a commercial (Gen. xxxvii. 25), and partly a pastoral nation, especially in the districts towards Mount Sinai, near which probably Jethro dwelt. See below, iii. 1; iv. 27; xviii. 1. Num. x. 29. *Winer*, l. W. B. 294; *Kurtz*, ii. 192.

— *a well* Literally, the well. Probably the only well in that neighbourhood, which made it a subject of strife (v. 17).

^{16. the priest of Midian} Some render the word *Cohen* here by prince. So *Onkelos*, *Rashi*, *Jonathan*, and others; but the translation *priest* is adopted in the *Septuagint*, *Vulgate*, *Syriac*, and *Arabic*; and so *Aben Ezra*, *Gesenius*, *Kalisch*, and others. He was a priest of God in Midian, like Job and Melchizedek among their own people. This may be inferred from the name *Reu-el*: see next note. These examples,—Melchizedek, Job, and Reuel,—may serve to remind us that God

daughters: °and they came and drew water, and filled the troughs to water their father's flock. ¹⁷ And the shepherds came and drove them away: but Moses stood up and helped them, and ^p watered their flock. ¹⁸ And when they came to ^q Reuel their father, he said, How is it that ye are come so soon to day? ¹⁹ And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. ²⁰ And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may ^r eat bread. ²¹ And Moses was content to dwell with the man: and he gave Moses ^s Zipporah his daughter. ²² And she bare him a son, and he called his name || ^t Gershom: for he said, I have been "a stranger in a strange land."

²³ And it came to pass *in process of time, that the king of Egypt died: and the children of Israel ^y sighed by reason of the bondage, and they cried, and ^z their cry came up unto God by reason of the bondage. ²⁴ And God ^a heard their groaning, and God ^b remembered his ^c covenant with Abraham, with Isaac, and with Jacob. ²⁵ And God ^d looked upon the children of Israel, and God ^e had respect unto them.

III. ¹ Now Moses kept the flock of Jethro his father in law, ^a the priest of Midian: and he led the flock to the backside of the desert, and came to ^b the

1 Sam. 1. 11. 2 Sam. 16. 12. Luke 1. 25. † Heb. knew. e ch. 3. 7. a ch. 2. 16. b ch. 18. 5. 1 Kings 19. 8.

did not leave "Himself without a witness" among the other nations of the Earth, which were not directly connected with Israel: cp. *S. Augustine*, in Exod. Qu. 69.

In Exod. xviii. 12, Jethro worships God in the company of Moses and Aaron, and the Elders of Israel.

It is evident, therefore, that the branch of the Midianites, to which Jethro belonged, was favourably distinguished from other Midianites, who had lapsed into the idolatrous and impure worship of Baal-peor (Num. xxv. 17, 18; xxxi. 3. 16). They were rewarded for this abstinence from idolatry by connexion with Moses and Israel.

¹⁸. *Reuel their father*] *Raguel*, in *Sept.* and *Vulgate*, perhaps also in Num. x. 29; called also *Jethro* (iii. 1; iv. 18). The name *Reuel* (friend of God) shows that he worshipped *El*, or the true God. We are not to wonder that the same person has several names. Jacob is called also Israel; Esau is also Edom; Gideon is Jerubbaal; Solomon is Jedidiah: and in the New Testament, Levi is Matthew; Jude is Lebbaeus, and Thaddæus. These names denoted different attributes. *Reuel* means *friend of God* (*Gesen.* 773); *Jethro* signifies *excellence* (p. 377). Cp. note below, iii. 1; and Num. x. 29; and *Lengerke*, *Kenaan* i. 393; *Kalisch*, p. 35.

²¹. *Zipporah*] Another Semitic name, literally, *a bird*. The incidents of many years are omitted here. Gershom, who is mentioned as the first offspring of this marriage, was only of tender age many years after: see iv. 20.

Moses, the future giver of the Levitical Law, had a wife from among the Midianites, the daughter of a priest of that country; Joseph married an Egyptian, Asenath, the daughter of the Priest of Heliopolis; Boaz, a Moabitess. Here were fore-shadowings of Christ espousing to Himself a Church from the Gentiles. See *S. Irenæus*, iv. 37, *Grabe*; and cp. the excellent remarks in *Bp. Andrewes'* Sermon, i. 239—241, on the Nativity, on Matt. ii. 1, 2; and see note above, Gen. xli. 50; and below, Num. xii. 1, on the marriage of Moses with an Ethiopian woman; and 1 Kings iii. 1, on Solomon's marriage with Pharaoh's daughter.

²². *Gershom*] From *ger*, a stranger, and *sham*, there; hence the *Septuagint* has *Gersam*. The name may also perhaps be connected with *garash*, to banish.

The Author of the Pentateuch mentions that Moses had two sons, Gershom and Eliezer (see iv. 20; xviii. 3); but he nowhere states any sons of Gershom or Eliezer, although they were reckoned of the tribe of Levi. See 1 Chron. xviii. 14, where the offspring of Gershom and Eliezer is mentioned. It was no object of the Author of the Pentateuch to give complete genealogies; and hence an argument also arises in favour of the *Mosaic* authorship of the Pentateuch. Moses was "very meek," and not eager to advance his own family, or to display it to the world: cp. below, on Num. iii. 27; xii. 3.

— *I have been a stranger*] He therefore longed to return to his brethren; and the name given his other son (*Eliezer*) showed to whom he looked for help, and for return and deliverance: see xviii. 4.

²⁵. *God looked upon the children of Israel*] Affliction made them pray; and God heard their prayers. If they had not neglected the worship of God, they would probably not have been afflicted as they were. God chastened them in love; and when they had been disciplined by affliction, and turned to Him, He sent them a Deliverer.

— *God had respect unto*] Literally, God *knew*. God's knowledge of His people is love.

The comment of St. STEPHEN on this history deserves careful attention, as a divinely-inspired exposition of it, and also as showing the respect in which the *Septuagint* Version was held by the Primitive Church. The following parallels prove this. See also above, at the end of chap. i.; and below, at the end of chap. ii.

EXODUS II.

v. 2. ἰδόντες αὐτὸν ἀστεῖον.
v. 12. πατάξας τὸν Αἰ-
γύπτιον.
v. 13. λέγει τῷ ἀδικοῦντι.
v. 14. ὁ δὲ εἶπε, Τίς σε κατ-
έστησεν ἄρχοντα καὶ δι-
καστὴν ἐφ' ἡμῶν; ἢ ἀνελεῖν
με σὺ θέλεις, ὃν τρόπον
ἀνέλεις χθὲς τὸν Αἰγύπ-
τιον;
v. 22. πάροικός εἰμι.

ST. STEPHEN, IN ACTS VII.

v. 20. ἦν ἀστεῖος τῷ Θεῷ.
v. 21. πατάξας τὸν Αἰ-
γύπτιον.
v. 27. ὁ δὲ ἀδικῶν τὸν πλη-
σίον ἀπάσκατο αὐτὸν, εἰπὼν Τίς
σε κατέστησεν — Αἰγύπτιον;
verbatim from *Sept.*
v. 29. ἐγένετο πάροικος.

MOSES AT HOREB.

CH. III. 1. *Moses—led the flock to the backside of the desert*] That is, he passed through a desert region, before he came to the pasture land round Mount Sinai. The *Targum* of *Onkelos* has here "he led his sheep toward the best pastures of the desert." In this, the highest ground of the peninsula, water abounds, and fruit-trees grow, and it is the resort of the Bedouins, when the lower regions are dried up (*Rosenmüller*).

The first mention of the wilderness of Sinai is, we see, in connexion with feeding a flock. Moses resorted thither for pasture for the flock of Jethro, the Priest of Midian. Here is a proof of its fitness for pasturage. The question, "How the flocks of the Israelites were maintained in the desert of Mount Sinai?" may receive some light from this consideration. The natural qualities of the desert at that time, and the miraculous power of God displayed there in the burning bush, seem designed to suggest an answer to all candid inquirers.

c Deut. 33. 16.
Isa. 63. 9.
Acts 7. 30.

d Ps. 111. 2.
Acts 7. 31.
e Deut. 33. 16.

mountain of God, *even* to Horeb. ² And ^e the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. ³ And Moses said, I will now turn aside, and see this ^d great sight, why the bush is not burnt. ⁴ And when the LORD saw that he turned aside to see, God called ^e unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

The following description is from a recent writer:—

“In the heart of the *peninsula*, which is enclosed by the Heroopolitan and Elanitic gulfs, somewhat towards the south, rise the mountains of Sinai (*Jebel-el-Tar*), from which the whole country has received the name of the *peninsula of Sinai*. Sinai consists of a nearly circular group of mountains, from forty to sixty miles in diameter. The average height of the mountains composing this group is six or seven thousand feet above the level of the sea, about 2000 feet above the surrounding valleys and plains. Two of the highest points are almost in the centre of the range, Sinai itself (*Jebel Musa*, 7097 feet high), and Mount Catherine (*Jebel-el-Homr*, 8168 feet). As soon as the traveller leaves the burning heat of the sandy desert, and enters within the limits of these mountains, he finds a genial Alpine climate, and a cool refreshing breeze. Copious streams of water flow down from the mountains, and fertilize the soil, causing it to produce a most luxuriant herbage. Date-palms, acacias, dense bushes of tamarisks, white thorns, mulberry-trees, vigorous spice plants, and green shrubs are found on every hand, wherever the bare rock is not entirely destitute of soil. And where the hand of man has done any thing to cultivate the ground, there are apricots and oranges in rich profusion, with other valuable kinds of trees. It is true, there is a striking contrast between the richly wooded valleys and the steep barren rocks, by which they are so closely confined; but so much the more majestic is the aspect of these mighty masses of rugged rocks. The mountains are also frequented by great quantities of game and fowl of different descriptions; among others, by antelopes, and gazelles, partridges, pigeons, and quails. The geological base of this range consists of large masses of primary rock, principally granite, porphyry, and syenite. The promontories are chalk, limestone, and sandstone.

“There is another large group of mountains on the north-west of the mountains of Sinai, called the *Serbal Mountains*, which rise like an island between the lower coast-line of *el-Kan*, and the deep valley *Feiran*, by which they are bounded on the north. They reach the height of 6312 feet. The *Serbal* itself, a mighty giant of the desert, crowned by five peaks, is surrounded by lower mountains; the whole group deriving its name from the lofty mountain in the centre. This cluster is connected with that of Sinai, by the Saddle mountain, *Jebel-el-Kawel*” (*Kurtz*, Hist. of the Old Covenant ii. p. 125, Engl. translation; and see *ibid.* iii. p. 78).

— *Jethro*] Called also *Reuel*: cp. *Josephus*, Ant. ii. 12. 1; and see above, ii. 18.

This variety of names, assigned to the same person, the Priest of Midian, and father-in-law of Moses, the Lawgiver of God's own people, is not without significance.

Almighty God is now about to reveal Himself more fully to Moses by His name *JEHOVAH* (see iii. 14; vi. 3). But the Hebrews were not to imagine, that, because God has *several Names*, He is *not* One God. The One and the same God has various names (*El*, *ELOHIM*, *ELION*, *EL SHADDAI*, *JEHOVAH*), marking His various attributes, and relations to His People. God is *πολύωνυμος*, but man must not therefore be *πολύθεος*. Moses and the Hebrew Nation had a dim image of this in the names of the father-in-law of their Legislator himself.

— *the mountain of God*] So called by anticipation, because God's glory was revealed there (*Targum of Onkelos*).

HOREB AND SINAI.

— *Horeb*] “In *Sina*,” says St. Stephen (Acts vii. 30). The word *Horeb* is never used in the New Testament. *Sina* occurs, Acts vii. 30. 38. Gal. iv. 24. 25. *Horeb* has been supposed by some to be the northern and lower of two peaks of the mountain range, of which Sinai, called by the Arabs *Jebel Musa*, the *Mount of Moses*, is the higher (*Joseph.*, ii. 12. 1), toward the south: see *Kalisch*, p. 63. See, however, *Keil*, p. 439; *Kurtz*, ii. 202; iii. 79; and *Hengstl.*, Auth. ii. 397, who has shown reason for the opinion that *Horeb* is the more comprehensive name, and signifies the *region*, of which *Sinai* was a special mountain: cp. below, xix. 2.

In the books of *Exodus*, *Leviticus*, *Numbers*, and *Judges*, the word *Sinai* is used as the name of the place where the Law was given. *Horeb* is only used to designate it as the scene of the burning bush, and of the striking of the rock, and as the place where the people stripped themselves of their ornaments (*Exod.* iii. 1; xvii. 6; xxxiii. 6).

In *Deuteronomy*, the word *Horeb* is always used as the place of the giving of the Law. In the *Psalms*, *Horeb* and *Sinai* seem to be used indifferently: cp. *Stanley*, Palestine, p. 29, note 2. Tradition points to the Wady which lies between *Jebel Musa* and *Jebel-el-Deir*, and which is called *Wady Schoeib*, as the place where Moses fed his flock when God appeared to him; and the Sinaitic monastery there is said by some to be on the site of the burning bush (*Anton. Placent.*, Itin. c. 37; and *Eutychius*, quoted by *Dr. Robinson*).

But as the body of Moses was hidden, that it might not be worshipped, so it seems as if God Himself had purposely left in uncertainty the sites of places where the greatest wonders were wrought by his agency, in the history of the Exodus, in order that men's minds might not be drawn off from the wonders themselves to the mere *local accidents*, and *external circumstances*, with which those wonders were connected.

The same remark applies to the sites of our Lord's actions in the Gospels: see note below, on Matt. iv. 1. Here is an evidence of truth. Modern traditions go into the opposite extreme, and pretend to point out the site of every thing.

2. *the Angel of the LORD*] *An Angel* appeared, and the LORD spake (v. 4—10). The Voice is the Voice of a Divine Person; and He is also an Angel, i. e. a Messenger. The Father is never represented in Scripture as *sent*, as the Son is. Most of the ancient Christian Fathers supposed that the Angel was the Son of God (*Justin*, c. Tryphon. c. 59—62; *S. Iren.*, iv. 23; *Tertullian*, c. Marcion. ii.; *Hilary*, de Trin. iv.); and the Fathers of the Council of Antioch, which condemned Paul of Samosata (i. p. 818; *S. Athanas.*, i. p. 563); and the same opinion is expressed by ancient Christian Art; see *Mrs. Jameson's History of our Lord*, edited by *Lady Estlake* (i. p. 178).

The words of *Tertullian* are remarkable: “Profitemur *Christum semper egisse* in Dei Patris nomine: Ipsum congressum cum Patriarchis et Prophetis, Filium Creatoris, Sermonem Ejus. . . . *Patrem nemini visum commune testabitur Evangelium*” (*Tertullian*, c. Marcion. ii. 27; *S. Ambrose* de Fide i. 13; *Euseb.*, E. II. i. 2; *Dem. Ev.* v. 11; *Theodoret*, Qu. in *Exod.* v.; *Augustine*, Qu. 3, *Serm.* vii.; *Epiphani.*, Haeres. 69). Even some of the Rabbis called this Angel “*the Redeemer*.” So *R. Menachem*, in *Ainsworth*: cp. on v. 4, and v. 8; and on Gen. xviii. 1; xvii. 11; xxvii. 24; xlviii. 16.

— *bush*] Heb. *seneh*, a thorn-bush. The hawthorn grows in abundance near Mount Sinai (*Shaw*, *Pococke*). The name *Sinai* is thence derived (*R. Eliezer*).

The *thorn-bush*,—a lowly shrub, contrasted with the lofty trees (cp. *Judg.* ix. 15),—bespoke the low condition to which God's people was now reduced.

— *behold, the bush burned with fire, and the bush was not consumed*] An emblem of the state of God's people in the furnace and brick-kilns of Egypt (*Deut.* iv. 20), and a pledge from God, that however they might be persecuted, they would not be destroyed, but be made more glorious and pure by the fire of persecution (*Philo*, *S. Cyril*, *Theodoret*).

Here, also, was an emblem of Christ Himself, who “*was made perfect by suffering*” (*S. Gregory*, *Moral.* lib. 28); and a figure of the Church of God in every age. On this Vision, see the Exposition of *S. Augustine*, *Sermons* vi. and vii.

4. *when the LORD saw—God called unto him out of the midst of the bush*] Observe the names of God here. The Lord saw; and God called to Moses out of the midst of the bush; and in v. 2 it is said that the *Angel of the Lord* appeared to him in a flame of fire out of the midst of the bush.

Hence it may be inferred, that the *Angel of the Lord* is God; and that he acts with a commission from the Lord *Jehovah*, as the ancient Fathers observed: see v. 2. This passage, when illustrated by the light shed on it from other

⁵ And he said, Draw not nigh hither: 'put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. ⁶ Moreover he said, ^g I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for ^h he was afraid to look upon God.

⁷ And the LORD said, 'I have surely seen the affliction of my people which are in Egypt, and have heard their cry ^k by reason of their taskmasters; for ^l I know their sorrows; ³ And ^m I am come down to ⁿ deliver them out of the hand of the Egyptians, and to bring them up out of that land ^o unto a good land and a large, unto a land ^p flowing with milk and honey; unto the place of ^q the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. ⁹ Now therefore, behold, ^r the cry of the children of Israel is come unto me: and I have also seen the ^s oppression wherewith the Egyptians oppress them. ¹⁰ Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

¹¹ And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? ¹² And he said, *Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

¹³ And Moses said unto God, Behold, when I come unto the children of

f ch. 19. 12.
Josh. 5. 15.
Acts 7. 33.
g Gen. 28. 13.
ver. 15. ch. 4. 5.
Matt. 22. 32.
Mark 12. 26.
Luke 20. 37.
Acts 7. 32.
h So 1 Kings 19.
13.
Isa. 6. 1, 5.
i ch. 2. 23, 24, 25.
Neh. 9. 9.
Ps. 106. 44.
Acts 7. 34.
k ch. 1. 11.
l Gen. 18. 21.
ch. 2. 25.
m Gen. 11. 5, 7.
& 18. 21. & 50. 24.
n ch. 6. 6, 8. &
12. 51.
o Deut. 1. 25. &
8. 7, 8, 9.
p ver. 17.
ch. 13. 5. & 33. 3.
Num. 13. 27.
Deut. 26. 9, 15.
Jer. 11. 5. &
32. 22.
Ezek. 20. 6.
q Gen. 15. 18.
r ch. 2. 23.
s ch. 1. 11, 13.
14. 22.
t Ps. 105. 26.
Mic. 6. 4.
u See ch. 6. 12.
1 Sam. 18. 18.
Isa. 6. 5, 8.
Jer. 1. 6.
x Gen. 31. 3.
Deut. 31. 23.
Josh. 1. 5.
Rom. 8. 31.

parts of Scripture, gives an intimation of the Godhead and Mission of CHRIST, "the Angel of the Covenant," the Everlasting WORD, Who declares God's Will to the World (John i. 18; and see on v. 8).

St. Stephen, who was full of the Holy Ghost (Acts vii. 55), comments on this passage in his speech before the Sanhedrim (Acts vii. 30—35), and he evidently regarded the Angel as a Divine Person: see there, *ver.* 31—31).

— God called unto him out of the midst of the bush] God was now in the fire of the bush in Horeb, which Moses saw; as He was afterwards in the fire at Horeb, when the Law was given there to Moses; and as He was with the three children at Babylon (Dan. iii. 25). God was in the fire of persecution, which tried His people in Egypt. He preserved them in it (Ps. cxviii. 18), and made the chastisement of affliction to be ministerial to their good and to His own glory. "In all their affliction He was afflicted, and the Angel of His presence saved them" (Isa. lxiii. 9).

5. put off thy shoes from off thy feet] Cp. Josh. v. 15. Acts vii. 33. The Hebrew Priests performed their sacred functions unshod (Theodoret, Qu. 7). Cp. *Berach*, lxii. 2, "Whosoever standeth in the holy place must put off his shoes." *R. Eliezer*, Pirke, c. 40; and *Maimonides*, quoted by Ainsworth; and see *Juvenal*, vi. 158, "Observant ubi festa mero pede sabbata reges;" *Bähr*, Symb. ii. 96.

The Hebrew priests in the Tabernacle and Temple ministered barefoot; and a like custom is observed by Samaritans, Mahometans, and Brahmans, who take off their shoes on entering their holy places (*Keil*, 327), in order that they may not defile them by the dirt or dust of the streets (cp. *Justin Martyr*, *Apol.* i. 62),—a moral to Christians, to leave their worldly cares outside the door of the Sanctuary. As *S. Ambrose* says (de Isaac, c. 4), "The shoes represent the carnal corruptions and earthly admixtures, of which we ought to divest ourselves when we approach Christ." Cp. *Ecl.* v. 1; *S. Cyril de Ador.* ii. p. 64.

— holy ground] Observe that in the first recorded appearance of God to Moses, the Jewish Lawgiver, it is declared by God Himself that the place where He revealed Himself,—although in the wilderness,—was *holy ground*. Here therefore (as St. Stephen suggests, Acts vii. 33) was a divine protest against the exclusive temper of the Jews of a later age, limiting the divine presence and favour to themselves, and to their own land. And here was an intimation from God, that He would reveal Himself to all; and that whosoever He vouchsafes to appear, is *holy ground*: see our Lord's words, John iv. 21—24.

6. I am the God of—Abraham, the God of Isaac, and the God of Jacob] From this passage our Lord proved the doctrine of the Resurrection of the body, against the Sadducees,

who acknowledged the inspiration of the Pentateuch: see Matt. xxii. 31. Luke xx. 37. *S. Iren.* iv. 11. On the testimonies of the Old Testament to the doctrine of the Resurrection, see *Fairbairn*, Typology, i. 399, 400.

Our Lord there called this book "the book of Moses" (Luke x. 37),—a divine testimony to its genuineness.

The word *God* is repeated here *three times*, and may call to mind the doctrine of the Blessed Trinity (*S. Basil*).

7. for I know] Rather, *surely I know* (*Kalisch*): cp. v. 12, where the conjunction (*et*) is used in a similar sense.

8. I am come down to deliver them] The declaration of the "coming down" of God to redeem His people was regarded by the Ancient Fathers as preparatory to, and predictive of a greater "coming down" of God, for an universal deliverance, namely, the coming down of the Son of God from heaven to become Man, and to deliver all from a worse bondage than that of Egypt, and to overthrow our enemies, and to lead them to "the good land and the large," the Canaan of their heavenly and eternal rest: see the comment of *S. Justin Martyr* on these words (*Apol.* i. 63); and *S. Irenaeus* (iii. 6), "The Son of God spake to Moses in the bush." It is the Son Who came down, and Who is gone up again to heaven for the salvation of man. See also *S. Irenaeus* (iv. 17).

The assertion of the divinely-inspired writer of the Epistle to the Hebrews, that "Moses esteemed the reproach of Christ greater riches than the treasures of Egypt," seems to imply that Moses had visions of Christ: cp. below, Deut. xviii. 15, and 1 Cor. x. 9.

— milk and honey] The produce of a land rich in pasture and in flowers,—a striking contrast to the dry desert,—and emblematic of all abundance (Deut. viii. 7—9), and even of spiritual blessings (Ps. xix. 11. Isa. lv. 1. Cant. iv. 11. 1 Pet. ii. 2). On the fruitfulness of Canaan, see *Raumer*, Pal. p. 92; *Keil*, Archæol. § 11.

11. Who am I] All the saints of God,—especially Abraham, Job, and Moses,—were eminent for humility (Gen. xviii. 27. Job xiv. 4, 5).

12. this shall be a token unto thee] Lit. *the token*. It may be said, that if they did not serve God there till after the Exodus, what would be the use of such a token? The answer is, Because the longest and severest trial awaited them after their deliverance from Egypt; and the gathering together of the people at Horeb, in the place where God had first appeared to Moses, and where He revealed Himself in the Bush which was burning but not consumed, would be a pledge to Moses and the People, that God would fulfil the promise which He now gave, to bring them into Canaan.

Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

¹⁴ And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, ¹⁵ I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is ² my name for ever, and this is my memorial unto all generations. ¹⁶ Go, and ^a gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^b I have surely visited you, and *seen* that which is done to you in Egypt: ¹⁷ And I have said, ^c I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. ¹⁸ And ^d they shall hearken to thy voice: and ^e thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath ^f met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our

y ch. 6. 3.
John 8. 58.
2 Cor. 1. 20.
Heb. 13. 8.
Rev. 1. 4.

z Ps. 135. 13.
Jos. 12. 5.
a ch. 4. 29.

b Gen. 50. 24.
ch. 2. 25. & 4. 31.
Luke 1. 68.

c Gen. 15. 14, 16.
ver. 8.

d ch. 4. 31.
e ch. 5. 1, 3.

f Num. 23. 3, 4,
15, 16.

13. *What is his name?*] This question implies that the Name of God expresses His Essence and His Power. God had just declared Himself to be the God of their Fathers, "the God of Abraham, Isaac, and Jacob" (v. 6); but Moses is not satisfied with that title. He knew that the Israelites in Egypt were conversant with many gods, bearing various names, under which they were worshipped (see *Ilerod.*, ii. 4. 50). Such were Ra (the Sun), Hapimou (the Nile), Chem (the Land), Kneph (the Air), Pthah (Fire), Neith (the Heavens), Isis (the productive Earth), Thoth (Hermes), Osiris (the husband of Isis), Horus and Anubis (their children), Typhon (the power of Evil). Besides this, animals were worshipped in Egypt. Here were displayed the various degrees of decline of religious worship from the adoration of the one true God,—first, in the worship of the elements and powers of nature; secondly, in the worship of human beings elevated to divine honours; thirdly, in the worship of the brute creation.

Moses therefore says that the Hebrews would ask the Name under which the God of their Fathers was to be worshipped, and he asks the question, "What is His Name? What shall I say to them?" The answer is as follows,—

THE NAME OF GOD.

14. *And God said unto Moses, I AM THAT I AM*] EHYEH ASHER EHYEH, I AM WHAT I AM; or, I ever shall be what I am now; the same yesterday, to-day, and for ever (*Gesenius*, p. 387). I AM; that is, I exist from eternity and shall exist for ever, as I exist now. I am the self-existing One; the One Eternal Cause of all things.

Therefore this Name declares the Unity, Eternity, Omnipotence, and Immutability of the God of Israel, and His consequent supremacy over all the many gods of the Egyptian Pantheon, and of all other heathen Nations, who are *non-entities* (cp. 1 Cor. viii. 4), and yet are preferred by the heathen to the Ever-living One; and it asserts also the sin of those who set up any other object of worship in His place.

These words are rendered by the *Septuagint*, Ἐγὼ εἰμι ὁ ὢν, "I am the Existing One;" and by the *Vulgate*, "Ego sum qui sum;" and by the *Arabic*, "the Eternal Who never passeth away;" and by *Aquila* and *Theodotion*, ἔσομαι ὅς ἐσομαι, "I shall be what I shall be." All agree that these words represent the "eternal self-existence of Him Who is the God of Abraham, Isaac, and Jacob; and that they declare that He is not like the Gods of the heathen, a mere local deity, or a deified man or other animal (such as were worshipped in Egypt), but the One Everlasting First Cause of all, the Almighty." Indeed, these words are a paraphrase of the Name of JEHOVAH: see below, vi. 3. Cp. *Löffler*, *Dubia* i. p. 113; *Graves* on the Pentateuch, p. 118; *Gesenius*, p. 337; *Meuschenberg*, *Authentic* i. 204—250; *Kalisch*, p. 52, *Kurtz*, ii. p. 213.

It is observable, that our Blessed Lord claims this Divine

Title for Himself: "Before Abraham was, I AM," πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι (John viii. 58, where see the note). The Fathers thence assert the co-eternity of the Son of God: see the expositions of this passage of Exodus in *Tertullian*, c. Prax. 17; *Novatian* de Trin. 4; *Athanasius*, adv. Arian. Orat. iii. 6; iv. 1; *S. Hilar.* de Trin. i. 5; *S. Aug.* in Ps. 9.

15. *this is my name for ever—my memorial*] A divine assurance that the knowledge of the true God will never disappear from the world. The Name declares the objective manifestation of the Divine Essence; the Memorial bespeaks the subjective recognition of it on the side of Mankind.

— *The Lord God*] Lit. *Jehovah, God—Jehovah=I am*, v. 14. 16. *Go and gather*] These words would never have been ascribed to God Himself, if no such gathering ever took place; and if it did take place,—and we are informed that it did take place (see iv. 29), the claims of Moses to a divine mission must have been examined by the Hebrew nation, especially as he had been brought up in Pharaoh's court. And inasmuch as he was accepted as a Ruler sent from God, by the Hebrews, who had disputed his claims (see ii. 14), and inasmuch also as the Pentateuch, which is the record of his acts, has been ever received by the Hebrews as a true and divine History, although it exposes their own sins in the strongest light, we have evidence here of the truth of the mission of Moses from the One, Eternal, Almighty, Unchangeable God.

18. *The LORD God of the Hebrews hath met with us*] Others render this, "hath called us" (*Sept.*, *Vulgate*); but the rendering in the text is sanctioned by high authority (*Syriac*, *Ainsworth*, *Gesenius*, *Ewald*, *De Wette*, *Kalisch*, *Keil*), and seems to be preferable: cp. Num. xxiii. 15.

— *let us go, we beseech thee, three days' journey into the wilderness*] It has been argued by some, that as the design of God was already announced to be, to bring the people out of Egypt into Canaan, it was disingenuous to ask Pharaoh for "leave to go three days' journey into the wilderness."

But God did what He did with perfect foreknowledge of the event. God's design was, that the people should go three days' journey into the wilderness and serve Him; and His design also was, that they should eventually be delivered from Egypt after a just trial of Pharaoh's obedience. And the announcement to Pharaoh of the former design was no denial of the latter. God knew and declared that Pharaoh would not let the people go (v. 19). But this divine foreknowledge had no influence on Pharaoh's conduct; God foresees all things, but forces nothing. Pharaoh was not constrained by God's foreknowledge to act as he did. And if God had commanded Moses to say to Pharaoh at once, Let us leave Egypt and go into Canaan, Pharaoh might have said that the request was utterly unreasonable, and his resistance might have seemed almost justifiable. God therefore instructed Moses to try him with a gentler entreaty, "Let us go three days' journey into

God. ¹⁹ And I am sure that the king of Egypt ^g will not let you go, || no, not by a mighty hand. ²⁰ And I will ^h stretch out my hand, and smite Egypt with ^{strong hand} all my wonders which I will do in the midst thereof: and ^h after that he will let you go. ²¹ And ⁱ I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: ²² ^m But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ⁿ ye shall spoil || the Egyptians.

ch. 11. 2. & 12. 35, 36.

n Job 27. 17. Prov. 13. 22. Ezek. 39. 10.

g ch. 5. 2. & 7. 4.
|| Or, but by
strong hand.
h ch. 6. 6. & 7. 5.
& 9. 15.
i ch. 7. 3. & 11. 9.
Deut. 6. 22.
Neh. 9. 10.
Ps. 105. 27. &
135. 9.
Jer. 32. 20.
Acts 7. 36.
See ch. 7. to
ch. 13.
k ch. 12. 31.
l ch. 11. 3. &
12. 36.
Ps. 106. 46.
Prov. 16. 7.
m Gen. 15. 14.
|| Or, Egypt.

the wilderness." Pharaoh promised to comply with this request (viii. 27, 28); but afterward he retracted his consent; and thus his obduracy was made manifest, and God's dealings with him were displayed to have been just and merciful, and to have been brought upon him by his own rebellion against God. See *Augustine*, Quæst. 13; and *ep. Waterland*, Script. Vind. p. 84.

²² *every woman shall borrow of her neighbour* Rather, every woman shall ask. Here was a proof of God's power. Not every man (whose strength might seem to extort compliance)—but every woman, shall ask, and none shall refuse.

This text has been used as an occasion for objections against the Sacred Writer, and against Almighty God, Who gave this command (see *Tertullian*, c. Marcion. ii. 20). It has been alleged by some, that God commanded the Hebrew women to borrow what they never intended to pay.

This objection is founded upon a misrepresentation.

The original word here rendered borrow (*shaal*) signifies to ask, to demand (see Ps. ii. 8. 1 Sam. viii. 10. *Gesen.* in v.), and is so rendered by *Sept.* (*αἰρήσει*), and by *Tulg.* (*postulabit*), and the *Syriac* Version: *cp. Hengstenberg*, Authentie iii. 507—526; *Kalisch*, p. 60; *Keil*, p. 332; and *cp.* below, xii. 35, 36; and *Waterland*, Script. Vind. p. 86.

—*ye shall spoil the Egyptians*] God here repeats and more fully unfolds the prophecy and command which He had delivered in his speech to Abraham (Gen. xv. 14), "They shall come out with great substance."

This command has also been excepted against, as if it gave encouragement to theft: see the objections as cited by *Irenæus*, iv. 49, ed. Grabe; *Tertullian*, c. Marcion. ii. 20; *Clem. Alex.*, Strom. i. c. 23; *Theodoret*, Quæst. 23; and the Manichean allegations quoted and examined by *S. Augustine*, c. Faustum xxii. 71, 72; and Qu. 39.

To them it has been rightly replied, that "the Earth is the Lord's, and the fulness thereof;" that "riches and honour come of Him, and He reigneth over all," that He is the sole Proprietor and Disposer of all earthly substance; that whatever men have, is not their own, but God's, and is entrusted by Him to them as stewards, in order that they may use it to His honour and glory; and that it matters little whether He sends a fever, fire, or a flood, to take away men's goods, or commands other men to take them away; and that there was a righteous retribution in employing the Israelites, His people, as His instruments in reclaiming His own substance from the Egyptians (for such this act was), because the Egyptians did dishonour to God (whom the Israelites served) by misapplying their gold and silver to unholy uses, to the dishonour of God; and because in other ways they perverted and abused His gifts, especially in the honour and worship of false deities in the place of God; and because they cruelly oppressed His people, and had deprived them of their just wages: see on i. 14; and robbed many of them of their lives (i. 16. 22). God asserted His own supremacy, and displayed His power and glory by using the Israelites, His people, as the Executioners of His justice against the Egyptians, and by raising up His people from the bondage in which they had been oppressed, into conquerors of their oppressors, and by enriching them with spoil from their enemies in such a signal manner, that "Egypt itself was glad at their departure, for their fear had fallen upon them" (Ps. cv. 38).

This divine command could not give any encouragement to injustice. For no one can plead it as a precedent for taking any thing to himself, unless he has God's express commission to do so; and God will never command what is unjust. "The commands of God" (says *S. Augustine*, Quæst. 6) "are not to be canvassed, but obeyed. God knows the justice of His own commandments, and the servant of God will cheerfully perform whatever He commands."

To despoil the Egyptians was *not theft*, when God, who is the Lord of all possessions, had bidden the Israelites; but to do so now were a breach of natural law and of a divine commandment. *Bp. Taylor* (Pref. to Life of Christ, p. xix.). It is to be remembered also, that the Israelites were not about to escape from Egypt as a promiscuous horde of runaway slaves, but as the People of God, marching in a military and triumphal procession, in order to appear before Him at Sinai, and to build a Tabernacle as His abode, and to celebrate religious festivals in His honour. It was fitting, therefore, that they should go forth, not in mean attire, but equipped for so glorious a service; and that their oppressors should furnish the apparel and decorations in which they marched out of Egypt as an Army of God: *cp. Hengstenberg*, Authentie ii. 507—525; *Kurtz*, Hist. of Old Covenant ii. 311—334, Engl. transl.

In a figurative sense, the people of God have a command from Him "to spoil the Egyptians," especially in order that they may use the gold and silver of Egypt for the adornment of the spiritual Tabernacle, the Church of the living God. The treasures of the Heathen World are His; its gold and silver has been dug up out of the mines of His Earth, and if it has been abused to evil, it ought to be recovered to His service, and consecrated to His Glory. The cedars of Lebanon, the purple of Tyre and Sidon, are to be hallowed and devoted to Him.

This command therefore is well applied by the ancient Fathers to the conversion of Heathen Literature to Christian uses. Thus *S. Augustine* says (de Doctr. Christiana ii. 60), "As the Egyptians had not only idols, which the Israelites were bound to abhor, but had garments and jewels, which the People of God demanded, when they left Egypt, in order that they might apply them to a better use, not by any power of their own, but by the command of God; so the Learning and Literature of the Heathen World not only have vain fictions, which every one of us, who quits Heathenism under the guidance of Christ, is obliged to renounce; but it has also liberal Arts and moral Precepts, which are serviceable to the cause of Truth; these are not of heathen invention, but have been dug up as it were from the mines of God's Providence, and are to be applied by Christians to the service of God and of the Gospel." *St. Augustine* illustrates this statement by the examples of Cyprian, Optatus, Hilary, and Lactantius, who enriched themselves with the literary wealth of Heathenism, and Christianized it. Moses was "learned in all the wisdom of the Egyptians" (Acts vii. 22). Paul quotes heathen poets (see on Acts xvii. 28. 1 Cor. xv. 33. Titus i. 12). It is well said by *Origen* (Epist. ad Gregor. Thaum. ii.), "The Israelites spoiled the Egyptians; and with the gold and jewels, which they took from them, they adorned the Holy of Holies, the Ark, and the Cherubim of Glory;" so ought the Christian Teacher to deal with the gold and jewels of the Literature of the Egypt of this world: *cp. S. Jerome*, Epist. ad Damas. 146; Epist. ad Magnum, 84; *S. Basil* de Libris Gentilium legendis, Hom. 24; *Cotelierus*, Patres Apostol. i. p. 206; *S. Cyril* de Ador. i. p. 45.

ST. STEPHEN's reference to this chapter deserves careful attention; *cp.* notes above at the end of chapters i. and ii.

EXODUS iii. 1—10, ἤλθεν εἰς τὸ ὄρος Χαρῆθ. Ὁφθῆ δὲ αὐτῷ ἄγγελος Κυρίου ἐν πυρὶ φλογὸς ἐκ τοῦ βάτου . . . ἐκάλεσεν αὐτὸν Κύριος ἐκ τοῦ βάτου . . . Ἰσὺς τὸ ὑπόδημα ἐκ τῶν ποδῶν σου ὃ γὰρ τόπος, ἐν ᾧ σὺ ἔστηκας, γῆ ἁγία ἐστὶ. Καὶ εἶπεν, Ἐγὼ εἰμι ὁ Θεὸς τοῦ πατρὸς σου, Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαάκ, καὶ Θεὸς Ἰακώβ . . . Ἰδὼν εἶδον τὴν κάκωσιν τὴν ἐν Αἰγύπτῳ λαοῦ μου, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργασιαστῶν, καὶ κατέβην τοῦ ἐξελεῖσθαι αὐτοὺς ἐκ χειρὸς τῶν Αἰγυπτίων . . . Καὶ νῦν δεῦρο ἀποστείλω σε πρὸς Φαραῶ βασιλέα Αἰγύπτου.

These words of the *Septuagint* Version of this chapter are quoted almost verbatim by *ST. STEPHEN*, Acts vii. 30—34.

IV. ¹And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

²And the LORD said unto him, What *is* that in thine hand? And he said, ^aA rod. ³And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. ⁴And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: ⁵That they may ^bbelieve that ^cthe LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

a ver. 17, 20.
b ch. 19, 9.
c ch. 3, 15.

⁶And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leproous ^das snow. ⁷And he said, Put thine hand into thy bosom

d Num. 12, 10.
2 Kings 5, 27.

THE MISSION OF MOSES.

CH. IV.] A new era opens with this chapter.

Moses is endued with power of working miracles (c. 1—9).

Moses is the first person of whom we read in the Bible, and in the history of the World, as invested with this power.

This power was given him when he was appointed by God to go as His minister to Pharaoh, and to deliver Israel from Egypt, and to bring them forth in their way to Canaan, and to promulgate a new Dispensation from heaven, which were fore-shadowings of the greatest event in the History of Mankind; viz. its own *Exodus* in CHRIST: see prelim. note to chaps. xii. and xiv.

This history, therefore, shows what the true design of miracles is; namely, to introduce and authenticate a new dispensation, and to call attention to the voice of God speaking from heaven. As empowered to work Miracles, Moses was a precursor and figure of Christ; but Christ far exceeded Moses in that He worked miracles by His own authority, and *gave* to others (His Apostles and Disciples) the power of working them (Matt. x. 1. Cp. *Bp. Fitzgerald* on Miracles, in *Bibl. Dict.* ii. p. 353).

1. *Moses answered and said, But, behold, they will not believe me* In Exod. xiv. 31, it is said they *believed the Lord and His servant Moses*. How was this effected? How were they brought to believe in him whom they had before thrust from them? (see above, ii. 14. Acts vii. 27, 35.)

The faith both of Moses and the Israelites was grounded upon the same testimony or revelation of God; Moses receiving that revelation immediately from God Himself, the Israelites mediately, by the ministry of Moses, who proved the truth of that revelation by wonderful works, which he wrought in their presence to attest it. "In like manner the succeeding Prophets were instruments of Divine Revelation, which they first believed as revealed by God to themselves, and then the People believed, as revealed by them; for what they delivered was not the testimony of man, but the testimony of God delivered by man." *Bp. Pearson* on the Creed, Art. i. p. 8.

We Christians have even stronger grounds for believing "the Lord and his servant Moses" than the Israelites had;

Jesus Christ, the Great Prophet, whose Advent was foretold by Moses, and was prepared by the Prophets whom He sent (John x. 8), and to whom the Father sheweth all that He doeth (John v. 20), proved the truth of His mission by the mighty works which the Father gave Him to do (John v. 36). And the belief which was produced by Christ's mighty works recorded in the Gospels (which were received as true and divine histories by the primitive Christians who died in attestation of their truth, and which Gospels were afterwards acknowledged to be true by the Roman Empire itself, which at first put those Christians to death) is a warrant to us of the truth of the Mission of Him of Whom Moses and the prophets did write (John i. 45); and the truth of the Mission of Christ is another proof to us of the truth of the Mission of Moses, who wrote of Him (John v. 46), and to whom Christ Himself bears testimony in the Gospel, and in the witness of the Holy Spirit Whom He sent to His Apostles to guide them into all truth (John xvi. 13), and who attested the truth of the Pentateuch (Acts xxiv. 14).

2. *A rod* Or, rather, *a staff* (*matteh*), with which he walked (see Gen. xxxii. 10; xxxviii. 18, 25; and on xlvii. 31), and which he used to guide the sheep (cp. Lev. xxvii. 32); it was now consecrated into a "rod of God" (c. 20); a rod of power, and a rod of direction; an emblem of the rod which is

described as in the hands of the Great Shepherd and Ruler of God's People, Jesus Christ; see Ps. ii. 9; xxiii. 4. Heb. i. 8; and notes on Rev. ii. 27; xi. 1: cp. Rev. xii. 5; xix. 15.

Moses had a rod of power by which he worked miracles, and delivered Israel. Christ has overcome the world by the Cross; and we are delivered thereby from the bondage of our spiritual Egypt. *Origen*, Hom. 44; *Justin M.*, c. Tryphon. § 86. Cp. § 91.

3. *a serpent* The Egyptians were famous, as they still are, for the taming and charming of serpents (*Hengstenberg*, p. 99; *Dr. Thomson*, p. 154; below, vii. 9). And the power given to Moses by God over a serpent here, and to Aaron in vii. 9—12 (where, when he was challenged by the King of Egypt to work a miracle, his rod was changed into a serpent, and swallowed up those of the magicians of Egypt), was a sign to them and to the Egyptians that the God of the Hebrews was superior to them and their gods in that particular respect in which they vaunted themselves: see below, on vii. 9, 12.

May we not also say, that, as the Serpent is the Enemy of man and of God, here was a pledge, not only of the power which Moses, the servant of God, would be enabled by Him to exercise over Pharaoh, the King of Egypt, who is figuratively called the Dragon in Holy Scripture (Isa. li. 9: cp. Ezek. xxix. 3); but also of the victory which every true believer in Christ is enabled to achieve over the old Serpent, the Devil, the enemy of God's people (Gen. iii. 15), according to Christ's promise, "I give you power to tread on serpents and scorpions, and over all the power of the Enemy," and "they shall take up serpents" (Luke x. 19. Mark xvi. 18)—and even to convert evil into an occasion for good?

The Serpent,—the emblem of sin,—became a Rod in the hand of Moses, at the command of God. Christ was made in "the likeness of sinful flesh" (Rom. viii. 3), and thereby overcame Sin and Satan; and thus the Serpent became "a Rod of Power" in His hands. On the figurative meaning of this action see *S. Ambrose* in Ps. 118; *S. Aug.*, in Ps. 73, and Serm. 6 and 8; *S. Cyril* de Ador. ii. p. 69.

6. *leproous* The word *tsaraath*, *leprosy*, is derived from *tsara*, to strike (*Gesen.*, p. 719); a leprous person being regarded as smitten with the scourge of God; and the *white* leprosy here mentioned is the most inveterate form of all, and when fully developed is scarcely ever cured: *Celsus*, v. 28: cp. Lev. xiii. 3—30; and the authorities in *Winer*, R. W. B. i. 115.

What was the meaning of this act of God, making the hand of Moses to be leprous, and then restoring it?

(1) The first sign was enacted upon what Moses held in his hand (c. 2), the second upon his hand itself. The first sign showed God's power in changing the staff into a serpent, and in enabling him to take it up in his hand without injury, and in changing it back again into the rod.

(2) But the grant of this power might be a temptation. It might make him proud and vain-glorious. God would therefore render him humble in the exercise of his miraculous powers; and would show him that his power was not from himself, but from God; and that if he abused that power, God would smite him for his sin. Here was a warning to Moses. God afterwards excluded him from Canaan for an abuse of his miraculous power (Num. xx. 10—12).

God commands Moses to put his hand into his bosom and to draw it out again; and immediately that hand, which had taken up the serpent without injury, is leprous as snow; and lest Moses should imagine that this result had been produced

again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, ^eit was turned again as his *other* flesh. ⁸And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. ⁹And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and ^fthe water which thou takest out of the river [†]shall become blood upon the dry *land*.

¹⁰And Moses said unto the LORD, O my Lord, I *am* not [†]eloquent, neither [†]heretofore, nor since thou hast spoken unto thy servant: but ^gI *am* slow of speech, and of a slow tongue.

¹¹And the LORD said unto him, ^hWho hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

¹²Now therefore go, and I will be ⁱwith thy mouth, and teach thee what thou shalt say.

¹³And he said, O my Lord, ^ksend, I pray thee, by the hand of *him whom* thou || wilt send.

^e Num. 12. 13, 14.
^f Deut. 32. 39.
^g 2 Kings 5. 14.
^h Matt. 8. 3.

^f ch. 7. 19.
[†] Heb. *shall be*
and *shall be*.

[†] Heb. *a man of words*.
[†] Heb. *since yesterday, nor since the third day*.
^g ch. 6. 12.
^h Jer. 1. 6.
^h Ps. 94. 9.

ⁱ Isa. 50. 4.
^j Jer. 1. 9.
^k Matt. 10. 19.
^k Mark 13. 11.
^k Luke 12. 11, 12.
^k & 21. 14. 15.
^k See Jonah 1. 3.
|| Or, *shouldst*.

by any thing except the will of God, God commands him to do the *same act* again, i. e. to put his hand into his bosom and draw it out, and the *reverse* of the former result is now produced; the hand is restored to its former health. It is God therefore, and God alone, who can kill and make alive (Deut. xxxii. 39. James iv. 12). The *rod* in the hand of Moses, the *hand* of Moses itself—all that he has and is—are merely instruments in the hand of God: cp. *Theodoret*, Qu. 10.

(3) As the change of the rod into a serpent, and the power given to Moses over the serpent were typical and prophetic of the victory God would achieve by him over what was *external* and *hostile*, especially over the might of Pharaoh and the gods of Egypt, and over the great spiritual Enemy, the Old Serpent, who worked by them; so the restoration of the hand of Moses drawn from his bosom, appears to have been figurative of the *internal* condition of the people of God which had come into Egypt in a healthy state, but became infected with the moral leprosy of sin, and tainted with corruption by reason of its admixture with the Egyptians; but which was now to be restored by God's gracious power and love, through the ministry of Moses (S. *Cyril de Adorat.* ii. p. 70; and *Theodoret*, Qu. 10).

This sign was a figure of what is done by Him, who was typified by Moses—CHRIST. Leprosy is a figure of sin (cp. Matt. viii. 2; Luke xvii. 12). Christ takes our nature, and is "made in the likeness of sinful flesh" (Rom. viii. 3), and is made "sin for us" (2 Cor. v. 21). He dies and suffers for us; but He is restored to life and we in Him. Our Old Adam is purged from leprosy by Him: cp. *Aug.*, Serm. 6.

9. *if they will not believe also these two signs—thou shalt take of the water of the river*] God tried the faith of Moses by requiring him to show those two signs in their presence (cp. *Joseph.*, ii. 12. 3), and if they did not believe them he was to take of the water of the Nile, and change it into blood. The Egyptians regarded the Nile as the source of their health and wealth, and worshipped it as a god under the name of *Hapimou* (*Sharpe*, p. 4; *Hengstenberg*, Mos. and Egypt, p. 109; *Bähr*, on Herod. ii. 61; and ii. 90). This change of the water into blood was a public evidence of the supremacy of the God of the Hebrews over the deities of Egypt; and it was a proof that He could and would "curse their blessings" if they would not obey Him: cp. vii. 15. 19.

The King of Egypt, in his cruelty, had made the Nile to be an instrument of destruction to the Hebrew children (i. 22), and in retribution for his sin God turned its water into blood. Thus He deals with His enemies. As it is said in the Apocalypse, "Thou art righteous, O Lord; for they have shed the blood of saints, and Thou hast given them blood to drink." Rev. xvi. 6: cp. *Origen*, Homil. in Exod. iv.

10. *I am not eloquent*] Literally, *I am not a man of words*. "I am slow of speech, and of a slow tongue;" and see also vi. 12, "I am of uncircumcised lips." Yet St. Stephen testifies that "Moses was mighty in words" (Acts vii. 22). Here is another proof of the modesty of Moses; and another

evidence of the genuineness of the Pentateuch. *Josephus* does not mention this assertion. But it was a very fitting one to be made and recorded by *Moses himself*: see above, ii. 12.

This declaration is more significant, because "stammering lips," and slowness of tongue, were specially in disrepute among the Hebrews, and no priest who had such an impediment was allowed to pronounce the Levitical Benediction (*Maimonides* on the Mishna, Treatise of Prayer, chap. xv.).

Though Moses was "mighty in words," yet this power was in the *substance* rather than in the utterance of his language; he was like St. Paul, who had "a thorn in his flesh," which exposed him to disparagement (see on 2 Cor. xii. 7; and on Gal. iv. 13), and who did not resort to the graces of human eloquence in his preaching (1 Cor. ii. 4). Thus, in both cases, it was proved, that the effect produced by their means was not of man, but of God (2 Cor. iv. 7). In a spiritual sense this confession of Moses, "O my Lord, I am not eloquent, I am slow of speech and of a slow tongue," is true of every man, however learned he may be in all the wisdom of the Egypt of this world, until God has said unto him, 'I will be with thy mouth, and teach thee what thou shalt say.' (*Origen*.)

— *neither heretofore*] Literally, *neither yesterday nor the day before*, i. e. at any former time (see Gen. xxxi. 2), nor even since thou hast begun to converse with me. God had just empowered him to work signs, and Moses might have hoped to become eloquent suddenly by miracle (*Aug.*).

11. *Who hath made man's mouth?—have not I the LORD?*] Hence the necessity of prayer. The Christian student and preacher may remember the words of S. *Augustine* (de Doct. Christ. iv. 32), "sit orator, antequam dictor;" "let him first pray, and then preach;" and see *ibid.* iv. 63.

13. *send, I pray thee, by the hand of him whom thou wilt send*] A proof that Moses was not actuated by ambition, and that he desired that some other person should have the glory of delivering God's people.

Some of the Fathers supposed, that Moses had in his mind the promise of the future Deliverer who had been foretold by God in Gen. iii. 15, and was expected by Abraham, Isaac, and Jacob, and specially predicted by Jacob, xlix. 10 (so *Justin M.*, *Tertullian*, *Cyprian*: see *A Lapide*), and that he felt the greater misgiving and awe on that account, when he reflected on his own infirmities; and that he uttered a prayer to God "that He would send Him Whom He would send," and Whom Moses supposed to be the only Person duly qualified to work so great a deliverance. This opinion deserves careful consideration, and the more so, because though Moses was not the Great Deliverer, yet he was an illustrious type of Him (Deut. xviii. 15. Acts iii. 22; vii. 37), and the Deliverance from Egypt was a signal figure of the Redemption wrought by Christ, who was spiritually revealed to Moses: see on iii. 8; see also on v. 14. Did Moses expect the EXODUS to be wrought by CHRIST Himself? He saw the Type. Did he not look for the Antitype? Cp. Heb. xi. 24—28.

14 And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother? I know that he can speak well.* And also, behold, ¹he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. ¹⁵And ^mthou shalt speak unto him, and ⁿput words in his mouth: and I will be with thy mouth, and with his mouth, and ^owill teach you what ye shall do. ¹⁶And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and ^pthou shalt be to him instead of God. ¹⁷And thou shalt take ^qthis rod in thine hand, wherewith thou shalt do signs.

[†] Heb. *Jethro*. ¹⁸And Moses went and returned to [†]Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

¹⁹And the LORD said unto Moses in Midian, Go, return into Egypt: for ^rall the men are dead which sought thy life. ²⁰And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took ^sthe rod of God in his hand. ²¹And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ^twonders before Pharaoh, which I have put in thine hand: but ^uI will harden his heart,

14. *Is not Aaron the Levite thy brother? I know that he can speak well*] Rather to be rendered, *Do not I know Aaron, the Levite, thy brother, that he can speak well?* Aaron is here represented as superior to Moses in eloquence. Another proof of the modesty of Moses. Moses was the only man present at this interview; the declaration of this superiority is from him. This is quite in harmony with what the Author of the Pentateuch writes in other places when speaking of Moses (see above, ii. 1—14), and this declaration confirms the proof that the Pentateuch is from him,—that it is *genuine*, as well as *true*: see above, ii. 12.

— *the Levite*] Was not *Moses* himself a *Levite*? Certainly (ii. 1, 2). Why then is Aaron called *the Levite*? Some have said he is so called by God in Divine foresight of his priestly office, and of the future separation of that tribe to the service of the sanctuary. May it not perhaps be an answer to the thoughts of Moses, as suggested above on v. 13? Aaron shall be thy spokesman, but since he is a *Levite* as thou art, and not of the tribe of *Judah*, and although he is thy superior in one important respect, and will play a prominent part in delivering My People Israel from bondage, do not imagine that Aaron is the promised Deliverer. No. He, Whom I will send in the fulness of time, will not be a *Levite*, but of the tribe of *Judah*, as Jacob has foretold (Gen. xlix. 10).

— *thy brother*] God established the Levitical dispensation on the foundation of the *natural* relation and mutual affection of brotherhood, in the persons of Moses and Aaron; so Christ chose *three pairs of brothers* to be Apostles and Preachers of the Gospel; see below, on Matt. iv. 18; x. 5.

— *behold, he cometh forth to meet thee*] A prophecy of what was *near at hand*; which, when fulfilled, would be an earnest of the future accomplishment of what had also been foretold by God, but was more *distant*, viz. the delivery from Egypt and the possession of Canaan, v. 8.

16. *he shall be to thee instead of a mouth*] Aaron was superior to Moses in the specious gift of eloquence; but Aaron's concession to the popular will in making the golden calf, when Moses was absent (to whom the people would not have dared to make such a request), shows that Aaron's endowments, however attractive, were inferior to those of Moses for the great work of governing the people of God. Perhaps they were a snare to him, and tempted him to court the popular favour when he ought to have resisted the popular will.

— *and thou shalt be to him instead of God*] This union of Moses and Aaron in the office of governing and guiding God's people, foreshadowed the conjunction of the Regal and Sacerdotal office in the One Person of Christ, of whom Moses and Aaron were types, in two different respects: the one as "King in Jeshurun" (Deut. xxxiii. 5), the other as Priest; as is shown Heb. iii. 1—6; v. 1—5.

19. *for all the men are dead which sought thy life*] The Holy Spirit, speaking by St. Matthew, seems to have intended

to remind us of the analogies between the Exodus and our Lord's return from Egypt, by adopting almost the very words of the *Septuagint* here: see Matt. ii. 20; and on Matt. ii. 15, "Out of Egypt have I called *My son*;" and below, v. 22.

20. *and set them upon an ass*] It has therefore been inferred that both the children were of tender years at this time, and that his marriage with Zipporah did not take place till he had been many years in Midian.

— *the rod of God*] See on v. 2, and v. 6, and v. 17.

21. *wonders*] Heb. *mophethim*; perhaps from *yaphah*, to shine, to be glorious; Ges. 457. See on 2 Kings xiii. 3.

— *I will harden his heart*] As a punishment upon him for hardening his own heart: see notes below, on vii. 14, and ix. 12. Because he will, as I well know, resist all my counsels, and defy my power, and sin against my reproofs and chastisements, and will reject all my warnings, and turn my spiritual food into poison, and my grace into licentiousness, therefore I will punish him by withdrawing my grace from him, and by giving him over to a reprobate mind. See *Origen*, in Exod. Comment. p. 112, and *Hom. iv.*; and *Theodoret*, Quæst. in Exod. 12, who well says, "that as the same heat of the same Sun moistens wax and hardens clay, so the same grace of the same God has the effect of softening some and hardening others, according to the temper of their hearts."

With regard to this subject,—the hardening of Pharaoh's heart,—it is to be observed, that there are *three* words in the Hebrew which are all rendered by *hardened* in the English Version: These three words are,—

(1) *Chazak*, which signifies actively, to bind together, and corresponds to the Latin *constringo, obstino*. See on vii. 14.

(2) *Cabad*, to be heavy; and in *hiphil*, to make heavy; to resist sullenly, with proud and stupid obduracy.

(3) *Kashah*, to be hard; and in *hiphil*, to make hard.

The following table exhibits the process of obduracy in the case of Pharaoh:—

First are two prophecies.		
Hebrew verbused.	Exod.	
<i>chazak</i>	iv. 21.	<i>I will harden his heart.</i>
<i>kashah</i>	vii. 3.	<i>I will harden Pharaoh's heart</i> (another prophecy). But now the history proceeds thus:— <i>He hardened Pharaoh's heart</i> (so in the English); but the true translation is, <i>Pharaoh's heart resisted</i> : see note there. And so <i>Sept.</i> and <i>Vulgate</i> . <i>Pharaoh's heart is hardened.</i> <i>Pharaoh's heart was hardened.</i> <i>Pharaoh hardened his heart.</i> <i>Pharaoh's heart was hardened.</i> <i>Pharaoh hardened his heart.</i>
<i>chazak</i>	vii. 13.	
<i>chazak</i>	vii. 14.	
<i>chazak</i>	vii. 22.	
<i>chazak</i>	viii. 15.	
<i>chazak</i>	viii. 19.	
<i>chazak</i>	viii. 32.	

that he shall not let the people go. ²² And thou shalt say unto Pharaoh, Thus saith the LORD, ^x Israel is my son, ^y even my firstborn: ²³ And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ^z I will slay thy son, *even thy firstborn*.

^x Hos. 11. 1.
^y Rom. 9. 4.
^z Cor. 6. 18.
^y Jer. 31. 9.
James 1. 18.
^z ch. 11. 5. &
12. 29.
a Num. 22. 22.

²⁴ And it came to pass by the way in the inn, that the LORD ^a met him, and sought to ^b kill him. ²⁵ Then Zipporah took ^c a sharp || stone, and cut off the foreskin of her son, and [†] cast it at his feet, and said, Surely a bloody husband art thou to me. ²⁶ So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

^b Gen. 17. 14.
^c Josh. 5. 2, 3.
[†] Or, knife.
[†] Heb. made it touch.

cabul	ix. 7.	Pharaoh's heart was hardened.
		Thus then it appears that it is said seven times that Pharaoh's heart was hardened, or that Pharaoh hardened his heart. And not till then is it said that the Lord hardened Pharaoh's heart.
chazak	ix. 12.	But this was not till he had been abandoned even by his own magicians, so that his obduracy was now most wilful.
cabul	ix. 34.	He (Pharaoh) hardened his heart.
chazak	ix. 35.	The heart of Pharaoh was hardened.
cabul	x. 1.	The Lord said, I have hardened his heart, and the heart of his servants.
		But even then he might have repented, for his servants did repent: see x. 7.

But Pharaoh would not repent; and then came the heavier aggravation of divine judgment; and it is observable that it is now said *four* times (with the stronger word *chazak*), "The Lord hardened Pharaoh's heart;" see x. 20. 27; xi. 10; xiv. 8. But even after x. 16, when Pharaoh professed repentance, Moses prayed for him, and God withdrew the judgment (x. 18, 19), and thus showed that He would graciously pardon him if his repentance were sincere.

It is said *six* times that the Lord hardened Pharaoh's heart (ix. 12; x. 1. 20. 27; xi. 10; xiv. 8).

But it is first said *seven* times in this Book that Pharaoh hardened his own heart, or that his heart hardened itself (vii. 13, 14. 22; viii. 15. 19. 32; ix. 7).

Pharaoh's will was therefore free; and God's foreknowledge of the mode in which Pharaoh would exercise his own free will is revealed before God's declarations, "I know that he will not let you go; no, not by a mighty hand" (iii. 19).

But God's foreknowledge had no constraining influence on Pharaoh's conduct towards God, but had a directing influence on God's conduct and language towards him. God desires that the wicked should repent and live (Ezek. xxxiii. 11). He willeth all men to be saved (1 Tim. ii. 4: cp. 2 Pet. iii. 9). But God forces no one to receive His offers; and if they are wilfully and obstinately rejected, then God punishes the sinner by his own sin, and makes him to be an instrument for manifesting the divine power and justice. The case of Pharaoh is considered further below, in the notes on Rom. ix. 17, 18; and in the Introduction to that Epistle, p. 195; and cp. note below, on 2 Sam. xvi. 10; *Keil* on Exod. iv. 19—31.

God's foreknowledge does not cause any thing to be; no more than Man's remembrance causes any thing to have been.

22. Israel is my son, even my firstborn [As the Seed of Promise; the Isaac of God's family. Another suggestion of the Analogy between Israel and Christ: see on Matt. ii. 15. Israel is God's firstborn, but God is the God of the Gentiles also (Rom. iii. 29); and the Universal Church becomes the "Church of the firstborn" (Heb. xii. 23) in Christ, who is "the firstborn among many brethren" (Rom. viii. 29). See the Parable of our Lord (Luke xv. 11—30; and the answer of S. Cyril to Julian's objections, lib. iii.).

23. I will slay thy son, even thy firstborn [A warning to Pharaoh long before the event, which might, therefore, have been avoided: see xi. 5; xii. 29; xiii. 15.

24. in the inn Or, halting-place: see above, Gen. xlii. 27; xliii. 21. The Septuagint here uses the word *κατάλυμα*, which is adopted by the Evangelists in two remarkable instances; first, to designate the inn where Christ was born (Luke ii. 7), and next, to describe the place where He ate the Passover and instituted the Holy Eucharist (Mark xiv. 14. Luke xxii. 11).

This meeting of the Angel with Moses in the *κατάλυμα* affords a solemn warning to Christians that they should not neglect the Sacraments of Him who was born in a *κατάλυμα*,

and Who instituted the Eucharist in a *κατάλυμα*, and Who bestows the benefits of His incarnation and Birth and Death by means of those Sacraments.

— *the Lord met him, and sought to kill him*] Because he, who had professed great zeal for God, and was promoted by God to be a ruler and lawgiver of His people (cp. Acts vii. 25), had not complied with God's law, and had omitted to circumcise Eliezer, his youngest child (xviii. 2—4); perhaps in deference to the wishes of his Midianitish wife.

Whatever may be the sense of certain phrases in the history of this occurrence, one thing is clear and observable, that it is an incident which tells to the disadvantage of Moses himself. Moses, the future leader and lawgiver of the Jewish People, is represented here as neglectful of the first initiatory rite instituted by God Himself,—Circumcision; the neglect of which was a capital offence (see Gen. xvii. 14). And this, too, after Moses had lately received an extraordinary revelation from God, and had been honoured by signal marks of His favour.

This history, therefore, is to the discredit of Moses, and it is the history of a *private* incident, known only to himself and his wife. The relation of it is therefore a proof of his modesty and truth; and it is also an evidence of the genuineness of the Pentateuch. No one, we may presume, would have inserted it in the history of the Exodus, except Moses himself. At any rate, such an assertion is very much in character with what we know of Moses. He, and he alone, was likely to have recorded it. Although it was before the eyes of Josephus, when he read the Pentateuch, which he and all his nation ascribed to Moses, it is not mentioned by Josephus, who is much more diffuse in this part of the history than the Author of the Pentateuch himself is: see above, on ii. 12.

25. Zipporah took a sharp stone] Used for such purposes: see Josh. v. 2, 3. This shows the antiquity of Circumcision: it was instituted before the use of steel for knives; and the use of stone was kept up in regard for ancient custom. Even now some male children of the Jews are circumcised with stone knives (*Kalisch*, p. 81). Zipporah saw the danger in which her husband was, and she knew the cause of that danger, namely, the omission of Circumcision; and therefore she, who was perhaps the cause of the omission, took a sharp stone and circumcised her son, in order to rescue her husband.

— *cast it at his feet*] Literally, she touched, or caused to touch his feet (see Gesen. p. 532). The Vulg. has *tetigit*, and Sept. *προσέπεισε*: the Syriac has "she held his feet;" *Onkelos* renders it, "she offered it;" and so *Arabic*. She put it at the feet of Moses, not, as some have supposed, at the feet of the Angel.

— *and said, Surely a bloody husband art thou to me*] Literally, surely thou art a bridegroom of blood to me.

To whom were these words addressed by Zipporah?

(1) Some reply, "to the child;" for a child newly circumcised is called "a bridegroom" by the Hebrews, because the soul is united, as it were, in mystical marriage to God by the covenant of Circumcision (*Aben Ezra*), whence the Arabic word "to contract affinity" signifies also to circumcise: see Gesenius, p. 315; and Pococke ad Portam Mosis, p. 52; *Joseph Mede*, Diss. xiv.; *R. Abraham Kimchi*, and *Kalisch*, p. 81. And in the Sacrament of Baptism, which has taken the place of Circumcision in the Church of God, the baptized soul is said to be espoused (cp. 2 Cor. xi. 2), because it is then joined to Christ in spiritual wedlock.

(2) Others reply that these words of Zipporah were addressed to Moses; so *Onkelos*, *Jonathan*, *Rashi*, *Abarbanel*, *Glass*, *Noldius* (Conc. p. 785), *Pfeiffer*, p. 114, *Kurtz*, and *Keil*, p. 343; and so *Hooker*, E. P. v. 62.

This seems to be the most probable interpretation.

For though it is true, that the more recent Hebrews call

d ver. 14.

e ch. 3. 1.

f ver. 15, 16.

g ver. 8, 9.

h ch. 3. 16.

i ver. 16.

k ch. 3. 18,
ver. 8, 9.
l ch. 3. 16.
m ch. 2. 25. &
3. 7.n Gen. 24. 26
ch. 12. 27.
o Chron. 29. 20.

a ch. 10. 9.

b 2 Kings 18. 35.
Job 21. 15.

c ch. 3. 13.

d ch. 3. 18.

²⁷ And the Lord said to Aaron, Go into the wilderness ^a to meet Moses. And he went, and met him in ^e the mount of God, and kissed him. ²⁸ And Moses ^f told Aaron all the words of the Lord who had sent him, and all the ^g signs which he had commanded him.

²⁹ And Moses and Aaron ^h went and gathered together all the elders of the children of Israel: ³⁰ ⁱ And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. ³¹ And the people ^k believed: and when they heard that the Lord had ^l visited the children of Israel, and that he ^m had looked upon their affliction, then ⁿ they bowed their heads and worshipped.

V. ¹ And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold ^a a feast unto me in the wilderness. ² And Pharaoh said, ^b Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, ^c neither will I let Israel go. ³ And they said, ^d The God of the Hebrews hath met with us:

the newly-circumcised child a *bridegroom*, yet it has not been shown that this was an ancient appellation, or was likely to be used by Zipporah. Nor even if it was, was there any special reason why Zipporah should have used it in the case of this particular child.

But it is objected, that Moses could not be called a *bridegroom* by Zipporah, to whom he had been married for some time, and by whom he had already another son, Gershom.

To this it may be replied, that Moses was now in danger of death. *The Lord sought to kill him*, because he was disobedient to the divine law of Circumcision. Then Zipporah took a sharp stone and performed the act of circumcising the child, and said, "*A bridegroom of blood thou art to me*:" that is, I must *purchase* thee anew to myself as a Bridegroom by this blood of the child; and so Moses was rescued. The Destroyer *let him go*, or *desisted from him*. And Zipporah repeated the words, "*a bridegroom of blood*;" and the reason is added, "*because of the circumcision*."

This blood was, as it were, the dowry by which she obtained Moses,—recovered, as it were, from the dead,—as a Bridegroom to herself. The allusion is to the ancient practice of making marriages by "co-emption" on both sides: see 2 Sam. iii. 14. Hos. iii. 2, as to the price given by the bridegroom; and above, Gen. xxiv. 53; and as to dowry, see Josh. xv. 18, 19. Judg. i. 12—15. 1 Kings ix. 16.

The name given to this child, probably at this time, was *Eli ezer*, that is, *my God is my help* (see xviii. 4); a grateful memorial of God's mercy to Moses in delivering him from the hand of Pharaoh, and from impending death.

There seems to be also a figurative and spiritual meaning in this act of Zipporah.

Zipporah, the wife of Moses, was from Midian, and is a type of the Church gathered from far-off lands, and espoused to Christ (see ii. 21; and below, Num. xii. 1). Her espousals are celebrated anew by Circumcision, which was the divinely-instituted act for uniting her offspring to God.

May we not, therefore, say (with *S. Cyril de Adorat.* p. 78) that these words of Zipporah to her husband are like an utterance of the Church of the Gentile world, consecrating her children to God, and presenting them to Him? The blood which flowed from the child of Zipporah was the blood derived from his father Moses. And in the Sacrament of Baptism, which is the Circumcision of the Spirit, in which "the superfluity of naughtiness" (James i. 21) of the Old Man is cut off, there is also the blood of the Second Adam, Christ, into Whose death we are all baptized, and by Whose Blood we are cleansed, and are joined in Him to God. And in the condition of Moses here, with whom the Lord was angry, and whom He sought to kill, and who was, as it were, raised anew to life, may we not perhaps recognize an image of CHRIST, Who, though "He knew no sin, was made sin for us" (2 Cor. v. 21), and was accounted as one who had broken the Law, and was "numbered with the transgressors;" and God "laid on Him the iniquity of us all;" and the Lord was angry with Him for our sakes; and Who died for us, and rose again, and became to the Church a Bridegroom of Blood?

^{26. because of the circumcision} Zipporah's act in administering Circumcision in a case of necessity has been urged as a

plea for the administration of Baptism by *laymen*, and even by *women*, in cases of *emergency*.

Richard Hooker, commenting on this history, thus writes, "After the act performed, Zipporah touched the feet of Moses, saying, 'Thou art unto me a husband of blood;' which might be very well, the one done and the other spoken, even out of the flowing abundance of commiseration and love, to signify, with hands laid under his feet, that her tender affection towards him had caused her thus to forget womanhood, to lay all motherly affection aside, and to redeem her husband out of the hands of death with effusion of blood; the sequel thereof, take it which way you will, is a plain argument that his God was satisfied with that she did, as may appear by his own testimony, declaring how there followed, in the person of Moses, present release of his grievous punishment, upon her speedy discharge of that duty, which, by him neglected, had offended God; even as after execution of justice by the hands of Phinehas the plague was immediately taken away, which former impunity of sin had caused; in which so manifest and plain cases not to make that a reason of the event which God Himself hath set down as a reason, were falsely to accuse whom He doth justify, and without any cause to traduce what we should allow; yet seeing they which will have it a breach of the law of God for her to circumcise in that necessity, are not able to deny but circumcision being in that very manner performed, was, to the innocent child which received it, true circumcision, why should that defect, whereby circumcision was so little weakened, be to Baptism a deadly wound?"—*Hooker* (Ecc. Pol. V. lxii. 21).

^{31. the people believed} Which was not the case before: see ii. 14. Acts vii. 25. The honest avowal of the ill-treatment which Moses had received from his brethren, and the subsequent narratives of their frequent rebellions against him (xv. 24; xvi. 2; xvii. 3) give additional confirmation to this record of their belief, and to the reality of the miracles by which that belief was produced.

CH. V. ^{1. went in, and told Pharaoh} In what part of Egypt did Pharaoh live? Either at Memphis (near *Cairo*), or more probably at this time at Tanis or Zoan, near the mouth of one of the eastern arms of the Nile (see Ps. lxxviii. 12. 43; and Exod. ii. 3. 5), which seems to show that he dwelt near Goshen, or Ramesses, the province of which Ramesses was a town. See i. 11: cp. *Kalisch*, p. 86.

— ^{Thus saith the LORD God} Thus saith *Jehovah*. The use of this word here, and its repetition by Pharaoh in his question (v. 2), "*Who is Jehovah?*" . . . I know not *Jehovah*," seem to prove that the Name *Jehovah* was used by Moses and Aaron, and could not be unknown to them at this time, though it was not *fully understood*: see below, vi. 3. Moses begins with a request, and without a miracle, in order that Pharaoh may have the grace of obeying God freely if he will. God does not threaten Pharaoh at first, but deals with him gently.

— ^{a a feast} Heb. *chag*, from root *chagag*, to dance; whence the Arabic *hadji*, one who goes to Mecca, to keep the public festival there.

^{3. hath met with us} See iii. 18.

let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

⁴ And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your ^e burdens. ⁵ And Pharaoh ^e ch. I. 12. said, Behold, the people of the land now *are* ^f many, and ye make them rest ^r ch. I. 7, 9. from their burdens.

⁶ And Pharaoh commanded the same day the ^s taskmasters of the people, ^g ch. I. 11. and their officers, saying, ⁷ Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. ⁸ And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. ⁹ † Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. ^{† Heb. let the work be heavy upon the men.}

¹⁰ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

¹¹ Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. ¹² So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. ¹³ And the taskmasters hasted

them, saying, Fulfil your works, † *your* daily tasks, as when there was straw. ^{† Heb. a matter of a day in his day.} ¹⁴ And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

¹⁵ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? ¹⁶ There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people. ¹⁷ But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

¹⁸ Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. ¹⁹ And the officers of the children of Israel did see *that they were* in evil case, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

— *into the desert*] They could not do sacrifice in Egypt, because the animals which they sacrificed were worshipped by the Egyptians: cp. viii. 26.

— *lest he fall upon us with pestilence*] Moses himself for his neglect of the sacrament of Circumcision had nearly been cut off by God (iv. 24); and he now says to Pharaoh, that if they neglected their sacrifice, God would fall upon them with pestilence. The blood of the Passover afterwards saved them from the destroying Angel.

Here is a warning to Christians not to neglect the Sacraments of the Gospel (*Bp. Andrewes*, v. 228).

It has been objected by some, that the God of the Hebrews, — in those requirements of sacrifice, — is represented in the Pentateuch as a *cruel deity*, — even like another Moloch.

But what God required was not the sacrifice itself, but the *obedience* shown in the sacrifice: it was the sacrifice of *self* that He demanded. "To obey," He says, "is *better* than sacrifice" (1 Sam. xv. 22). And the sacrifice itself was acceptable, because it foreshadowed the perfect obedience of Christ, Who came to do His will by the offering of Himself, and Who says, "Sacrifice and meat-offering Thou wouldest not; but Mine ears hast Thou opened. Burnt-offerings and sacrifice for sin hast Thou not required; then said I, Lo I come . . . to do Thy will, O My God" (Ps. xl. 8. Heb. x. 5—7).

^{6. the taskmasters—and their officers}] The former were probably Egyptians, the latter Hebrews (see *rv.* 14, 15), and are called *Shoterim*, i.e. *writers* (from *shatar*, to write), scribes, secretaries, controllers, clerks of the works, overseers, who registered the names of the workmen, and kept account of the works done, and delivered it to the taskmasters. See

Hengstenberg, Egypt, pp. 88—92; *Kalisch*, p. 89; *Rosellini*, ii. 257; *Wilkinson*, Egypt, i. 293.

^{7. straw}] Broken up by threshing into chaff (*Gesen.*): see on *v.* 12. Ancient bricks have been recently brought from Egypt (by *Rosellini* and others), which bear upon them the royal stamp of Egyptian kings; and the bricks, which are now found in Egypt, belonging to very early times, always have chopped *straw* mingled with them (*Rosellini*, ii. p. 252; *Wilkinson*, ii. p. 97). They are made of fine clay, from the Nile, and have been baked in the sun. The intermixture with straw in small quantities makes them very durable (*Hengstenberg*, p. 79).

— *to make brick*] Not to *burn*. The bricks of the ancient Egyptian monuments were for the most part baked in the sun (*Herod.*, ii. 136. See *Pococke*, *Robinson*, *Seetzen*, and others, quoted by *Hengst.*, Egypt, p. 2. and 78; and by *Keil*, p. 316).

^{8. the tale of the bricks}] The *tale*, Heb. *to'en*; literally, the *weight*, from *to'an*, to make level, to weigh (*Gesen.*, p. 861).

^{12. stubble instead of straw}] Or, *stubble for the straw*; Heb. *kesh la-teben*. *Kesh*, *stubble*, is from *kushash*, to gather, to collect. The meaning seems to be, that the Hebrews were now forced to do a double work. Instead of having chopped straw (*teben*) delivered them ready for use in making brick, they were to go forth into the fields, and gather *stubble* (*kesh*), and then have the labour of chopping it up into minute particles for this work of brick-making. The prefix *le* (which is equivalent to the Greek *eis*, and English *for*) confirms this interpretation. A similar use of it may be seen in Gen. xi. 3: cp. *Keil*, p. 347.

^{14. officers}] Overseers: see *v.* 6.

— *and demanded*] Literally, *in saying*, that is, with the following words, — *Wherefore, &c.*

h ch. 6. 9.

† Heb. *to stink*,
Gen. 31. 30.
1 Sam. 13. 4. &
27. 12.
2 Sam. 10. 6.
1 Chron. 19. 6.

† Heb. *delivering*
thou hast not
delivered.
a ch. 3. 19.

b ch. 11. 1. &
12. 31, 33, 39.

|| Or. JE-
HOVAH.

c Gen. 17. 1. &
35. 11. & 48. 3.

d ch. 3. 14.
Ps. 68. 4. & S3. 18.
John 8. 58. Rev. 1. 4.

e Gen. 15. 18. & 17. 4, 7.

²⁰ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: ²¹ ^h And they said unto them, The LORD look upon you, and judge; because ye have made our savour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

²² And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it *that* thou hast sent me? ²³ For since I came to Pharaoh to speak in thy name, he hath done evil to this people; † neither hast thou delivered thy people at all. VI. ¹ Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^a with a strong hand shall he let them go, and with a strong hand ^b shall he drive them out of his land.

² And God spake unto Moses, and said unto him, I *am* || the LORD: ³ And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* ^c God Almighty, but by my name ^d JEHOVAH was I not known to them. ⁴ ^e And I

21. *The LORD look upon you, and judge*] A severe trial of the faith of Moses. His own people murmur at him, and he returns to the Lord, and in the bitterness of his disappointment repines at His commands: see *vr.* 22, 23. "Wherefore hast thou so evil entreated this people?" Moses even lays Pharaoh's sin at God's door: "Neither hast Thou delivered Thy people at all."

Thus, then, we see here again that the infirmities of Moses himself are not disguised or extenuated. Here is another evidence of the truth and genuineness of the Pentateuch. We have nothing of all this in *Josephus*. On the contrary, he says, "that when the people laid the blame of their sufferings on him, Moses did not flatter at all, but set his soul courageously against Pharaoh, and against the people," &c. (*Josephus*, Ant. ii. 13. 4; and compare note above, ii. 12.)

To this observation we may add another, to the same effect. The Pentateuch relates here, and throughout the history, the hardness of heart, the unbelief, the murmuring and the rebellion of the Hebrews. It speaks most unfavourably of them. And yet the Hebrews received the Pentateuch as *true, genuine, and divinely inspired*. Would the Hebrews ever have done so, if it had not been true, genuine, and inspired? Assuredly not. See above, *Introduction*, p. xxxiii.

CH. VI. 1. *with a strong hand shall he let them go*] By a strong hand; that is, being compelled by My Power, Pharaoh will not only permit them to go, but drive them out; see *v.* 6; and iii. 20; and below, xii. 31. 33; xiii. 3. 9. Deut. vi. 21. Ps. cxxvi. 12. *Rashi, A Lapide, Ainsworth, Kalisch.*

2. *And God spake unto Moses*] Here begins a new Parashah, or Proper Lesson of the Law, as read in the Synagogue, and continues to ix. 35. The parallel Proper Lesson from the Prophets is Ezek. xxviii. 25 (Thus saith the LORD God) to chap. xxix. 21, where there is a prophecy of the future Restoration of Israel compared with their deliverance from Egypt; and a prophecy of woes upon Egypt, and its future restoration also. It is very remarkable that this section contains the words "they shall *know* that I am the LORD (JEHOVAH)" repeated four times (Ezek. xxix. 6. 9. 16. 21), and that it closes with those words.

That prophetic Lesson is a divine Commentary upon the present chapter of Exodus, and especially on the remarkable declaration in the verse which now follows;

THE NAME JEHOVAH.

2. 3. *And God spake unto Moses, and said unto him, I am the LORD (JEHOVAH: Képios, Sept.; Dominus, Vulg.): And I appeared unto Abraham, unto Isaac, and unto Jacob, by (or as; the words "the name of" are not in the Hebrew) the name of God Almighty (El Shaddai), but by (by is not in the Hebrew) my name JEHOVAH (Képios, Sept.; Adonai, Vulg.) was I not known to them*] God manifested Himself to Abraham in a special manner, as God Almighty (*El Shaddai*)—ruling and controlling all things—in that God promised that he should have a son, when such an event seemed impossible; and that his seed, from that son, should be as the sand and as the stars; and that in his seed all nations should be blessed: see Gen. xvii.

But the question here arises,—

Was the Name JEHOVAH known to the Patriarchs? Certainly it was.

God does *not* say here, *My Name Jehovah* was not known to them; but He says, "*My Name JEHOVAH was I not known to them*;" His Name was known; but He Himself was not known in all the fulness of that Name. The literal translation of the original words is as follows,—

And God spake unto Moses, and said unto him, I am Jehovah, and I showed myself to (or, let myself be seen by) Abraham and Isaac and Jacob in (that is, in the character of, or as, see Gesenius, p. 99: cp. Isa. xl. 10) El Shaddai; but (as to) my name Jehovah, I made not myself known to them.

(1) Whether the Hebrew word JEHOVAH itself was used by Eve (Gen. iv. 1), by Noah (ix. 26), and by others before the dispersion of tongues, or some equivalent for it, is not the question. We read in Gen. iv. 26, that men "began to call upon the name of the LORD." The plain meaning of the Sacred Writings would seem to be, that the word JEHOVAH, or the LORD, was used by the Patriarchs even from the beginning.

There is also a confirmation of this opinion from the New Testament. The Holy Spirit, speaking by St. Jude, informs us that the Patriarch "Enoch, the seventh from Adam," delivered a Prophecy concerning the Judgment to come. And what were his words? "The LORD cometh" (Jude 14), i. e. "JEHOVAH cometh" to judge the world. Therefore Enoch seems to have used the word JEHOVAH.

(2) After the confusion of tongues the evidence is still more clear.

Abraham uses the word JEHOVAH (Gen. xxii. 14); it is used by Abraham's servant (xxiv. 35. 40. 42. 48. 56), by Laban and Bethuel (xxiv. 50. 51), by Isaac's servants (xxvi. 22), by Abimelech's people (xxvi. 28), by Isaac (xxvii. 7), by Jacob (xxvii. 20; xxviii. 21); God Himself uses it in Genesis (xv. 7; xviii. 14; xxii. 16; xxviii. 13). And, as if to put the matter beyond all question, Moses had already used the name Jehovah in his former interview with Pharaoh (see *v.* 1, 2), and Pharaoh himself had commented upon that name, "Who is Jehovah?"

It has indeed been alleged that the Name Jehovah has been interpolated in these passages; but such allegations as these will not easily find acceptance with honest and reverent readers of Holy Writ.

The great antiquity of the word *Jehovah* is evident from its etymology. The word is derived from *harah*, to be, which was already antiquated when the Pentateuch was composed, and had been almost supplanted by *hayah*.

The Name *Jehovah* appears in ancient words prior to the age of Moses, especially in *Moriah* (see Gen. xxii. 2. 14); in *Azariah*, the third from Judah (1 Chron. ii. 8); in *Abiah*, the wife of Hezron, Judah's grandson (1 Chron. ii. 24); in *Ahijah*, Hezron's son (1 Chron. ii. 25); in *Jochebed*, mother of Moses.

(3) There is an intimate connexion between the Name JEHOVAH and the Incarnate Son of God. And no wonder. For JEHOVAH signifies the Ever-living; and Christ is the LIFE to Men. "In Him is the Life" (John i. 4). "He is the Way, the Truth, and the Life" (John xiv. 6). "He is the Resurrection and the Life" (xi. 25). "He that hath the Son hath

have also established my covenant with them, 'to give them the land of ^{f Gen. 17. 8. & 28. 4.} Canaan, the land of their pilgrimage, wherein they were strangers. ⁵ And ⁵ I ^{g ch. 2. 24.}

Life" (τὴν ζωὴν, *the Life*), "but he that hath not the Son hath not Life" (1 John v. 12). He was born, died, rose again, and was preached to the world, and His fulness is imparted in the Holy Sacrament of Baptism, and in the blessed Eucharist, which is the bread of Life, that in Him we may have Life.

The ancient Church of God, from the times of Adam, seems to have had an intuitive and mysterious consciousness of this sacred truth; that there is a holy union between the Name Jehovah, the *Ever-living One*, and the Incarnate Son of God, Who is the *Life* of the World. The name Jehovah rarely occurs in association with person or place in the Pentateuch. But where it does occur it bears a relation to Christ. There is a *reserve* in its use (see Gen. xvi. 11, note 2nd). The Names *Moriah* and *Jehovah-jireh*, associated with the sacrifice and resurrection of Isaac, the figure of Christ in His Passion and Resurrection; and the Name *Joshua*, the type of *Jesus*, may be cited in evidence of this. May there not have been something providential in the name assigned to her who was to give birth to two other eminent types of Jesus Christ, viz. to *Jochebed* (*glory of Jehovah*, see v. 20), the mother of Moses, the Giver of the Law, and of Aaron, the first High Priest? Is it altogether by chance that the Name Jehovah occurs in three names in the family of *Judah*, of whom Christ came? In proportion as the revelation of the Incarnation became clearer, so the use of the Name Jehovah became more common.

As to the true punctuation of the word, it seems most probable that it ought to be pronounced *Yahveh*, *Yahaveh*, or *Yahavah*: see *Hengst.*, Auth. i. 224—230; *Kurtz*, ii. 214, 215; *Keil*, on Gen. ii. 4. The modern pronunciation, *Jehovah*, is due to the Masoretic pointing of *Adonai*, or else *Elohim*, in its stead.

(4) What then are we to understand by the words here? "*My Name JEHOVAH was I not known to them.*"

The emphatic word here is *Name*; and, as was before observed, the preposition *by* (*by my name*) is not in the Hebrew. The original is, *My Name JEHOVAH was I not known to them.* NAME is here put in apposition with JEHOVAH. And the word NAME designates the Everlasting Himself in His essence and attributes: see *Hupfeld*, in Ps. viii. 1; cp. *De Wette*, in Ps. v. 12; *lxi. 37*; *Knobel*, on Isaiah xxx. 27, who all agree in the opinion that the NAME Jehovah is equivalent to JEHOVAH Himself: see above, on Gen. iv. 26; and so τὸ ὄνομα in Greek, as in the Lord's Prayer, "Hallowed be Thy NAME;" see on Matt. vi. 9; xxviii. 19; and *Dr. McCaul's* Posthumous Lectures, pp. 44—50; who observes that the point of comparison in this passage is not the revelation of God's Name, but the "revelation of His Nature," and that the passage does not in the remotest degree imply that the Name Jehovah was not known before, but that its full meaning had not been made known.

Much difficulty has been introduced into this passage by the insertion of the words "*the name of*" before "*God Almighty*" in our Authorized Version; and English readers have thus been led to infer that there is a contrast here between two appellations, viz. "*God Almighty*" and "*Jehovah*." But the truth is, there is no contrast between two names of God here; but there is a comparison of attributes, and of the degrees of clearness with which they were revealed.

God was revealed to Abraham, Isaac, and Jacob, as the *Almighty* (*Shaddai*), but He was not revealed in the fulness of the meaning of the word JEHOVAH, the self-existing cause of all causes; the Everlasting, Unchangeable, Supreme Lord God. And why? Because in the career of Abraham, Isaac, and Jacob, God did not come into contact with other beings, who pretended to be gods, as He did in the days of *Moses*. But now, at this crisis of the Exodus, the Everlasting is about to take up arms against the Idols of Egypt. He is now about to prove the vanity and nothingness of the *Elilim*, which that nation adored; and to vindicate the honour of the Lord God of the Hebrews, not as a local and national deity, but as Supreme Ruler of the Universe. He is about to manifest His Omnipotence by destroying the gods of Egypt, and by making the River and the Elements, which she worshipped, to be scourges to herself: see note below on xii. 12. God is now also about to manifest His love in a signal manner to a special people, Israel, by delivering them with an outstretched arm from their bondage, and by overthrowing all their enemies, and by giving them a Law, and by dwelling with them in a Tabernacle, and by bringing them into Canaan, the type of heaven; and by thus displaying in a figure the mercies of that glorious dispensation which was to be revealed to the whole world in CHRIST.

Here, therefore, a new era begins in the history of Mankind; and it might well be said, that, in comparison with this

blessed revelation, Jehovah had not been known—not fully declared—to any former generation.

(5) Another difficulty has been introduced into this passage by a misapprehension of the meaning of the word *known*. "By my Name Jehovah was I not known to them."

The Ancient Versions are clear here, and might have obviated the difficulty. They render the words, "I did not manifest My Name (i. e. My attributes) as Jehovah." The *Sept.* has ἐδήλωσα; *Vulg.* has "*indicavi*;" and similarly the *Samaritan*, *Onkelos*, and *Syriac*.

The true meaning of the word *known*, as used here, may be illustrated from a remarkable passage in the New Testament. John the Baptist says twice, that he "did not know" Christ (John i. 31. 33). But the Baptist must have known his own cousin (Luke i. 36), that is to say, John must have had a personal knowledge of Jesus. John certainly had heard the word *Jesus*. But what he meant to say was, that he did not know him in the fulness of His attributes as the Messiah, till the Holy Ghost came upon Him: see on John i. 33. In like manner in the Old Testament, long after the Exodus, it is said of Samuel, "that he knew not Jehovah" (1 Sam. iii. 7), not that he had not heard of Him in whose Tabernacle he was then serving as a minister; but the Lord had not as yet been revealed to Him in that fulness in which He was afterwards known to him when he was "established a prophet of the Lord" (1 Sam. iii. 20, 21).

So here: Jehovah was known by Name to the Patriarchs, but was not understood in the fulness of His attributes by them, as the Eternal I AM THAT I AM, the Redeemer of His People.

This interpretation is no novel one. It has been already propounded either in this form, or with some modification, by some of the best Hebrew and Christian interpreters; e. g. *Aben Ezra*, *Rashi*, *Abarbanel*, *Ainsworth*, *Bp. Pearson* (Art. ii. p. 146; and Art. xi. p. 378), and *Lightfoot*, i. 704; *Bp. Patrick*, *Buxtorf* (Dissert. p. 250), *Caietan*, *Lyranus*, *Perrus*, *Calovius*, *Fagius*, *Gerhard*, *Glass*, *Noldius*, and especially *Pfeiffer*, *Dubia*, p. 115; cp. notes above, on Gen. ii. 4, and Exod. iii. 14; and *Hengstenberg*, *Authentic*, ii. p. 268; *Hävernick* on the Pentateuch, § 113, or p. 60, English ed.; *Kurtz* on the Old Covenant, *Introd.* § 13, vol. i. p. 18, English ed., and ii. pp. 214, 215; *Delitzsch*, *Commentar über Genes.*, p. 34; *Keil*, p. 349; and see *Mr. Wright's* Art. in *Dr. Smith's* B. D. i. 952—958; and *Fairbairn*, *Typology*, ii. 32.

Dr. Kay (*Crisis Hupfeldiana*, p. 18, Lond. 1865), thus writes, after quoting Ps. lxxvi. 1; xlviii. 2; ix. 17, as illustrations of the meaning of the word *known*, as used here:—

"These passages show that the verb denotes not the communication of a new name, but the making good in fact that which had previously been associated with the Name."

"This interpretation is all but expressly put into our hands by the prophet Ezekiel (xx. 9), 'I wrought for My Name's sake, that it might not be polluted in the sight of the heathen, among whom they were; in whose sight I made myself known to them, in bringing them forth out of the land of Egypt.'

"With so express a comment by a canonical writer, on the history of Exodus, there ought to be no further controversy as to the meaning of the verb."

"The whole context, moreover, requires this sense. When Moses was bidden (Exod. iii. 15, 16) to go and say to the children of Israel, 'YAHVEH, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me,' he answered, 'Lo, they will not give credence to me, nor hearken to my voice; for they will say, YAHVEH has not appeared to thee.' It never occurred to him that the people might say 'Who is YAHVEH?—we never heard of such a name. Our fathers never told us of any such name. Why think to comfort us, under our overwhelming sorrows, by bringing us a strange, unheard-of name?' His fear was, lest they should not believe that the Person so designated had communicated with him."

"To meet this fear, Moses was empowered to work miracles (iv. 5), 'in order that they may believe that YAHVEH, the God of their fathers, the God of Abraham, Isaac, and Jacob, had appeared' to him."

"When Moses' first visit to Pharaoh issued only in adding to their misery, they say, 'YAHVEH look upon you and judge.' They use His name naturally as one they were acquainted with; but they believe that Moses had not really received a message from Him. To remedy this incredulity was the purpose of the assurance given in vi. 2—8. It begins with 'I AM YAHVEH;' just as when Joseph made himself known to his brethren, he

h ver. 2, 8, 29.
i ch. 3, 17, & 7, 4.
Deut. 26, 8.
Ps. 81, 6, &
136, 11, 12.
k ch. 15, 13.
Deut. 7, 8.
l Chron. 17, 21.
Neh. 1, 10.
m Deut. 4, 20, &
7, 6, & 14, 2, &
26, 18.
n Sam. 7, 24.
o Gen. 17, 7, 8.
ch. 29, 45, 46.
Deut. 29, 13.
Rev. 21, 7.
p ch. 5, 4, 5.
Ps. 81, 6.
q Heb. *lift up my hand.*
See Gen. 14, 22.
Deut. 32, 40.
r Gen. 15, 18, &
26, 3, & 28, 13, &
35, 12.
s ch. 5, 21.
t Heb. *shortness, or, straitness.*
u ver. 9.
v ver. 30.
ch. 4, 10.
Jer. 1, 6.

have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. ⁶ Wherefore say unto the children of Israel, ^h *I am the LORD*, and ⁱ *I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^k redeem you with a stretched out arm, and with great judgments:* ⁷ And I will ^l take you to me for a people, and ^m *I will be to you a God:* and ye shall know that I *am* the LORD your God, which bringeth you out ⁿ from under the burdens of the Egyptians. ⁸ And I will bring you in unto the land, concerning the which I did ^o *†* swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD. ⁹ And Moses spake so unto the children of Israel: ^p but they hearkened not unto Moses for ^q anguish of spirit, and for cruel bondage.

¹⁰ And the LORD spake unto Moses, saying, ¹¹ Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. ¹² And Moses spake before the LORD, saying, Behold, the children of Israel have ^r not hearkened unto me; how then shall Pharaoh hear me, ^s who *am* of uncircumcised lips? ¹³ And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

¹⁴ These *be* the heads of their fathers' houses: ^t The sons of Reuben the

s Gen. 46, 9.
l Chron. 5, 3.

began with, 'I am Joseph.' In both cases it was the re-appearance of a *person*; who, though intimately known of old to the parties addressed, had for a long time not held (or seemed not to be holding) any communication with them. The burden of the address was, that He was now about to *fulfil the promise* which He had made to their fathers; and '*ye shall know that I am YAHVEH your God.*'

"Most assuredly the consolation conveyed in this message did not lie in the *promulgation of a new name*; that would have perplexed, rather than comforted. It lay in the hope which the Name afforded, that He who had said to Abram (Gen. xv. 7), '*I am YAHVEH, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it,*' was now about to make good His word of promise.

"Thus the passage, read along with its context, is not only *not in contradiction* with the passages of Genesis which use the Name YAHVEH, but presupposes that the Name had been known to the patriarchs. Over and over again, it is, '*YAHVEH, your father's God,*' is about to make Himself known to you."

"How He did so, is evident from the Song of Moses (Exod. xv.):

"*I will sing unto YAHVEH, for He has triumphed gloriously.*"

"Who is like unto Thee, O YAHVEH, among the Gods?"

"YAHVEH shall reign for ever and ever!"

"The Redemption out of Egypt was the overt act, by which the Theocracy was established. From this time onward, '*YAHVEH, thy God,*' became the characteristic mark of true Israelitic faith, as '*YAHVEH, He is the God,*' was the formula by which the Israelites renounced their allegiance to Baal.

"Consequently, Exod. vi. 2—8, rightly interpreted, proves the baselessness of the supposition on which the dismemberers (of the Pentateuch) rely for the establishment of their theory; and with the disappearance of that supposition, *cadit questio*, their theory collapses" (*Dr. Kay*).

(6) We may further add, that Jehovah was not fully known even to Moses himself. JEHOVAH is revealed in CHRIST. The Patriarchs desired to see His Day (John viii. 56). And when they uttered the Name JEHOVAH, they had some visions of Him. Perhaps Eve saw Him by faith, when she said, "I have gotten a man from the Lord" (Gen. iv. 1). Enoch saw Him by faith when he said "the Lord cometh" (Jude 14). Abraham saw Him by faith when he stood on *Moriah*, and called it *Jehovah-jireh* (Gen. xxii. 2, 14. John viii. 56). He appeared as the "Angel of the Lord" to Jacob at Peniel (Gen. xxxii. 21—30), and when Jacob prophesied of Shiloh and said, "I have waited for thy salvation, O Lord" (Gen. xlix. 10, 18). He appeared as the Angel of the Lord to Moses in the bush, and declared Himself to be "I am that I am" (Exod. iii. 2—14).

He appeared to Moses, "Who esteemed the reproach of *Christ* greater riches than the treasures of Egypt" (Heb. xi. 26); and by the ministry of Moses He overcame the gods of Egypt, and gave a visible pledge of the Victory, by which He will put under his feet all the power of the Enemy; and He brought the people out of Egypt, and overthrew all their adversaries in the Red Sea, and delivered them by the blood of the Passover from the sword of the Destroyer, and was with the Church in the wilderness (cp. 1 Cor. x. 9), and led them to Canaan, the figure of heaven, and thus displayed a vision of that great deliverance by which He has now rescued the world from the bondage of Sin and of Satan, and has redeemed it by His own Blood, and conquers all the enemies of the true Israel, and brings them in safety to their everlasting inheritance in heaven.

In harmony with this view the prophet Isaiah speaks of the "knowledge of the Name of the Lord" as still future. When God was foretelling by him the redemption to be wrought by the LORD JESUS CHRIST, He said, "My People went down into Egypt . . . but they shall be redeemed without money . . . My People shall know *My Name*;" see Isa. lii. 4—15: cp. Isa. xlix. 23; lx. 16. Ezek. xxviii. 22—26; xxx. 19—26. They shall all know Me; they shall adore Me, fulfilling in Christ all the promises which I made to their fathers. And Jeremiah says of Christ, "This is the NAME by which He shall be called, The LORD our Righteousness" (Jer. xxiii. 6; xxxiii. 16). Jesus is called "the Son of God," but never "the Son of the Lord;" for He is the Lord, Jehovah. And Jesus, as Man, is declared by St. Paul to have "THE NAME that is above every Name" (see on Phil. ii. 9), and His name is called "THE NAME" by St. John (see on 3 John 7: cp. *Justin Martyr*, c. Tryphon. § 126). And He revealed the Name of the LORD, the Three Persons and One God, when He commanded all men to be baptized into It; saying to His disciples, "Go and teach all Nations, baptizing them in THE NAME of the FATHER, and of the SON, and of the HOLY GHOST." Matt. xxviii. 19: cp. note above, Gen. ii. 4.

6—8. *I will bring you out—I will redeem you—I will take you to me for a people—and ye shall know that I am the LORD—And I will bring you in unto the land—I am the LORD (JEHOVAH)* All these promises of Jehovah were fulfilled in a primary and subordinate sense to the literal Israel, but they have their complete accomplishment for all true Israelites in CHRIST: see St. Peter's words, 1 Pet. ii. 9, 10; and Heb. xi. 10, 16; xii. 22, 23.

8. *I did swear*] Literally, *I lifted up my hand.*

9. *anguish of spirit*] Literally, *shortness of breath.* Cp. Num. xxi. 4. Job. xxi. 4.

14. *their fathers' houses*] From one common father, which were grouped in *mishpachoth*, or clans. The people were

firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben. ¹⁵ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon. ¹⁶ And these *are* the names of "the sons of

Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years. ¹⁷ The sons of Gershon; Libni, and Shimi, according to their families. ¹⁸ And ^y the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years. ¹⁹ And ^z the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations. ²⁰ And ^a Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years. ²¹ And ^b the sons of Izhar; Korah, and Nepheg, and Zithri. ²² And ^c the sons of Uzziel; Mishaël, and Elzaphan, and Zithri. ²³ And Aaron took him Elisheba, daughter of ^d Aminadab, sister of Naashon, to wife; and she bare him ^e Nadab, and Abihu, Eleazar, and Ithamar. ²⁴ And the ^f sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites. ²⁵ And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and ^g she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

²⁶ These *are* that Aaron and Moses, ^h to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their ⁱ armies. ²⁷ These *are* they which ^k spake to Pharaoh king of Egypt, ^l to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

²⁸ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt, ²⁹ That the LORD spake unto Moses, saying, ^m I am the LORD: "speak thou unto Pharaoh king of Egypt all that I say unto thee. ³⁰ And Moses said before the LORD, Behold, ⁿ I am of uncircumcised lips, and how

t Gen. 46. 10.
1 Chron. 4. 24.

u Gen. 46. 11.
Num. 3. 17.
1 Chron. 6. 1, 16.

x 1 Chron. 6. 17.
& 23. 7.

y Num. 26. 57.
1 Chron. 6. 2, 18.

z 1 Chron. 6. 19.
& 23. 21.

a ch. 2. 1, 2.
Num. 26. 59.

b Num. 16. 1.
1 Chron. 6. 37, 38
c Lev. 10. 4.
Num. 3. 30.

d Ruth 4. 19, 20.
1 Chron. 2. 10.

Matt. 1. 4.
e Lev. 10. 1.
Num. 3. 2. &
26. 60.

1 Chron. 6. 2. &
24. 1.

f Num. 26. 11.
g Num. 25. 7, 11.
Josh. 24. 33.

h ver. 13.

i ch. 7. 4. &
12. 17, 51.
Num. 33. 1.

k ch. 5. 1, 3.
& 7. 10.
l ver. 13

ch. 32. 1. & 33. 1.
Ps. 77. 20.

m ver. 2.

n ver. 11.
ch. 7. 2.

o ver. 12.
ch. 4. 10.

summed up into tribes, the tribes were subdivided into *mishpachoth*, the *mishpachoth* into houses: see Josh. vii. 14. 17, 18.

— *The sons of Reuben*] Only the three eldest sons of Jacob are here mentioned. The design was to arrive at *Levi*, and through him at *Moses* and *Aaron*, whose actions are now to be described, and therefore a fuller account is here given of the family of *Levi* than of the other children of Jacob: cp. Gen. xvi. 8—11.

16. *the years of the life of Levi*] On account of the design mentioned in the foregoing note, the ages of the ancestors of *Moses* and *Aaron* are alone mentioned. *Levi* lived 137 years, *Kohath* 133 years, and *Amram* 137 years.

It is distinctly stated in Num. xxvii. 59, that *Amram's* wife was *Jochebed*, the daughter of *Levi*; whom his wife bare to *Levi* in Egypt; and she bare unto *Amram* *Aaron*, and *Moses*, and *Miriam*.

This statement militates against the opinion of those critics who assert that the sojourn of the Israelites in Egypt amounted to 430 years (see below, on xii. 40), and who therefore think that *Amram*, the son of *Kohath*, was a different person from *Amram*, the father of *Moses* (so *Tiele*, *Kurtz*, *Keil*, and others), and that *Moses* has omitted some of his own ancestors between *Amram* and *Levi*; so *Kalisch*, p. xi—xvii, who yet truly observes (p. 107), "that in Genesis we have the years of the generations from Adam to Noah, and from Noah to Abraham; then successively the lines of Isaac, Jacob, Levi, Kohath, Amram, Moses, Joshua, the Judges, and the Kings; then the exile of seventy years; then the further generations during the second Temple, in the Book of Daniel."

As to the objection made to the statement in the sacred text, on the ground of the supposed large number of *Amramites*, in Num. iii. 27, 28, see note there.

17. *Libni*] In the *Septuagint* this name is *Lobenei*; and in v. 19, *Mahali* is in the *Septuagint* rendered by *Moolei*. These 219

examples seem to show that the Hebrew copies used by the LXX were in many cases not pointed as our present MSS. are. Cp. *Dr. Selwyn*, in *Smith*, B. D. Art. "Septuagint," p. 1206.

20. *Jochebed*] A name signifying *Jehovah's glory*, especially remarkable from the fact that there are few names in the Pentateuch, which are compounded with the name *JEHOVAH*; and next, that she who was so called gave birth to *Moses* and *Aaron*, by whose ministry the *glory of Jehovah* was displayed in Egypt, and in the wilderness: see above, on v. 3.

— *his father's sister*] In the record of this fact is an evidence of the truth and genuineness of the history: see above, on ii. 1. The hypothesis of some that she was his cousin (*Sept.*, *Vulg.*), is disproved by Num. xxvi. 59.

21, 22. *the sons of Izhar*] Mentioned specially on account of the facts related Num. xvi. 1—35.

23. *Elisheba*] *Elizabeth* (*Sept.* and *Vulg.*): see on Luke i. 5.

— *Nadab, and Abihu*] See Num. iii. 2; xxvi. 60.

— *Eleazar, and Ithamar*] See Num. iii. 2; iv. 16; xx. 26; xxxi. 13.

25. *Phinehas*] See Num. xxv. 11.

27. *these are that Moses and Aaron*] This is a courageous appeal to the Hebrew Nation, as witnesses of the truth of the history. Compare St. John's language (xxi. 24). The Hebrew People has responded to this appeal of *Moses*; and the Christian Church has responded to that of St. John, by receiving their writings as true, genuine, and divine.

There is a slight incident in the mention of these names, which is an evidence of truthfulness and reality. In v. 26, *Aaron* is placed before *Moses*; but in v. 27, *Moses* stands before *Aaron*: the one is the genealogical order, according to primogeniture; the other is the order consequent on the commission given by God to *Moses* to be the leader of His people: cp. Num. xxxiii. 1. Ps. lxxvii. 20.

a ch. 4. 16.
Jer. 1. 10.
b ch. 4. 16.
c ch. 4. 15.

d ch. 4. 21.
e ch. 11. 9.
f ch. 4. 7.

g ch. 10. 1. &
11. 9.

h ch. 6. 6.

i ver. 17.
ch. 8. 22. &
14. 4. 18.
Ps. 9. 16.
k ch. 3. 20.
ver. 2.

m Deut. 29. 5. &
31. 2. & 54. 7.
Acts 7. 23, 30.

n Isa. 7. 11.
John 2. 18. &
6. 30.
o ch. 4. 2, 17.

p ver. 9.

shall Pharaoh hearken unto me? VII. ¹ And the LORD said unto Moses, See, I have made thee ^a a god to Pharaoh: and Aaron thy brother shall be ^b thy prophet. ² Thou ^c shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. ³ And ^d I will harden Pharaoh's heart, and ^e multiply my ^f signs and my wonders in the land of Egypt. ⁴ But Pharaoh shall not hearken unto you, ^g that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt ^h by great judgments. ⁵ And the Egyptians ⁱ shall know that I *am* the LORD, when I ^k stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. ⁶ And Moses and Aaron ^l did as the LORD commanded them, so did they. ⁷ And Moses *was* ^m fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

⁸ And the LORD spake unto Moses and unto Aaron, saying, ⁹ When Pharaoh shall speak unto you, saying, ⁿ Shew a miracle for you: then thou shalt say unto Aaron, ^o Take thy rod, and cast *it* before Pharaoh, and *it* shall become a serpent. ¹⁰ And Moses and Aaron went in unto Pharaoh, and they did so ^p as

CH. VII. 1. *the LORD said unto Moses*] In accordance with the declaration in vi. 3. 8, JEHOVAH gives a commission to Moses, as His ambassador to Pharaoh, and as the executioner of His Will, in the infliction of His judgments.

For a refutation of the theory that the following history of the plagues is made up of two documents, an ancient *Elohistic* one, and a more recent one, *Jehoristic*, see *Keil*, p. 354.

— *I have made thee a god to Pharaoh*] Literally, *I have given*, I have constituted, thee: cp. Eph. iv. 11, “He gave some Apostles.” Thee, My minister, I have made a god (*Elohim*) to the King of Egypt, who resists Me thy God and Lord, and who prefers his idols to Me, the Ever-living One. Thou shalt be able to overthrow him. How much more am I, —thy Master and thy God,—supreme over him and them!

On the use of the word *Elohim*, God, as applied to God's representatives, Kings, Magistrates, &c., see Ps. lxxxii. 1, “God standeth in the congregation of Princes; He is a Judge among gods;” and v. 6, “I have said ye are gods; and ye are all the children of the Highest;” and cp. our Lord's words (John x. 35), “He called them gods, to whom the word of God came.”

S. Hilary (de Trin. vii. 10) thus expounds these words: “I have made thee a god to Pharaoh . . . but it is one thing to be a God, and another to be made a god; one thing to be a God always to all, another to be a God's representative to a particular person.” Moses was made a god: CHRIST is God of gods and LORD of lords. And *S. Irenaeus* says (iii. 6. 7, ed. *Grabe*), “Moses, though a man, is said to be made a god to Pharaoh; but he is not called god or lord by the prophets; but the Holy Spirit calls him, *My servant* Moses, who is faithful in all My house” (Num. xii. 7. Heb. iii. 5).

— *thy prophet*] *Thy Nabi*,—a word derived from *naba*, to pour forth. He shall be like a channel, through whom the stream of thy mind shall flow (cp. iv. 16): he shall be to thee for a mouth.

The original meaning of this word *Nabi* (a prophet) is important, as showing that in the eye of the Divine Author of Holy Scripture, the Prophets, and those who were employed in writing the oracles of God, were *not* the sources from which, but were channels through which, the living water of sacred truth flowed. See on Gen. xx. 7, and the words of St. Peter (2 Pet. i. 21); and *Philo*, vol. iv. p. 116 (ed. *Pfeiffer*), *προφήτης* ὃν οὐδὲν ἀποφύγγεται, ἀλλότρια δὲ πάντα, ὑπηχούτος ἑτέρου. Hence St. Matthew quotes the ancient prophecies as spoken through the prophets (διὰ τῶν προφητῶν): see on Matt. ii. 15.

3. *And I will harden Pharaoh's heart*] See iv. 21; and *Origen*, Hom. iv.

4. *that I may lay my hand upon Egypt*] Rather, *and I will lay my hand upon Egypt*. This is important to be observed. God's design and desire was, that Pharaoh should repent, and escape punishment, not that he should be destroyed.

— *mine armies, and my people*] There is no “and” in the original; the people were God's armies: see iii. 18; xii. 37; xiii. 18.

5. *And the Egyptians shall know that I am the LORD*] *They shall know* by My judgments executed upon the elements,

and on those things which they worship as gods, that I am the Ever-living Cause of all things, the Sovereign Lord of Creation, and that I will not give My honour to another, but will chastise all who resist Me, and who set up other objects of worship in My place.

This declaration, *They shall know that I am the LORD*, is the preamble of those judgments (cp. v. 17); and shows the design with which they were executed, viz. that Pharaoh and his People, and all Kings and Nations of the World after them, should know and confess, that the God of Abraham, Isaac, and Jacob is the only Lord God. Therefore God had announced Himself to Moses as the EVER-LIVING ONE, when He gave him his commission at Sinai: see vi. 2. And the Prophet Ezekiel in the parallel Proper Lesson to this section (see on vi. 2) takes up this divine declaration, and enlarges upon it, and applies it to future ages of the world.

Accordingly, we find that this design of the ten Plagues executed on Egypt,—viz. that men should know that God is the LORD (JEHOVAH),—is also the design of the plagues executed on the *spiritual* Egypt, which are revealed in the Apocalypse (Rev. xvi.), and which bear a striking resemblance to those described in Exodus.

The angelic declaration there is as follows (Rev. xvi. 5—7): “*Righteous art Thou Who art, and Who wast* (i. e. JEHOVAH), *the Holy One—Yea, O LORD GOD, the ALMIGHTY, because Thou hast judged thus, true and just are Thy judgments,*” where the two divine titles, JEHOVAH and EL SHADDAI, are combined.

7. *Moses was fourscore years old*] Cp. Acts vii. 30. He was forty years old when he visited his brethren (Acts vii. 23), twice forty when he stood before Pharaoh, and thrice forty when he died (Deut. xxxiv. 7).

The repeated mention of *forty years* in the history of Moses, in St. Stephen's speech (Acts vii. 30. 36. 42), is surely not without significance. The terms *forty days* and *forty years*, in both Testaments, seem to be times of trial and probation, ending in some important consummation. See note on Matt. iv. 2. Acts i. 3; and Introduction to Acts, p. 29.

9. *it shall become a serpent*] *A serpent*. The word here used is *not nachash*, as in v. 15, and iv. 3, but *tannin* (τάνιν in Sept.), a more general word.

Jehovah now begins His conflict with the false gods of Egypt. The sorcerers of Egypt (who were ministers of the Evil One, who is the Old Serpent) possessed great skill in dealing with serpents (see above, on iv. 3), and in divining by their means. See *Ælian*, Hist. An. xvii. 5; *Sil. Ital.*, iii. 300; *Strabo*, xii. 814; *Aul. Gellius*, xvi. 11; *Bochart*, Hieroz. iii. 162; *Quatremère*, Mémoires sur l'Égypte, i. p. 202; *Hengstenberg*, Egypt, pp. 98—102; *Kalisch*, pp. 115—117; *Lane*, Modern Egypt, 241. 383; *Keil*, p. 356; *Houghton* in *Smith's Bibl. Diet.* ii. 1216, and Appendix, p. xvi. Jehovah encounters them on their own ground, and defeats them by the rod of Aaron, the minister of Moses, the servant of God: “*Aaron's rod swallowed up their rods*” (v. 12).

God foretells what will take place (*it shall become a serpent*), in order that when the prophecy is fulfilled, Moses and

the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it ^q became a serpent. ^q ^{ch. 4. 3.} ^r ^{Gen. 41. 5.} ^s ^{2 Tim. 3. 5.} ^t ^{ver. 22.} ^{ch. 8. 7, 18.} Then Pharaoh also ^u called the wise men and ^u the sorcerers: now the magicians of Egypt, they also ^u did in like manner with their enchantments. ^u ^u ^{ch. 4. 21.} ^{ver. 4.} For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. ^u ^u ^{ch. 4. 21.} ^{ver. 4.} And he hardened Pharaoh's heart, that he hearkened not unto them; ^u as the LORD had said.

¹⁴ And the LORD said unto Moses, ^x Pharaoh's heart is hardened, he refuseth ^x ^{ch. 8. 15, &} ^{10. 1, 20, 27.} to let the people go. ¹⁵ Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come;

Aaron may feel assured that He has sent them, and that they will be enabled by Him to work the other miracles, which He commands them to perform.

^{11. the wise men}] Heb. *chacaminim*. See Gen. xli. 8. Dan. v. 15; and *Gesen.*, p. 277.

— ^{the sorcerers}] Heb. *mecashphim*, from *casaph*, to pray, to worship, to use enchantments; but, like many Syriac words relating to worship, this word, as used in the Bible, is restricted to the worship of idols, and marks the difference between false objects of adoration and the only True One: cp. *Gesenius*, p. 418.

The names of two of the principal of these Egyptian Magicians have been preserved by St. Paul: "As *Jannes* and *Jambres* withstood Moses, so do these also resist the truth" (2 Tim. iii. 8), where see note (cp. *Fabric.*, Cod. Apoc. v. T. i. 1813; *Thilo*, Cod. Apoc. i. p. 553); and the Apostle has there taught us to recognize in these Egyptian Magicians a specimen of the working of that Evil Power, which in various forms is resisting the Power of God in all ages of the Church.

— ^{with their enchantments}] Properly, *hidden arts*. Heb. *lehutim*, from the root *lahat*, to hide, connected with *laat*, to wrap round, to muffle; and with the Greek *λῆθω*, *λαθάνω*; and Latin *luteo*, to lurk in secret (see *Gesen.*, pp. 426. 431). The word, therefore, describes works of darkness, occult, magical arts, which shrink from the light, and oppose the light. The *Vulgate* renders it "per arcanum."

The sorcerers of Egypt, by the permission of God, and for the greater manifestation of His glory in defeating the Evil One, whose instruments they were, wrought wonderful works (*Josephus*, Ant. ii. 13. 3; *S. Chrysost.*, Hom. 46 in Acta). Compare the case of Simon Magus at Samaria (Acts viii. 9); and the Pythoness, who encountered St. Paul at Philippi (Acts xvi. 16—19; and note there). They were like precursors of the emissaries of the Evil One, and the agents of Antichrist, who will be permitted to work lying wonders in the latter days (see Matt. xxiv. 24; and 2 Thess. ii. 9. Rev. ix. 20; xiii. 13), but will be confounded by the Power and glorious Appearing of Christ.

Tertullian observes, that, before the Coming of Christ, magicians were permitted to work wonders in opposition to God, without vengeance from Him; but that since the Incarnation God has often interposed to punish such pretenders (see Acts xix. 16; and *Tertullian* de Idol. c. 9; de Anima, c. 57).

^{12. they cast down every man his rod, and they became serpents}] They could change their rods into serpents, but could not change those serpents back again into their rods; and Aaron's rod swallowed up theirs. The Evil Spirit can change good into evil, but he cannot repair the evil he has done, and restore it to good. But God overrules his evil for good, and makes it an occasion for showing His own power and glory (*Origen*, in Num. Hom. 13).

— ^{Aaron's rod swallowed up their rods}] Why is it not said that the serpent, into which Aaron's rod was changed, swallowed up the serpents into which their rods were changed? Because it was not the power of the serpent, but of the "rod of God," or rather of Him, Who worked by it, which did it, and because the rods were emblems of power, and God's power destroys that of the Evil One (*S. Augustine*, Qu. 21; *S. Ambrose* de Offic. iii. 15).

Christ Himself has taught us that the Brazen Serpent (the emblem of what is sinful) was a type of Christ, dying in the likeness of sinful flesh on the Cross for the sins of the world (see on John iii. 14; and Gal. iii. 13). And the ancient Christian Fathers suggest for consideration, whether the Rod, the emblem of the priestly and royal power, becoming Incarnate in the likeness of a serpent, and swallowing up the rods of the magicians, the instruments of the Evil One, was not a figure of the

victories of Christ's Cross over the Powers of Evil, and an emblem of that glorious consummation, which the Apostle describes, when he exclaims, "Death is swallowed up in victory. O Death, where is thy sting?" (Death is here regarded by St. Paul as a serpent.) "O Grave, where is thy victory? . . . Thanks be to God, which giveth us the victory, through our Lord Jesus Christ" (1 Cor. xv. 54—57. See *S. Irenaeus*, iii. 29; *Origen*, in Exod. Hom. iv; *S. Ambrose* de Officiis iii. 15; and in Ps. cxviii.; *S. Aug.*, Sermon 8; and Appendix, Sermon 18 and 20; *Prosper Aquit.* de Prom. c. 35).

This opinion is confirmed by the circumstance that St. Paul has adopted the same word as is here used by the *Septuagint* for to swallow up, *καταπίνω*. The *Sept.* has *κατέπιεν ἢ βάβδος* (c. 12). St. Paul has *κατέπιεν ὁ θάνατος*: cp. Isa. xxv. 8, where the *Sept.* has *κατέπιεν*. It is also observable, that the Rod is not called here the rod of Moses, but of Aaron; and it was as our Aaron,—our Priest offering Himself as our Victim on the altar of the Cross,—that Christ overcame Death, and "destroyed him that had the power of it, even the Devil" (Heb. ii. 14); and so "Death was swallowed up in Victory."

^{13. he hardened Pharaoh's heart}] Rather, *the heart of Pharaoh remained hard*. The verb is intransitive here; and so *Onkelos*, *Jonathan*, and *Kalisch*: cp. v. 14, where it is said, "Pharaoh's heart is hardened; he refuseth to let the people go." It was through Pharaoh's sin that he had such a heart as was not swayed to good, but to evil, by the long-suffering of God (*S. Augustine*, Qu. in Exod. 18). But God uses evil well, and He manifested His glory, and His love of what is good, even by means of Pharaoh's sin (*S. Aug.*, *ibid.*: see on iv. 21).

— ^{as the LORD had said}] God foresaw and foretold it. But God's prescience did not cause what it foreknew. God is not the Author of any thing that He punishes; "Deus non est Auctor quorum est Ultor" (*Fulgentius*).

^{14. Pharaoh's heart is hardened}] Or rather, *is heavy*. Observe that the word in the original here, which is translated *hardened*, is not the same as that which is translated by *hardened* in the foregoing verse (v. 13). There it is *yechezak*, from the root *chazak*, literally, to bind fast, which corresponds exactly to the Latin *obstino* (whence English *obstinate*), thence to hold fast, and in an intransitive sense, to persist, to be strong, to be hardened, to be obstinate and obdurate, as here: cp. *Gesen.*, p. 269.

But the original word in the present verse is *cabad*, from the root *cabad*, to be heavy (so viii. 11; ix. 17. 35). God's visitations were made by Him to be like heavy burdens; and instead of exciting him to repentance, they only made him more stubborn and obdurate: cp. below, ix. 12.

The former word is translated by *Sept.*, *κατίσχυσεν*; and by *Vulg.*, *induratum est*; and the latter is rendered by *Sept.*, *βεβαίηται*; and by *Vulg.*, *ingravatum est*: cp. above, iv. 21; below, ix. 34, 35.

^{15. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water}] The first, fourth, and seventh plagues are prefaced by these words: see viii. 20; cp. ix. 13. God begins with smiting the Nile, which was worshipped by the Egyptians (see *Herod.*, ii. 90, and *Bähr's* note; and *Hengstenberg*, Egypt, pp. 109, 110; *Kalisch*, p. 121), and was that which they most prized as the cause of their health and wealth, instead of adoring the Great Father and Giver of all good. Pharaoh worshipped the earthly stream, instead of adoring the Divine Fountain.

It has been supposed with much probability, that Moses, the minister of Jehovah, was sent to encounter the king of Egypt when he went forth in the morning to pay his devotions to the River. "He goeth out unto the water, and thou shalt stand by the river's brink, and say, The Lord God of the Hebrews hath sent me, saying, Let my people go (they are my people, not thine), that they may serve me (and not serve thee):

y ch. 4. 2, 3. &
ver. 10.

z ch. 3. 13.

a ch. 3. 12, 13. &
5. 1, 3.

b ch. 5. 2.
ver. 5.

c ch. 4. 9.

d Rev. 16. 4, 6.

e ver. 21.

f ch. 8. 5, 6, 16.
& 9. 22. & 10. 12,
21. & 14. 21, 26.
† Heb. *gathering*
of their waters.

and ^y the rod which was turned to a serpent shalt thou take in thine hand. ¹⁶ And thou shalt say unto him, ^z The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^a that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. ¹⁷ Thus saith the LORD, In this ^b thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and ^c they shall be turned ^d to blood. ¹⁸ And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall ^e lothe to drink of the water of the river.

¹⁹ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and ^f stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [†] pools of water, that

and, behold, hitherto thou wouldest *not* hear. Thus saith the LORD, In this thou shalt know that I am the LORD (the One EVERLASTING God, the Supreme Cause of all: see above, v. 5). I will smite with the rod which is in *mine* hand (the hand of Moses is *God's* hand, and it is He Who smites by Moses: see above, iv. 3—6) upon the waters which are in the River,—that River which thou worshippist as thy god, and into which my people have been cast by the kings of Egypt (i. 22), and its waters shall be turned into blood.”

THE TEN PLAGUES.

17. *In this thou shalt know that I am the LORD*] This is the preamble of the *First of Ten Plagues*. The manifestation and recognition of the power of JEHOVAH is their aim and end.

S. Augustine has drawn a parallel between the *Ten Plagues* and the *Ten Commandments* (vol. v. p. 61, and Appendix ad Sermones 20 and 21; and before him, *Origen*, Hom. in Exod. 4).

Although it is not possible to trace an analogy between the Plagues and the Commandments respectively, yet it may be justly affirmed that there is a relation between them as a whole.

The design of the Ten Plagues is to punish the sins of Egypt against Jehovah and His People, and to make His Name to be known. To promote the knowledge of the One True God, and to inculcate Love of Man as His creature, is the design of the Decalogue. The words “The LORD thy God” occur in every one of the first five commandments; the Plagues are introduced by the words “*the LORD said.*” The language of the First Commandment is, “Thou shalt have none other gods before Me.” Thou shalt serve Me, and Me alone. And the moral of the First Plague is, that they who worship their earthly Niles, or any other of God’s creatures, instead of God, expose themselves to His wrath and indignation.

The Plagues were wrought by means of the *natural* elements; but they were *supernatural* in their intensity, in the time of their occurrence, in their rapid succession, in their sudden infliction, and in their no less sudden withdrawal, according to the previous announcements made by Him who was their Author, through His servant Moses: cp. *Keil*, p. 358; and below on viii. 1.

The Egyptians worshipped an evil principle of nature (Typhon) as well as a good one (Osiris). God plagued them by physical evils (flies, &c.), by intensifying them; and by physical good (water, light), by turning them into evil. Thus He plagued their gods, and turned them into plagues.

On the *gradual progress* in the order and nature of the plagues, see on viii. 1.

— *I will smite with the rod—upon the waters*] “I will curse your blessings,” is God’s declaration against the ungodly (Mal. ii. 2).

The Nile was the greatest national blessing of Egypt, but it had been abused by the king and his people; it was made an idol by them, under the name *Hapimou*, and it had been made an instrument of destruction of the infants of Israel. God began his judicial visitation of Egypt by smiting the Nile, and turning its waters into blood (*Theodore*, Qu. 19); cp. *Malan*, p. 189.

These plagues may be compared with the plagues inflicted on the mystical Egypt, in the Apocalypse. Her blessings are changed into banes, her wealth becomes her woe. The Plagues

of Egypt have their counterpart in the judgments pre-announced by the Trumpets, and in the outpouring of the Vials on a corrupt and idolatrous Christendom: see below, viii. 3; and on Rev. viii. 7—13; and note on Rev. ix. 19.

As the Nile, the glory and worship of Egypt, was made by God to be the instrument of its punishment; as the Euphrates, the pride and strength of Babylon, was made by Him the instrument of its captivity (*Herod.*, i. 190); so the proud stream of Roman Supremacy, which has flowed on for so many hundred years, like a spiritual Nile or Euphrates, and has brought wealth and glory to the Papacy, will, in God’s own time, be an instrument for its destruction: see below, on Rev. xvi. 12.

— *turned to blood*] The Waters were turned into blood to the wicked who abused God’s gifts, and rebelled against Him. So the waters of the Red Sea were made their grave, and the waters of the Flood had been made to be God’s instrument for the punishment of the World, which had corrupted its way before Him.

But, on the other hand, the Element of Water has been made by God the instrument of blessing to those who love and serve Him. At the Creation He brought the Earth out of the Water, on which the Spirit moved. Noah was saved in the Ark by Water. Moses, His servant, the Deliverer of His People, was drawn out of the Water of the River which is now smitten by him. His People were saved by the Waters of the sea which drowned their enemies. He turned the rocks in the desert into Water-springs for them. The Son of God sanctified Water to the mystical washing away of Sin. He first manifested forth His glory by Water at Cana. He walked on the Water. He sent forth His disciples into all the world to teach and baptize all Nations with Water and the Holy Ghost into the Name of the Ever-living Three Persons in one Godhead, that all may “know the LORD” (Matt. xxviii. 19).

13. *the fish—shall die*] Which abounded in the Nile, and were a principal article of food to the Egyptians (*Herod.*, ii. 93; *Diod. Sic.*, i. 36: cp. Num. xi. 5; Isa. xix. 8).

On the other hand, to the people of God, in the Holy Land, the waters are healed, the creatures in them live, and fish are multiplied: see Ezek. xlvii. 9.

— *the river shall stink*] Their god shall be loathsome to them.

— *the Egyptians shall lothe to drink*] Of that which they deemed most salutary and delightful: such was the water of the Nile in the estimation of the Egyptians: see *Hengstenberg*, p. 109; *Kalisch*, p. 123. Observe, it is said that “the Egyptians shall lothe;” and in v. 21, “the Egyptians could not drink;” and in v. 24, “all the Egyptians digged;” and this plague is sent by the Lord God of the Hebrews for the deliverance of His people. It may justly be inferred from these words, and from what is said below (viii. 22; ix. 4. 26; x. 23; xii. 13), on the severance made between the Egyptians and the Hebrews, that this, and the other plagues, did not affect the Israelites; and here is an answer to the question suggested by what is said below (v. 22).

19. *their streams*] Heb. *naharoth*; that is, the arms of the river itself. The Nile receives no tributaries in a length of 1350 nautical miles.

— *their rivers*] The artificial canals for irrigation.

— *their ponds*] The stagnant pools (Isa. xlii. 15), formed by its annual inundations, which begin in June.

— *all their pools*] Literally, every *gathering* of water.

they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*. ²⁰ And Moses and Aaron did so, as the LORD commanded; and he ^g lifted up the rod, and smote ^{g ch. 17. 5.} the ^h waters that *were* in the river, in the sight of Pharaoh, and in the sight of ^{h Ps. 78. 41. & 105. 29.} his servants; and all the waters that were in the river were turned to blood. ²¹ And the fish that *was* in the river died; and the river stank, and the Egyptians ⁱ could not drink of the water of the river; and there was blood ^{i ver. 18.} throughout all the land of Egypt. ²² ^k And the magicians of Egypt did so with ^{k ver. 11.} their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; ¹ as the LORD had said. ²³ And Pharaoh turned and went into ^{1 ver. 3.} his house, neither did he set his heart to this also. ²⁴ And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. ²⁵ And seven days were fulfilled, after that the LORD had smitten the river.

VIII. ¹ And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, ^a that they may serve me. ^{a ch. 3. 12, 13.} ² And if thou ^b refuse to let *them* go, behold, I will smite all thy borders with ^{b ch. 7. 14. & 9. 2.} ^c frogs: ³ And the river shall bring forth frogs abundantly, which shall go up ^{c Rev. 16. 13.}

— in vessels of wood, and in vessels of stone] Heb., in wood and stone. The word *vessels* is not in the original. Here is a slight incident showing the Author's familiarity with the customs of Egypt, where the water was purified in vessels of wood and stone by certain ingredients, such as crushed almonds, and by filtration: see *S. Jerome* on Isa. xxiii. 3; *Pococke*, *Burchhardt*, *Savary*, *Hartmann*, and others, quoted by *Hengstenberg*, p. 107; *Kätsch*, p. 124.

²² And the magicians of Egypt did so] Where did they procure the water, if it was turned into blood already? Either from the land of Goshen (see v. 18, and ep. *Augustine*, Qu. 93; *Theodore*, Qu. 20), or from the wells mentioned in v. 24 (*S. Justin Martyr*, Qu. 26, ad Orthodox.).

²⁵ And seven days were fulfilled] There was a week's interval after the first plague, before the second was threatened. The first was withdrawn, that Pharaoh might repent; and his heart was hardened by the power which the magicians—whom he preferred to Moses—were permitted to exercise, and thus their sorceries, to which he resorted, were an occasion to him of greater sin and of severer punishment.

The plagues were inflicted in the field of Zoan (Ps. lxxviii. 12. 43), i. e. near Tanis: see above, v. 1.

CH. VIII. 1. Go unto Pharaoh, and say unto him] Here is a repetition of the command from God, "Let my people go," and a repetition also of the warning, "If thou refuse to let my people go, behold, I will smite all thy borders with frogs."

(1) So mercifully did God deal with Pharaoh; first, He gave a command, then a warning; in order that he might obey without punishment, and that when punished he might repent, when he saw that what had been foretold had come to pass, and that therefore it had come from God.

But if he will not profit by the command, by the warning, and by the punishment, then the *third plague* shall come *without warning*: see v. 6.

Then follow two other plagues again *after* warning, but the next is *without* warning.

Then two more after warnings, then the next *without* warning, and the last with a very short warning (xi. 4).

The plagues grow in severity by gradual succession. They rise from a visitation on the river, and on the land, and air, to an infliction of punishment on the *cattle* of the Egyptians; then on their *persons*, even on the *priests* (by boils and ulcers); then on the *firstborn*; and, lastly, on the *army* of Pharaoh.

Thus there is a regular order and climax in the infliction of divine punishment on the ungodly.

(2) The first, fourth, and seventh plagues are introduced by the command from God to Moses, "Go and stand before Pharaoh," and are pre-announced to Pharaoh *privately*; so that he might repent without appearing to act *under intimidation*; and thus God mercifully condescended to his weakness,

and made allowance for the pride which is often found in high places.

(3) It is observable also, that three of the plagues were inflicted by the ministry of *Aaron* (the blood, the frogs, the gnats), three others by *Moses* (the hail, locusts, and darkness); one by *Moses and Aaron together* (the boils), and three (the beetles, the pestilence, and the death of the firstborn) directly by God Himself. The plagues were not due to the human instruments, but to Him who worked by them.

(4) In proof of the *miraculous* character of these visitations, and in reply to those rationalistic expositors, who have ascribed them to natural causes, it may suffice to observe,—

(a) That they happened at the time predicted by God, and, for the most part, at His command by Moses and Aaron.

(b) That they were withdrawn on their entreaty.

(c) That the *Egyptians* were afflicted by them, *not* the *Israelites*.

(d) That they happened in rapid succession of time.

(e) That they were of almost unprecedented magnitude and severity.

(f) That they were inflicted with preternatural circumstances, e. g. the frogs, which love moist places, were found in ovens (v. 3): ep. *Graves* on the Pentateuch, Part i. sect. vi.

(g) In order also to understand the true character of the Plagues of Egypt, we must bear in mind that they were inflicted upon objects which were worshipped as *gods* by the Egyptians. "Against all the *gods* of Egypt will I execute judgment; I am the Lord" (Exod. xii. 12); and thus they were vindications of the outraged majesty of JEHOVAH (see above, on vi. 3). "The Egyptians (says *Philo*, Decal. xvi.) worshipped irrational animals, such as bulls, rams, and goats, and also lions, crocodiles, and reptiles, and even dogs, cats, and wolves; and among birds, the ibis and the hawk." These were visited by the Plagues: see below, v. 3. 22; and note on xii. 12.

On the history of the Plagues the reader may consult *Mr. R. Stuart Poole's* valuable article in *Dr. Smith's Bibl. Dict.* ii. p. 883.

(h) Further, it is to be observed, they were inflicted in a great *variety of ways*, by means of the rod of Moses, by means of the rod of Aaron, by the hands of Moses, by the sprinkling of ashes, and in other cases without any ministry on their part, in order that the sending of the plagues might not be ascribed to any secondary causes, but to God (*Origen*, Hom. iv.).

3. the river shall bring forth frogs] The Nile, which thou adorest as the cause of thy health and wealth, shall be to thee a source of misery and shame.

With this plague of frogs in the literal Egypt compare that inflicted in the Apocalypse upon the spiritual Egypt (Rev. xvi. 13), which, with many other analogies between the visitations of both, shows that the Egyptian plagues are figurative of the moral and spiritual visitations of God on corrupt Churches: see notes below, on Rev. xvi. 10—13; and ep. *S. Augustine*, Sermon 8; and see above, vii. 17.

d Ps. 165. 30.

¶ Or, *dough*.

e ch. 7. 19.

f Ps. 78. 45. &
103. 30.

g ch. 7. 11.

h ch. 9. 28. &
10. 17.
Num. 21. 7.
1 Kings 13. 6.
Acts 8. 24¶ Or, *Have this
honour over me,
&c.*¶ Or, *against
when.*† Heb. *to cut off.*¶ Or, *Against
to-morrow.*

i ch. 9. 14.

Deut. 33. 26.

2 Sam. 7. 22.

1 Chron. 17. 20.

Ps. 86. 8.

Isa. 46. 9.

Jer. 10. 6, 7.

k ver. 30.

ch. 9. 33. &

10. 18. & 32. 11.

James 5. 16,

17, 18.

l Eccles. 8. 11.
m ch. 7. 14.

and come into thine house, and into ^dthy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy || kneadingtroughs: ⁴And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

⁵And the LORD spake unto Moses, Say unto Aaron, ^eStretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. ⁶And Aaron stretched out his hand over the waters of Egypt; and ^fthe frogs came up, and covered the land of Egypt. ⁷^gAnd the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

⁸Then Pharaoh called for Moses and Aaron, and said, ^hIntreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. ⁹And Moses said unto Pharaoh, || Glory over me: || when shall I intreat for thee, and for thy servants, and for thy people, ⁱto destroy the frogs from thee and thy houses, [†]that they may remain in the river only? ¹⁰And he said, ||To-morrow. And he said, *Be it according to thy word: that thou mayest know that ⁱthere is none like unto the LORD our God.* ¹¹And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

¹²And Moses and Aaron went out from Pharaoh: and Moses ^kcried unto the LORD because of the frogs which he had brought against Pharaoh. ¹³And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. ¹⁴And they gathered them together upon heaps: and the land stank. ¹⁵But when Pharaoh saw that there was ^lrespite, ^mhe hardened his heart, and hearkened not unto them; as the LORD had said.

¹⁶And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of

— *thy bedchamber*] Cp. Ps. cv. 30, "Their land brought forth frogs even in their *Kings' chambers*." One of the many arguments in support of the truth of the history of the plagues is the adoption of it in the Psalms: see Ps. cv. 24—38; lxxviii. 44—51; in the latter of which, the Psalmist charges his own nation with sin in *not remembering* God's mercies to them in Egypt; a proof that, in the Psalmist's judgment, they were not likely to have *invented* the history of those mercies *after* the Exodus.

— *thine ovens, and into thy kneadingtroughs*] The driest places,—against their nature.

5. *the streams*] See above, vii. 19, which passage, with the present, confirms the proof that these miracles were wrought in a district of Egypt where the Nile divided itself into several arms.

7. *the magicians did so*] See vii. 22: this was their last exploit (see below, v. 18; and cp. on 2 Tim. iii. 8; and on Rev. xvi. 13. The Magicians were able to *produce the evil*,—the frogs,—but not to remove it, as Moses and Aaron did (c. 13). Thus, says the Author of the Book of Wisdom (xvii. 7), "the illusions of art and magic were put down."

8. *Intreat the LORD*] A proof that Pharaoh's *reason* was now convinced that the plagues came from God; but his *heart* was not changed.

Pharaoh, at every plague sent upon him, is godly on a sudden, and says, "O pray for me now;" and when it is gone is as profane as ever, beginning nine times, and nine times breaking off again. *Bp. Andrewes*, ii. 68.

9. *Glory over me*] This interpretation is not to be found in the most Ancient Versions. According to it, the word in the original (*hithpaer*) is the *hithpael* form, from *paar*, to be adorned, which, in *hithpael*, is to boast (Judg. vii. 2. Isa. x. 15). And the meaning then would be, "Glory over me; in order to show thy power, thou shalt have the appointment of

the time at which the frogs shall cease:" see *Kalisch*, p. 133; and so *Keil*.

Others suppose, that the original word here is the *hithpael* form of another root, *paar*, signifying to declare; and that in that *hithpael* form it signifies to declare oneself (see *Gesenius*, p. 665); and this sense is adopted by some of the Ancient Versions, e.g. the *Sept.*, which has τάξει πρὸς με; and so *Vulg.* *constitue mihi*; and the *Samaritan*, *Onkelos*, *Syriac*, and *Arabic* give nearly the same meaning, *prescribe to me*; and upon the whole this seems to be the simpler interpretation. — *when—?* Lit. *by when?* before what time?

10. *he said, To-morrow*] The shortness of the time would be the test of the miracle.

13. *villages*] Rather, *courtyards*; "compounds;" *atria*:—ἐπαύλεις, *Sept.* The original word (*hazaroth*) is from *hazar*, to enclose.

14. *upon heaps*] Literally, *heaps, heaps*; so *Septuagint*, θημωνίας θημωνίας (*acervatim*): cp. Mark vi. 40, πρᾶσαι πρᾶσαι; and Gen. xiv. 10, where the noun is doubled in the same way.

16. *Stretch out thy rod*] Now, without any previous warning: see above, on v. 1.

— *smite the dust of the land*] Or earth. The Land, as well as the River, was deified by the Egyptians, especially that part of it which was contained in the fertile Valley of the Nile, and was personified under the name of *Chem*, the *Black Land*, from the prolific black mud of the Nile. *Sharpe*, Egypt. Mythol. p. 4.

The Earth also was divinized, especially the corn-bearing earth, under the name of *Isitis* or *Isis*. *Ibid.* p. 5. These their deities are now smitten, and are made to produce vermin, as a punishment to those who worship them, and rebel against *JEHOVAH*.

— *lice*] So *Josephus* (ii. 1.4. 3), *Jonathan*, *Onkelos*, *Luther*, and others. The original word is *Kinnim* (perhaps connected

Egypt. ¹⁷ And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and "it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. ¹⁸ And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. ¹⁹ Then the magicians said unto Pharaoh, This is "the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

²⁰ And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, 'Let my people go, that they may serve me. ²¹ Else, if thou wilt not let my people go, behold, I will send || swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. ²² And "I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. ²³ And I will put † a division between my people and thy people: || to morrow shall this sign be. ²⁴ And the LORD did so; and *there came a grievous swarm of flies into the

n Ps. 105. 31.

o ch. 7. 11.

p Luke 10. 18.
2 Tim. 3. 8, 9.
q 1 Sam. 6. 3, 9.
Ps. 8. 3.Matt. 12. 28.
Luke 11. 20.
r ver. 15.

s ch. 7. 15.

t ver. 1.

|| Or, a mixture of
noisome beasts,
&c.u ch. 9. 4, 6, 26, &
10. 23, & 11. 6, 7,
& 12. 13.

† Heb. a redemption.

|| Or, by to
morrow.x Ps. 78. 45. &
105. 31.

with κνᾶω); the meaning of which is *gnats, mosquitoes*, which swarm in Egypt, especially in the rice-fields, and attack the ears and nose, and sting the skin (*Gesen.*, p. 401); *Hengstenberg*, 16, p. 112; *Kalisch*, p. 136; *Keil*, p. 362. And so the *Septuagint*, which is of special value here from its connexion with Egypt, and has σκνίφες: ep. *Philo*, Vit. Mos. i. p. 618; and *Vulg. sciniphes*; and the Greek and Latin fathers generally accept this rendering: see *Origen*, in Exod. Hom. iv.; *Theodoret*, Qu. 18; and particularly *S. Augustine* (Serm. 8), who describes them as "musca minutissima, inquietissima, in oculis irruentes, non permittentes homines quiescere; dum abiguntur irruunt, dum abactæ rursus redeunt."

In his parallel between the Ten Plagues and the Ten Commandments, *S. Augustine* observes, that they who break the third commandment (in his reckoning the first and second commandments make one) are chastised by the third Plague; they who do not keep the holy rest of God's Sabbath are persecuted and pestered by the buzzing and stinging swarms of worldly cares. "Tenete præceptum, cavete plagam," *S. Aug.*, and see Appendix to his Sermons, Serm. 21, vol. i. p. 2357.

18. *the magicians—could not*] They tried, but failed. Hence, says *Theodoret* (Qu. 18), we may refute those who allege that what Moses did, he did by *magic*. God, he adds, allowed the magicians to do certain things; to change their rods into serpents; but Aaron's rod swallowed up theirs. They changed water into blood, but could not restore blood to water. They brought forth frogs, but could not free the Egyptians from them. God allowed the magicians to do these things, in order that He might chastise Egypt by means of its own Magic. God plagued Pharaoh by his own servants. But when Pharaoh's heart was more hardened, God checked the power of the magicians; and they, who before had been permitted to bring forth frogs, are now restrained from producing even a gnat; and God brought boils on the bodies of the Magicians themselves, in order that they and their king might feel that they have no power of their own to ward off evil, and that they may confess that the power of Moses was not from magical arts, but from God (*Theodoret*).

19. *This is the finger of God*] Cp. Luke xi. 20. Matt. xii. 28. It is not an act of *Moses*, whom probably they represented to Pharaoh as only a magician like themselves, but of *God, Elohim*. They made this confession, not in order to give God the glory, but in order to vindicate their own credit with Pharaoh; and they allow it to be a work of *God*, but they will not confess it to be the finger of *Jehovah*, the God of the Hebrews. Hence it was that Pharaoh's heart was still hardened against the LORD.

20. *Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water*] See above, on vii. 15. As Pharaoh had been misled by the Magicians (see v. 19), and would not acknowledge the power of the LORD, therefore

Jehovah sends His minister, Moses, to say to him, "Thus saith the LORD, Let *My people* go, that they may serve Me;" and he forewarns him of the plague which he will bring upon him and the Egyptians, if he will not obey; and that he will sever between Egypt and Goshen, in which his people dwell, "to the end that thou mayest know that I (the God of the Hebrews) am the LORD in the midst of the Earth." Do not therefore stop short, satisfied with saying that the plague was by the finger of *God (Elohim)*, but confess that it was from *JEHOVAH*; and that I, the *God of the Hebrews*, Who work these things by Moses, My servant, and make a difference between My people and thee, and do not inflict on Goshen what I inflict on thee, am the only true God, the Sovereign Lord of all the Heaven and Earth.

21. *swarms of flies*] The words of *flies* are not in the Hebrew. The word rendered *swarms* is *arob*, from *arab*, to *mingle*; and almost all the Hebrew expositors render it here a *promiscuous collection*. The English word *swarms* is the fittest translation. Cp. Ps. lxxviii. 45: cv. 31: ep. *Vulg.*, "Omne genus muscarum." The *Sept.* renders it by *κουρῳία, dogfly*; *Symmachus*, by *παμμία, all kinds of flies*. Others render it by *gadfly* (*Gesen.*, p. 651); others by *blattæ Orientalis*, a kind of beetle (*Kalisch*, p. 138). The word *swarms*, i. e. myriads of different insects, hornets, wasps, seems preferable, as having the best ancient authority, and because there is a gradual climax in the plagues. The first plague, the blood, was loathsome and external, and not aggressive; the second, the frogs, was aggressive, as well as loathsome; the third, the gnats, inflicted pain by stinging; and the present, the fourth (a mixed swarm), is aggressive and punitive; and its attacks are made not singly, but by an army of enemies invading their prey at once.

The Author of the Book of Wisdom, who was probably a Jew of Alexandria, commenting on the plagues of Egypt, well observes, that the Egyptians were fitly plagued by swarms of animals, because they "worshipped serpents, void of reason, and vile beasts;" and "held them for gods, which even among beasts are despised;" and were "tormented by their own abominations," that "they might know that wherewithal a man smeth, by the same also shall he be punished" (Wisd. xi. 15, 16; xii. 23, 24). This notion has been rejected as puerile and frivolous by some in modern times; but the Author of the Book of Wisdom has a good claim to be heard, especially in matters concerning Egypt.

Egypt worshipped "omnigenum Deum monstra" (*Targ.*, *Æn.* ix. 968). God sends "omne genus muscarum," *παμμία*, against it.

23. *a division*] Literally, a *deliverance*, or *redemption*, such as is wrought for all true Israelites by Christ in the Goshen of His Church. They are redeemed from God's wrath and judgments by Him, while others, who rebel against Him, are destroyed thereby.

house of Pharaoh, and into his servants' houses, and into all the land of Egypt:

¶ Or, *destroyed*. the land was || corrupted by reason of the swarm of *flies*.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. 26 And Moses said, It is not meet so to do; for we shall sacrifice ^y the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 27 We will go ^z three days' journey into the wilderness, and sacrifice to the LORD our God, as ^a he shall command us. 28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ^b intreat for me. 29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh ^c deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and ^d intreated the LORD. 31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one. 32 And Pharaoh ^e hardened his heart at this time also, neither would he let the people go.

IX. 1 Then the LORD said unto Moses, ^a Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 2 For if thou ^b refuse to let *them* go, and wilt hold them still, 3 Behold, the ^c hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the

25. Go ye, sacrifice to your God] Your God. Pharaoh will not yet allow Him to be *his own* God (cp. v. 19), but recognizes Him only as a local Deity,—not as the LORD of all.

— in the land] In Egypt. Not in the wilderness.

26. It is not meet] Literally, *it is not ordered*, or appointed by God that we should do so; therefore we may not do it. We must not obey thee, but Him; we must serve God in the place and manner of His own appointment.

26, 27. shall we sacrifice the abomination of the Egyptians — to the LORD our God?] Some interpreters explain this to mean, “we shall sacrifice in a manner abominated by the Egyptians” (so *Hengst.* and *Keil*); but it seems rather to mean, “we shall sacrifice the animal which the Egyptians worship” (*Onkelos*), the ox, their idol Apis (cp. *Herod.*, ii. 41). Similarly the *Syriac* Version renders it, “if we sacrifice the gods of the Egyptians, they will stone us.” And so *Vulg.*, “Si mactaverimus ea que colunt Egyptii;” and so *S. Cyril* de *Ador.* i. p. 40, ed. 1638; *Origen*, *Hom.* 4; and *Theodoret*.

It is not denied that some cattle were killed by the Egyptians for food; but others were worshipped.

The sacred bull was called Apis in Memphis, and the west of the Delta; and Amun-che, or, as the Greeks wrote it, Mnevis, in Heliopolis, and the east of the Delta: his idol was adorned with the figure of the sun or full moon between its horns (*Sharpe*, *Egypt. Mythol.* p. 15; cp. *Hengst.*, *Auth.* i. 156; *Malan*, p. 190).

The original word here rendered *abomination* (*to'ebah*, from *ta'ib*, to abhor: (*Gesen.*, 859.870), is used in Scripture to signify what “is abominable to Jehovah” (see *Prov.* iii. 32; xi. 1. 20); and, like the Greek *βδέλυγμα*, is applied to what is employed in the worship of idols (1 Kings xiv. 21. 2 Kings xvi. 3; xxi. 2. Ezra ix. 1. Ezek. xvi. 2); and idols themselves are called *abominations*,—e.g. Milcom is the *abomination* of the Ammonites (1 Kings xi. 5—7); Chemosh, the *abomination* of Moab; and Ashtaroth is the *abomination* of the Zidonians (2 Kings xxiii. 13). So Apis here is called “the *abomination* of the Egyptians;” not as if it were abominated by them, or because it was abominable in their sight to kill them, but because it was worshipped by them, and was therefore an *abomination* in the eye of God.

It may be said, that it was strong language in the mouth of Moses to call the objects worshipped by the Egyptians their

abomination. True, it *was* strong language; but strong language was needed: and it was the language of charity, even toward Pharaoh himself.

Pharaoh had now been chastened by four plagues, which Jehovah had foretold by Moses, His servant, that He would inflict, unless Pharaoh would let His people go, and serve Him in the wilderness. But Pharaoh remained obstinate. As soon as the plagues were withdrawn, he hardened his heart. All that he would acknowledge was, that the Divine Being Who sent them was a *God*, like his own deities: see v. 25.

Here, then, was a crisis. Would Moses allow Jehovah to be “only like a calf that eateth hay?” (*Ps.* cvi. 20.) No; his indignation was stirred by the offer of a compromise. Jehovah is a jealous God; He will not give His honour to another; He will not consent to enter into partnership with the beasts which perish, and to take His place in your Egyptian Pantheon, by the side of your ox-god Apis. Moses boldly denounces Pharaoh's god as an *abomination*. You worship him; and, being worshipped by you, he is an abomination to Jehovah, Who is the only God, the Lord of all; and we offer him in sacrifice to the Lord our God, the Creator of all. Here was a proof of the courage of Moses. Observe, also, he boldly charges Pharaoh with deceit (v. 29), “Let not Pharaoh deal *deceitfully* any more in not letting the people go to sacrifice to the LORD.” If Pharaoh did not retaliate, let it be remembered that he was now smarting under the severest of the plagues with which he had as yet been visited, and that he needed the prayers of Moses in order to be released from it.

There was something more striking in this bold act of one, who belonged to a race with whom even to eat was an *abomination* to the Egyptians (see *Gen.* xliii. 32; and *xlvi.* 34, where the same word is used as here). What is despised by men, is often dear to God; and what is highly esteemed by them, is often an abomination in His sight (*Luke* xvi. 15).

— will they not stone us?] The fanaticism of the Egyptians against those who injured their sacred animals is well known. See *Herod.*, ii. 65; cp. *Juvenal*, *Sat.* xv.

CH. IX. 3. upon thy cattle] Even upon some of those things which thou worshipp'st instead of Me (see viii. 21. 26). Here is a new step in the climax of judicial visitation.

— upon the horses] In which thou gloriest and trustest.

sheep: *there shall be* a very grievous murrain. ⁴And ^dthe LORD shall sever ^{d ch. 8. 22.} between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. ⁵And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. ⁶And the LORD did that thing on the morrow, and ^eall the cattle of Egypt died: but of ^{e Ps. 73. 50.} the cattle of the children of Israel died not one. ⁷And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And ^fthe heart ^{f ch. 7. 14. & 8. 32.} of Pharaoh was hardened, and he did not let the people go.

⁸And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. ⁹And it shall become small dust in all the land of Egypt, and shall be ^ga boil breaking forth *with* blains upon man, and upon beast, through- ^{g Rev. 16. 2.} out all the land of Egypt. ¹⁰And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^ha ^{h Deut. 28. 27} boil breaking forth *with* blains upon man, and upon beast. ¹¹And the ⁱmagicians could not stand before Moses because of the boils; for the boil ^{i ch. 8. 18, 19. 2 Tim. 3. 9.} was upon the magicians, and upon all the Egyptians. ¹²And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; ^kas the ^{k ch. 4. 21.} LORD had spoken unto Moses.

The horses of Egypt were specially used for her chariots of war. Cp. xiv. 7—9. Deut. xvii. 16. Ps. xx. 7.

— there shall be] These words are not in the original. The words, *a very grievous murrain*, are put in apposition with *the hand of the Lord*. His hand, which blesses those who obey Him, will become like a pestilence to thee. Here is further progress in punishment. The former plagues had been *external* and *transitory* (the blood, the frogs, the gnats, the swarms); the present and the next plague (pestilence and boils) were *internal* and *abiding*.

4. *the LORD shall sever*] Or, *distinguish*. Here is another prophecy, which, when fulfilled, ought to have had the effect of softening Pharaoh's heart, as well as of convincing him that this was the Lord's doing. It might have shown him that, if he would be God's servant, he also would be spared; but it was perverted by him into poison: see v. 7.

6. *all the cattle*] Either, some of all sorts (*Ainsworth*), or those which were *in the field* (*Augustine*). In the Hebrew idiom, *all* is often used comparatively for a large number. Some of the cattle still remained: see v. 20; x. 25. And so here, in v. 25, "the hail smote *every* herb, and *every* tree," but some remained: see x. 5; and xxxii. 3. 26, where *all* is used for a *large number*: cp. v. 29. Similar examples of this use may be seen in Deut. xxviii. 64. 2 Sam. xvi. 22; xvii. 14. 1 Chron. xiv. 17. Ps. xxii. 8; and in the New Test., Matt. iii. 5. Cp. Matt. x. 22; xvi. 19; xviii. 18; xxi. 26; xxiv. 9. Luke xv. 1. 1 Cor. vi. 12; ix. 19. 22; xiii. 7. Col. i. 28. *Glass*, Phil. Sacr. p. 882. Cp. note below, on Matt. iii. 5.

7. *And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened*] He supposed that the pestilence being local was only accidental; and, therefore, that very thing which ought to have led him to repentance, was abused by him into a reason for obduracy. His heart was *hardened*, or rather, was *made heavy*: so vii. 14.

8. *Take to you handfuls of ashes of the furnace*] *Ashes*—properly אֵשֶׁת (Sept.), *ash* and *soot*—of the furnace, the lime-kiln (*Kimchi*: see *Gesen.*, p. 384), in which the Israelites were forced to labour for Pharaoh. In Deut. iv. 20 Moses refers to the iron furnace of Egypt, from which God had delivered them. The very ashes of the furnace, in which the people of God slaved as bondsmen to Pharaoh, cried out to heaven against him, and brought down plagues upon his subjects and his cattle.

In the first three plagues, God used the sources of the natural wealth of Egypt,—those elements in which Egypt gloried, and which she adored as sources of her strength; and God made them to be instruments of woe to her for her misuse of them, and for her rebellion against Him. He now uses the ashes of the lime-kiln, out of which the splendid monuments of her pride and strength,—her pyramids and her treasure-

cities,—had come forth; and for the structure of which she had enslaved and oppressed the people of God, and makes those ashes to be the ministers of her punishment.

— *let Moses sprinkle it towards the heaven*] Both Moses and Aaron are ordered to take the ashes, but Moses only is commanded to sprinkle it toward *heaven* (cp. v. 10). Moses is represented above (vii. 1), as constituted by the Lord to be a god to Pharaoh, and Aaron to be the prophet of Moses; and the execution of regal acts of divine judgment from heaven are reserved specially to him.

The union of Moses and Aaron in executing God's will foreshadows the union of the two offices, the royal and judicial with the priestly and prophetic, in the person of Christ. And it is as Messiah the King that He will execute judgment upon the ungodly.

Aaron's ministry had been employed in inflicting the first three plagues, but now it is used no more. Moses is the executioner of the sixth plague, and also of the *seventh*, the *eighth*, and the *ninth*, till at length, in the *tenth*, the LORD comes and smites from the firstborn of Pharaoh on the throne, even to the firstborn of the maidservant behind the mill (xi. 5; xii. 12).

"What is the meaning of this difference of instrumentality?" asks *S. Augustine* (Qu. 31).

Certainly it has some spiritual significance.

May we not reply, by submitting to the reader's consideration, whether there is not here a warning to all, that if we despise CHRIST in His priestly office, we shall feel His wrath in His royal character, especially in the great day of reckoning, the day of the LORD's Coming to Judgment?

With this plague compare Rev. xvi. 1—12, which describes the outpouring of the seven vials, or sacred bowls; the first of which produces boils and blains on the inhabitants of the mystical Egypt. On the question, why what is the sixth plague here, is the first there, see *Lightfoot*, as quoted in the note below, on Rev. xvi. 1.

— *sprinkle it toward the heaven*] This and the next plague are introduced by an appeal and movement *toward heaven*: see v. 22, 23. *Heaven* was worshipped in Egypt under the title of *Neith* (*Sharpe*, Egypt. Myth. p. 5), and the Kings of Sais were styled "beloved of Neith:" cp. below, x. 13.

Thus the Egyptians were taught, that the heaven, as well as the earth, was the dominion of the Lord God of the Hebrews, and not of their own deities.

9. *upon man*] Even upon the magicians (v. 11). A further step in the climax of chastisement.

12. *And the LORD hardened the heart of Pharaoh*] Here, after the sixth plague, "the obstinacy of Pharaoh is for the first time referred to *God*, after the general remark in iv. 21" (which is only a prediction of what will be). "We are justified in concluding from this fact, that Pharaoh's sin preceded and

1 ch. 8. 20.

m ch. 8. 10.

n ch. 3. 20.

o Rom. 9. 17.

See ch. 14. 17.

Prov. 16. 4.

1 Pet. 2. 9.

† Heb. made thee stand.

† Heb. set not his heart unto,
ch. 7. 23.

³ And the LORD said unto Moses, ¹ Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. ¹⁴ For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^m that thou mayest know that *there is none like me in all the earth.* ¹⁵ For now I will ⁿ stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. ¹⁶ And in very deed for ^o this *cause* have I † raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth. ¹⁷ As yet exaltest thou thyself against my people, that thou wilt not let them go? ¹⁸ Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. ¹⁹ Send therefore now, and gather thy cattle, and all that thou hast in the field; *for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.* ²⁰ He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: ²¹ And he that † regarded not the word of the LORD left his servants and his cattle in the field.

²² And the LORD said unto Moses, Stretch forth thine hand toward heaven,

provoked God's punishment" (*Kalisch*, p. 151; and so *A Lapid* here). There was a special aggravation of sin at this juncture, for Pharaoh had no longer the support of his *magicians*, whose power had failed, by their own confession (viii. 19), and who were now smitten by God, and could not stand before Moses (v. 11). Here, then, was the crisis of Pharaoh's sin and punishment.

Similarly with regard to the mystical Egypt, it is predicted that "they would even blaspheme the God of heaven, for their pains and their boils, and *would not repent of their works*" (see on Rev. xvi. 10, 11).

14. *all my plagues upon thine heart*] A new stage in the progress of chastisement, which has been gradually advancing onward from the river, the earth, the houses, the cattle, the inhabitants, the magicians of Egypt, till it reaches the King himself,—his very heart.

— *that thou mayest know that there is none like me in all the earth*] Not a mere local or national deity (see on viii. 19. 23), but the One God over all.

15. *For now I will stretch out my hand*] The verb is here in the perfect tense,—now I have stretched forth. As much as to say, If I had stretched forth mine hand and smitten thee, thou wouldest immediately have been destroyed; and that was thy desert. But I have not cut thee off as yet, but have preserved thee, that My name may be magnified in thee, either by thy repentance,—if thou wilt repent,—or by thy signal destruction, if thou persistest in thy rebellion against Me. Cp. *Onkelos* here, and the *Arabic* Version; and *Kalisch*, p. 153; and *Keil*, p. 308; and *Ewald*, Gr. § 355. 357. Thou art already smitten, thou hast already perished, as far as thy sins are concerned. I might justly have consumed thee long ago, but still I spare thee, and will be glorified in thee, and through thee: see the next note.

16. *And in very deed*] Or, *nevertheless, howbeit*: see *Targum of Onkelos*, *Syriac*, *Arabic*. The Hebrew word *alam*, here used, has usually this sense: see Gen. xxviii. 19; xlviii. 19. Num. xiv. 21. Judg. xviii. 29. 1 Sam. xx. 3. Job i. 10.

— *for this cause have I raised thee up*] Or, *made thee to stand*. I set thee up as a King upon thy throne, in order that thou mightest rule well and justly; and I made thee to stand there (cp. 1 Kings xv. 4. 2 Chron. ix. 8), when I might have cast thee down for thy sins; but I spared thee, in order that thou mightest repent (cp. Rom. ii. 4), and mightest confess My power (as Pharaoh did, ix. 27; x. 16; xii. 31). And when thou didst despise the riches of My goodness, and forbearance, and long-suffering, and after thy hardness and impenitent heart treasuredst unto thyself wrath, yet *I still preserved thee* (instead of cutting thee off at once: cp. *Sept.* here, *διερρηφὼς*, *thou wast preserved*), in order that thou mightest be a warning to all Kings and Rulers of the world, in every age, that it is a vain and presumptuous thing to resist Me; and that even by

men's resistance, My Name will the more be magnified, and the fierceness of man will turn to the praise of God (Ps. lxxvi. 10); and in order that they may learn from thee to magnify Me by humble obedience to My Will, and by reverent Worship of My Name; and that thus the Name of JEHOVAH may be glorified throughout the earth in every age: cp. vi. 3—7; xv. 14—18. See the note below on Rom. ix. 17.

Pharaoh stands forth in Holy Scripture like the Theseus of antiquity,

— sedet aeternumque sedebit
Infelix Theseus, Phlegyasque miserrimus omnes
Admonet, et magnâ testatur voce per umbras,
Discite justitiam moniti, et non temnere Dinos."

Virgil, *Æn.* vi. 617.

Almighty God (says an ancient Father) knows how to use bad men well, and to elicit good from their badness. He does *not* make their badness, but He bears with it as long as He deems fit; and not in vain, for He uses it as a warning to men, and for the discipline of the good, whom it greatly concerns that "the Name of the Lord should be declared throughout all the earth." For their good, Pharaoh was preserved, as the event shows (*S. Augustine*, Qu. 32).

The glory of Jehovah, in His judicial visitation upon Egypt, its King, and its gods, has been made manifest to all the world by the diffusion of the Scriptures, and by the preaching of the Gospel to all Nations.

Observe, St. Paul quotes this speech (Rom. ix. 17), and sets his Apostolic seal on this history, and avouches it as true.

17. *exaltest thou thyself*] Literally, *settest thou thyself up as a dam, or mound*, to resist the stream of My power (cp. *Gesen.*, p. 589). The metaphor seems to be continued in what follows, "I will cause it to rain."

18. *a very grievous hail*] By the former plagues in the River, and the Earth, and the Air, and now by the Hail, the Thunder, and the Lightning (see v. 23, 24), God proved Himself the Lord of the Elements, which the Egyptians worshipped (*Theodoret*, Qu. 21; *Sharpe*, *Egypt. Mythol.* pp. 4—12).

The Kings of Egypt were deified by their subjects, who honoured their sovereigns as *sons of Ra*, i. e. of the *Sun* (*Sharpe*, pp. 2—18). Perhaps this may have confirmed Pharaoh in his obstinacy against God.

19. *Send therefore now, and gather thy cattle*] God tempers judgment with mercy, and gives him another trial of obedience; by which many of his subjects profited (v. 20), and so they condemned the infatuation of their King.

20. *He that feared the word of the LORD*] He that feared the word did not suffer from the voice of the Lord, as the thunder is called: see v. 28: cp. xix. 16; xx. 18. Rev. x. 3.

22. *toward heaven*] See on v. 8.

that there may be ^p hail in all the land of Egypt, upon man, and upon beast, ^p Rev. 16. 21. and upon every herb of the field, throughout the land of Egypt. ²³ And Moses stretched forth his rod toward heaven: and ^q the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. ²⁴ So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. ²⁵ And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail ^r smote every herb of the field, and brake every tree of the field. ²⁶ ^s Only in the land of Goshen, where the children of Israel *were*, was there no hail.

²⁷ And Pharaoh sent, and called for Moses and Aaron, and said unto them, 'I have sinned this time: "the LORD is righteous, and I and my people *are* wicked. ²⁸ ^x Intreat the LORD (for *it is enough*) that there be no *more* [†] mighty thunderings and hail; and I will let you go, and ye shall stay no longer. ²⁹ And Moses said unto him, As soon as I am gone out of the city, I will ^y spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the ^z earth is the LORD's. ³⁰ But as for thee and thy servants, ^a I know that ye will not yet fear the LORD God.

³¹ And the flax and the barley was smitten: ^b for the barley *was* in the ear, and the flax *was* bolled. ³² But the wheat and the rie were not smitten: for they *were* [†] not grown up.

³³ And Moses went out of the city from Pharaoh, and ^c spread abroad his

q Josh. 10. 11.
Ps. 18. 13. &
78. 47. & 105. 32.
& 148. 8.
Isa. 30. 30.
Ezek. 38. 22.
Rev. 8. 7.

r Ps. 105. 33.

s ch. 8. 22. &
9. 4. 6. & 10. 23.
& 11. 7. & 12. 13.
Isa. 32. 18, 19.

t ch. 10. 16.
u 2 Chron. 12. 6.
Ps. 129. 4. &
145. 17.
Lam. 1. 18.
Dan. 9. 14.
x ch. 8. 8, 28. &
10. 17.
Acts 8. 24.
† Heb. voices of
God. Ps. 29. 3, 4.
y 1 Kings 8. 22, 33.
Ps. 143. 6.
Isa. 1. 15.
z Ps. 24. 1.
1 Cor. 10. 26, 28.
a Isa. 26. 10.

b Ruth 1. 22. &
2. 23.

† Heb. hidden,
or, dark.
c ver. 29.
ch. 8. 12.

^{23.} *the fire ran along upon the ground*] Rather, *the fire came down upon the earth*. Here was a new form of punishment; elements which were diverse and antagonistic, such as Rain, Hail, and Lightning, were made to conspire against Pharaoh: see Wisd. xvi. 16—19. 22.

The element now for the first time enlisted against Pharaoh, namely, *Fire*, was worshipped as the god of Memphis, under the name of *Pthah*, and the title of the kings of Memphis was "beloved of *Pthah*."

This seventh plague of Egypt may be compared with the seventh Vial in the Apocalypse, the outpouring of which was followed by thunder, lightning, and a great hail, and men blasphemed God because of the great hail (Rev. xvi. 17. 21).

^{24.} *fire mingled*] *Fire conglomerated* into balls in the midst of the hail: see *Gesen.*, p. 442, and *Keil* here.

^{25.} *every herb*] See v. 6: cp. x. 5.

^{27.} *I have sinned this time*] Literally, *this step* (Heb. *paam*, from *paam*, to strike), as if he had not sinned before! I had not confessed this, but now at length I own it. And Pharaoh goes on to acknowledge JEHOVAH as just: "The LORD is righteous, and I and my people are wicked;" and he entreats Moses to pray for him, and he promises to let the people go.

Here was a good confession; here (it might seem) was hope of pardon and salvation. But it was only the momentary language of the lips, extorted by present chastisement; there was no change of the heart. Yet God did not despise even this weak semblance of repentance (see v. 33); and thus He showed how gracious He *would have been* to Pharaoh, if he had been really penitent. Compare the case of Ahab (1 Kings xxi. 29), and *Bp. Sanderson's* Sermon on that text (vol. iii. 3. 33. 58); and the note below (2 Cor. vii. 10), on the difference between true and false repentance.

^{28.} *Intreat the LORD (for it is enough) that there be no more mighty thunderings*] Literally, *Intreat the Lord and (it is) much (enough, Gen. xlv. 28) from their being voices of God (thunderings and hail)*; which is explained by some to mean, *it is (too) much to be (more) thunderings*.

^{29.} *As soon as I am gone out of the city*] Moses delayed a little, in order that Pharaoh might be strengthened in his good resolutions, and (as some suppose) because he would not pray in the presence of idols. As soon as Moses went out of the city, he spread out his hands and prayed (cp. v. 33).

See the force of prayer, and the encouragement given to
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it. The hail ceased at the prayer of Moses. See v. 33: compare x. 18, 19, and the effect of the prayer of Elijah (James v. 17, 18). How much more will God hearken graciously to Him Who ever liveth to make intercession for us (Heb. vii. 25)!

— *I will spread abroad my hands*] Moses does not work all his wonderful works by means of his rod, lest a magical power should be attributed to it (*Origen*).

^{30.} *the LORD God*] A remarkable phrase, uttered with reverential awe: see on Gen. ii. 4.

^{31.} *the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled*] Flax was much grown in Egypt, the inhabitants of which, especially the priests, preferred garments of linen to any other: cp. *Herod.*, ii. 81. 105; *Plin.*, xix. 1, 2.

The barley was in the ear, literally, *was ear*; and the flax was bolled, literally, *was blossom*, i. e. it had formed capsules, calices, folliculos (*Vulg.*). The original Hebrew word is *gibeol*, a corolla or flower; and is connected with *gabia*, a cup, a bowl (whence bolled in our Version), a goblet: see *Gesen.*, pp. 154. 156; and above, Gen. xlv. 2.

The Sacred Writer shows an accurate knowledge of the relative seasons of crops in Egypt. In that country, flax and barley are nearly ripe when wheat and spelt are yet green: see *Theophrastus*, viii. 3; *Plin.*, N. H. xviii. 7. Flax is in flower at the end of January. Flax and barley are usually ripe in the end of February or beginning of March; wheat and spelt in April (*Forsk.*, Flor. Æg. p. xliii; *Schubert*, Reise ii. 175; *Hengstenberg*, Egypt p. 119; *Keil*, p. 370; *Malan*).

Consequently, the plague of Hail was at the end of January, or in the beginning of February; so that there were four weeks allowed to Pharaoh for repentance between the seventh and tenth Plague, namely, the destruction of the firstborn, which coincided with the Passover, which was celebrated at the season when the barley was first ripe (Levit. xxiii. 1—14): cp. *Professor Blunt's* Undesigned Coincidences, Part I. xvi. pp. 72—74; and *Malan*, p. 254.

^{32.} *the wheat and the rie were not smitten*] Judgment was tempered with mercy.

— *rie*] Or rather, *spell*, a kind of *triticum*, with four-leaved blunted calyx, small blossoms, little awns, smooth slender ears, much cultivated by the Egyptians, who made bread of it (*Herod.*, ii. 36 and 77: cp. *Ezek.* iv. 9. *Isa.* xxviii. 25. *Forsk.*, p. 26; *Hengst.*, Egypt p. 119).

hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. ³⁴ And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. ³⁵ And ^a the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [†] by Moses.

X. ¹ And the LORD said unto Moses, Go in unto Pharaoh: ^a for I have hardened his heart, and the heart of his servants, ^b that I might shew these my signs before him: ² And that ^c thou mayest tell in the ears of thy son, and thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

³ And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to ^d humble thyself before me? let my people go, that they may serve me. ⁴ Else, if thou refuse to let my people go, behold, to morrow will I bring the ^e locusts into thy coast: ⁵ And they shall cover the [†] face of the earth, that one cannot be able to see the earth: and ^f they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: ⁶ And they ^g shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

⁷ And Pharaoh's servants said unto him, How long shall this man be ^h a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? ⁸ And Moses and Aaron were

d ch. 4. 21.

† Heb. *by the hand of Moses*, ch. 4. 13.
a ch. 4. 21. & 7. 14.
b ch. 7. 4.

c Deut. 4. 9.
Ps. 44. 1. & 71. 18. & 78. 5. &c.
Joel 1. 3.

d 1 Kings 21. 29.
2 Chron. 7. 14. & 34. 27.
Job 42. 6.
Jer. 13. 18.
James 4. 10.
1 Pet. 5. 6.
e Prov. 30. 27.
Rev. 9. 3.
† Heb. *eye*, ver. 15.
f ch. 9. 32.
Joel 1. 4. & 2. 25.

g ch. 8. 3, 21.

h ch. 23. 33.
Josh. 23. 13.
1 Sam. 18. 21.
Eccles. 7. 26.
1 Cor. 7. 35.

33. rain] Very rare in Egypt (*Herod.*, ii. 11); therefore this visitation was the more remarkable.

34, 35. and hardened his heart—And the heart of Pharaoh was hardened] There are two words in the original which are rendered by *hardened* here; the former is from *cabad*, to be heavy, the latter is from *chazak*, to bind strongly. The former is rendered by *Sept.*, ἐβάρυνεν τὴν καρδίαν; and by *Vulg.*, “ingravatum est cor;” the latter is translated by *Sept.*, ἐσκληρύνθη; and by *Vulg.*, “induratum est.” The former denotes sullen moodiness, where there ought to have been an active movement towards repentance and reparation; the latter is more intensive, and shows impious audacity and obstinate rebellion against God: cp. above, iv. 21; vii. 14.

[Ch. X.] Here begins a new *Parashah*, or Proper Lesson of the Law, as read in the Synagogues, and continues to xiii. 16.

The parallel Proper Lesson of the Prophets is Jeremiah xvi. 13—28, which contains a prediction of God's judgments on Egypt. “The Lord of Hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, with their gods and their kings, even Pharaoh and all that trust in him. . . . But fear not thou, my servant Jacob, and be not dismayed, O Israel, for I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid” (Jer. xvi. 25—28).

By such a juxtaposition of the record of Exodus with the books of the Prophets a new interest is given to the History. We are reminded that the inspired narrative of the Plagues inflicted upon Egypt, and of the deliverance of the Israelites from that country, is a figure of future judgments on the enemies of the Church of God, and of the future Redemption and Restoration of Israel by Him of Whom Moses was a type,—and Whom Jeremiah calls “the LORD OUR RIGHTEOUSNESS” (Jer. xxiii. 6—8). See above, note on i. 1 and vi. 2.

Observe, also, that this chapter, which prepares the way for the history of the *Exodus*, is appointed by the Church to be read on the Sunday before Easter, that is, on the first day of the week of Christ's Passion;—which was His *Exodus*, and ours.

1. Go in unto Pharaoh] God sends Moses to deliver His

People; so Christ is sent by the Father to redeem the world (*S. Cyril de Abr.* i. p. 50).

— *I have hardened his heart]* Have made his heart heavy: see vii. 11; ix. 31. This is the last time that this word is used: see v. 20.

2. that thou mayest tell in the ears of thy son] A purpose which we see fulfilled in such glorious national hymns as Ps. lxxviii. and Ps. cv., which not only sounded continually in the ears of the Hebrews, but will sound for ever in the Christian Church throughout the world. Moses is here addressed by God as the representative of the Hebrew Nation.

— *what things I have wrought in Egypt]* The verb here used is the *hithpael* of *alal* (*Gesen.*, p. 633), which means, literally, to drink, to slake the thirst; and in a figurative sense in this conjugation, to satisfy one's anger in vexing; hence *Sept.* renders it here by ἐπαίξω, to sport with, in mockery; and *Vulg.* by “illudo;” cp. 1 Sam. xxxi. 4. 1 Chron. x. 4. And the word implies, that the most powerful kings of this world, when they rebel against God, are merely as toys and baubles, and have no more strength than playthings, and are like laughing-stocks (*judibria*, κινύματα) to the wind of His displeasure (Ps. ii. 4).

3. How long wilt thou refuse] Even now Pharaoh's will is supposed to be free: cp. *Sept.*, “Ἐως τίτος οὐ βούλει ἐντραπήναι με; and v. 4, ἐὰν μὴ θέλῃς ἐξαποστεῖλαι τὸν λαόν μου.

4. the locusts] Concerning whose dreadful ravages, see Joel ii. 1—10. *Plin.*, xi. 29; *Bochart*, *Hierozytic*. iii. 283—286; and the accounts of travellers, *Vulney*, *Denon*, *Shaw*, *Niebuhr*, and others, quoted by *Kalisch*, pp. 161—168; and *Hengstenberg*, *Egypt* p. 120; *Winer*, *R. W. B.* i. 487—490; and *Houghton*, in *B. D.* ii. pp. 128—133.

With this plague we may compare that of the locusts in the Apocalypse (ix. 3—11).

5. the face of the earth] Literally, the eye of the earth. The earth with its bright colours, and lovely flowers, and vegetation, shines like a beautiful eye, and looks up to man. The locusts are to it, what blindness is to the eye.

6. thy houses] On the inroads of locusts into houses, see Joel ii. 9. *Bochart*, *Hierozytic*. iii. 283.

7. And Pharaoh's servants said unto him—let the men go,—knowest thou not yet that Egypt is destroyed?] This was said before the plague was inflicted, and this remonstrance of

brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* † who are they that shall go? ⁹ And Moses said, We will go with ^{† Heb. who, and who, &c.} our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for ⁱ we must hold a feast unto the LORD. ^{i ch. 5. 1.}
¹⁰ And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. ¹¹ Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

¹² And the LORD said unto Moses, ^k Stretch out thine hand over the land of ^{k ch. 7. 19.} Egypt for the locusts, that they may come up upon the land of Egypt, and ⁱ eat every herb of the land, *even* all that the hail hath left. ¹³ And Moses ^{i ver. 4. 5.} stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts. ¹⁴ And ^m the locusts went up over all the ^{m Ps. 78. 41. & 105. 34.} land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; ⁿ before them there were no such locusts as they, neither after them shall be ^{n Joel 2. 2.} such. ¹⁵ For they ^o covered the face of the whole earth, so that the land was ^{o ver. 5.} darkened; and they ^p did eat every herb of the land, and all the fruit of the ^{p Ps. 105. 35.} trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

¹⁶ Then Pharaoh † called for Moses and Aaron in haste; and he said, ^q I ^{† Heb. hastened to call, q ch. 9. 27.} have sinned against the LORD your God, and against you. ¹⁷ Now therefore forgive, I pray thee, my sin only this once, and ^r intreat the LORD your God, ^{r ch. 9. 28. 1 Kings 13. 6. s ch. 8. 30.} that he may take away from me this death only. ¹⁸ And he ^s went out from Pharaoh, and intreated the LORD. ¹⁹ And the LORD turned a mighty strong west wind, which took away the locusts, and † cast them ^{† Heb. fastened. t Joel 2. 20.} into the Red sea; there remained not one locust in all the coasts of Egypt. ²⁰ But the LORD ^{u ch. 4. 21. & 11. 10.} "hardened Pharaoh's heart, so that he would not let the children of Israel go.

the servants displays the obduracy of the king; their hearts were *not* hardened, and their words show that the hardening of his heart was from himself.

9. *with our young and with our old—for we must hold a feast unto the LORD*] God requires and loves to be worshipped by little ones: Ps. viii. 2. Matt. xxi. 16.

10. *evil is before you*] Some interpreters suppose this to mean, "ye are plotting evil" (*Fulg., Kalisch*), but it seems rather to be a threat: cp. v. 28.

11. *go now ye that are men*] Pharaoh would not let the women and children go, but would keep them as hostages for the return of the men; and after the loss of his own cattle by the murrain and hail (ix. 3. 22), he was more desirous to detain the flocks and herds of the Israelites, which had been spared.

12. *locusts—eat every herb*] A fresh accession of suffering: the hail had not injured the wheat and spelt (ix. 32), but the locusts devour every thing: see v. 15.

13. *the east wind*] Another element now is also enlisted against Pharaoh,—the *Wind*, which was worshipped in Egypt under the name of *Kneph* (*Sharpe*, Egypt. Myth. p. 5: cp. above, ix. 8).

The objection of some (e. g. *von Bohlen*), that locusts are never brought into Egypt by an *east* wind (not south wind, as *Sept.*), and that they could not have traversed the Red Sea, has been refuted by *Hengstenberg* (Egypt pp. 9—12, and 119), and *Kalisch*, p. 167, who show from *Denon* and others that locusts are sometimes brought into Egypt by winds from the Arabian desert. Even if the objection were true, it would have no force, for the sacred writer is speaking of what was miraculous: cp. ix. 18. 24, and x. 14.

16. *I have sinned*] Here is a semblance of a further advance in the work of repentance, as compared with the former confession in ix. 27. Pharaoh *sends in haste* for Moses and Aaron, and makes a humble submission to them as well as to God; and asks for forgiveness, "*only this once*;" and though this, like

the former appeal, was merely formal and hypocritical, and was known to be so by God, and probably by Moses (cp. ix. 30), yet God graciously vouchsafed to remove the locusts, and thus to encourage him to sincere acts of repentance: cp. on ix. 27.

19. *a mighty strong west wind*] Literally, "*a wind of the sea*." It has been inferred hence by some (*Davidson* on the Pent. i. p. 12) that this narrative must have been written in Palestine, where the west wind is the wind from the *sea*, and could not have been written by Moses in Egypt or in Arabia, where a westerly wind could not be a wind from the sea.

But this objection is grounded on an erroneous assumption that Moses, writing in Hebrew for the use of Hebrews, would not use Hebrew phraseology. The Hebrew *Patriarchs* who lived in Palestine called the westerly wind "the wind of the *sea*," because it came from the sea to the land in which they lived; and this expression took root in the Hebrew language, and Moses adopted their phraseology. An Italian living in Holland, and speaking his own language, calls a north wind a *Tramontana*, although it does not *traverse* any mountain before it comes to the country in which he lives: cp. Ger. xii. 8; xxviii. 14, where *seaward* to the Patriarch is equivalent to *westward*; and see below, xxvi. 22; xxvii. 13; xxxviii. 12.

—*Red sea*] *Yam suph*, the sea of *suph* or *weed*, or *rush* (*alga, juncus*); the *Weedy Sea*, the name given to the Red Sea, because it abounded in this weed (see ii. 3. Ps. cvi. 7. 9. 22. Josh. ii. 10; and *Strabo*, xvi. p. 773. *Gesenius*, p. 581). It is called the *Red Sea* (ἐρυθρὰ θάλασσα, by the *Septuagint* here and elsewhere, and in the New Testament, Acts vii. 36. Heb. xi. 29, probably from Edom: cp. Gen. xxv. 25. 30: so *Scaliger*, *Drusius*, *Fuller*, *Pfeiffer*, *Dubia* p. 118; *Mintert*, Lex. in v. Other etymologies may be seen in *Winer*, R. W. B. ii. 70 and 76; *Mr. E. S. Poole* in B. D. ii. 1009—1016.

20. *the LORD hardened*] Heb. *yechazzek* (see iv. 21; vii. 14), and henceforth this word is used; see v. 20. 27; xi. 10; xiv. 4. 8. 17.

x ch. 9. 22.

† Heb. *that one may feel darkness.*

y Ps. 105. 28.

z ch. 8. 22.

a ver. 8.

b ver. 10.

† Heb. *into our hands.*

c ver. 20.
ch. 4. 21 &
14. 4, 8.

d Heb. 11. 27.

a ch. 12. 31, 33,
39.

b ch. 3. 32. &
12. 35.
c ch. 3. 21. &
12. 36.
Ps. 106. 46.

²¹ And the LORD said unto Moses, * Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, † even darkness *which* may be felt. ²² And Moses stretched forth his hand toward heaven; and there was a ^y thick darkness in all the land of Egypt three days: ²³ They saw not one another, neither rose any from his place for three days: ^z but all the children of Israel had light in their dwellings.

²⁴ And Pharaoh called unto Moses, and ^a said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your ^b little ones also go with you. ²⁵ And Moses said, Thou must give † us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. ²⁶ Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

²⁷ But the LORD ^c hardened Pharaoh's heart, and he would not let them go. ²⁸ And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die. ²⁹ And Moses said, Thou hast spoken well, ^d I will see thy face again no more.

XI. ¹ And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: ^a when he shall let *you* go, he shall surely thrust you out hence altogether. ² Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, ^b jewels of silver, and jewels of gold. ³ ^c And the LORD gave the people favour in the sight of the Egyptians. Moreover the

21. *darkness*] The Sun was deified by the Egyptians, by the titles of *Ra*, *Amm-Ra*, *Mando-Ra*, and was worshipped especially at On or Heliopolis (the city of the Sun), and the Egyptian Kings bore the title of *Zera*, or "*Son of Ra*:" see figures of him in *Sharpe*, Egypt. Mythol. pp. 3. 18. This darkness for three days was the death of Osiris and Isis, the father and mother of the deities of Egypt, cp. *Malan*, p. 257.

By this plague of Darkness, the children of the Sun, as the Pharaohs called themselves, were deprived of the light of their father's countenance, and the god whom they worshipped was hidden from their eyes. A righteous judgment upon those who rebelled against the Light.

With this, the ninth, plague of the literal Egypt, we may compare the fifth in the spiritual Egypt, Rev. xvi. 10, 11.

In both cases the *darkness* has a moral significance. It shows that they who are thus punished, had *loved* "*darkness* rather than light." God therefore chooses their delusions (Isa. lvi. 4). As the Author of the Book of Wisdom, commenting on this history, says, "God so ordered the plagues that they might know that wherewith a man *sinneth*, by the same also shall he be *punished*." (Wisd. xi. 16; xii. 23): see also *S. Irenæus*, iv. 48, where he quotes 2 Cor. iv. 4. Rom. i. 28. 2 Thess. ii. 21.

— *darkness which may be felt*] Literally, *that may be grasped*. The verb *mashash* here used seems to be connected with the Greek μάσσω. It is rendered Ψαλάφητον by *Sept.*, and "dense et palpari queant" by *Vulg.*

Some expositors render the words, "one shall grope in darkness," "they shall feel out or explore the darkness," as in Job v. 14; xii. 25: cp. Deut. xxviii. 29, but this is not the sense of the verb here: cp. *Gesen.*, p. 521; *Kalisch*, p. 171; *Keil*, p. 374.

²³, *all the children of Israel had light in their dwellings*] So it will be in the latter days. The darkness of Unbelief and Superstition will overshadow the earth, but the true Israelites will have "light in their dwellings." They will have the Light of Holy Scripture, shining in the Goshen of the Church.

²⁴, *let your little ones also go*] A further concession: see v. 11 and v. 26; but it is a mere pretence; for he soon retracts even his former permission: see v. 27.

A man may be humbled, and yet not be humble. Pharaoh was humbled by his plagues, but was proud and rebellious against God: see *Bp. Andrews*, ii. 326.

²⁶, *Our cattle also shall go with us*] Moses, acting under

God's direction, exacts this, against the will of Pharaoh. He would not have done so, if he had not had faith that God could support the *cattle in the wilderness*: see below, on xii. 38.

— *there shall not an hoof be left behind*] Moses would make no compromise with Pharaoh, but obey God to the letter. Here is a lesson of courage to the Christian, not to surrender a jot or tittle of the Christian truth and liberty which Christ has entrusted to him. Let "not an hoof be left behind:" see *Bp. Sanderson*, iii. 280.

²⁷, *he would not let them go*] It seems that the darkness had been withdrawn, without any prayer from Moses; and this act of mercy on the part of God seems to have been abused by Pharaoh into an occasion of more obduracy: see the next verse.

²⁸, *Get thee from me—thou shalt die*] Pharaoh drives Moses from him, and threatens him with death; and in return God announces to Pharaoh another plague, the death of his firstborn (xi. 4).

²⁹, *I will see thy face again no more*] But first he foretold the last plague. He received a divine message in Pharaoh's presence, and proceeded to utter it: see xi. 4—8.

CH. XI. 2. *let every man borrow*] Rather, *let every man demand*. This is the sense of the original; and it is so rendered by the ancient Versions, e. g. *Sept. αἰτησάτω*, *Vulg.* "postulet;" and so *Onkelos* and *Syriac*: see above, on iii. 22.

There is, therefore, no ground for the objection, that the Israelites were commanded to ask on *loan* what they never were designed to *restore*.

God, Who is the Sole Proprietor and Lord of all things, gives a command to His People to demand what is His, from those who had abused it; and thus shows His dominion over all things, and at the same time gives a salutary lesson to His People, and to all Men and Nations, that they are to consider themselves as stewards of His substance, which is to be used in His service; and that He will require from all hereafter an account of the manner in which they have used the talents which He has entrusted to their care: cp. Matt. xxv. 9.

A difficulty has been imagined here. "How (it has been asked) could the Israelites, at a moment's notice, borrow (demand) in all directions from the Egyptians (*Colenso*)?"

It was *not* done "at a moment's notice." This command was given *before* the institution of the Passover and the Exodus.

— *when he shall let you go, &c.*] Or, *when he lets you go altogether* (with children, &c.), *he will surely thrust you out hence*.

3. *the LORD gave the people favour in the sight of the*

man ^d Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. d 2 Sam. 7. 9.
Esth. 9. 4.

⁴ And Moses said, Thus saith the Lord, ^e About midnight will I go out into the midst of Egypt: ⁵ And ^f all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. ⁶ And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. ⁷ But against any of the children of Israel ⁱ shall not a dog move his tongue, against man or e ch. 12. 12, 23, 29.
Amos 5. 17.
f ch. 12. 12, 29.
Amos 4. 10.
g ch. 12. 30.
Amos 5. 17
h ch. 8. 22.
i Josh. 10. 21.

[*Egyptians*] A belief may therefore be reasonably entertained, that though the heart of their King was hardened, many of the people of Egypt received a salutary impression from God's judgments, and acknowledged the God of the Hebrews.

— *the man Moses*] Observe the words "the man Moses." God had said to him, "See, I have made thee a god to Pharaoh;" and Aaron was under him (vii. 1). Moses was not exalted by the abundance of his revelations (2 Cor. xii. 7), but remembered that he was a man. Compare St. Peter's saying to Cornelius (Acts x. 26), "Stand up; I myself also am a man."

— *was very great*] Though he was a man, compassed with human infirmity, as he himself has already clearly shown us (see iv. 24; v. 22), yet by God's authority, with which he was invested, and by the operation of His Spirit, Moses was great.

Moses does not magnify himself, but his office. It never occurred to him to imagine that any would suppose that he was praising himself; he is accounting for the readiness with which the Egyptians yielded up their substance to the Israelites; they saw the greatness of the works which their leader Moses was enabled to perform: compare Ps. cv. 37.

Moses calls himself "great," and the "meekest of all men upon the face of the earth" (Num. xii. 3).

Such expressions as these are not marks of forgery (as some have alleged), but are rather evidences of genuineness: a forger would never have used them. A forger, personating Moses, would not have revealed to us, with such noble ingenuousness, the failings of Moses, as the Author of the Pentateuch has done: see above, ii. 11. A fabricator, also, would have carefully avoided such expressions as these, which speak of the meekness and of the greatness of the Hebrew lawgiver, and which might create objections in some minds. But Moses himself, sensible of his own weaknesses, honestly reveals his own infirmities; and yet, with not less simplicity,—the surest token of truth,—and with a guileless, unsuspecting disregard for human opinions, and as a divinely-inspired writer conscious of his mission from God, he boldly proclaims the gifts and graces with which he had been endowed by God: *ep. S. Aug.*, in Joann. Tract. 61; and *Hengstenberg*, *Authentic* ii. pp. 173—178. Though the Lord made him like a "god" to Pharaoh, yet he felt that in himself he was only a man.

4—6. *About midnight will I go out into the midst of Egypt—And there shall be a great cry*] Observe that God in His mercy gave a warning of several days before the execution of this terrible judgment.

An awful announcement! *JEHOVAH* goes forth at midnight into the midst of Egypt, like a Man of War. The Lord of hosts goes forth as a Mighty Conqueror, in the darkness and thick gloom, to overthrow the false gods of Egypt, who disputed His power, and to execute vengeance on those who worshipped them, and rebelled against Him. He would find them out in the darkness of Night. "The darkness is no darkness to Him, but the day and the night to Him are both alike." He would come to them in judgment, as our Lord came to His disciples in love in the darkness and in the storm. He would come at midnight, when they least expected Him, when all seemed at peace.

DEATH OF THE FIRSTBORN.

5. *the firstborn—shall die*] For the cruelty of Egypt to Israel, who was God's firstborn, see iv. 22, 23, where a warning was given of this punishment, unless Pharaoh repented.

The punishment of a People for the sins of its Rulers is a fact which none can dispute who reads the history of Nations; and they who urge objections to the chastisement recorded in this narrative cannot stop there, but must proceed to deny that the World is under a Moral Governor. The objections in question are not only objections against Revelation, but against natural Religion. They lead to Atheism.

At the same time, these national visitations show, that

this World is not every thing; but that there is a Judgment to come, when every one individually will be equitably dealt with. Although, in this present life, Egyptians may be involved in the punishment of their Pharaohs, yet if the hearts of Egyptians have been touched by the warnings and judgments of God, then death will not have been an evil to them, but a passage to a happy Eternity; compare *Bp. Sanderson*, Sermon on 1 Kings xxi. 29, vol. iii. p. 71, where what he says of children may be applied to subjects and citizens.

The firstborn shall die for their sin against God and His firstborn Israel. The Holy Spirit, speaking by Hosea (xi. 1), as explained by St. Matthew (ii. 15), teaches us that Israel, God's firstborn (*ep. above*, iv. 22, 23, "Israel is my Son, my firstborn"), was, in his calling out of Egypt, a figure of Christ, God's firstborn, coming out of Egypt. "Out of Egypt have I called My Son." Egypt was the type of the Enemy of God and His Church. Christ, God's firstborn, was saved from Herod, and was called out of Egypt,—that idolatrous country,—in a literal sense (Matt. ii. 15); and He went forth into the Holy Land, where He was brought up, and preached; and He came forth out of Egypt in a spiritual sense, when He passed through the Red Sea of His Passion, in which the foes of God and His Church—the spiritual Pharaohs—were overwhelmed.

Pharaoh was punished for his sin against Israel, God's firstborn. Here surely is a solemn warning of the doom which awaits those who reject God's divine Firstborn (Heb. i. 6),—the Firstborn of every creature (Col. i. 15),—JESUS CHRIST, the Only-begotten Son of God.

This denunciation of judgment,—"*the firstborn shall die*,"—has also its counterpart of mercy. God slew the firstborn of Egypt for the sin of Egypt. And for the sins of the whole world He gave His own Firstborn; and His own Firstborn willingly gave Himself, in order that the World might be saved from the power and punishment of sin, and in order that through His Incarnation and Death, all who are dead to sin, and are incorporated in Him, Who is the Life, may become sons of God, and that He may be "the firstborn among many brethren" (Rom. viii. 29), and that they may come to "the Church of the firstborn, whose names are written in heaven" (Heb. xii. 23).

— *the maidservant that is behind the mill*] In the East women only grind; see *Thomson* (p. 527), who gives a description and a picture of the instrument used as the hand-mill. This object, seemingly so trivial, is introduced into both the divinely-inspired accounts of Divine Judgment,—that on the Egyptians here, by God Himself,—and that of which it was a type,—the Judgment of the World, by Christ. See Matt. xxiv. 41; and above, v. 4—6. Even by its littleness, it is an evidence of the typical and prophetic character of the judgment on Egypt, and serves to impart to it a perpetual importance, and to bring out the solemn fact, that no one, however insignificant, will escape judgment. The slave at the hand-mill will be judged.

— *all the firstborn of beasts*] Because the Egyptians were worshippers of cattle. Beasts were created for man's good; and this destruction would be a warning to the Egyptians on the vanity of their worship, and a preservative to the Israelites against it. And they needed it, as was shown by their worship of the calf at Horeb. Compare the salutary purpose answered by the destruction of the swine at Gadara: see on Matt. viii. 32; and below, xii. 29.

6. *there shall be a great cry*] At midnight. *Κραυγή μεγάλη* (Sept.). These words are adopted in the Gospel to describe the most awful sound that the World will ever hear; and they remind us, that this Judgment on Egypt was a prelude of the Judgment to come, when "*at midnight a cry will be made*, Behold, the Bridegroom cometh; go ye out to meet Him:" see on Matt. xxv. 6.

k ch. 12. 33.

† Heb. *that is at thy feet.* So Judg. 4. 10. & 8. 5.

1 Kings 20. 10.
2 Kings 3. 9.
† Heb. *heat of anger.*
1 ch. 3. 19. & 7. 4.
& 10. 1.
n ch. 7. 3.
n ch. 10. 27.
Rom. 2. 5. & 9. 22.

beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. ⁸And ^kall these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people † that follow thee: and after that I will go out. And he went out from Pharaoh in † a great anger.

⁹And the LORD said unto Moses, 'Pharaoh shall not hearken unto you; that ^mmy wonders may be multiplied in the land of Egypt. ¹⁰And Moses and Aaron did all these wonders before Pharaoh: ⁿand the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

XII. ¹And the LORD spake unto Moses and Aaron in the land of Egypt,

8. *all these thy servants shall come down unto me, and bow down themselves unto me*] So shall all His enemies come and bow the knee to Christ at that day (Phil. ii. 10). The word in the Sept. is *προσκυνήσουσι*.

— *in a great anger*] Heb. *bachari-aph*, in heat of wrath. It is remarkable that these same words are applied in the second Psalm to Jehovah taking vengeance on the wicked for the rejection of Christ (Ps. ii. 5). Moses was very meek (Num. xii. 3); yet now, in the day of vengeance, he burns with the fire of wrath. So Christ. "Hide us from the *wrath of the Lamb*," will be the cry at that Day (Rev. vi. 16).

It is affirmed by the Holy Spirit in the New Testament that Moses saw *Christ by faith*. He refused to be called the son of Pharaoh's daughter. He esteemed the reproach of *Christ* greater riches than the treasures of Egypt. By *faith* he forsook Egypt, not fearing the wrath of the King; for He endured *as seeing Him Who is invisible*. By *faith* he kept the *Passover* (Heb. xi. 26—28). Therefore, we are justified in supposing, that Moses had a vision of Christ revealed to him at this solemn time; and we should read this history with a veil on our hearts, which veil is done away in Christ (2 Cor. iii. 14), if we did not read it with the eye of faith fixed upon Christ.

9. *the LORD said*] i.e. had said. This is not a new communication, but a recapitulation and a summing up of the history (cp. John xviii. 24; and *Kalisch*, p. 179). It points to the fact that what God had foretold, had now come to pass, and that the judgments on Egypt were an evidence, not only of God's Omnipotence, but of His Omniscience.

10. *the LORD hardened Pharaoh's heart*] Of Pharaoh it is said that after the sorcerers had told him, "This is the finger of God," yet he hardened his own heart (viii. 19); and then God, seeing his obstinacy, hardened his heart (xi. 10. *Bp. Andrewes*, v. p. 447: see above, on iv. 21). He *punished* him by his *sin*.

CHAP. XII.—PRELIMINARY NOTE, "CHRIST OUR PASSOVER."

Before we enter on this chapter, which records the Institution of the PASSOVER, we must inquire whether we are justified in regarding the Passover as a Type of Christ?

In reply to this question we must bear in mind,—

(1) That the Holy Spirit, speaking by St. Paul, tells Timothy that "Holy Scripture"—and the Apostle was speaking specially of the Old Testament—was "able to make him wise unto salvation through *faith* which is in *Christ Jesus*" (2 Tim. iii. 15), thereby intimating that the study of the Old Testament will not profit, except it be read with an eye to Christ.

(2) He also says that "the veil is on the hearts of the Jews in reading the Old Testament," because they did "not look to the *end*" of the Law, i.e. to Christ; and that when they turn to Him "the veil will be taken away; for *it is done away in Christ*" (2 Cor. iii. 13—16).

An ancient Father of the Church has the following excellent remarks on the subject:—"St. Paul, the Apostle of the Gentiles, teaches us how to read the Law of Moses. He gives us *some specimens* of a right interpretation of it, in order that by means of these specimens we may learn how to profit by it. For he would have us, who are Christians, to differ from the disciples of the Synagogue; they did not understand the Law, and therefore rejected Christ; but we, who understand it spiritually, prove it to have been given for the instruction of the Church. The *Jews* merely understand that the children of Israel journeyed from *Rameses* to *Succoth*, and thence to *Etham*, and that the cloud went before them, and that they passed through

the Red Sea and came to Sinai. But *we* have received from St. Paul a rule of interpretation which we apply here. We know that 'all our fathers were under the cloud, and all passed through the Red Sea, and were baptized unto Moses in the cloud and in the sea; and all did eat of the same spiritual meat, and drank of the same spiritual drink, for they drank of that spiritual rock that followed them, and that *rock was Christ*' (1 Cor. x. 1—4). Observe how great is the difference between the mere reading of the story, and the exposition of it by St. Paul. What the Jews call a passage of the sea, St. Paul calls a baptism; what the Jews call a cloud, he calls the Holy Spirit: compare the words of Christ (John iii. 5); what the Jews call physical nourishment, he calls spiritual meat: compare again our Lord's language (John vi. 49—51). What therefore shall the Christian Expositor do? Shall he not follow the guidance of St. Paul? Shall he fall away from Apostolic teaching and turn aside to Jewish fables? If I do not expound these things according to St. Paul's model, I shall give a triumph to the enemy" (*Origen*, in Exod. Hom. 5).

(3) The Holy Spirit says that "Moses kept the Passover through *faith*," i.e. looking beyond the Passover to Him Who was prefigured by the Passover (Heb. xi. 28).

(4) The Holy Spirit asserts that the Passover was prophetic of Christ. In the Gospel of St. John, relating the sufferings of Christ, He refers to this chapter of Exodus, and says, "The soldiers brake not his legs . . . that the Scripture might be fulfilled, *A bone of Him shall not be broken*" (Exod. xii. 46), and by that declaration He instructs us to regard the Passover as a figure of *Christ*.

(5) He calls "Christ *our Passover*" (1 Cor. v. 7), and thus He teaches us to consider the Passover as a type of Christ.

(6) It is further observable, that He calls Christ's Death His *Exodus* (see below on Luke ix. 31), and thus teaches us to consider the *Exodus* of Israel as figurative of Christ's Death, by which He redeemed us from a worse bondage than that of Egypt.

(7) The *true meaning* of the Bible is the Bible. And if we were to take away the *meaning*, which the Holy Spirit assigns to the Bible in this important matter, we should be taking away from the Bible itself, and should be exposing ourselves to the punishment which the Holy Spirit Himself denounces on those who do so. Deut. iv. 2; xii. 32. Rev. xxii. 19.

Theodore speaks the sense of the whole ancient Church when he says, concerning the Institution of the Passover as recorded in this chapter, "All these things are shadows of our mysteries." *Theodore*, Qu. 24: see also *S. Cyril. Hieros.*, Catech. xiii.; *Origen*, Selecta in Exodum; *S. Ambrose*, in Ps. 39; *S. Cyril. Alex.*, Glaphyr. p. 265; and de Ador. lib. xvii.; and the references to *S. Jerome*, *S. Macarius*, and *S. Augustine*, in the note on 1 Cor. x. 6; and *S. Prosper Aquitan.* de Prom. i. 37.

Accordingly the Church of England has appointed this chapter to be read as a Lesson on *Easter Day*, the festival of our Lord's Resurrection; which she has also connected with Ps. exiv. ("When Israel came out of Egypt"), appointed by her to be a Proper Psalm for the same festival; and she opens her lips in accents of joy on Easter Day with the words "Christ *our Passover* is sacrificed for us, therefore let us keep the feast;" and at the Holy Communion of His body and blood she returns thanks to God and says, "Chiefly are we bound to praise Thee for the Resurrection of Thy Son Jesus Christ our Lord, for *He is the very Paschal Lamb* which was offered for us, and hath taken away the sin of the world, Who by His death hath destroyed Death, and by rising again hath restored to us everlasting life."

saying, ^{2a} This month shall be unto you the beginning of months: it shall be ^{a ch. 13. 4. Deut. 16. 1.} the first month of the year to you.

³ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a || lamb, according to the house || Or, kid, of their fathers, a lamb for an house: ⁴ And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

⁵ Your lamb shall be ^b without blemish, a male [†] of the first year: ye shall ^{b Lev. 22. 13, 20, 21. Mal. 1. 8, 14. Heb. 9. 14. 1 Pet. 1. 19. † Heb. son of a year, Lev. 23. 12.}

These considerations may suggest an answer to the question, "Why was the *Passover* chosen to be a special representative of the sacrifice of Christ; and why was it succeeded in the Christian Church by the *Holy Eucharist*?"

The Levitical Law prescribed a great variety of sacrifices; and each of these, in its own order and degree, typified the sacrifice of Christ. It had the *Sin-offering*, typifying Christ's Death and Atonement, in the pouring out and sprinkling of blood. It had the *whole Burnt-offering*, signifying Christ's total self-dedication to God. It had the *Peace-offering*, prefiguring the Eucharistic Communion of Man with God in Christ dying and rising again for us, and giving Himself to us in the Holy Eucharist (see below, on Lev. iii. 1; vii. 11—34; viii. 22). Each of these exhibited a particular aspect of Christ's Sacrifice and Death. See below, *Introd.* to Leviticus, p. ii.—iv.

The Passover in a certain sense combined them all. It joined their elements in one. It was a *Sin-offering*, in so far as the Blood of the Paschal Lamb was poured out and sprinkled. It was a *whole Burnt-offering*, in that it was roasted entire with fire. It was a *Peace-offering*, in that it was feasted on by the Offerer and his friends. And when, in addition to this, we bear in mind that the Killing of the Passover, and the sprinkling of the Blood, were commemorative of the deliverance of Israel from the wrath of God, and the sword of the destroying angel, passing over and sparing those whose doors were sprinkled with the blood of the Lamb; and that it was also a record of redemption from bondage, and a sign and means of federal union with God, and of communion with Him; and that the participation in it was accompanied with special *ceremonial rites*, the putting away of leaven, the eating of bitter herbs,—rites significant of *moral duties* and *spiritual dispositions*,—we recognize the propriety of the scriptural choice of the Passover to be the most prominent *type* of Christ's *Death*, and of the choice of the annual feast of the Passover to be the *season* of Christ's *Death*; and of its perpetuation in a spiritual form, in the Holy Sacrament of the Lord's Supper.

2. *This month shall be unto you the beginning of months*]. This month, *Abib*, or *ear-month* (see xiii. 4; xxiii. 15. Deut. xvi. 1; afterwards called *Nisan*, Neh. ii. 1. Esth. iii. 7), shall be to you the first month (see xl. 2. 17. Lev. xxiii. 5), in place of the month *Tisri*, which became the seventh month; see *Josephus* (Ant. i. 3. 3), who states that *Tisri* was still regarded as the first in secular matters: cp. Exod. xxiii. 16; and Lev. xxv. 8; and *Kalisch*, pp. 188, 189; and *Mr. R. S. Poole* in *Bibl. Diet.* i. 315.

The Passover was the birthday of Israel. It was the beginning of a new life. It was Israel's birthday from bondage into liberty; from a state of spiritual death in Egypt into spiritual life in God. Their Exodus was their national birthday, their spiritual Spring-tide. It was therefore happily connected with the month *Abib*, the *ear-month*, and that month was appropriately made their "beginning of months." The Nation was thus consecrated as holy firstfruits to God. Thus the Spring-tide of their natural year and of their spiritual year were blended in a beautiful union. And the joy and beauty of this coincidence are greatly enhanced when they are considered in relation to Christ our Passover, in whom we are born anew, Who is our spiritual Spring-tide; and by Whose grace we put forth leaves and flowers, and bear fruit to God.

The Passover and the Exodus being typical of the redemption effected by Him, by whom all things were created (Col. i. 16), and Who is the New Man, the Second Adam, and delivers us from the state of bondage and death in which we were in the old Adam (1 Cor. v. 7, 8. 2 Cor. v. 17. Col. iii. 10), and makes all things new (Rev. xxi. 5), it was very fit that they should introduce a change in the Calendar and Life of the Ancient People of God.

Christ came to reform the world, and to raise up a new

Creation from the old which was ready to vanish away (Heb. viii. 13). If any man be in Christ he is a new creature, the old things passed away, all things have become new (2 Cor. v. 17). This change in the beginning of the year foreshadows our *ἐγκαίνια* in Him: cp. *S. Cyril* de Ador. xvii. p. 591, where is an interesting dissertation on the typical character of the Passover; see also *Bp. Andrewes*, iv. p. 206; and *Bp. Pearson* on the Creed, Art. v. p. 265, who observes that as there was a change made in the beginning of the year at the coming out of Egypt, so at the time of that more eminent deliverance which was typified by it, viz. the Redemption wrought by the Death and Resurrection of Christ, a change was made in the reckoning of the week; and the first day of the week, the day of Christ's Resurrection, became the *Lord's day*.

The weekly Sabbath was to be observed by the Jews as a Memorial of their deliverance from a state of *servile work* and *bondage*, and of their introduction into a condition of spiritual *rest* and *freedom* (see Deut. v. 14, 15). And inasmuch as that deliverance was a *shadow* of the *Redemption* to be achieved by Christ from a worse bondage into the "glorious liberty of the sons of God," it was very fitting that the Seventh-Day Sabbath, which was a memorial of the *figure*, should give way to the *Lord's Day*, which commemorates the *substance*, and be absorbed into it. On the question whether the Passage of the Red Sea was on a Sabbath, see further below, xiv. 1.

3. *Speak ye unto all the congregation*]. Represented by their elders: see v. 21; and *Keil*, *Archæol.* ii. 221; *Dr. Benisch* on *Colenso*, p. 15.

— *the tenth day*]. On which day, Christ, the Lamb of God, was taken up, or rather, on which He took Himself up. On that day, His Passion-Week began, and He went up to Jerusalem: see below, on Matt. xxi. 1.

— *every man a lamb*]. How (it has been asked) could the Israelites have had so many lambs as were necessary for the Passover?

It was not necessary that they should have had lambs for every household; kids were permitted (see v. 5 and e. 21).

Next, the numbers associated in eating the lamb in each household were never less than ten (*Josephus*, B. J. vi. 9. 3), and might have been many more.

Thirdly, it is expressly stated that they had "very much cattle" (v. 38).

Fourthly, there is no evidence that the Israelites celebrated more than one passover in the wilderness, viz. that described in Num. ix. 5. On the contrary, there is reason to think that this was the only Passover celebrated there: see below, on Num. xv. 1, 2; xix. 2.

— *a lamb*]. Heb. *seh*; either from the sheep or goats (v. 5. Deut. xiv. 4. 2 Chron. xxxv. 7); not, as has been supposed by some (*Ewald*, *Knobel*), some other animal, as a heifer: *a lamb*,—the figure of the LAMB without spot and blemish (1 Pet. i. 19); the Lamb of God which taketh away the sins of the world (John i. 29. 36).

— *lamb for an house*]. If not less than ten. Our Lord's twelve Apostles were His family (Matt. xxvi. 18. 20).

On the ceremonies to be observed in the Festival of the Passover, see *Josephus*, Ant. ii. 15. 1; iii. 16. 5; ix. 13. 3; and the treatise in the Talmud, entitled *Pesachim*, Treat. 14; *Lightfoot*, Temple Service, xi. 12; vol. i. p. 951; and *Winer*, R. W. B. ii. 195—206; *Jahn*, *Archæol.* § 353; *Keil*, *Archæol.* § 81; below, on Matt. xxvi. 2; and the materials collected by the *Rev. Samuel Clark*, in his article in *Bibl. Diet.* ii. 712—726.

4. *if the household be too little*]. Let them take in others. A symbol of the communion and enlargement of the Church.

5. *Your lamb shall be without blemish*]. As Christ was: cp. Lev. xxii. 19. 1 Pet. i. 19. Heb. ix. 14. *Origen*, p. 122. *Bp. Pearson* on the Creed, Art. iii. p. 179.

take it out from the sheep, or from the goats: ⁶ And ye shall keep it up until the ^cfourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it [†] in the evening.

⁷ And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

⁸ And they shall eat the flesh in that night, roast with fire, and ^d unleavened bread; and with bitter herbs they shall eat it. ⁹ Eat not of it raw, nor sodden

^c Lev. 23. 5.
Num. 9. 3. &
23. 16.
Deut. 16. 1, 6.
[†] Heb. *between the two evenings*,
ch. 16. 12.

^d ch. 34. 25.
Num. 9. 11.
Deut. 16. 3.
1 Cor. 5. 8.

— a male] Cp. Lev. i. 3. 11, and note on Rev. xii. 5.

— of the first year] Literally, *son of a year*. The Sept. renders it *ἐνιαυτός*, a year old; and *Vulg.*, “anniculus;” and so *Keil*, who asserts that the Law, Lev. xxii. 27, does not refer to the Passover. But the Hebrew phrase “*son of a year*” seems to signify “of the first year:” see *Ainsworth* here, and on Gen. iv. 32; and this is the interpretation of the Hebrew Rabbis, who say that the Paschal lamb might not be older than a year (*Maimon*). The tender age was a type of innocence (*Kalisch*); and in this and other respects it was a figure of Him Whose title is “the Lamb of God” (John i. 29. 36); and “the Lamb” (Rev. v. 6. 8. 12, 13; vii. 14; xii. 11; xiii. 8; xix. 7; xxi. 9).

— or from the goats] The flesh which Christ took was derived through sinners (cp. Matt. xxv. 33) as well as saints (see Matt. i. 3); and He was made in the likeness of sinful flesh (Rom. viii. 3). *S. Aug.*, Qn. 42; *Theodore*, Qn. 24.

6. ye shall keep it] This “taking up” of the lamb on the tenth day, and the keeping it till the fourteenth, was appointed by God, in order that there might be a stated time of religious preparation, in which the faithful Israelites might converse together on God’s great mercies to them in their deliverance from Egypt, and in their march to Canaan; and in which they might also meditate on the Great Antitype,—the true Passover,—to be offered in the fulness of time, and on the deliverance to be wrought by Him.

— the fourteenth day] Of Nisan; on which Christ ate the Passover with His disciples, and thus represented His own Death: see on Matt. xxvi. 2. 17, and John xviii. 28.

— the whole assembly—shall kill it] The whole assembly, or congregation, represented by their houses or families: see v. 7, and *Keil* here. All, in their respective households, shall kill it; it is a sacrifice for all, and all must partake of it if they are to escape death. So it is with the true Passover.

After the erection of God’s house, it was to be killed only there (Deut. xvi. 5—7). After their entrance into the land of promise, and the acquisition of Jerusalem, it was only to be killed in the court of the Temple there by the Priests (Lev. xvii. 3—6. 2 Chron. xxxv. 1. 2. 6. 10, 11), and then eaten by each family at their own homes (*Maimonid.*, in *Korban Pesach*, cap. i.)

On the manner in which this service was performed by the Priests, see *Dr. McCaul* on Bp. Colenso, pp. 136—147. And on that point, and on the probable number of lambs killed at the Passover, and on the question, How the Priests could suffice for that work, see note below, on Num. ix. 3—5.

The whole assembly shall kill it. In this divine commandment we have a striking proof that the *Messiah is come*, and that the *Passover* has been fulfilled in *Jesus Christ*.

A learned Jewish Expositor (*Dr. Kalisch*) rightly calls the Passover “the corner-stone and basis of the national life of Israel” (p. 181), the solemnity of “the divine covenant with Israel;” and he observes that Almighty God has annexed the most awful punishment to the *non-observance* of the Passover. The soul of every one who neglects it shall be cut off from Israel; he is severed from union with God.

Dr. Kalisch also observes, that by the express command of God, the Passover was “to be killed within the precincts of the Temple at Jerusalem” (Deut. xvi. 5—7); and he adds this remarkable avowal, “since the Temple is destroyed, consequently the *paschal lamb cannot be sacrificed*” (p. 182), and therefore Jewish tradition has now collected a complete order of service to be observed on the first two evenings of the Passover, which contains a brief history of the events connected with the festival, allegorical rites, and hymns of praise, mostly psalms: cp. *Jahn*, Archæol. § 353; *Ainsworth*, p. 38.

What clearer evidence could be desired that the Passover has now been fulfilled? The Temple has been destroyed; no Passover can now be sacrificed, in the literal sense of God’s precepts to His people. And yet every Israelite who does not keep the Passover, as God requires, has broken the covenant, and is cut off from God’s people. How then is the Passover to be kept? The answer is, The shadows of the good things

to come have passed away, and the substance has succeeded in their place (Heb. x. 1. Col. ii. 17). The law has been our schoolmaster to bring us to Christ (Gal. iii. 24). “Christ, our Passover, has been sacrificed for us; therefore let us keep the feast” (1 Cor. v. 7). And let the ancient people of God join with us as fellow-citizens and fellow-worshippers in the true Zion, the Church of Christ; and feed on Him Who is the Lamb of God slain from the foundation of the World (Rev. xiii. 8), and then they will be Israelites indeed: cp. note below, on v. 14.

— in the evening] Literally, “*between the two evenings*;” or, as *Onkelos* renders it, *between the two suns*; or, as the *Arabic* renders it, *between the two settings*, i. e. between “the time in the afternoon, in which the heat of the sun begins to decrease at three o’clock (in Abib, or March), and the second evening, namely, sunset.” So the Talmudists, in the Treatise on the Passover in the Mishna (Treat. xiv.), entitled *Pesachim*; and *Dr. McCaul* on Colenso, 141; and *Gesenius*, p. 652. *Josephus* (B. J. vi. 9. 3) interprets it to mean from the ninth to the eleventh hour (perhaps inclusive), i. e. three and six p.m.; and so *Bochart*, who compares the “two evenings” of the Greeks, the *πρώτη ὥρα* and *δεύτερη ὥρα*: cp. Deut. xvi. 6; and *Pfeiffer*, *Dubia* p. 119.

Our Lord ate the Passover at this time, on the fourteenth of Nisan, and thus represented His own death, which took place at about the same time, namely, at three o’clock, on the fifteenth (Matt. xxvii. 46).

In another sense, also, Christ was sacrificed in the evening,—viz. in the last age of the world (*Tertullian*, adv. Jud. c. 8; *Greg. Nazian.*, Orat. 42; *S. Cyril de Adorat.* xvii.; *S. Gregory Mag.*, in *Evang.* ii. Hom. 22).

7. on the two side posts and on the upper door post of the houses] Of every house: otherwise the destroying angel will not pass over it (v. 13). It is vain to hope for salvation except from the blood of the Lamb, through which alone we have redemption and deliverance (Acts iv. 12. Eph. i. 7. Col. i. 14. Heb. ix. 12. 15. 1 Pet. i. 2. Rev. v. 9).

This blood is to be applied personally to every Israelite in the Church of God: cp. *S. Aug.*, c. Faust. xii. 30; *S. Cyril*, *Glaphyr.* in *Exod.* lib. ii. p. 270.

The blood was sprinkled on the side posts, and on the upper door-post,—not on the *threshold*,—perhaps to signify that the precious blood of Christ is to be revered with godly fear; a warning to those who “*tread under foot* the Son of God, and count the blood of the covenant an unholy thing” (see Heb. x. 29). The “*Lamb slain*” is the *Lamb adored* (Rev. v. 6, 12), *Bridegroom* (xix. 9), *King* (xxii. 3), and *Judge* (vi. 16).

8. Unleavened bread] Literally, bread that is *sweet*, free from all impure sour admixtures (*Kalisch*, p. 195; *Gesen.*, p. 500); the original word is from *matsah*, to suck with avidity.

This unleavened bread was a record of their sudden and unexpected deliverance (v. 31). Such was our redemption in Christ. It was effected suddenly and unexpectedly, when the disciples had forsaken Him and fled, and had lost all hope (Matt. xxvi. 56).

The Passover was to be eaten with *unleavened bread*. “Christ our Passover is sacrificed for us: therefore let us keep the feast, *not* with the *old leaven* of malice and wickedness, but with the *unleavened bread of sincerity and truth*” (1 Cor. v. 7).

Before the Passover, a diligent examination was made in the apartment where it was to be eaten, lest any leaven should be secretly concealed there; any that was discovered was carefully removed: see *re. 15. 19* (cp. *Jahn*, Archæol. § 353). St. Paul applies this to the Christian Passover, and takes occasion therefrom of enforcing the duty of making a similar examination of the heart, before it receives Christ: see note on 1 Cor. v. 7; and *Bp. Andrewes*, ii. pp. 303—305.

— bitter herbs] Heb. *merorim*; *πικρῖδες*, Sept.; *wild lettuce*, *Vulg.*; cp. *Aristot.*, H. A. ix. 6; *Plin.*, N. H. viii. 41; *Dioscor.*, ii. 160; and probably, also, chicory, and wild endive, and scorzonera: cp. *Bochart*, Hier. i. 691 (*Keil*). These bitter herbs were commemorative of the affliction in Egypt, where

at all with water, but ^e roast with fire ; his head with his legs, and with the ^e Deut. 16. 7. purtenance thereof. ^{10 f} And ye shall let nothing of it remain until the ^f ch. 23. 18. & morning ; and that which remaineth of it until the morning ye shall burn with ^{34. 25.} fire. ¹¹ And thus shall ye eat it ; *with* your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : ⁵ it is the ^g Deut. 16. 5. LORD's passover.

¹² For I ^h will pass through the land of Egypt this night, and will smite all ^h ch. 11. 4. 5. the firstborn in the land of Egypt, both man and beast ; and ⁱ against all the ^{Amos 5. 17.} || gods of Egypt I will execute judgment : ^k I am the LORD. ¹³ And the blood ⁱ Num. 33. 4. || ^{Or, princes.} ^{ch. 21. 6. &} ^k ch. 6. 2.

22. 28. Ps. 82. 1, 6. John 10. 34, 35.

their lives were made bitter with hard bondage (Exod. i. 14. Deut. xvi. 3, 4. Ps. lxi.) ; and symbolic of the bitterness of our affliction when we were in bondage to Satan, and felt how bitter a thing it is to forsake the living God (Jer. ii. 19) ; and of the bitterness of Christ's sufferings for our sins ; and of the bitterness of that sorrow and anguish with which we ought to mourn for them ; and of the end, "bitter as wormwood," to which sin leads (Prov. v. 4).

9. *Eat not of it raw*] In order to distinguish the Israelites from heathen nations, who ate flesh in that state (*Kalisch*).

Perhaps this precept may intimate spiritually, that human labour must concur with the divine grace given in Christ crucified ; and that He is not to be approached and fed upon without diligent preparation on our part.

— *nor sodden at all with water*] Christ's Sacrifice is not to be diluted with the water of human imaginations (*Theodoret*).

The act of seething would have necessitated a dismemberment of the body, which was "not to be broken."

— *roast with fire*] In an oven (*Jahn*, Archæol. § 141).

"The lamb was roasted whole, with two spits thrust through it, the one lengthwise, the other transversely, crossing the longitudinal one near the fore leg, so that the animal was in a manner crucified" (*Jahn*, Archæol. § 353).

So the True Passover on the cross ; He suffered for us, the just for the unjust (1 Pet. iii. 18) ; making His soul an offering for sin, enduring the fierce fire of God's wrath against the sins of the world. "He was wounded for our transgressions, bruised for our iniquities ; the Lord laid on Him the iniquity of us all" (Isa. liii. 5—10). Cp. Ps. xxii. 14 ; xlii. 9 ; lxxxviii. 6 : see note on 1 John iv. 10.

The ancient Fathers regarded the *manner*, in which the Lamb was roasted, as typical of *crucifixion*. "The Paschal Lamb, being transfixed by the spit passing from the feet to the head, represents Him Who was nailed to the Cross" (*Justin Martyr*, c. Tryphon. § 40) : cp. *Bp. Pearson* on the Creed, Art. iv., "The preparing of the Paschal Lamb represented the Cross."

— *his head with his legs*] The true Passover must be eaten entirely ; Christ must not be divided. We may not make schisms in His body. We may not take a part of His doctrine and omit the rest, but must thankfully receive the whole : see Matt. v. 19 ; and on James ii. 10. *Purtenance is intestines*.

10. *let nothing of it remain*] Ye must eat the whole, and eat it without delay. So the True Passover is to be received entire and immediately, "while it is called to-day" (Heb. iii. 13. 15).

If we do not receive Christ when we may, and when we ought to do so, He will withdraw Himself from us, and we may not be able to receive Him at all : see on Exod. xxix. 34.

— *ye shall burn with fire*] Not cast it away, as if it were a common thing.

11. *with your loins girded, your shoes on your feet, and your staff in your hand*] As pilgrims and travellers to Canaan. "With your loins girded" (cp. 2 Kings iv. 29. Luke xii. 35), with haste and temperance (*S. Ambrose* de Parad. 3) ; "with your shoes on your feet ;" this also was a characteristic of travellers (cp. Josh. ix. 5. 13. *Bochart*, Hier. i. p. 686) ; and staff in hand : cp. Gen. xxxii. 10.

So the true Passover is to be received by the Christian, with the loins of his mind girded (1 Pet. i. 13), and his "feet shod with the preparation of the Gospel of peace" (Eph. vi. 15), and with his staff in his hand, ever mindful that he has quitted Egypt, and that "here is not his rest" (Micah ii. 10), but that as long as he is on earth, he is a stranger and a pilgrim, travelling onward to "another country, that is, a heavenly" (Heb. xi. 14—16), of which country Canaan was a type.

Therefore, our Blessed Lord exhorts us to stand always with

our loins girded : see Luke xii. 35, where the words of the *Sep-tuagint* here are adopted by the Evangelist.

— *eat it in haste*] Eager and impatient to leave Egypt, and to march on to Canaan, and as having no time to lose. Such is to be the temper and conduct of the Christian. He must use a godly *σπουδή*,—speed and eagerness,—in spiritual things ; in departing from the Egypt of sin, and on his march toward heaven. Cp. *S. Cyril*, Glaph. in Exod. lib. ii. p. 274 ; and de Adorat. xvii. p. 598.

— *it is the LORD's passover*] Rather, it is a *passover to the Lord*. It is offered to the Lord, and accepted by Him : cp. xxxii. 5. This sense is important, because it brings out a special meaning of the Passover, in reference to Christ. Christ is the true Passover to the Lord ; for He offered Himself without spot to God (Heb. ix. 14), and was accepted by Him, and we in Him (Eph. i. 6 : cp. below, v. 27) ; and it is through the Blood of His Cross that the Destroyer passeth over us.

Passover, Heb. *pesach*, is a *passing over*, a *sparing* (therefore the Passover is called *ὑπέρβασις* by *Aquila*, *ὑπερβαρία* by *Josephus*, and *ὑπερβαρῖα* by *Philo*, from the root *pasach*, to spring, to leap (1 Kings xviii. 26), to *pass over* (1 Kings v. 4). Hence is derived the Hemanthie noun *Tha-psacus*, where the Euphrates is *passed over* : see *Gesen.*, p. 683.

In a secondary sense, the word *Passover* is applied, as here, to the paschal Lamb (cp. v. 21. 27. Lev. xxiii. 5. Num. ix. 6. 2 Chron. xxxv. 1. 13), because it was on account of the sacrifice of the Lamb, and the shedding of this blood, and the sprinkling of it on the door-post, that the destroying Angel *passed over* the house, whose doors were so sprinkled, and spared its inhabitants. See v. 13 ; and cp. Lev. xxiii. 5. 6.

The killing of the Passover was a *sacrifice* (see v. 27),—a sacrifice, which united in itself the properties of a sin-offering and a peace-offering ;—and the eating of it was the participation of a sacrifice, and a sacrificial feast : see xxxiv. 25. It is very doubtful whether, as some have supposed, the fat of subsequent Passovers was burnt on the altar. See *Keil*, pp. 383, 384 ; and his Archæol. § 81.

The Blood of Christ, the True Passover, is the meritorious cause of our justification, or acquittal by God ; and Faith is the instrument on our part which applies that Blood to us. See below, the *Introduction* to Romans, pp. 201—203. The destroying Angel in Ezekiel spares only those who have a mark set upon them (ix. 4 : cp. Rev. vii. 3 ; and *S. Cyprian* ad Demetrian. p. 194 ; *S. Cyril* de Ador. xvii. p. 599).

12. *this night*] Or rather, *that night*,—the night of the fourteenth of Abib, when the Passover is to be sacrificed,—*not* on the night on which God was *speaking*, which was *before* the tenth of Abib : see v. 3. The *Vulgate* rightly has here "illā nocte," *on that night*. In v. 8, the original Hebrew has the same pronoun (*hazzeḥ*) ; and there our Version has rightly "that night." Cp. *McCaul*, p. 62 ; and *ταύτην*, Luke xvii. 34.

— *all the firstborn*] See xi. 5.

— *against all the gods of Egypt I will execute judgment*] Against all the idols of Egypt (*Targum Jonathan*, and *Onkelos*, and *Aben Ezra*). This victory was achieved by the destruction of the firstborn of their worshippers, and by the destruction of cattle, some of which were worshipped as deities by the Egyptians, and by the deliverance of God's people from their hands.

Here is the solution of the question, Why God said that His NAME *Jehovah* had not been manifested to the Patriarchs : see vi. 3. Not that the word *Jehovah* was unknown ; but He had never come into collision, as now, with those who disputed His Title to be *Jehovah*, i. e. the *One only self-existing*, supreme, Everlasting God. He had never as yet executed His judgment against those deities, who set up themselves as rivals against

† Heb. *for a destruction.*

1 ch. 13. 9.

m Lev. 23. 4, 5.
2 Kings 23. 21.
n ver. 23. 21.
ch. 13. 10.

o ch. 13. 6, 7, &
23. 15, &
34. 18, 25.
Lev. 23. 5, 6.
Num. 28. 17.
Deut. 16. 3, 8.
1 Cor. 5. 7.
p Gen. 17. 14.
Num. 9. 13.
q Lev. 23. 7, 8.
Num. 28. 18, 25.
† Heb. *soul.*

shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you † to destroy you, when I smite the land of Egypt.

¹⁴ And this day shall be unto you for a memorial; and ye shall keep it a "feast to the Lord throughout your generations; ye shall keep it a feast" by an ordinance for ever.

¹⁵ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^pthat soul shall be cut off from Israel.

¹⁶ And in the first day *there shall be* ^qan holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every † man must eat, that only may be done of

Him; as the gods of Egypt did, whether they were Elements, such as Heaven (*Neith*), or the Air (*Kneph*), or the Fire (*Pthah*); or the Sun (*Ra*), or the Nile (*Hapimow*), or were divinized men, like *Osiris*, or brute beasts, such as *Apis* and *Anubis*. In the time of the Patriarchs, **JEHOVAH** had not manifested His glorious NAME, that is, the greatness of His awful Majesty, and the fulness of His divine attributes, in all their dread significance, in opposition to such vain pretenders.

But now the Lord of Hosts was going to march, like a mighty Warrior and Conqueror, into the midst of Egypt, in the darkness of night: see xi. 4. Now He was about to confound the power of all the gods of Egypt, and to *execute His judgments upon them*, that is, upon the Evil Spirit, who worked in them, and by them (see on 1 Cor. x. 20, 21), and to *show Himself* to be indeed **JEHOVAH**, the I AM THAT I AM from everlasting to everlasting. Therefore, He concludes this announcement with those solemn words,—I, **JEHOVAH**; I, the LORD.

^{13.} *when I see the blood, I will pass over you*] And spare you. The Israelites, though God's people, are regarded as liable to God's wrath and punishment. But He sees the *blood of the lamb* on their doors, and *passes over them*. Here is a foreshadowing of the Atonement made by the blood of the Lamb: "In the blood is the life" (Gen. ix. 4). It is the blood which maketh atonement (Lev. xvii. 11); and "without shedding of blood is no remission" (Heb. ix. 22). "Christ gave His life as a ransom (*ἀντίποινα*) for us all" (Matt. xx. 28. 1 Tim. ii. 6). "We are redeemed and saved by His blood" (Eph. i. 7. Col. i. 14. Heb. ix. 12. 1 Pet. i. 18, 19). The song of the saints is, "Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. i. 5, 6; v. 9, 12). We are bought thereby to God (1 Cor. vi. 20). God spares us, and loves us, *because* He sees our door-posts sprinkled with the blood of the Lamb, His own well-beloved Son. Unless they are so sprinkled, we shall be cut off by the sword of the destroying Angel. We shall not be treated by Him as Israelites,—but as Egyptians (1 John iii. 5, 6; v. 10—13).

^{14.} *ye shall keep it a feast—by an ordinance for ever*] *Ye shall observe this thing for an ordinance to thee and to thy sons for ever.* This cannot be said to be done by the literal Jews, who reject Christ. They, by their own confession, have now "no Paschal sacrifice:" see above, on v. 6. They have now only an empty form,—a mere cenotaph of a Passover,—not the living body itself.

If, therefore, the Jews are right in rejecting Christ, then these solemn words of Jehovah have failed of effect.

But heaven forbid that we should suppose this! These words have *not* failed of their effect. The Passover is fulfilled in Christ; and it remains as an ordinance for ever in His Church, the spiritual Jerusalem. For, as the great Apostle, the Hebrew of the Hebrews (Phil. iii. 5), says, "Christ our Passover is sacrificed for us: therefore let us keep the feast" (1 Cor. v. 7). "And as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come*" (1 Cor. xi. 26).

The Passover, as far as it was a *sign*, was not *for ever*; but the things signified by it, and which are fulfilled in Christ, are *eternal* (*S. Augustine*, Qu. 42: cp. note above, v. 6; and see below, Lev. xvi. 29. Num. ix. 9).

^{15.} *Seven days*] From the evening of the fourteenth of Abib or Nisan, to the twenty-first. See v. 18, 19. Exod. xxiii. 15. Lev. xxiii. 4—8. Num. xxviii. 16—25. Deut. xvi. 1—8.

— *unleavened bread*] See v. 8.

— *ye shall put away leaven*] Two words are used in this verse for *leaven* and *leavened* respectively: the one, *seor*, from *saar*, to boil; so Greek *ζῆα*, from *ζέω*, and Latin *fermentum*, from *ferreo*; the other is *chamets*, from *chamets*, to be sour, as corrupting what is pure and sweet.

These two words represent two qualities to be avoided: one, with regard to *morals*; the other, to *faith*, viz. (1) the swelling of pride, hypocrisy, schism, malice, lust, &c. (Matt. xvi. 6. Luke xii. 1. 1 Cor. v. 8); and, (2) the *bitterness* of heresy and false doctrine, corrupting the simplicity and purity of the true faith: see below, on Gal. v. 9.

The Holy Spirit, speaking by St. Paul, says (1 Cor. v. 7), "CHRIST our Passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

That is a most important passage. It teaches that we have the true Passover, and that we must keep it; and also that the Levitical Law was not only to be obeyed literally by the Israel of old, but that it has a *moral and spiritual significance* for every age and nation in the world, even to the end. Thus this passage puts into our hand a divine key for unlocking the mysteries of that law: cp. note below, on Lev. i. 1.

— *that soul shall be cut off from Israel*] By God Himself, as having broken the covenant with Him, which was ratified by the Passover, the great festival of national union and communion with God. Cp. Lev. xx. 5, 6. *Selden de Synedriis* i. 6. *Kalisch*, p. 180.

It is well observed by *Dr. Kalisch* (pp. 179, 180), that the Passover was to the Nation of Israel, what *Circumcision* was to the individual Israelite, viz. the federal rite of union and communion with God. And any Israelite who neglected these divinely-appointed means of union and communion with God, was regarded as guilty of severing himself from God, and was threatened with excision by Him.

Further, it will be remembered, that Circumcision, as the initiatory rite, was administered but once; but the Passover was to be observed regularly every year.

May we not say, that these circumstances supply serious matter for consideration with regard to the two Christian Sacraments, which have succeeded in the place of,—and are the spiritual fulfilment of,—Circumcision and the Passover?

Baptism is the Sacrament of adoption by God in Christ. By it we are planted in Him, born into the new life in Him; and the Sacrament of the Christian Passover, in which we show the Lord's death, is the Sacrament of Communion with Him, Who is the Life, and with His body the Church; and since the Israelite was cut off by God if he neglected the shadow, can any man be safe, if he neglects those Christian Sacraments, which are the substance? If "he that despised Moses' law, died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, . . . and hath done despite to the Spirit of grace?" (Heb. x. 29).

"The Jews, we know, were held hard to their Passover upon a great pain,—to have their souls cut off from God's people. And is it a less trespass for Christians to pass by their Passover?" *Bp. Andrewes*, ii. 302. See, above all, our Lord's words (John iii. 5; vi. 53).

^{16.} *in the first day*] On which the Exodus took place (v. 17), there shall be a holy convocation, or assembly, summoned by trumpets (Num. x. 2. 10. Lev. xxiii. 24).

you. ¹⁷ And ye shall observe *the feast of unleavened bread*; for ^r in this ^{ch. 13. 3.} selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ¹⁸ ^s In ^{Lev. 23. 5.} the first month, on the fourteenth day of the month at even, ye shall eat ^{Num. 28. 16.} unleavened bread, until the one and twentieth day of the month at even. ¹⁹ ^t Seven days shall there be no leaven found in your houses: for whosoever ^{Ex. 23. 15. & 34. 18.} eateth that which is leavened, ^{Deut. 16. 3.} "even that soul shall be cut off from the ^{1 Cor. 5. 7, 8.} congregation of Israel, whether he be a stranger, or born in the land. ^u ^{Num. 9. 13.} Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

²¹ Then Moses called for all the elders of Israel, and said unto them, ^x Draw ^{ver. 3.} out and take you a ^{Num. 9. 4.} || lamb according to your families, and kill the passover. ²² ^y And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the ^{Josh. 5. 10.} bason, and ² strike the lintel and the two side posts with the blood that *is* in the ^{2 Kings 23. 21.} bason; and none of you shall go out at the door of his house until the morning. ^{Ezra 6. 20.} ²³ ^a For the LORD will pass through to smite the Egyptians; and when he seeth ^{Matt. 26. 18, 19.} the blood upon the lintel, and on the two side posts, the LORD will pass over ^{Mark 14. 12—16.} the door, and ^{Luke 22. 7, &c.} ^b will not suffer ^{|| Or, kid.} ^y the destroyer to come in unto your houses to ^{Heb. 11. 28.} smite *you*. ^z ^{ver. 7.} And ye shall observe this thing for an ordinance to thee and to thy sons for ever. ^a ^{ver. 12, 13.} And it shall come to pass, when ye be come to the land which the LORD will give you, ^b according as he hath promised, that ye shall ^b keep this service. ^{Rev. 7. 3, & 9. 4.} ²⁶ ^c And it shall come to pass, when your children shall say ^c unto you, What mean ye by this service? ² ^{Sam. 24. 16.} That ye shall say, ^{1 Cor. 10. 10.} 'It is the ^{Heb. 11. 28.} sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people ^d bowed the head and worshipped. ²³ And the children of ^d Israel went away, and ^e did as the LORD had commanded Moses and Aaron, ^{ch. 3. 8, 17.} so did they. ^e ^{ch. 13. 8, 14.} ²⁹ ^f And it came to pass, that at midnight ^{Deut. 32. 7.} ^k the LORD smote all the firstborn ^{Josh. 4. 6.} in the land of Egypt, ^{Ps. 78. 6.} ¹ from the firstborn of Pharaoh that sat on his throne ^f unto the firstborn of the captive that *was* in the ^{ver. 11.} † dungeon; and all the first-born of cattle. ³⁰ And Pharaoh rose up in the night, he, and all his servants, ^g ^{ch. 4. 21.} ^h and all his servants, ^h ^{Heb. 11. 28.} so did they.

²⁹ ⁱ And it came to pass, that at midnight ⁱ the LORD smote all the firstborn ⁱ in the land of Egypt, ^k ^{ch. 11. 4.} ¹ from the firstborn of Pharaoh that sat on his throne ^k unto the firstborn of the captive that *was* in the ^{Num. 8. 17. & 33. 4.} † dungeon; and all the first-born of cattle. ³⁰ And Pharaoh rose up in the night, he, and all his servants, ^{Ps. 78. 51. & 105. 36, & 135. 8. & 136. 10.} ¹ and all his servants, ¹ ^{ch. 4. 23. & 11. 5.} so did they. [†] ^{Heb. house of the pit.}

^{17. have I brought your armies} The *Sept.* and *Vulgate* have the *future* here, "I will bring out," which is a correct exposition of the meaning. God regards their deliverance as a thing already done, because it is certain (cp. *Jude* 14).

— *by an ordinance for ever* See *v.* 14.

^{18. on the fourteenth day of the month} i.e. at the full moon. Christ is the "Sun of Righteousness;" and the Church, as deriving her light from Him, is often compared by the ancient Fathers to the Moon. The fulness of her light is from His Death and Resurrection. They are her Plenilunium. See *Matt.* xxiv. 29. *Rev.* vi. 12; viii. 12.

^{19. that soul shall be cut off} See *v.* 15.

— *a stranger* Heb. *ger*, a proselyte, of which there were two kinds. See on *Matt.* xxiii. 15; and *Aets* vi. 5; and *Introduction* to the *Acts*, p. 9. They who are here contemplated are the "proselytes of righteousness," who had received circumcision.

^{21—28. Then Moses called} Moses now communicates to the Elders (cp. iii. 16), and through them to the People, the law concerning the Passover.

— *a lamb* The word is a generic one, *Hebr.* *tson*, *pecus*, *animal* (*Vulg.*), and includes both kids and lambs.

^{22. a bunch} A handful (*Maimon.*).

— *hyssop* Heb. *ezob*. Either *hyssopus officinalis*, a low herb, growing on walls (1 *Kings* iv. 33), with small pointed leaves, branching stalks, and blue and white flowers; or perhaps also *thymus serpyllum*, or *origanum*, the Arabic *sâter* (*Gesen.*, p. 25; *Keil*, p. 387); or, as others think, the caper plant

(*capparis spinosa*). It was used for sprinkling (*Lev.* xiv. 4. 6. 49. *Num.* xix. 6. *Ps.* li. 7. See also *John* xix. 29. *Heb.* ix. 19. *Kalisch*, p. 205; and the full account in *Winer*, R. W. B. ii. p. 709; and in *Mr. Wright's* article in *Dr. Smith's Bibl. Dict.* i. 845).

The instrument by which the blood of the Paschal Lamb was sprinkled was a simple and lowly herb; so the instruments by which the doctrine of Christ crucified, Who sprinkles many nations (*Isa.* lii. 15. 1 *Pet.* i. 2), is preached, are weak and humble (2 *Cor.* iv. 7). The first preachers of it were fishermen and publicans (cp. 1 *Cor.* i. 27—29); they were not like "cedars of Lebanon," but only like the "hyssop on the wall" (1 *Kings* iv. 33: cp. note below, on *Lev.* xiv. 4).

^{27. It is the sacrifice of the LORD's passover} Rather, *this is the sacrifice of the Passover to the LORD*; signally fulfilled in Christ: see above, on *v.* 11.

On the Christian Passover as a Sacrifice and a Sacrament, see *Bp. Andrewes*, ii. pp. 292—299.

^{29. at midnight} Of the fourteenth day of Abib (see xi. 4), when all seemed at peace. So the Great Day of the Lord will come suddenly, when men say "peace and safety" (1 *Thess.* v. 2. 2 *Pet.* iii. 10. *Rev.* iii. 3; xvi. 15. See above, on xi. 4—6).

— *smote all the firstborn* See xi. 5.

— *firstborn of cattle* Regarded as sacred by the Egyptians; and some among them were made objects of worship.

By punishing them in their cattle, God showed to them and to all men the sin and infatuation of creature-worship.

To those, therefore, who take objection to this visitation

ni ch. 11. 6.
Prov. 21. 13.
Amos 5. 17.
Jas. 2. 13.

n ch. 11. 1.
Ps. 105. 38.
o ch. 10. 9.

p ch. 10. 26.

q Gen. 27. 34.

r ch. 11. 8.
Ps. 105. 38.
s Gen. 20. 3.

|| Or, *dough*,
ch. 8. 3.

t ch. 3. 22. &
11. 2.
u ch. 3. 21. &
11. 3.

x Gen. 15. 14.
ch. 3. 22.
Ps. 105. 37.
y Num. 32. 3, 5.
z Gen. 47. 11.
a Gen. 12. 2. &
46. 3. ch. 38. 26. Num. 1. 46. & 11. 21.

† Heb. *a great mixture*, Num. 11. 4.

and all the Egyptians; and there was a ^m great cry in Egypt; for *there was* not a house where *there was* not one dead.

³¹ And ⁿ he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, ^o both ye and the children of Israel; and go, serve the LORD, as ye have said. ³² ^p Also take your flocks and your herds, as ye have said, and be gone; and ^q bless me also.

³³ ^r And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ^s We *be* all dead men. ³⁴ And the people took their dough before it was leavened, their || kneadingtroughs being bound up in their clothes upon their shoulders. ³⁵ And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians 'jewels of silver, and jewels of gold, and raiment: ³⁶ ^u And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And ^x they spoiled the Egyptians.

³⁷ And ^y the children of Israel journeyed from ^z Rameses to Succoth, about ^a six hundred thousand on foot *that were* men, beside children. ³⁸ And [†] a

on the cattle, the same answer may be made as to those who except against our Lord's miracles on the swine at Gadara, and on the barren fig-tree. Cattle and trees were made for men; and these acts convey moral lessons and warnings, which are reasonable at all times, and profitable to all men and nations. See on Matt. viii. 32; xxi. 20; and above, on xi. 5.

³⁰. *a great cry*] See xi. 6; and Matt. xxv. 5.

³¹. *Rise up*] A fulfilment of God's promise (xi. 1).

³². *take your flocks and your herds*] After repeated resistance, Pharaoh at last gives up their cattle: see x. 24.

— *bless me also*] Pharaoh, who had oppressed them, and had rebelled against God, now asks for a blessing from Moses. So they who resist Christ will one day be humbled; but it will be too late to sue for a blessing, when it is the hour of judgment: see Luke xiii. 25. 27.

³⁴. *kneadingtroughs*] Small vessels, perhaps of leather.

— *their clothes*] The large, rectangular, folding *sindah*, *ἱμάτιον* (*Septuagint*), or mantle (cp. Matt. v. 40; xxi. 7; xxiv. 18; xxvi. 65), probably like that which is now worn by the Bedouins. *Winer*, R. W. B. i. p. 662; *Keil*, *Archæol.* § 102.

³⁵. *they borrowed*] They demanded. By God's express direction: see iii. 21; xi. 2.

³⁶. *they lent unto them*] They gave them gladly: the *ἡφίλ* form here used means they caused them to ask: cp. 1 Sam. i. 27, 28; they even pressed the gifts upon them; see *Kalisch* here, and Ps. cv. 37, which confirms this exposition.

— *they spoiled the Egyptians*] See iii. 22.

³⁷. *the children of Israel journeyed*] How (it has been asked) could the Israelites,—more than two millions in number,—have been so soon brought into marching order by Moses?

It may be replied, that God had given them notice some time before by Moses. The order for the taking up of the lamb was some days before the Exodus (see v. 3), and public notice had been given to the elders of Israel at least a month before, of God's design to carry them out of Egypt into Canaan; see iii. 16—22. The demands which Moses made on Pharaoh in God's name, "Let my people go" (v. 1; vii. 16; viii. 20; ix. 1; x. 3. 9. 26), must have been matters of public notoriety, and the people must have been prepared by them.

THE STATIONS IN THE WILDERNESS.

— *from Rameses to Succoth*] From Raemeses (Hieropolis) in Goshen (see ch. v. 1) to Succoth, so called from the *booths* in which they encamped there (cp. Gen. xxxiii. 17), or it may have been so called before, in the direction of the gulf of Suez. From Succoth they journeyed to Etham on the edge of the wilderness (xiii. 20); and on the third day they came to Pihabiroth (xiv. 2. 21).

The names of the successive stations or halting-places of the Israelites in their journey *from Egypt to Canaan* are set down by Moses at God's command in the Book of Numbers, ch. xxxiii. Those stations were *forty-two* in number.

The ancient Christian Fathers have observed that this number is the same as that of the *Generations from Abraham to Christ*, as set down in the Gospel of St. Matthew (i. 17).

The Birth of Christ is to the Church Universal, what the arrival in Canaan, the Land of promise and of rest, was to the Israelite. Christ is Our Rest. He is our Land of Promise.

This number, *forty-two*, is also the number of the months of the sojourn of the Woman, or Christian Church, in the Wilderness, in the Apocalypse; whose pilgrimage in this world was foreshadowed by that of the Ancient Hebrew Church in the wilderness: see on Rev. xii. 6; and *Introduction to the Apocalypse*, pp. 148, 149.

On the figurative meaning of these *forty-two* stations, and of the journey through the wilderness, the spiritual significance of which is clearly asserted by St. Paul himself, 1 Cor. x. 1—11, where he says that the literal Israelites were *τύποι ἡμῶν, types of us*, and that these things happened to them *τυπικῶς*, with a typical relation to us, and "are written for *our* admonition" (see notes on that passage, p. 114: cp. Heb. iii. 15—19; x. 28, 29), the reader may consult *Origen* in *Numeros*, Hom. 27, and especially the interesting treatise of *S. Jerome*, "de XLII Mansionibus Israelitarum in deserto;" ad Fabiolam, ii. p. 586.

INCREASE OF ISRAEL.

— *about six hundred thousand on foot that were men, beside children*] They were "on foot," and the Egyptians their pursuers had chariots and horses; but God delivered His people, and overthrew their enemies. As to their number, compare Num. i. 21—46, where the census is described.

According to the usual proportion of adult males to the whole, we may suppose that the *whole number* of Israelites who came out of Egypt was about four times the number in the text, namely, about 2,400,000.

This number has seemed incredible to some, for the following reasons:—

(1) When Jacob came down into Egypt, they numbered only seventy souls (see i. 5. Gen. xlv. 27. Dent. x. 22).

(3) Their sojourn in Egypt was only 215 years: see on v. 40.

But let it be remembered,—

(1) That the Hebrews married early, about the fourteenth year.

(2) That they had several wives.

(3) That the average age of man was longer than at present: cp. Gen. xlvii. 9, where Jacob represents 130 years as "few," and he lived 147 years (xlvii. 28).

(4) That of those who came into Egypt, none was an old man but Jacob himself.

(5) That the Egyptian women were proverbial for their fecundity (see on i. 7); and that the *Hebrew* women in Egypt are asserted to have been even *more* vigorous than the *Egyptian* women themselves.

(6) Above all, the increase of the Israelites in Egypt is represented as *supernatural* and *miraculous*; "they grew and multiplied exceedingly, they were fruitful; and the land was filled with them;" see Gen. xlvii. 27. Exod. i. 7—12, and Dent. x. 22, "Thy fathers went down into Egypt with three-score and ten persons, and now the Lord thy God hath made

mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. ³⁹ And they baked unleavened cakes of the dough which they

thence as the stars of heaven for multitude." And it is described by the Holy Spirit as the fruit of Abraham and Sarah's faith: see Heb. xi. 12, "Therefore sprang there of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand by the sea shore innumerable: cp. *Aug.*, in *Exod.* Quæst. 47, who says, "His annis quantum multiplicari poterint si fecunditas hominis consideretur, adjuvante ILLO qui eos voluit multiplicari, reperitur non esse mirum, quod in sexcentis millibus peditum egressus est populus ex Ægypto."

(7) That the *seventy souls* do not include all who came with Jacob into Egypt; but that number expresses only such as are specified for particular reasons: see above, on Gen. xlvii. 8. That the *households* of each of the sons of Jacob are said to have come down with them (i. 1), and these may have been very numerous; and since they were received into the covenant by circumcision (Gen. xvii. 12), these may have been numbered with them.

(8) Even to some, who have well considered this matter, with reference to *ordinary* causes, the statement in the text has not appeared improbable; see *Malthus*, Essay on Population, p. 517; *Bp. Harold Browne* on the Pentateuch, p. 20; *Prilehard*, *Vindiciæ*; the calculations of *Dr. McCaul*, Answer to *Colenso*, pp. 106—115; and of *Dr. A. Benisch*, p. 127; and the *Rev. W. W. Hoare* (Letter to *Bp. Colenso*, p. 56); and *Rev. Thomas Laud*, Key, &c. p. 65; *Rev. E. W. Fowler*, *Vindex Pentateuchi*, p. 43; and *Rev. F. Ashpitel*, On the Increase of the Israelites, pp. 9—16. *Dr. Benisch* (p. 127) observes that "200 years after the Hegira of Mahomet, the family of the uncle of Mahomet had increased to 33,000. If we take the number of Jacob's family, viz. 67, and multiply that number by 33,000, we have 2,211,000," for the possible number of the Israelites in 200 years.

Mr. Eyles Clinton (*Script. Chron. Fasti Hellenici*, i. 294) says, "It is acknowledged that in parts of North America the people have doubled their numbers in fifteen years (*Malthus*, ii. 190). The Israelites in Egypt doubled their numbers in periods of something less than fifteen years." The writer (*Mr. Clinton*) supposes the sojourn of Israel in Egypt to have been 215 years: see below, on v. 40.

(9) We may here quote a remark of *Dr. Kalisch* (p. 213), who supposes the sojourn in Egypt to have lasted as much as 430 years (see on v. 40). "If we take a generation to extend about thirty years, and suppose that on the average every man had no more than three sons, the sixty-nine souls, excluding Jacob, trebled in thirty years, and this number was again increased to the threefold amount in other thirty years, and in fourteen generations (=420 years) would have amounted to about 33,000,000."

If this calculation is correct, it would seem to prove that the sojourn could not have been so long as 430 years; for if so, the real increase, viz. to 2,400,000, would have been *marvellously small*; whereas it is represented in Scripture as *extraordinarily great*: cp. below, v. 40.

(10) That miraculous increase is also confirmed and illustrated by another circumstance no less miraculous. It is stated by the Holy Spirit in Ps. cv. 37, that there was not *one feeble person* among their tribes, i.e. among more than 2,000,000.

(11) Their *miraculous increase* is in harmony with the *miraculous support* of this vast number for forty years in the wilderness.

(12) It has been already observed, that the miraculous increase of the *literal* Israel in time of affliction, foreshadowed the prodigious multiplication of the *spiritual* Israel, the Christian Church, in the times of the early persecutions. We know that increase to be a fact, and why should we doubt the other? See above, on Gen. xlvii. 27. *Exod.* i. 7. 12; and cp. *Keil* on Numbers, p. 176, note.

(13) It has been alleged, that if the Israelites had been so numerous, they would have easily overcome the Canaanites, and have taken immediate possession of Canaan. But this allegation is grounded on very erroneous calculations of the population of Canaan: see on xxiii. 29, 30; *Dr. Benisch* on *Colenso*, p. 111; and *Keil* on Num. i.—iv. p. 177.

(14) For a reply to the allegation that exaggerations of numbers were to be expected in the Pentateuch, see on xiv. 6, 7.

38. *a mixed multitude*] Who were not Israelites, or only so in name. They are described as "many foreigners" in the *Targum of Onkelos*; the original Hebrew word, *ereb*, is from *areb*, to wander (*Gesen.* 652); and were a snare to the Israelites

by their bad example. See Num. xi. 4, 5: cp. *Nehem.* xiii. 3; and *Wright*, in *Bibl. Dict.* ii. 385.

The same is the condition of the spiritual Israel, the Church of God, in its pilgrimage through the wilderness of the world to the Canaan of its rest. Tares are mingled with wheat in its field, chaff with good grain on its floor, sheep and goats in its fold, bad fish with good fish in its net; but a severance will hereafter be made: see on Matt. iii. 12; xiii. 25—40.

VERY MUCH CATTLE.

— *very much cattle*] How was this *very much cattle* sustained in the wilderness for forty years?

(1) During thirty-six of the forty years the Israelites dwelt near the Mount Seir, which was well peopled, and on the Ælantic gulf of the Red Sea, and could have had easy intercourse with tribes who would have provided them with food for their cattle.

(2) We are informed, that they brought with them a supply of gold and silver and jewels from Egypt (see iii. 22; xi. 2; xii. 35), and thus they would have been able to purchase corn and fodder for their cattle: cp. *Deut.* ii. 6.

(3) Nearly a whole year they encamped in the fertile region around Mount Sinai: see Num. x. 11; xi. 31; and cp. above, on *Exod.* iii. 1, whence it appears that shepherds resorted to Sinai for pasture, and that Moses himself had done so: cp. *Burckhardt*, *Travels*, p. 481; and *Porter*, quoted by *McCaul*, p. 74, on the fertility of the neighbourhood of Sinai.

The Israelites halted for a whole year (saving ten days, Num. x. 11. *Exod.* xix. 1, 2) at Sinai, which, for natural causes, was a very eligible place for such a sojourn. And this long sojourn at Sinai leads us to infer, that while Almighty God fed them miraculously whenever other supplies failed, yet human Reason was exercised, and natural resources were used, as far as they were available. And this is intimated by the speech of Moses, their leader, to Hobab, "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, that thou mayest be to us instead of eyes" (Num. x. 31). Here is evidence of truth.

(4) We know nothing of the duration of their sojourns at other places in the wilderness after the first year of their wandering, and it is probable that they remained stationary in several places, where they might sow and reap.

(5) The peninsula of Sinai was formerly much more rich in pasture than now (*Ewald*; *Kalisch*: cp. *Keil* on Num. i. p. 176; *McCaul*, p. 71; *Benisch*, pp. 31—41; *Professor J. R. Young*, pp. 87—93).

The name "*wilderness*" itself, *midbar*, from *dabar*, to drive cattle to pasture, does not express a desolate place, but rather a pastoral country, a sheep-walk, where cattle range and feed. See *Gesen.*, 186. 188. 449: cf. German *Trift*, from *treiben*, to drive. The same meaning sometimes belongs to the Greek *ἐρημος* (Luke xv. 4). Doubtless there are passages which speak of the wilderness as "waste, howling, terrible" (see *Deut.* i. 19; viii. 15. *Jer.* ii. 6); and where man's help failed, God supplied subsistence by a miracle (cp. *Deut.* viii. 15, 16). On this question, see *Vitringa's* Essay on the soil and climate of the Arabian Desert, in his *Observ.* v. 15; and *Tholuck's* Essay in *Lit. Anzeig.* 1833, No. 31; *Hengstenberg*, *Bileam*, p. 284; and *Keil's* note on *Exod.* xvi. 31, p. 425; and the works of *McCaul*, *Benisch*, *Hoare*, *Drew*, *Fowler*, and others, quoted on v. 37; *Lund*, pp. 41—49; *Fairbairn*, *Typology*, ii. 62, 63; *Hayman*, in *B. D.* ii. p. 1752.

(6) Their cattle were diminished by sacrifice at the second Passover (Num. ix.). It has, indeed, been alleged that the Levitical Law required an immense number of cattle and sheep in the wilderness for compliance with its injunctions concerning sacrifice. But this allegation is grounded on a misconception. The Levitical Law was promulgated at Sinai, on the supposition that in a short time after its promulgation the Israelites would be no longer in the wilderness, but in Canaan; and it was framed with a view to observance in Canaan, and was in abeyance in the wilderness: see *Dr. Benisch* on *Colenso*, p. 68; and *Rev. J. B. McCaul*, pp. 20—26; and compare below, notes on Num. xv. 2; xix. 2; and above, *Introduction* to this Volume.

(7) Above all, from the fact that the *Israelites* themselves were miraculously supplied with food and water by Almighty God in the wilderness (xvi. 4; xvii. 6. 1 Cor. x. 3, 4), it may be inferred that their cattle were also sustained by Him in a similar manner when necessary.

Indeed, the miraculous supply of water to the *Israelites*

b ch. 6. 1. & 11. 1.
& ver. 33.

brought forth out of Egypt, for it was not leavened; because ^bthey were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

⁴⁰ Now the sojourning of the children of Israel, who dwelt in Egypt, was ^cfour hundred and thirty years. ⁴¹ And it came to pass at the end of the four

c Gen. 15. 13.
Acts 7. 6.
Gal. 3. 17.

was itself an example of a miraculous supply to their cattle also: see xvii. 3. Num. xx. 7. 11, "Thou shalt give the congregation and the beasts drink; and the congregation drank, and the beasts also."

We know that Almighty God led them and their cattle into the wilderness, and that He also was their leader in the way in the wilderness (Exod. xiii. 18. 21) for forty years (Deut. i. 31; xxxii. 9—12. Num. ix. 18), so that they "lacked nothing" (Deut. ii. 7). This is enough for us. God did not lead the cattle into the wilderness in order that they might die there. He who led them fed them. "He giveth fodder to all cattle, and feedeth all the beasts of the forest, and suffereth not the cattle to decrease" (Ps. cvii. 38).

(8) No argument can be derived from the *silence* of Scripture in this matter. Only incidentally, and seemingly by chance, do we hear any thing of the *continual miracle* of the preservation of *their raiment*, &c. This is nowhere recorded in the history. But it is *referred* to, as a thing well known to them, by Moses in his speeches to the Israelites at the end of their wanderings (see Deut. viii. 4; xxix. 5).

(9) The History of the *Flood* affords a remarkable parallel to the History of the *wanderings in the wilderness*. God brought the animals into the Ark by a miracle; but we are not told *how* they were fed there. So God brought the cattle of Israel into the Wilderness; but we are not informed how they were sustained in it. God, who did the one, did not fail to do the other: see above, *Preliminary Note* to Gen. vi. p. 36.

(10) The *silence* of Scripture in such things as these is our moral probation. If we are disposed to be captious, and cavil, Scripture allows us to do so. But if we reverently accept the Bible as the Word of God, and if we use our Reason candidly and soberly in its interpretation, we shall conclude that the Power and Love of God, which exerted themselves in a miraculous manner in the deliverance of the Israelites, and of their cattle from Egypt (see xii. 32. 38), and which sustained the Israelites with an almost daily Miracle in the wilderness, did not fail to support the cattle also, which He had delivered, and which He had required them by Moses to bring with them into the Wilderness. See x. 26: ep. below, on xiii. 17.

DURATION OF THE SOJOURN OF ISRAEL IN EGYPT.

40. *the sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years*] Rather, *the sojourning of the children of Israel, which they sojourned in Egypt*. The relative (*which*) refers, as all the ancient Versions render it, to the *sojourn*, and not to the people.

It has been affirmed by most expositors, in recent times, that the sojourn of the Israelites in Egypt lasted *four hundred and thirty years*. See Ewald, *Geschichte*, i. 454; *Delitzsch*, *Genesis*, p. 363; *Kurtz*, *History*, ii. 137; *Kalisch*, *Introd.* to Exodus, p. xi.; *Keil*, p. 393; *Fairbairn*, *Typology*, i. 360.

At first sight, the Hebrew Text seems to favour this assertion, which is confirmed by *Theophilus Antiochenus*, ad Autolye. iii. 10; and iii. 24.

But the Samaritan Text and Septuagint Version insert here the words, "*and in the land of Canaan*." This insertion seems to have been made independently, and without concert; for in the Samaritan Text the word *Canaan* stands *before* the word *Egypt*, but in the Septuagint it comes *after* it. This insertion is supported by *Targum Jonathan*, by both the *Talmuds*, by *Aben Ezra*, *Rasbam*, *Nachmanides*, and others among the Jews. Josephus sometimes describes the oppression of Israel in Egypt as lasting 400 years (Ant. ii. 9. 1; B. J. v. 9. 4); but in Ant. ii. 15. 2, where he is expressly describing the Exodus, he states that the "Israelites left Egypt *four hundred and thirty years* after the entrance of Abraham into Canaan, and *two hundred and fifteen years* after Jacob's coming into Egypt;" and Tertullian says (c. Judæos, cap. 2), "Post quadringentos et triginta annos Abraham data Lex est."

The most important testimony in favour of such a paraphrase as that in the Samaritan Text and Septuagint is that of the Apostle St. Paul, who states that the *Law* was given to Moses *four hundred and thirty years* after the Promise to Abraham. The Apostle's words are, "This I say, that the

covenant that was confirmed before of God in Christ, the *Law*, which was given *four hundred and thirty years* after, cannot disannul, that it should make the Promise of none effect" (Gal. iii. 17).

According to St. Paul, the sojourn of the Israelites in Egypt was not more than *two hundred and fifteen years*.

The Promise to Abraham (which is described in Gen. xii. 1—3) was twenty-five years before Isaac's birth; for Abraham was only seventy-five years old when he left Haran (see Gen. xii. 4; xxi. 5; and on Gal. iii. 17; and on Acts vii. p. 67); and from the birth of Isaac to that of Jacob was a period of sixty years (Gen. xxv. 26); and from the birth of Jacob to the going down into Egypt was 130 years (Gen. xlvii. 9).

Since therefore, according to St. Paul (Gal. iii. 17), there were *four hundred and thirty years* between the Promise to Abraham and the giving of the Law on Sinai, which was in the first year of the Exodus (Exod. xix. 1. 11. 20); and since there were 215 years between the Promise and going down into Egypt, therefore there were 215 years between the going down into Egypt and the Exodus; or, in other words, the sojourn of the Israelites in Egypt was 215 years.

This exposition is confirmed by the history of the Exodus.

Levi, at the time of Jacob's going down into Egypt, was about forty-five years old. Kohath, the son of Levi, came down with Jacob (Gen. xlvii. 8. 11). He lived 133 years (vi. 20). Moses, the son of Amram, and of Jochebed his wife, the daughter of Levi, was eighty years old at the Exodus. See Gen. xv. 13. Deut. xxiv. 7.

Suppose now, that Jochebed, the mother of Moses, was born to Levi fifty years after his immigration into Egypt, then since Moses was eighty years old at the Exodus, Jochebed would have given birth to Moses when she was eighty-five years of age, if the sojourn lasted 215 years. This is not improbable; but how improbable would the history be, which Moses gives of his own parentage, if the sojourn is extended to 430 years!

The supposition by which some have endeavoured to obviate this objection, has been already considered. See ii. 1; vi. 16. 18. 20: cp. Num. xxvii. 59.

Achan, in the age of Joshua, after the entrance into Canaan, was only in the fourth generation from Judah (Josh. vii. 1—18).

Again, the increase of the Israelites during their sojourn in Egypt is represented throughout the Pentateuch as *super-naturally great*. But that increase would *not* have been *extra-ordinarily large*, but rather the reverse, if the sojourn had been extended to 430 years: see above, on v. 37.

Further, in Gen. xv. 13. 16, we read, that God said to Abraham, "Know of a surety that thy seed *shall be a stranger* in a land that is not theirs, and shall *serve* them, and they shall *afflict* them *four hundred years*; and that nation whom they shall serve will I judge; and afterwards shall they come out with great substance, and thou shalt go to thy fathers in peace; but in the *fourth generation* they shall come hither again."

At first sight it would seem as if it were foretold in that passage that the Israelites would be afflicted by *one nation during four hundred years*. But we know that this was *not* the case.

The bondage and affliction of the Israelites in Egypt did *not* last *above eighty years*. It did not begin till a considerable time after the death of Joseph (i. 8). It had not begun when Aaron was born. It commenced only a little while before the birth of Moses; and Moses led the people out of Egypt when he was eighty years of age.

The prophecy, therefore, that the seed of Abraham should be strangers, is to be applied to the sojourn in *Canaan* as well as in Egypt; and this is the interpretation given to it by the Apostle, where he says, "By faith he (Abraham) *sojourned* in the land of promise, as in a *strange land*, dwelling in tents with Isaac and Jacob" (Heb. xi. 9).

That prophecy in Genesis affords the best comment on this historical statement in Exodus.

The sojourn, of which the *prophecy* speaks, extended from the utterance of the prophecy to the Exodus, that is, from the time of the *promise* in that prophecy to the time of its *fulfilment*, viz. *four hundred years* in round numbers. The sojourn,

hundred and thirty years, even the selfsame day it came to pass, that all ^d the ^{d ch. 7. 4. & ver. 51.} hosts of the LORD went out from the land of Egypt.

⁴² It is [†] a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all ^{† Heb. a night of observations.} the children of Israel in their generations. ^{e See Deut. 16. 6}

⁴³ And the LORD said unto Moses and Aaron, This is ^f the ordinance of ^{f Num. 9. 11.} the passover: There shall no stranger eat thereof: ⁴⁴ But every man's servant that is bought for money, when thou hast ^g circumcised him, then shall he eat ^{g Gen. 17. 12, 13.} thereof. ⁴⁵ ^h A foreigner and an hired servant shall not eat thereof. ⁴⁶ In one ^{h Lev. 22. 10.} house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; ⁱ neither shall ye break a bone thereof. ⁴⁷ ^k All the congre-

^{i Num. 9. 12.}
^{John 19. 33, 36.}
^{k ver. 6. Num. 9. 13.}

of which the *history* here speaks, extended from the time of the promise to Abraham, when he left Haran, to the time of its fulfilment, viz. *four hundred and thirty years*.

Doubtless there is something peculiar in the language of this history. So there is in that of the prophecy; but the one is to be explained by the other. In both, by a common idiom in Hebrew, the fathers are contained in the children, and the children in the fathers. (See Gen. xvi. 12; and on Matt. xxiii. 35, "Ye slew;" and Heb. vii. 9, "Levi paid tithes in Abraham.") And in both, the duration of the whole period is spoken of as if it were the duration of that part with which the period was closed. There is a somewhat similar synecdoche in Gen. xxxv. 26, where it is said, "These are the sons which were born to Jacob in *Padan-aram*," whereas Benjamin was born in Canaan.

This mode of speaking is also illustrated by St. Paul's language in Acts xiii. 20, according to the true reading; where he dates the entrance into Canaan from the birth of Isaac; and fixes that entrance at about 450 years from that event. See below on Acts, p. 105.

On the whole, therefore, we arrive at the conclusion, that the sojourn of the Israelites in Egypt was *two hundred and fifteen years*; and that the sojourn, mentioned in the text, is to be extended to the time in which Abraham and His seed were sojourners and strangers, both in Canaan and in Egypt, i. e. to the time which elapsed between the *promise* of Canaan and its fulfilment. This exposition is confirmed by *S. Augustine*, Qu. in Exod. xlvii., who says, that "this computation, which *Eusebius* has followed, is grounded on evident truth." So *S. Epiphanius*, in Ancorat. § 112; *S. Jerome*, in Galat. iii. 17; and *Epist. Crit. ad Damas. Ep.* 121; *Sulpit. Sever.* lib. i.; and so *Luther*, *Calvin*, *A. Lapide*, and *Glossius*, Phil. Sacra, lib. v. Tract. i. c. 17, p. 895; *Willet*, on Exodus, p. 171; *Pfeiffer*, *Dubia Sacra*, in Gen. xv. 13; *Bp. Walton*, Proleg. xi. 18; *Baumgarten*, Commentar, p. 476; cp. *Mr. R. E. Stuart Poole*, in *Smith's Bibl. Diet.* i. 321, and our distinguished English Chronologer, *Mr. H. Fynes Clinton*, who dates the 430 years from the call of Abraham, and agrees in the opinion that the sojourn in Egypt was 215 years. See his *Scripture Chronology* in *Fasti Hellenici*, i. 297—301. See also *Rev. Henry Browne*, *Ordo Sæclorum*, p. 295—316.

Finally, there appears to be a profound spiritual meaning in this passage, which St. Paul, who refers to it, enables us to recognize (Gal. iii. 17).

St. Paul says that *the Law was given by Moses four hundred and thirty years after the promise to Abraham*. The Apostle teaches us to connect those two events together; he teaches us to combine the Promise with the Law; to connect the revelation of God to Abraham with the revelation of God to Moses, and to Abraham's seed at Sinai, when the promise began to be fulfilled, and Abraham's seed went forth from Egypt to Canaan, or, as God Himself expresses it, *to return thither*.

The words of Moses here, when compared with those of St. Paul, and with those of God to Abraham, teach us to see Abraham himself embodied in his seed, waiting patiently for the fulfilment of the promise which God made to him, that He would give *Canaan to him*, i. e. to *Abraham himself* (Gen. xiii. 15; xvii. 8). They teach us to recognize the union of Abraham's seed with Abraham, and to see in the Exodus an accomplishment of God's promise to Abraham, the father of the faithful, and a *return of Abraham* (after his banishment in *his seed* in Egypt) to the land of promise.

If we extend our view from the Type to the Antitype, we ourselves, who are children of Abraham by faith, may here see spiritual consolation in our own earthly pilgrimage.

We were pilgrims in Abraham. Abraham is still a pilgrim in us. God promised to Abraham that in his seed "all nations should be blessed." Abraham's seed sojourned long and patiently; but at last they had their Exodus from a spiritual Egypt in Christ. There is a deep spiritual mystery in God's words, "Out of Egypt have I called *My Son*," applied to Christ (Matt. ii. 15). God has promised, that in Christ, who is Abraham's seed, we shall have peace in our heavenly Canaan. The seed of Abraham waits patiently for the fulfilment of this promise. Abraham himself in his seed waits in faith; he waits in the communion of saints. He will not be made perfect without us (Heb. xi. 40). Our Exodus will be his. We are pilgrims here. He waits in Paradise. At last he will have his Exodus, and enter the everlasting Canaan of his heavenly rest. May we be then with him! (See Matt. viii. 11).

41. *the selfsame day*] Literally, *in the body of that day* (Gen. xvii. 23), viz. on the day above mentioned, the fourteenth of Abib (c. 12. 14. 51; and xiii. 4: cp. *Keil*, p. 393).

42. *that night of the LORD to be observed*] Literally, *that night of watchings*, Heb. *shimmerim*,—a word only found here; from *shamar*, *to watch*, and *to guard*; and it implies that the feast of this night is to be kept as holy to the Lord.

44. *bought for money*] Cp. Gen. xvii. 12, 13.

46. *In one house*] In the same house. A person may not eat it in two different households. All the congregation of Israel shall keep it (c. 4). And each man must eat it in the society of his own family. There is to be national unity, and also household unity.

To feed on Christ is therefore not a solitary act. They who feed on Him aright, feed on Him in the communion of their own households, in domestic prayer and praise, and in reading God's Word; and also in the family of the Church of Christ Universal, in all things which God ordains in His Holy Word, as interpreted by the consent and practice of the Apostles and the Primitive Church: cp. *S. Cyprian de Unit. Eccl.* ad init.; and *S. Cyril de Adorat.* x. p. 355; xv. p. 532; *Theodoret*, Qu. in Exod. 24.

There is something therefore very appropriate in the language of the Church in her Collect for *Good Friday*, in reference to "*our PASSOVER*,"—"Almighty God, we beseech Thee graciously to behold this *Thy family*," &c.

— *neither shall ye break a bone thereof*] A mark of wholeness and unity (cp. Ps. xxxiv. 20). The participation of all in one entire lamb showed their oneness in the Paschal feast. It was also a figure of the unity of Christ's Church and people, joined together as fellow-members in Him, and as partakers of His fulness. "We being many, are *one bread and one body*, for we are *all partakers of that one bread*" (1 Cor. x. 17). "We being many are one body in Christ" (Rom. xii. 5. 1 Cor. xii. 20. Eph. v. 23. 30. Cp. *Bähr*, Symb. ii. 635).

St. John teaches that this Scripture was fulfilled in the crucifixion of Christ (John xix. 36). St. John adopts the remarkable verb here used by the *Septuagint* for *break*, *συντερίσθω*, which makes his reference more clear. Thus he instructs us to apply this history to Him, and to recognize Christ as prefigured by the Passover: see *S. Aug.*, c. Faust. xii. 30; *S. Cyril*, Glaphyr. p. 274; de Ador. p. 598; and cp. *Bp. Pearson* on the Creed, Art. iv. p. 200, who affirms that in these words there is a prophetic reference to the punishment of crucifixion; and see above, on *ver.* 1. 9, and 15.

† Heb. *do it*.
1 Num. 9. 14.

m Num. 9. 14.
8. 15. 15. 16.
Gal. 3. 28.

n ver. 41.

o ch. 6. 26.

a ver. 12, 13, 15.
ch. 22. 29, 30. &
34. 19.
Lev. 27. 26.
Num. 3. 13. &
8. 16, 17. & 18. 15.
Deut. 15. 19.
Luke 2. 23.
b ch. 12. 42.
Deut. 16. 3.
† Heb. *servants*.
c ch. 6. 1.
d ch. 12. 8.

e ch. 23. 15. &
34. 18.
Deut. 16. 1.
f ch. 3. 8.
g ch. 6. 8.

h ch. 12. 25, 26.

i ch. 12. 15, 16.

k ch. 12. 19.

l ver. 14.
ch. 12. 26.

m See ver. 16.
ch. 12. 14.
Num. 15. 39.
Deut. 6. 8. &
11. 18. Prov. 1. 9. Isa. 49. 16. Jer. 22. 24. Matt. 23. 5.

gation of Israel shall † keep it. ⁴⁸ And ¹ when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. ⁴⁹ ^m One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. ⁵⁰ Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

⁵¹ ⁿ And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt ^o by their armies.

XIII. ¹ And the LORD spake unto Moses, saying, ² ^a Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

³ And Moses said unto the people, ^b Remember this day, in which ye came out from Egypt, out of the house of † bondage; for ^c by strength of hand the LORD brought you out from this *place*: ^d there shall no leavened bread be eaten. ⁴ ^e This day came ye out in the month Abib. ⁵ And it shall be when the LORD shall ^f bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^g sware unto thy fathers to give thee, a land flowing with milk and honey, ^h that thou shalt keep this service in this month. ⁶ ⁱ Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD. ⁷ Unleavened bread shall be eaten seven days; and there shall ^k no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

⁸ And thou shalt ¹ shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt. ⁹ And it shall be for ^m a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand

48. *And when a stranger shall—keep the passover*] Here is an intimation that strangers were to be received into the Church of God, which is done by the preaching of the Gospel of Jesus Christ, Who is the true Passover, to the Heathen (*Theodoret*).

CH. XIII. 2. *Sanctify unto me all the firstborn*] Who are Mine by creation, and by redemption, because when I slew the firstborn of Egypt I passed over them, and brought them forth out of the house of bondage: see v. 12.

Christ is God's firstborn (cp. Heb. i. 6. Matt. i. 25); and all who are baptized into Him have put on Christ (Gal. iii. 27); and being members of Christ, the first-begotten and only-begotten Son, they become God's firstborn, and are therefore called the Church of the firstborn (Heb. xii. 23). Christ sanctified Himself for their sake (John xvii. 19), and they have been redeemed to God by His blood (Rev. v. 9); and they are to be sanctified to God. And therefore the Apostle says, "Present your bodies a living sacrifice, holy, acceptable unto God" (Rom. xii. 1). "Ye are bought with a price, therefore glorify God in your body" (1 Cor. vi. 20). "And as He which called you is holy, so be ye holy in all manner of conversation" (1 Pet. i. 15).

—*firstborn, whatsoever openeth the womb*] Here are two conditions: the offspring, here described, is to be the firstborn of the father and of the mother. A man who had many wives could not have more than one firstborn. It was also to be a male: see v. 12; and on Num. iii. 43.

This command was *prospective*: it was grounded on the deliverance from Egypt (see Num. iii. 13; viii. 17), and did not refer to those who had been born *before* the Exodus. This is necessary to be borne in mind in connexion with the question concerning the number of the firstborn, in Num. iii. 43.

—*whatsoever openeth the womb*] Literally, *the opening of every womb*: cp. v. 12, and Num. viii. 16.

—*of beast*] See v. 15.

—*it is mine*] Therefore Christ Jesus, being the firstborn son of the Blessed Virgin Mary (Matt. i. 25), was presented to the Lord in the substance of our flesh (see Luke ii. 23), and His true humanity was proved (see *S. Hippolyt.* de Antichr. § 22); and He taught a lesson of obedience, and set His seal on the Levitical Law, by conforming to it. And we were presented in Him, Who is our Second Adam, and were accepted by God in Christ, Who is the Holy One, Emmanuel, God manifested in the flesh (see on Luke ii. 22, 23).

Observe, *all the firstborn* were to be sanctified: *whatsoever openeth the womb*; and to be sanctified very soon after the birth (cp. Num. xviii. 16. Lev. xii. 2, 3), without any reference to the question whether there might be afterwards any second born, or no. This is one of the considerations which serve to explain why St. Matthew calls our Blessed Lord the firstborn son of the Virgin Mary; and it shows that the phrase of the Evangelist does not imply (as some have imagined) that the Blessed Virgin had other children after the birth of Christ: see on Matt. i. 25; and *Bp. Pearson* on the Creed, Art. iii. pp. 174, 175.

3. *Remember this day*] The Passover and the redemption of the firstborn by the blood of the lamb were a figure of the redemption of "the Church of the firstborn" (Heb. xii. 23) by the blood of Christ (*Bp. Andrewes*, ii. 296, 297).

4. *Abib*] Literally, an ear of corn (Exod. ix. 31); from *abab*, to produce fruit, especially early spring fruit: cp. *Aprilis*, from *aperio*, to open; and *ἄνοιξις*, the modern Greek word for the season of Spring, from *ἀνοίγω*, to open.

6. *Seven days*] See xii. 15, 16: cp. Deut. xvi. 8, where it is said, "Six days shalt thou eat unleavened bread," and besides this, on the seventh day of unleavened bread an holy convocation shall be held.

9. *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes*] See below, on v. 16.

hath the LORD brought thee out of Egypt. ¹⁰ Thou shalt therefore keep this ordinance in his season from year to year. n ch. 12. 14, 24.

¹¹ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

¹² That thou shalt † set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's. ¹³ And † every firstling of an ass thou shalt redeem with a ‖ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children † shalt thou redeem. o ver. 2.
ch. 22. 29, &
34. 19.
Lev. 27. 26.
Num. 8. 17, &
18. 15.
Deut. 15. 19.
Ezek. 44. 30.
† Heb. cause to
pass over.
p ch. 34. 20.
Num. 18. 15, 16.
‖ Or, kid.
q Num. 3. 46, 47.
& 18. 15, 16.
r ch. 12. 26.
Deut. 6. 20.
Josh. 4. 6, 21.
† Heb. to-morrow.
s ver. 3.
t ch. 12. 29.

¹⁴ And it shall be when thy son asketh thee † in time to come, saying, What is this? that thou shalt say unto him, † By strength of hand the LORD brought us out from Egypt, from the house of bondage: ¹⁵ And it came to pass, when Pharaoh would hardly let us go, that † the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. ¹⁶ And it shall be for † a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. u ver. 9.

¹⁷ And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was

12. that cometh] Literally, a casting forth.

13. every firstling of an ass] The ass was chosen as the representative of nucleal animals (such as horses and camels: see Num. xviii. 15: cp. Exod. xxxiv. 20), because the ass was probably the only beast of burden which the Israelites had in the wilderness.

— thou shalt redeem] Being nucleal, it could not be offered, as the firstborn of sheep and oxen, which were clean, could, and must be (S. Cyril, Glaphyr. p. 278).

— with a lamb] A clean animal; and with the addition of a fifth part of the value (Lev. xxvii. 27).

— thou shalt break his neck] This was wisely provided as a safeguard against covetousness and sacrilege. The owner would not choose such an alternative as this (which was prescribed by way of penalty and fine, in order that the precept might not be evaded), and therefore he would redeem the ass.

This is the answer to those who have taken occasion from this command to charge the Divine legislator with cruelty. Similar safeguards against covetousness and sacrilege may be seen in Lev. xxvii. 10. 33.

— all the firstborn of man among thy children shalt thou redeem] They are due to God, but they were to be redeemed. First, because by nature they were impure; and because, also, God would show His displeasure against the human sacrifices of the heathen; and because he would give a figurative foreshadowing of the redemption of Mankind to be effected by the blood of His own Son, “the firstborn of every creature” (Col. i. 15. Heb. i. 6). Cp. S. Greg. Nyssen. de Occursu Domini, ii. p. 882; S. Cyril, Glaphyr. in Exod. lib. ii. p. 278, ed. 1638.

— shalt thou redeem] For five shekels (Num. xviii. 16).

14. in time to come] Literally, to-morrow: see Gen. xxx. 33. Deut. vi. 20. Josh. iv. 6. 21.

15. when Pharaoh would hardly let us go] Rather, when Pharaoh hardened himself as to letting us go, i. e. so as not to let us go (Sept., Fulg., Onkelos, Syriac, and Arabic: cp. Kalisch and Ainsworth, on Gen. xxxvi. 6, where the Hebrew preposition is used in a similar sense).

16. And it shall be for a token upon thine hand, and for frontlets between thine eyes] Frontlets,—totaphoth (cp. Deut. vi. 8; xi. 18), bands, fillets, probably from *tuph*, to surround (Gesen., p. 320: cp. 2 Sam. i. 10. Esth. viii. 15; and see Pfeiffer, Dubia p. 120; Kalisch, p. 225). On this text, and on Num. xv. 37—41, and Deut. vi. 9; xi. 20, the Jews have grounded the practice of having three distinct visible memorials of divine commands and national blessings, viz.,—

(1) Memorials to be worn on the arm and forehead, *tephillah* (either from *phatal*, to pray; *tephillah*, prayer; Gesen. 871, or from *taphal*, to sew), *phylacteries* (Matt. xxiii. 5), inscribed

with texts of the Law (especially Exod. xiii. 1—10. 11—16. Deut. vi. 4—9; xi. 13—21), and bound about the head and arm, and worn especially at the season of prayer, and called therefore *prayer-bands* (Winer, R. W. B. ii. 260; Keil, Archæol. i. 342; Farrar in B. D. i. 634).

(2) *Tsitsith* (κράσπεδα), fringes, worn on the garment, also inscribed with texts: see on Num. xv. 37—41; and Matt. xxiii. 5; and xiv. 36.

(3) *Mezuzoth*, texts written on the door-posts of houses (Deut. vi. 9).

Doubtless Moses prescribed external memorials; and the opinion which regards this precept as merely figurative seems inadmissible. Indeed, the figurative expressions in Prov. iii. 3; vi. 21; vii. 3, “Bind them (my precepts) round thy neck, on thy heart, on thy hand,” presuppose *literal* practices, from which the metaphor was derived; and these practices appear to have been based on the commandment in this text and the parallel passages in the Books of Numbers and Deuteronomy.

On this subject the reader may refer to *Othon*, Lexicon Rabbin. p. 756; *Buxtorf*, Synagog. Jud. p. 170; *Ainsworth*, p. 47; and *Kalisch*, pp. 224—227; and the authorities quoted below, in the notes on Matt. xxiii. 5.

17.] Here begins a new *Parashah* or Proper Lesson of the Law, and is continued to Exod. xvii. 16. The parallel Proper Lesson from the Prophets is Judg. v. 1—31, the Song of Deborah and Barak; a sequel to the Song of Moses here, chap. xvi.

— God led them] Cp. v. 21, the Lord went before them. In these few words is an answer to all the objections that have been raised, or can be raised, to the history of the Wanderings of the Israelites in the wilderness. How could they be maintained there? How could their cattle subsist? The answer is, *God was their leader*, the Lord of heaven and earth, He who made all things and sustains all things, He was their Guide. He was their Shepherd. They were His Flock; and He fed them. It is enough to know this. “The Lord is my Shepherd, therefore can I lack nothing,” Ps. xxiii. 1: see above, on xii. 38.

God was their leader (see v. 18. 21, 22). This must be borne in mind, in order that we may not fall into great perplexities, as some have done, in tracing their route here; and that we may not charge Moses with “unaccountable infatuation” for leading them, as they were led, into what has been regarded as a needless difficulty, a dilemma between the Egyptians and the Red Sea, by what has been called “a foolish march” and “a false movement,” by some modern Critics and Historians.

“God’s foolishness is wiser than men” (1 Cor. i. 25), and that very difficulty and dilemma, which some have regarded as signs of infatuation in their leader, were designed by God for wise purposes, as we shall find: see v. 18, and xiv. 1—3.

x ch. 14. 11, 12.
Num. 14. 1-4.
y Deut. 17. 16.
z ch. 14. 2.
Num. 33. 6, &c.

|| Or, by five in a rank.

near; for God said, Lest peradventure the people ^{*}repent when they see war, and ^ythey return to Egypt: ¹³But God ^zled the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up || harnessed out of the land of Egypt. ¹⁹And Moses took the bones of Joseph

There was also a deep spiritual mystery here, a prophecy of Christ and of His Exodus (see below, v. 18).

Observe also that it is here said that *God* (Elohim) led them; and in v. 21, that the *Lord* went before them; a declaration that the Lord of Israel is the God of the Universe; and a preparation for the wonderful history of His mighty working in the elements, for the delivery of His People, and for the overthrow of His enemies.

— *not* through (or *by*, or *in*) *the way of the—Philistines*] Toward the Philistines: cp. v. 18, the way of the wilderness; and Num. xiv. 25; and Matt. x. 5, ὁδὸν ἐφ' ἧν.

— *although that was near*] Literally, *because* it was near; and so *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and *Onkelos*, and this seems to be the true meaning. The way thither, from Rameses to Gaza, was near, only about ten days' journey (*Robinson*, i. 124. 438; *Kalisch*, p. 229); but the very *nearness* made it objectionable, because it would have brought them very soon into the country of a warlike enemy: and God would not put any stumbling-blocks in their way, which might cause them to turn back in fear.

The Israelites were as yet in a state of weakness and degradation, produced by their bondage in Egypt; and God would strengthen and elevate them. They were as yet like children, and He would train and educate them by moral and spiritual discipline, in their sojourn in the Wilderness, which was to be their school for Canaan. He would exercise their faith in His power and love, and make them obedient to His law. Therefore He did not lead them by the way from Rameses to Gaza, *because* it was *near*. *Milton* (*Paradise Lost*, xii. 223) has caught the true meaning of the words,—

"This also shall they *gain* by their *delay*
In the wide wilderness, there they shall find
Their government, and their great senate choose
Through the twelve tribes to rule by laws ordained,
God from the mount of Sinai, whose grey top
Shall tremble, He descending will Himself
In thunder, lightning, and loud trumpet's sound,
Ordain them laws; part such as appertain
To civil justice; part religious rites
Of *Sacrifice*, informing them by *types*
And shadows of that destined Seed to *bruiſe*
The *Serpent*, by what means He shall achieve
Mankind's deliverance."

The pilgrimage in the wilderness was their Education for Christianity.

18. But God led the people about, *through the way of the wilderness*] Or, rather, *God made them to turn to the way of* (or, *toward*, see v. 17) *the wilderness*. The word rendered in our English Version, *led them round* (*gasseb*, the *hiphil* of *sabab*, to turn), signifies "he caused them to turn" (see *Gesen.*, p. 577), instead of going in a straight line, as they would naturally have done. He made them to turn to the south-east, instead of marching to the north. It was *God* who brought them into the *difficulty* which is about to be described, and which tempted Pharaoh to follow them—to his own destruction: see v. 17.

— *of the wilderness of the Red sea*] A remarkable declaration; *not* the wilderness of *Sinai*; which would indeed have been a deviation from the straight route, but would have placed them in less peril. He bade them turn even into the wilderness of the *Red Sea*, so as to have the *Red Sea* in their front; hence they seemed to Pharaoh to be "entangled in the land," his own land—the land of Egypt; and he said, "The wilderness hath shut them in:" see xiv. 1-3.

In order to read this history aright, we must consider the spiritual Antitype. Israel was God's *firstborn*, *His dear Son* (Exod. iv. 22. Jer. xxxi. 9); and so Israel was a figure of Christ, the only-begotten, dearly beloved Son. And Israel, in his Exodus, was a figure of Christ, coming forth out of Egypt (see Matt. ii. 15. Hos. xi. 1), and in conquering His enemies and ours by His Death and Passion, and leading us out of the bondage of a spiritual Egypt.

Now, in the Passion of Christ there seemed to be a temporary triumph to the Evil One; as there seemed to be a certain prospect of victory to Pharaoh in the Exodus of Israel.

Satan tempted Judas to betray Christ. He stirred up the People to cry "Crucify Him!" Christ, in "His Exodus" (see Luke ix. 31), seemed to be caught in a snare, "to be entangled in the land, and to be shut in by a wilderness." He appeared to be brought into a difficulty like that of the Israelites. Satan exulted, as Pharaoh did for a time. He imagined that he had caught his prey. But all this was permitted by God for a wise purpose, in order that His Name might be magnified even through the wiles and malice of Satan himself, and that Satan might fall into his own snare. Pharaoh rejoiced when he heard that the Israelites had not gone up by the straight route toward Palestine. He triumphed in what he supposed to be their infatuation, their "foolish march," their "false movement" (as some Critics and Historians have called it), to the south, and toward the wilderness of the Red Sea. But all this was God's doing. Pharaoh imagined that the Red Sea would destroy the Israelites. But it was by the Red Sea that Pharaoh and his hosts were destroyed. So the Apostle says of Christ, "By Death (by the Red Sea of His Own Blood), Christ destroyed him that had the power of death, that is, the Devil" (Heb. ii. 14). To the Cross, on which He was nailed, He nailed Satan, and triumphed over him by it, and rescued the world from his grasp (see below, on Col. ii. 15).

The "Cross of Christ was to the Greeks foolishness" (1 Cor. i. 23), and the route of Moses (which God Himself prescribed, v. 17) is "foolishness" to many of the wise of this world. But by the "foolishness of that route" God overcame Pharaoh, and delivered Israel; and by "the foolishness of the Cross" God vanquished Satan, and redeemed the World.

— *and the children of Israel went up harnessed out of the land of Egypt*] *Harnessed*, Heb. *chamushim*: cp. Josh. i. 14; iv. 12. Judg. vii. 11, where the same word is used.

Three interpretations have been given to this word, according to different etymologies.

(1) It has been derived from *chamash* (allied to another root, *chamas* and *chamats*), signifying to be active, eager, nimble, brave, and therefore fit for war; and it has been rendered equipped, harnessed (*Gesen.*, p. 291), and so *Aquila*, *Symmachus*, *Vulg.*, *Onkelos*, *Syriac*, *S. Jerome*, Epist. Crit. ad Dam. Epist. 125. qu. 2; *Aben Ezra*.

(2) It has been derived from *chomesh*, the loins, "the fifth rib," 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10; and has been connected with the word *chalats*, to be active, to be girded, derived from *chalats*, the loins; and it is observable that the word *chalutsim*, which signifies with the loins girt (*Gesen.*, p. 283), is also translated armed, in Ancient Versions, in Num. xxxii. 30. 32: cp. Deut. iii. 18.

Perhaps, therefore, *chamushim* here may signify "with loins girt;" so *Keil*, who says "the word is connected with *chomesh*, the loins, and means properly 'with loins girt,' as is proved from the comparison of the word *chamushim* in Josh. i. 14; iv. 12, with *chalutsim* in Num. xxxii. 30. 32. Deut. iii. 18; and that it does not mean armed, but in regular order, not in confusion as if they had been fugitives." God led them; and they followed Him not with sword and spear, but in faith.

(3) It has been derived from *chamesh*, five, and it has been rendered five in a rank, as in our margin here, and in Josh. i. 14. Judg. vii. 11; and so *Theodotion* here, *Fuller*, *Montanus*, *Ricetus*, *Jovinus*, *Ipfefter* (*Dubia*, p. 121), and *Lengerke* (*Kenaan*, p. 426), taking the word in a figurative sense, well ordered, as by fives.

Others render it "in five sections," viz. the right and left wings, the centre, the van, and the rear. *Freytag*; *Ewald*, ii. 54; cp. *Kalisch*, p. 623. The *Sept.* renders it "in the fifth generation." On this subject the reader may consult *Dr. McCaul*, Answer to Colenso, p. 49; and *Dr. Benisch*, pp. 4-9, both of whom reject the rendering armed.

Whatever the etymology may be, the sense appears to be (to which all these derivations lead) that the Israelites did not go out of Egypt in confusion, like a promiscuous multitude of fugitives, but well organized and well marshalled, under the guidance of God Himself: see v. 17, 18: cp. *Bp. Horsley*, p. 92.

There is therefore no reason for the question which has been put by some,—

"How is it possible that 600,000 Israelites could have procured arms?"

We are not to suppose that they had arms. God would

with him: for he had straitly sworn the children of Israel, saying, ^a God will surely visit you; and ye shall carry up my bones away hence with you.

a Gen. 50. 25.
Josh. 24. 32.
Acts 7. 16.

²⁰ And ^b they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. ²¹ And ^c the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: ²² He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

b Num. 33. 6.

c ch. 14. 19, 24.
& 40. 38.
Num. 9. 15. &
10. 34. & 14. 11.
Deut. 1. 33.
Neh. 9. 12, 19.
Ps. 78. 14. &
90. 7. & 165. 39.
Isa. 4. 5.
1 Cor. 10. 1.

XIV. ¹ And the Lord spake unto Moses, saying, ² Speak unto the children

reserve all the glory of the Victory for Himself. They were not to trust in an arm of flesh. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv. 6). It was with them as with the force of Deborah; the Lord was their shield, and buckler, and their spear; but "was there a shield or a spear seen among forty thousand in Israel?" (Judg. v. 8).

The triumphal hymn of Deborah is the Proper Prophetical Lesson coupled with this Lesson from the Law: see on v. 17, and it is a divinely-inspired commentary upon it. Deborah begins her song with a thankful reference to God as the Great Captain of Israel in their march. Judg. v. 3—5. As Moses himself said, "*Fear ye not, stand still, and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace*" (xv. 13, 14). Arms therefore were unnecessary; they would have been an incumbrance, like Saul's armour to David, when he went to meet the Philistine with a sling and a stone; and would have detracted from the glory of the Victory.

It is not without reason, that the Israelites have been already described as having "their kneading-troughs bound up with their clothes on their shoulders" (xii. 34), and that the precept was given for their accoutrement and demeanour in eating the Passover. "Ye shall eat it with your loins girded, your shoes on your feet, and your staff in your hand" (xii. 11). Strengthened with this food, they were to go forth, as pilgrims travelling onward to Canaan—the type of heaven.

May we not say, that we have here an image of the Church Universal, not relying on an arm of flesh, and on carnal weapons of this world, but fed with divine food, and marching in quiet order, and regular array, through the wilderness of this world, under the guidance of God, to her heavenly Rest?

19. And Moses took the bones of Joseph with him] Another evidence that they did not go forth in hurry and confusion. Moses remembered the command of Joseph, given more than a hundred and fifty years before: see Gen. i. 25. Joseph's bones were carried through the wilderness to Sichem, and were buried there (Josh. xxiv. 32), with the bones of the other patriarchs. See note on Acts vii. 15, 16, p. 68; and *S. Jerome*, c. Vigilant. Ep. 37.

20. Succoth] Heb. booths, i. e. for shepherds.

—Etham, in the edge of the wilderness] Of the Red Sea (see v. 18: cp. xiv. 3), not far from the head of the gulf of Suez, supposed to be near *Agrud* by *Niebuhr* (p. 408). Others suppose *Agrud* to be *El-hahiroth* (*Winter*: cp. *Stanley*, p. 66).

21. the Lord went before them] A fact, which explains the route taken by them, which otherwise might have seemed inexplicable. See v. 18; and xiv. 3. The Lord, called in the next chapter (v. 19) "the Angel of God;" and St. Paul teaches us that Christ was with the Israelites (1 Cor. x. 9).

THE PILLAR OF CLOUD AND FIRE.

—by day in a pillar of a cloud] A lofty column rising toward heaven; to shelter them from the heat by day (Ps. cv. 39), as well as to guide them by night in a pillar of fire. Cp. Num. ix. 17, 18. Deut. i. 33.

So Christ goes before His Church, and leads, protects, and enlightens her in her earthly pilgrimage; see Isa. iv. 5, 6: cp. 1 Cor. x. 1, 2, where St. Paul says, "All our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea." They were initiated into faith in Moses as their mediator with God (Gal. iii. 19), and as the figure of Christ.

22. He took not away the pillar] Rather, the pillar of cloud never failed by day, nor the pillar of fire by night (*Sept.*, *Vulg.*, *Onkelos*, *Syriac*, *Arabic*).

The Pillar was a manifestation of the Lord's resplendent glory and purity in the light, and of His awful majesty in the fire, and a guide and guardian to the Israelites (Neh. ix. 12. Ps. lxxviii. 14); and whenever the army encamped, it rested

over the Holy Tabernacle (xl. 34. Num. ix. 15); and God's presence was in it (Num. xiv. 14), and spake out of it to Moses (Exod. xxxiii. 9. Num. xii. 5. Ps. xcix. 7); and in its protecting and refreshing shadow, and in its shining and guiding light, pure, bright, and glorious, Isaiah saw a symbol of God's Eternal Presence, shielding and illuminating Zion; and he foretold that it would be "upon every dwelling-place of Mount Zion, and upon her assemblies" (Isa. iv. 5), thus predicting the perpetual presence of God with the Universal Church.

The Pillar of the cloud and fire never failed by day and night. So Christ says to His people, "Lo, I am with you always (literally, *all days*), even to the end of the world" (Matt. xxviii. 20); and He promised to send the Blessed Comforter, to "teach her all things," and to "guide her into all truth," and to "abide with her for evermore" (John xiv. 16; xvi. 13). Cp. *S. Ambrose de Sac.* i. 6, who says that the Pillar of cloud was the illumination of the Holy Spirit given by Christ, and by which He dwells in the Church, and guides her. Here, then, in the Sea and the Pillar we see the water of baptism and the Holy Spirit united together, as in our Lord's words (John iii. 5: cp. *Theodoret*, Qu. 27).

For a confutation of the rationalistic allegations of *Toland*, and of others after him, that the Pillar of fire was only a military beacon,—a portable fire,—such as has been carried before Eastern armies, the reader may refer to *Bibliotheca Biblica*, ii. p. 170; and *Keil*, pp. 400, 401. *Fairbairn*, 11. 82.

CHAP. XIV.—PRELIMINARY NOTE ON THE PASSAGE OF THE RED SEA.

To read this history aright, we must consider what it represents.

Israel, "God's firstborn" (cp. Jer. xxxi. 9), the beloved child of God (Jer. xxxi. 20), is a figure of Christ, the firstborn beloved Son. Especially was he so in his coming out of Egypt (see Hos. xi. 1. Matt. ii. 15); and the holy Evangelist, St. Luke, by applying the word *Exodus* to Christ's Death and Resurrection (Luke ix. 31), leads us to regard Israel, in his Exodus from Egypt, and Passage through the Red Sea, as a figure of Christ, dying, going down into the depths of the Red Sea of His Passion, and rising again, and overthrowing His enemies in that Red Sea.

Pharaoh is called in the Scripture by the same title as Satan, the dragon: cp. Ps. lxxiv. 13; Isa. li. 9, 10. Ezek. xxix. 3.

Pharaoh and the Egyptians imagined that Israel was entangled in the desert, that "the wilderness had shut them in," and that they would be driven into the Sea, and overwhelmed thereby, but the Sea became a grave to the Egyptians themselves. So our ghostly Enemy imagined that he had destroyed Christ by Death; he said by the mouth of Priests and Pharisees, "He saved others, Himself he cannot save." But the Devil was caught in his own snare; he had instigated them to cause Him to be put to death; and "by Death Christ destroyed him that had the power of it, the Devil," and delivered them who through fear of Death were subject to bondage (Heb. ii. 14, 15), as the Israelites were delivered from the bondage of Egypt, and He rose, by a mighty triumph, in His glorious Resurrection from the dead. And as the Egyptians were swallowed up in the Red Sea (Heb. xi. 29), into which they drove the Israelites, who were delivered and triumphed over them, so Death was swallowed up in Victory by Christ (Isa. xxv. 8. 1 Cor. xv. 54); see on xiii. 18.

Christ is the Head, the Church Universal is His Body. His Passage through the Red Sea of His Passion, His rising again from the depths of the grave to a glorious victory, His overthrow of Satan, Death, and the Grave thereby, are not His triumphs only, but *ours*: cp. *Origen*, in Num. Hom. 17.

The Church of England uses the following words in her Office for the Ministration of Baptism, both of infants, and of those of riper years: "Almighty and Everlasting God, Who

a ch. 13. 18.
b Num. 33. 7.
c Jer. 44. 1.

of Israel, ^a that they turn and encamp before ^b Pi-hahiroth, between ^c Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

didst safely lead the children of Israel, Thy people, through the Red Sea, *figuring thereby Thy holy Baptism. . .*"

The Church regards the Passage of the Red Sea as a Type of that Sacrament, by which we are buried with Christ in His death, and in which we rise again with Him to newness of life, and are begotten again to a lively hope of eternal glory in body and soul, through His Resurrection from the dead, by which He overcame our spiritual enemies, Satan, Sin, and Death, and has made us partners of His Victory. See on Rom. vi. 2—5. 8—10, 11. Col. ii. 12; iii. 3, 4; and on 1 Pet. i. 3, 4.

The Church also marks the typical character of this History, and its connexion with Christ's Burial and Resurrection, by appointing the thirteenth chapter of Exodus to be read on EASTER EVEN, and the twelfth and fourteenth chapters of Exodus to be read on EASTER DAY, and by appointing the 114th Psalm ("When Israel came out of Egypt") to be a Proper Psalm on that Day.

The Holy Spirit in the Scriptures of the New Testament affirms the truth of this history, and has also taught us to regard the passage of the Red Sea in this spiritual light. See 1 Cor. x. 1, 2, "I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." And "these things were figures of us," τύποι ἡμῶν (v. 6). "They happened unto them (the Israelites) as types," or figures; and "were written for our admonition, upon whom the ends of the world are come" (v. 11).

Accordingly, the Evangelical Prophet Isaiah connects the victorious passage of the Red Sea with the triumphs of the Church; and proceeds from the Type to speak immediately of the Antitype (see Isa. xi. 16; xii. 1—6).

The saints glorified in heaven unite the Type with the Antitype: "they stand on the sea of glass, having harps of God, and sing the Song of Moses, the servant of God, and the Song of the Lamb" (Rev. xv. 3). See note there, and Introduction to the Apocalypse, pp. 148, 149.

Therefore we are authorized, encouraged, and commanded to see ourselves in this history. Israel is called in Scripture God's son (Exod. iv. 23. Deut. xxxii. 6. Jer. iii. 19. Mal. ii. 10); and God's firstborn (Exod. iv. 22); and so was a type of Christ, God's firstborn, God's only-begotten everlasting Son, Who, by taking our nature, became the New Man, the Second Adam, the Father of the regenerate race, the Church of the firstborn, whose names are written in heaven (Heb. xii. 23): Christ is the first begotten of the dead, the firstfruits of the Resurrection. As Israel went down into the depths of the sea, in which his enemies were drowned, so Christ went down into the depths of the grave, and by going down thither overthrew our enemies. As Israel rose from the sea and sang a song of Victory, so Christ arose from the dead and triumphed, and said, "All power is given unto Me in heaven and earth" (Matt. xxviii. 18); and forthwith He gave His disciples a commission to bring all the World to Himself in the Sacrament of Baptism, of which this Passage was a Type. In that Sacrament He leads His people through the Red Sea, and baptizes them into His death, so that they may be conformed to it, and be partakers of its benefits, by dying unto sin; and He raises them up again from that death, leaving their ghostly enemies,—their spiritual Pharaoh and his Egyptians,—in the Baptismal waters (see on v. 27), and raises us up to the new life in which we walk through the wilderness of this world on a pilgrimage of trial to the heavenly Canaan of our rest and joy.

"Invocanda misericordia Dei, (says an ancient Father,) ut insequentem Pharaonem possimus effugere, et nobis in spirituali baptismo suffocetur" (Jerome, Mans. v.). When Israel is led out of Egypt, we see ourselves freed from the bondage of this world. When Pharaoh is overthrown in the sea, there we see Satan overwhelmed (S. Bernard, Sermon 39, in Cantica).

On the passage of the Red Sea, as Typical of Christian Baptism, see Tertullian de Baptismo, c. 9; S. Cyprian, Epist. ad Magnum, 76; S. Ambrose de Sacr. ii. 6; S. Cyril, Cat. i.; S. Cyril. Alex. de Ador. ii. p. 87; S. Hilary, in Ps. 67. 134; S. Basil de Spir. c. 14; S. Augustine, c. Faust. xii. 29; Sermon 213. 363; and in Ps. 43; S. Prosper Aquil. de Prom. i. 37; Theodoret, Qu. 27; and the notes below on 1 Cor. x. 1, 2, p. 114.

It has been supposed by some that the Passage of the Red Sea was on a Sabbath (from Deut. v. 15: see Joseph Mede, pp. 55, 56: cp. Bp. Pearson, p. 264, Art. v.), and that the Israelites went down into the depth of the Sea about the same time that Christ was in the Grave, and that they rose from it at about

the time of His Resurrection; and thus we should have another symbolical reference to Baptism, which the Church of Christ connects with the Burial and Resurrection of Christ in her Collect and Epistle for Easter Even.

Certain it is, that the Jewish Sabbath was a memorial of the blessings bestowed on them in their Redemption from the land of bondage, and of their reception into a holy rest in the love and service of God (see Deut. v. 15, 16). The spiritual Antitype, namely, our Redemption by Christ, is commemorated by the Day of the Lord's Resurrection, which has succeeded into the place of the Jewish Sabbath, which was a memorial of the type and shadow of our Universal Redemption.

If the passage through the Red Sea was on the Sabbath, then "the morning watch, in which the Lord looked through the pillar of fire and the cloud, and troubled the host of the Egyptians" (v. 24), corresponded nearly to the hour when our Lord arose from the dead, and overthrew our ghostly enemies; for He rose very early in the morning, "when it began to dawn toward the first day of the week" (Matt. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 1).

And further, the first Pentecost would then also have been on a Sunday, as well as that Pentecost on which the type was fulfilled by the Descent of the Holy Ghost.

Such considerations as these are important in an historical point of view, and in the region of sacred evidences.

The passage of the Israelites through the Red Sea was a foreshadowing of events which are unique and without a parallel in the annals of Mankind, and which have an interest for every Nation in every age, in Time and in Eternity. It was figurative of Christ's Death and Resurrection,—of the overthrow of Satan by Him,—of the deliverance of all Mankind from his power,—of the glorious and triumphant march of the Church Universal out of a spiritual Egypt.

Are we then to be surprised that the Passage of Israel was miraculous? Marvellous rather would it have been, if it had not been attended, as the Crucifixion was, with wonderful manifestations of Divine Power in Earth, and Sky, and Sea.

2. Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon] The command was, not to go forward to the north-eastward, round the northern gulf of the Red Sea, but to turn (see Gesen., pp. 807, 808) to the south, so as to have the Red Sea in their front; and not to march onward, but to halt; to encamp before (probably to the east of) Pi-hahiroth, a name which signifies "mouth of passes, or rocky straits." Or, as some others suppose, pi is only the Egyptian article (Keil), and the word hachiroth occurs Num. xxxiii. 8. The site of Pi-hahiroth is probably at Adschared, or Agirud. From Adschared stretches a broad plain, about ten miles long, to the Red Sea (Robinson; Niebuhr; Burckhardt, Syr. p. 750).

Between Migdol (i. e. the tower, or fortress), probably near Bir Suez (Niebuhr), south of Agirud, on a height of the Atkah, near the Red Sea, over against Baal-zephon, probably the lord, god (idol) Typhon (Targum of Jonathan); or the place or possession of Typhon, i. e. sacred to him (Gesen., p. 131; Keil, p. 403: cp. below, on Lev. xxi. 4). Typhon was the Egyptian God who represented the power of evil (see Sharpe, Egypt. Mythol. pp. 7, 10).

The position of Israel is best explained by what is said by their Almighty Leader Himself in the next verse,—"Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in." "The land" here, in Pharaoh's mouth, is the land of Egypt, his own land, as in viii. 25, "Go ye, do sacrifice to your God in the land," the Egyptian side of the Red Sea; and his meaning is, the wilderness, i. e. the wilderness of the Red Sea (xiii. 18); "not the Arabian, but the Egyptian desert" (Kalisch, p. 240), the wilderness, with its rocky defiles (with which the name of Pi-hahiroth is connected) has shut them in, shut them in "as in a prison," so that they cannot get forth (cp. Ps. lxxxviii. 8, where these words are said of Christ); they are now entrapped there, and will fall an easy prey into my hands.

This "turning" of the Israelites was not a circuitous route, considered with respect to the divinely predetermined passage through the Red Sea; but irrespectively of that design, it was not only a roundabout way, but, according to human judgment, a foolish and infatuated march (see on xiii. 17).

The design of this divine direction was threefold,—

(1) To exercise the faith of the Israelites in the power of their Unseen Deliverer and Leader, Almighty God; and to

³ For Pharaoh will say of the children of Israel, ^d They are entangled in the land, the wilderness hath shut them in. ^e And ^e I will harden Pharaoh's heart, that he shall follow after them; and I ^f will be honoured upon Pharaoh, and upon all his host; ^g that the Egyptians may know that I am the LORD. And they did so.

⁵ And it was told the king of Egypt that the people fled: and ^h the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? ⁱ And he made ready his chariot, and took his people with him: ^j And he took ^k six hundred chosen chariots, and all the chariots of Egypt, and captains over

convince them, that, when all human helps failed, and when they seemed to be about to be swallowed up by their enemies, then He would interfere to rescue them and to overthrow their enemies; see note below, on Acts ix. 3, for examples of this method of divine operation; and *Bp. Sanderson*, iii. 312. As an ancient Father well said, "When we are nearest to the sword, then we are nearest to God; when we are in the midst of wild beasts, then we are in the hand of God" (*S. Ignatius*, ad Smyrn. c. 4). Thus it was with the disciples of Christ at His Crucifixion. Then all human hope had failed; but then the Resurrection was near; and Christ's Victory was achieved. So it will be at the end of the World. When Antichrist rages most fiercely, then Christ will come.

(2) Not to tempt Pharaoh and the Egyptians by a feint. No; this would have been unworthy of God; but to exercise their faith also; to lead them to consider, that the same Almighty Power, Who had signally punished by Ten Plagues those who had rebelled against Him and resisted Him, and had miraculously delivered His people, would not fail to protect them now that they were delivered; and therefore to try Pharaoh and his subjects; to allow them an opportunity of showing whether they had been corrected by the divine visitation of the Plagues, and whether they had really repented of their sin.

(3) But if Pharaoh and the Egyptians were still hardened, then God would be more magnified even through their pride and rebellion, and would achieve a full and final triumph by means of the Red Sea. As the King and People of Egypt had drowned the innocent infant children of God's people (i. 22), they themselves would be overwhelmed by water; and God's People would be delivered from them by means of the same element (*Theodore*). Thus "God would be honoured upon Pharaoh and all his hosts, that the Egyptians might know that He is the LORD;" as the Prophet says, "The Spirit of the Lord led the people through the deep, to make to Himself a Glorious Name" (Isa. lxiii. 13, 14).

S. Irenæus draws a parallel between the Jews crucifying Christ, and being thus made instrumental in the salvation of the World, and the Egyptians pursuing the Israelites, and being made ministerial to the glory of God, and to the confirmation of our faith in Christ. "Ut ii per Egyptiorum, nos per Judeorum cæcitatem, accepiamus salutem" (*Irenæus*, iv. 4. 7).

There is something significant in the name *Baal-zephon*, or place of Typhon (as *Gesenius* and others interpret it), over against which the Israelites encamped.

Typhon, as worshipped by the Egyptians, represented the Power of Evil, the malignant demon, the enemy of Osiris, and of all good. "Typhon," says *Mr. Sharpe* (Egypt. Myth. p. 8), "is the Author of Evil" (cp. *Mr. Deane*, Serpent Worship, p. 313, where he is described as a monster with a human head, and with arms and feet terminating in serpentine folds, and snakelike contortions).

Perhaps the Egyptians may have supposed, that the Evil Genius whom they worshipped, would be a Demon of ill to the Israelites who did not worship him. But God had said that "against all the gods of Egypt I will execute My judgments" (xii. 12). And this divine promise seems to have had a special fulfilment in the execution of the divine retribution in this place, where one of their gods was worshipped, and which bore his name. *S. Jerome* seems to have entertained this opinion, "Baal-zephon idoli arcana contemnimus" (*Mansio* iv.).

When we consider the prophetic significance of the Exodus, and of the passage of the Red Sea, this name, *Baal-zephon*, may appear more remarkable.

Israel, "God's firstborn," in his Exodus was a figure of Christ in His conquest over Satan, and of "the Church of the firstborn" who conquer by Him. His victory was a triumph achieved over the Power of Evil. At His Passion He encamped

over against *Baal-zephon*; His Church in this world encamps against the *Baal-zephon* of the spiritual Egypt. Satan rages against her, but Christ is with her, and the gates of hell shall not prevail against her (*Matt.* xvi. 18). She seems often to be "entangled in the land," and the "wilderness to have shut her in;" but she encamps there in faith, and sees "the salvation of God."

— before it shall ye encamp by the sea] The precise spot where the Israelites encamped, and where they crossed the Red Sea, cannot be determined. There is reason to believe that the Red Sea has receded considerably from the north during the last 3000 years: see *Bois Aymé*, *Niebuhr*, and others quoted by *Winer*, R. W. B. ii. 71; and *Kalisch*, p. 233.

Some suppose the passage to have been to the south of *Atakah*, near the valley of *Bedeia*; but the breadth of the sea is said to be too great there for them to have passed in one night (*Robinson*, i. 93).

Others suppose it to have been more to the north, and nearer *Suez*, and not far from *Kolsoum* (*Kalisch*, p. 239. 251: cp. *Stanley*, Palestine, pp. 36. 66). This northern site seems most probable, for though doubtless under their infatuation described in v. 17, the Egyptians might have been tempted to follow the Israelites almost any where, and have supposed it possible for themselves to go safely wherever the Israelites went, yet it is more likely that this would have been the case in a more northerly position, where the sea is narrower and shallower, than in a spot where it is more than twelve miles broad. The various opinions may be seen in *Winer*, ii. pp. 72, 73; *Kittó's* Hist. of Palestine, i. 77; *Niebuhr's* Description of Arabia, pp. 409—414. *Mr. R. S. Poole* in *Dr. Smith's* B. D. i. 148. 598; ii. 1017; and in the elaborate article by *Mr. Hayman*, *ibid.* ii. p. 1748.

6, 7. And he made ready his chariot—And he took six hundred chosen chariots, and all the chariots of Egypt] Which was famed for horses and war chariots, similar to the Greek and Roman cars (*Homer*, Il. v. 837; *Herod.* 113; *Virgil*, Georg. iii. 103). On the Egyptian military forces, especially in chariots for battle (which may be seen represented in ancient Egyptian pictures in the British Museum and elsewhere), see *Rosellini*, ii. p. 232; *Wilkinson*, i. 288. 335; *Hengstenberg*, p. 127; and *Mr. R. S. Poole's* article on Egypt, in *Dr. Smith's* B. D. i. pp. 503. 511; and *ibid.* p. 296.

The chariots of Pharaoh are here stated to be six hundred. Here is an evidence of veracity.

It has been alleged, by some recent writers, that there are exaggerations in the numbers of the Israelites in the Mosaic narrative, and that we ought not to be surprised that there are such exaggerations in Exodus, because "exaggerations are common in the writings of Herodotus, Livy, and other classical historians, and also in the history of Josephus." As a specimen of the exaggeration of Greek historians, it has been observed, that they speak of five millions and a half in the army of Persia "invading Greece, and overcome by the handful of Greek warriors at Marathon."

But there is no such analogy between the two cases.

If the Bible had been written by a Hebrew Herodotus, a Livy, or a Josephus, we might indeed have had exaggerations; but the exaggerations would not have been in the number of the Israelites, but of their enemies, the Egyptians; in order that greater glory might accrue to Israel from the overthrow; and we should have had a diminution of the number of Israelites for a similar reason.

It is observable that *Josephus*, whose tendency it is to imitate the classical historians in their high colouring of historical events, in order to obtain greater glory for their own nation, adds to Pharaoh's army 200,000 footmen, and 50,000 horsemen (*Ant.* ii. 15. 3), of which the Bible says nothing.

k ver. 4.

1 ch. 6. 1. & 13. 9.
Num. 33. 3.
m ch. 15. 9.
Josh. 24. 6.

every one of them. ⁸ And the LORD ^k hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and ¹ the children of Israel went out with an high hand. ⁹ But the ^m Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

n Josh. 24. 7.
Neh. 9. 9.
Ps. 34. 17. &
107. 6.
o Ps. 106. 7. 8.

¹⁰ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel ⁿ cried unto the LORD. ¹¹ And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth

p ch. 5. 21. & 6. 9.

out of Egypt? ¹² Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

q 2 Chron. 20.

12. 17.
Isa. 41. 10, 13, 14.
|| Or, for whereas
ye have seen the
Egyptians to day,
&c.

r ver. 25.
Deut. 1. 30. &
3. 22. & 20. 4.

¹³ And Moses said unto the people, ^q Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: || for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. ¹⁴ The LORD shall fight for you, and ye shall ^s hold your peace.

s Isa. 30. 15.

And, as classical historians *exaggerated* the numbers of the enemies of their own nations, so they *extenuated* the force of their own countrymen. If Moses had been an Herodotus, he would not have assigned so many as six hundred thousand male adults (i. e. about 2,500,000 souls in all) to the Israelitish side, and so few as six hundred chosen chariots to the Egyptians.

There is no reason to suppose any error here.

At the same time one general remark may be added as to the numbers in our present copies of Holy Scripture.

Copyists are peculiarly prone to err in the transcription of numbers; and there may be probably some numerical inaccuracies in some of our present Manuscripts and Translations of the Bible; and yet some modern critics and historians do not scruple to charge the Sacred Text itself with those errors, as if the Text were the same thing as an *incorrect copy* of it; and they even proceed to ground their own theories, concerning the Inspiration of the Bible, on their own confusion of the Sacred Original with erroneous transcripts of it.

— *captains*] Heb. *shalishim*: τριτάτας (*Sept.*), from *shalish*, a third, explained by S. Jerome (in Ezek. xxiii.) to mean the nobles of the second rank after the king, but by Origen as those picked soldiers who fought in sets of three in chariots. See Gesen., p. 828; Keil, p. 404, and on 2 Sam. xxiii. 8, asserts that it means “adjutants of the king.”

9. *all the horses and chariots of Pharaoh, and his horsemen, and his army*] Rather, *all the chariot horses* (*Onkelos, Kalisch*), and riding horses, and his army. The Sacred Text is speaking of chariots, their horses, their drivers, and riders on horses. See 1 Kings iv. 26. Gesen., p. 693; Keil, p. 404; and cp. Clemens Rom., i. 51; and Hengstenberg, Egypt, pp. 127—129; Kalisch, pp. 212, 215.

It has been said by some that Pharaoh and the Egyptians had no cavalry; but see ch. xv. 1.

“Some put their trust in chariots, and some in horses; but we will rejoice in the Name of the Lord our God” (Ps. xx. 7). The Egyptians trusted in their chariots and their horses; “but He Who maketh the Clouds His chariot, and rideth on the wings of the Wind” (Ps. civ. 3); and “Who rideth upon the Heavens as on a horse” (Ps. lxxiii. 4), and “Who is to be praised in His Name *Jah*.” He also rode on His chariots and horses. The Prophet Habakkuk describes Him as a mighty Conqueror, riding upon “chariots and horses of salvation,” and carrying His people through the sea: see Hab. iii. 8, 13. A noble picture of God’s Victory over the horses and chariots of Egypt, and applicable in a still higher sense to the Victory achieved by Him Who rode upon the Cross, as upon a car of triumph, and conquered his foes: see below, on Col. ii. 15.

— *his army*] Of infantry. An ancient representation of the Egyptian phalanx may be seen in Mr. Poole’s Article on Egypt, in Smith’s B. D. i. pp. 503, 504.

10. *they were sore afraid*] And they murmured against their Deliverer (v. 11, 12). Notwithstanding that they were 600,000 men, and had seen God’s miracles in Egypt. Here is a

candid confession, confirming the truth of the historian. He does not flatter the Hebrew Nation; he does not disguise their failings. We may compare the honest avowal of the two Apostolic Evangelists, St. Matthew and St. John, confessing the weakness of faith of the Apostles and Disciples at the time of our Lord’s death, when He was about to overthrow our ghostly enemy, and to redeem the World. See Matt. xxvi. 56. John xx. 19. Cp. Luke xxiv. 21.

The ancient Hebrew Church received the Pentateuch as true, and as divinely inspired, although it records the unbelief of the Hebrew Nation. Here is a proof of the truth and inspiration of the Pentateuch: see above, *Introd.* p. xxxiii.

12. *Let us alone, that we may serve the Egyptians*] See here an image of the temper of those who reject the Cross of Christ, and prefer the service of this World.

13. *the Egyptians whom ye have seen to day*] Rather, *as you have seen*; that is, in the same condition as you now see them, confident of victory. Hereafter you will see them prostrate at your feet. See v. 30; so *Sept.*, *Onkelos*, *Augustine*.

So, in a spiritual sense, though we still see our spiritual foe, yet he has no longer the same power that he had before Christ’s triumph over him, and before our Exodus. Christ has taken away his sting.

14. *The LORD shall fight for you, and ye shall hold your peace*] This announcement, and the previous exhortation, “Fear ye not, stand still, and see the salvation of the LORD, which He will show to you to-day,” declare that when human help and hope failed, the divine arm wrought salvation, and the divine arm alone; and that the duty of the Israelites was to have faith in Him, and look with patience and trust for their deliverance.

Thus in a striking manner the victory of the Lord at the Red Sea exhibits the true character of its great Antitype in the History of Mankind, the Deliverance of the World by the “LORD OUR RIGHTEOUSNESS.”

When we were without help and hope, when, as far as man was concerned, we were ready to be devoured by our enemies, then His own arm wrought salvation (Isa. lxiii. 5); then by His free grace He delivered us (see Rom. iii. 20; ix. 11; xi. 6. Eph. ii. 9. 2 Tim. i. 9); then “the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost” (Titus iii. 4, 5). The Evangelical Prophet, Isaiah, in his sublime prophecy, appointed by the Church to be read as the Epistle on the Monday before Easter, couples the deliverance of Israel in the passage of the Red Sea with our Deliverance from our spiritual Enemy by the Redemption wrought for us in the Passion and Resurrection of Christ. “Who is this that cometh from Edom?” He remembered the days of old, Moses and his people, saying, “Where is He that brought them up out of the sea with the shepherd of his flock, that led them by the right hand of Moses with his glorious

¹⁵ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: ¹⁶ But 'lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. ¹⁷ And I, behold, I will "harden the hearts of the Egyptians, and they shall follow them: and I will *get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. ¹⁸ And the Egyptians 'shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

¹⁹ And the angel of God, ² which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: ²⁰ And it came between the camp of the Egyptians and the camp of Israel; and ^a it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

²¹ And Moses ^b stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and ^c made the sea dry land, and the waters were ^d divided. ²² And ^e the children of Israel went into the midst of the sea upon the dry ground: and the waters were ^f a wall unto them on their right hand, and on their left.

²³ And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. ²⁴ And it came to pass, that in the morning watch ^g the LORD looked unto the host of the

1 Cor. 10. 1. Heb. 11. 29.

f Hab. 3. 10.

g See Ps. 77. 17, &c.

t ver. 21, 26.
ch. 7. 19.u ver. 8.
ch. 7. 3.
x ver. 4.

y ver. 4.

a See Isa. 8. 11.
2 Cor. 4. 3.

b ver. 16.

c Ps. 66. 6.

d ch. 15. 8.
Josh. 3. 16. &
4. 23.
Neh. 9. 11.
Ps. 74. 13. &
106. 9. & 114. 3.
Isa. 63. 12.
e ver. 29.
ch. 15. 19.
Num. 33. 8.
Ps. 66. 6. &
78. 13.
Isa. 63. 13.
g See Ps. 77. 17, &c.

arm, dividing the water before them, to make himself an everlasting name?" (Isa. lxiii. 1—12.)

^{15. go forward}] Here was a trial of their faith, and therefore the Apostle says, "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do, were drowned" (Heb. xi. 29).

^{16. lift thou up thy rod, and stretch out thine hand over the sea, and divide it}] Lest it might be said that the division of the Sea was due to natural causes, God commanded Moses to perform a visible act, in order that Moses might be known to be the doer of it in obedience to the divine will, and by the operation of the divine power; Moses was careful to say that it was "the LORD Who caused the sea to go back, and made the sea dry land," v. 21. The rod of Moses is regarded by many of the Fathers as an emblem of the Cross of Christ, by which He saves His people, and overcomes their enemies.

— ^{divide it}] See v. 21, the waters were divided; an answer to those who revive the ancient fiction (see *Euseb.*, *Præp. Ev.* ix. 27), and allege that it was only by taking advantage of the low tide that the Israelites crossed over the bed of the sea: see also v. 22, "The children of Israel went into the midst of the sea, and the waters were a wall unto them on their right hand and on their left;" and v. 29: cp. Ps. lvi. 5; lxxiv. 14; cvi. 9. Neh. ix. 11. Isa. lxiii. 12; and St. Paul's assertion, "Our fathers passed through the sea," 1 Cor. x. 1, 2.

The passage of the Red Sea seems to be referred to by *Diodorus Siculus* (iii. 39), who relates, that by a great ebb the whole gulf once became dry, the waters gathered on the opposite side so that the bottom was visible, and then a violent flood filled up the bed again; and *Artapanus* (apud *Euseb.*, *Præp. Evang.* ix. 27) says, that the inhabitants of Heliopolis (On, in Egypt) relate that the king of Egypt, at the head of a great army, and accompanied by the sacred animals, pursued the Jews, who had carried off with them the wealth of the Egyptians; and that Moses, having been directed by a divine vision to strike the sea with his rod, touched the water with it, which divided itself, and the army went through on a dry road; but when the Egyptians tried to do the same and followed after them, fire flashed upon them, and the sea returned to its former place and drowned them: comp. *Clem. Alex.*, *Strom.* i. p. 149.

^{19. the angel of God}] See *Cen. xxii. 11. Exod. iii. 2; xiii. 21; and xxiii. 20. Euseb.*, *Dem. Ev.* v. 11; *S. Cyril de Ador.* p. 86, who says, "By the Angel is signified Christ."

As a specimen of the care with which the Hebrews preserved and analyzed the Sacred Text, it may be observed that their

Rabbis have noticed here that each of these three verses (19, 20, 21) has seventy-two letters.

^{20. it was a cloud and darkness to them, but it gave light by night to these}] The words to them and to these are not in the original, but have been rightly supplied by ancient Versions, e.g. the *Syriac* and *Onkelos*: cp. *Kalisch*, p. 249.

Such are all God's manifestations. They have a dark side and a light side. Such was Christ Himself (see *Luke ii. 34*). Such are all the means of grace (2 Cor. ii. 16). Such especially are the Holy Scriptures (see on *Rev. ix. 13—19*; and on *Rev. xi. 5*). Such is the present History of the passage of the Red Sea. To the Rationalist, who cavils at it, it is mere cloud and darkness; but to the reverent reader of Scripture it is a pillar of fire, and gives light by night; he sees in it an evangelical vision of Christ, Who by His Death and Resurrection brought life and immortality to light.

^{22. the waters were a wall}] Moses is commanded by God to stretch out his rod over the sea, that it may cleave asunder to receive the people of God. The elements obey; and the waters, which they had dreaded, become to them a wall on the right hand and on the left: the waves stand up on a heap, and the billows bow down before them. The liquid becomes solid, and the bottom of the sea becomes like dust, that the people of God may pass over dryshod. Learn hence the goodness of the Creator; if thou obeyest His voice, and keepest His law, the elements themselves will serve thee (*Origen*).

^{23. the Egyptians pursued}] Thou art baptized into Christ by water and the Holy Spirit; but remember that Egyptians are pursuing thee, and desire to bring thee back into bondage, namely, "the rulers of this world, and spiritual wickedness in high places;" but march on, turn not back, they will be drowned in the abyss, and thou "wilt sing a new song, the song of Moses and of the Lamb" (*Rev. xv. 3*). *Origen*, *Hom. 5*.

^{24. the morning watch}] About two in the morning. Before the captivity, the Hebrews reckoned three watches in the night: the first from six to ten p.m. (*Lam. ii. 19*); the second from ten p.m. to two a.m. (*Judg. vii. 19*); the third from two a.m. to dawn (1 Sam. xi. 11). In our Lord's time they reckoned four: see *Matt. xiv. 25*.

"In the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians," and delivered His people. So "in the fourth watch of the night JESUS went unto His disciples, walking on the sea" (*Matt. xiv. 25*). "And JESUS rose from the dead early in the morning on the first day of the

Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, ²⁵ And took off their chariot wheels, || that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ¹ fighteth for them against the Egyptians. ²⁶ And the LORD said unto Moses, ¹ Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. ²⁷ And Moses stretched forth his hand over the sea, and the sea ^k returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [†] overthrew the Egyptians in the midst of the sea. ²⁸ And ^m the waters returned, and ⁿ covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. ²⁹ But ^o the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

³⁰ Thus the LORD ^p saved Israel that day out of the hand of the Egyptians; and Israel ^q saw the Egyptians dead upon the sea shore. ³¹ And Israel saw that great [†] work which the LORD did upon the Egyptians: and the people feared the LORD, and ^r believed the LORD, and his servant Moses.

XV. ¹ Then sang ^a Moses and the children of Israel this song unto the LORD, and spake, saying,

week" (Mark xvi. 9), and troubled the host of the spiritual Egypt, and took off her chariot wheels, and overwhelmed our ghostly Enemy in the Red Sea of His own Blood.

— *troubled the host of the Egyptians*] With a fierce storm: see Ps. lxxvii. 18, 19. Probably of thunder and lightning: cp. *Joseph*, Ant. ii. 16. 3. Moses says nothing of the storm; he only says, "The Lord looked through the pillar of fire and of the cloud." The sober simplicity of his language is an evidence of truth.

²⁵. *that they drave them heavily*] Or, *he drave them on with violence*. So *Sept., Arabic*. God drave them on with the storm of His fury into the deep, after their wheels were taken off.

²⁷. *in the midst of the sea*] So our spiritual enemies are shaken off (see marg.) in Baptism (*Tertullian* de Baptism. cp. 9; *S. Cyril. Hieros.*, Cat. i.; *S. Hilary*, in Ps. 67; *S. Prosper* de Promiss. i. 38, who applies the words of Micah vii. 19, "He will have compassion upon us, he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.")

²⁸. *not so much as one of them*] It has been questioned by many whether Pharaoh himself perished. This seems to be affirmed in xv. 9, 10, and Ps. cxxxv. 15; and so *Clemens Rom.*, Epist. i. 51; and so *Theodoret*, Qu. 25. *Milton* says (P. l. xii. 195),

"———— The sea
Swallows him and his host, but them lets pass
As on dry land between two crystal walls."

³⁰. *dead upon the sea shore*] When the sea returned to its strength (v. 27), and the waters, which had been like a wall on the right and the left, came together, as it were, with a violent collision and crash, every thing between them would be hurled upward to the surface, and the force of the current, which, it appears, set eastward, would carry bodies and arms also to the eastern shore.

³¹. *the people feared the LORD, and believed the LORD, and his servant Moses*] Cp. 1 Cor. x. 1, 2.

CH. XV.] THE SONG OF MOSES.

Moses began and ended his career in the wilderness with a Song of praise to God: see Deut. xxxii. Here is an evidence of unity in the Pentateuch.

This triumphal hymn is divided into two portions, one *retrospective* and *historical* (vv. 1—12), which celebrates the deliverance of Israel; the other *prospective* and *prophetic* (vv. 13—18), which pre-announces the effects which will be produced by that glorious event upon heathen nations, such as Philistia, Edom, Moab, and which anticipates the blessedness of the future settlement of Israel in the land of Promise, and the establishment of God's worship in a sanctuary there.

It consists of three strophes, each of which opens with the glorification of the Lord, and closes with the mention of the overthrow of the Egyptians His enemies: see vv. 2—5, 6—10, 11—16.

As to the structure of this Divine Poem, some Jewish writers, who were desirous of conciliating the popular mind of Greece and Rome, have asserted that it is composed in hexameter verse (*Josephus*, Ant. ii. 16. 4; cp. iv. 8. 4; vii. 12. 3; cp. *Philo* de Vit. Cont. p. 901); and some modern writers have endeavoured to reduce it to the laws of various classical metres. But these efforts are futile, and grounded on erroneous notions as to the genius of Hebrew poetry.

The rhythm of this song, and of Hebrew poetry generally, will be easily appreciated by all who pay attention to the parallelism of its different parts, which answers the same purpose as the *strophe* or *antistrophe* of lyrical composition; and is more effective in this respect, that the response follows more rapidly on the original utterance, and they are linked together like the sutrages in the iterative strain of a well-ordered Liturgy.

The three principal kinds of parallelism in this song are:—

(1) The *synonymous* or *repetitive*: see v. 2 (second half) 3, 4. 6. 8. 11. 14. 17.

(2) The *antithetical*: see vv. 16. 19.

(3) The *synthetical*, with a co-ordination, or progress of thought, which leads the mind onwards: see vv. 1, 2 (first half), 5. 7. 10. 12, 13. 15.

(4) A rapid replication: see v. 9. Cp. *Kalisch*, pp. 260, 261; and *Bp. Lowth*, Praelect. xix.; and *Bp. Jebb*; and the essays of *Herder* and others; and the Authors on Hebrew music referred to by *Winer*, R. W. B. ii. 121; and *Wright*, in *Smith's* Bib. Dict. ii. 442—445.

Some critics in modern times have denied the *genuineness* of this song, and have asserted that it was later than the age of Moses, and even than the building of the Temple at Jerusalem, because it refers to the structure of God's sanctuary on the holy mountain there (see on v. 17). But these allegations are refuted by the consideration that the Lord's victory over the Egyptians, and the deliverance of His people, were pledges and earnest that all His promises to Israel would be fulfilled, and gave a natural occasion for a prophetic revelation of His future mercies to them: see *Keil*, pp. 408. 411. 413.

Besides, it is enough to remember that its genuineness is avouched by the Holy Spirit in the New Testament: see Rev. xv. 3, where mention is made of *the Song of Moses* as a well-known song; and no other song of Moses can there be meant than the present.

This song is recited by the Jews in their Synagogues on the seventh day of the Passover, when the passage of the Red

I will ^b sing unto the LORD, for he hath triumphed gloriously :

The horse and his rider hath he thrown into the sea.

² The LORD is my strength and ^c song,

And he is become my salvation :

He is my God, and I will prepare him ^d an habitation ;

My ^e father's God, and I ^f will exalt him.

³ The LORD is a man of ^g war : the LORD is his ^h name.

⁴ Pharaoh's chariots and his host hath he cast into the sea :

^k His chosen captains also are drowned in the Red sea.

⁵ The depths have covered them :

^m They sank into the bottom as a stone.

⁶ Thy right hand, O LORD, is become glorious in power :

Thy right hand, O LORD, hath dashed in pieces the enemy.

⁷ And in the greatness of thine ^o excellency thou hast overthrown them that rose up against thee :

Thou sentest forth thy wrath, *which* ^p consumed them ^q as stubble.

⁸ And ^r with the blast of thy nostrils the waters were gathered together,

^s The floods stood upright as an heap,

And the depths were congealed in the heart of the sea.

⁹ The enemy said, I will pursue, I will overtake,

I will ^u divide the spoil ; my lust shall be satisfied upon them ;

I will draw my sword, my hand shall ^v destroy them.

¹⁰ Thou didst ^x blow with thy wind, ^y the sea covered them :

b ver. 21.

c Deut. 10. 21.
Ps. 18. 2. & 22. 3.
& 59. 17. & 62. 6.
& 109. 1. &
118. 14. & 140. 7.
Isa. 12. 2.
Hab. 3. 18, 19.
d Gen. 28. 21, 22
2 Sam. 7. 5.
Ps. 132. 5.
e ch. 3. 15. 16.
f 2 Sam. 22. 47.
Ps. 99. 5. &
118. 28.
Isa. 25. 1.
g Ps. 24. 8.
Rev. 19. 11.
h ch. 6. 3.
Ps. 83. 18.
i ch. 14. 28.
k ch. 14. 7.
l ch. 14. 28.
m Neh. 9. 11.
n Ps. 118. 15. 16.
o Deut. 33. 26.

p Ps. 59. 13.
q Isa. 5. 24. &
47. 14.
r ch. 14. 21.
2 Sam. 22. 16.
Job 4. 9.
2 Thess. 2. 8.
s Ps. 78. 13.
Hab. 3. 10.
t Judg. 5. 30.

u Gen. 49. 27.
Isa. 53. 12.
Luke 11. 22.
|| Or, *repossess*.

x ch. 14. 21.
Ps. 147. 18.
y ver. 5. ch. 14. 28.

Sea is supposed by them to have taken place, and has been embodied in their daily liturgy (*Hooker* E. P. V. xxvi.).

For the Christian reader, the "*Song of Moses*" has a special interest, because the Holy Spirit in the Apocalypse puts it into the mouth of the saints redeemed by the blood of Christ, and glorified in heaven. After their victory they stand on the sea of glass,—formerly troubled, but now calm as crystal,—and mingled with fire, a record of judgment,—“and they have harps of God, and they sing the *Song of Moses*, the servant of God, and the *Song of the Lamb*, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of the nations. Who shall not fear Thee and glorify Thy Name? For all the Nations shall come and worship before Thee, for Thy judgments are made manifest.”

Thus the Holy Spirit teaches us to see in the Exodus from Egypt, and in the Passage through the Red Sea, a figure of our own deliverance and victory in Christ; and the *Song of Moses* has been consecrated for ever into a holy Epinicion of the Church (see above, note before chap. xiv.; and on Rev. xv. 3; and *Introduction* to the Apocalypse, pp. 148, 149). It is well said by an ancient Father, that “the things of the Old Testament were types of those of the New. The Law was the shadow, but the body is of Christ. The Red Sea is a figure of Baptism; the Cloud a type of the Spirit; Moses was a figure of Christ; his rod, of Christ's cross; Pharaoh and the Egyptians, of our spiritual foes; and as the Israelites, when they crossed the Red Sea, were delivered from them, so are we delivered from our enemies when we are baptized into Christ” (*Theodoret*, Qu. 37: cp. *Mather* on the Types, pp. 156—158).

1. *Then sang Moses and the children of Israel*] It has been supposed by some of the Rabbis that they sang *antistrophically*, the one responding to the other; or that Moses first sang each verse, and then the people followed (*Philo* de Agricolt. i. p. 312). This song was probably sung near the site now called *Ayun Musa*, or *Well of Moses*, on the eastern side of the northern part of the Red Sea (*Burckhardt*, ii. 702; *Robinson*, i. 90; *Ritter*, Erdk. xiv. 824).

— *I will sing unto the LORD*] So Miriam answers, *Sing ye to the Lord* (v. 21), and the song ends with an ascription of glory to the Lord, “The Lord shall reign for ever and ever,” a divine intimation from this—the first Hymn in the Bible—that the true end of Hymnology is to *glorify God* by the rehearsal of His mighty and merciful acts (see Col. iii. 16); an important principle which seems to have been too often for-

gotten in modern times, as is shown more at length in the Preface to “*The Holy Year*,” Lond. 1863.

2. *The LORD*] JAH in the original here; an abbreviated poetical form of JEHOVAH, or derived from the ancient pronunciation (*Gesen.*, p. 335; *Kalisch*, p. 265), and added to many proper names.

It has a special significance to the Christian, as being adopted by the Church Universal upon Earth, and by the Church glorified in Heaven, in “HALLELU-JAH, the Lord God Omnipotent reigneth” (Rev. xix. 4. 6).

— *my strength*] My might, and therefore the subject of my thanksgiving and praise: see 1 Chron. xvi. 27. Ps. xxix. 1. Cp. Ps. viii. 2 with Matt. xxi. 16. *The Lord is my strength*: these words are often used by the prophets when celebrating the future glories of CHRIST: see Ps. cxviii. 14. Isa. xlii. 2.

— *I will prepare him an habitation*] Rather, perhaps, *I will make him glorious*, I will glorify him. The original Hebrew word is the *hiphal* conjugation from *navah*, and signifies to adorn (*Gesen.* 538: cp. 524). It is, however, connected with the root *naah*, to sit, to dwell (*valer*, *Gesen.*, p. 524), whence the variations in the Versions, both ancient and modern: cp. *Kalisch*, p. 266.

3. *a man of war*] See Habakkuk iii. 8, 9. So Christ also is described (Ps. xxiv. 8; xlv. 4. Rev. vi. 2; xix. 11).

— *the LORD is his name*] He has now manifested the full meaning of that glorious Name by His victory over false gods and over those who worship them: see above, on vi. 3; and xii. 12.

4. *hath he cast*] *hath He hurled*—as a stone from a sling.

5. *as a stone*] Never more to rise: said of the enemies of Christ, in Rev. xviii. 21.

6. *Thy right hand*] Here begins the second strophe (vv. 6—10) of the song; and in it there is an amplification of the former strophe, and a preparation for the third (vv. 11—18).

8. *The floods stood upright as an heap*] Or, as a wall (*τείχος*); *Septuagint*, ἐνάγην ὡς τεῖχος τὰ ὕδατα: and so *Onkelos*, a translation which gives the force and beauty of the original: the foaming billows and floods (*nozelim*, from *nozel*, *flowing*) were suddenly fixed upright like a wall (cp. xiv. 22), properly a mound (*ned*): cp. Josh. iii. 13. 16. Ps. xxxiii. 7; lxxviii. 14.

— *the depths were congealed in the heart of the sea*] Literally, were drawn together, from *kapha*, to bind, whence *kipaon*, ice. The image has been happily transferred to the celebrated glacier of Chamounix, the “*Mer de glace*.”

10. *Thou didst blow with thy wind*] *Eusebius* adopted these

z 2 Sam. 7. 22.
1 Kings 8. 23.
Ps. 71. 19. &
86. 8. & 89. 6. 8.
Jer. 10. 6. &
49. 19.
|| Or, *mighty*
ones?
a Isa. 6. 3.
b Ps. 77. 14.
c ver. 6.
d Ps. 77. 15, 20.
& 78. 52. & 80. 1.
& 106. 9.
Isa. 63. 12, 13.
Jer. 2. 6.
e Ps. 78. 54.
f Num. 14. 11.
Deut. 2. 25.
Josh. 2. 9, 10.
g Ps. 48. 6.
h Gen. 36. 40.
i Deut. 2. 4.
k Num. 22. 3.
Hab. 3. 7.
l Josh. 5. 1.
m Deut. 2. 25. &
11. 25.
Josh. 2. 9.
n 1 Sam. 25. 37.

o ch. 19. 5.
Deut. 32. 9.
2 Sam. 7. 23.
Ps. 74. 2.
Isa. 43. 1, 3. &
51. 10.
Jer. 31. 11.
Tit. 2. 14.
1 Pet. 2. 9.
2 Pet. 2. 1.
p Ps. 44. 2. &
80. 8.
q Ps. 78. 54.
r Ps. 10. 16. &
29. 10. & 146. 10.
Isa. 57. 15.
s ch. 14. 23.
Prov. 21. 31.
t ch. 14. 28, 29.

u Judg. 4. 4.
1 Sam. 16. 5.
x Num. 26. 59.

They sank as lead in the mighty waters.

11 ^z Who is like unto thee, O LORD, among the || gods?

Who is like thee, ^a glorious in holiness,

Fearful in praises, ^b doing wonders?

12 Thou stretchedst out ^c thy right hand, the earth swallowed them.

13 Thou in thy mercy hast ^d led forth the people *which* thou hast redeemed:

Thou hast guided *them* in thy strength unto ^e thy holy habitation.

14 ^f The people shall hear, and be afraid:

^g Sorrow shall take hold on the inhabitants of Palestina.

15 ^h Then ⁱ the dukes of Edom shall be amazed;

^k The mighty men of Moab, trembling shall take hold upon them;

^l All the inhabitants of Canaan shall melt away.

16 ^m Fear and dread shall fall upon them;

By the greatness of thine arm they shall be *as still* ⁿ as a stone;

Till thy people pass over, O LORD,

Till the people pass over, ^o *which* thou hast purchased.

17 Thou shalt bring them in, and ^p plant them in the mountain of thine inheritance,

In the place, O LORD, *which* thou hast made for thee to dwell in,

In the ^q Sanctuary, O Lord, *which* thy hands have established.

18 ^r The LORD shall reign for ever and ever.

19 For the ^s horse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^t the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 And Miriam ^u the prophetess, ^x the sister of Aaron, ^y took a timbrel in her

y 1 Sam. 18. 6.

words as an expression of thankfulness for the victory of Constantine over Maxentius (Ecl. Hist. x. 9). And hence the motto on the medals of Queen Elizabeth at the destruction of the Spanish Armada, "Afflavit Deus, et dissipantur."

— *They sank*] were rolled down: Judg. vii. 3; Ges. 710.

11. *Who is like unto thee, O LORD, among the gods?*] See xii. 12. Here begins the third and last strophe: see v. 6. The words in the Hebrew here are *Micanocah baelim Jehorah*, which are said to have been inscribed on the standard of the *Maccabees* in their struggles against Antiochus Epiphanes, the Syrian Pharaoh, and a type of Antichrist; and some suppose that from the initial letters of these words the *Maccabees* derived their name: see *Buxtorf de Abbreviaturis*, p. 131; and *Prideaux*, Connexion, at B.C. 166; but see below, on Judg. iv. 21.

The name of the archangel *Michael* also expresses the same truth. See below, on Jude 9; and Rev. xiii. 4, the rival claim of the enemy of Christ: cp. also the name of the prophet *Micaiah* (1 Kings xxii. 8).

— *Fearful in praises*] A remarkable expression. So great is God's glory, so awful His majesty, that even the saints and angels praise Him with fear (*A Lapidé*).

12. *Thou stretchedst out thy right hand, the earth swallowed them*] A saying which was fulfilled in the highest sense in Christ's Death and Resurrection, by which "Death was swallowed up in victory" (1 Cor. xv. 54).

13. *Thou in thy mercy hast led forth the people which thou hast redeemed*] Also fulfilled in the highest sense by Christ's passage through the Red Sea of His own Death and Passion, by which He led forth the *prisoners whom He redeemed* (Zech. ix. 11, 12, part of the Proper Lesson for Easter Even).

— *Thou hast guided them in thy strength unto thy holy habitation*] In the prophetic vision of the future, he sees with the eye of faith the Israelites as already settled in Canaan, and on Mount Zion, the habitation of God (see r. 17. Isa. xxxiii. 20. Jer. i. 19). And the prophecy reaches far beyond, even to the heavenly Canaan, and to the everlasting Jerusalem, where they sing the *song of Moses and of the Lamb* (Rev. xv. 3).

14. *The people*] Rather, *the nations*, the enemies of God's people,—Philistia, Edom, Moab (rr. 14, 15).

— *shall hear*] Literally, *have heard*. This and other verbs in this and the next verse are in the *past* tense; the prophet sees future events as already present.

— *Palestina*] Here used for Philistia: cp. Gen. xxi. 34. *Joseph*, Ant. i. 6. 2; *Reland*, Palest. p. 38. And since the maritime frontier land of Philistia was the best known to the Greeks and Romans, therefore the name of that region was applied by them to the whole of Canaan: cp. *Winer*, R. W. B. ii. 186; *Stanley*, Palestine, p. 257. For the fulfilment of this prophecy, see Josh. v. 1.

15. *Edom*] See Deut. ii. 4. Num. xx. 21. Judg. xi. 17.

— *Moab*] See the fulfilment in Num. xxii. 3.

17. *the mountain of thine inheritance*] A prophecy of the erection of God's sanctuary on Mount Moriah: cp. Ps. lxxviii. 54, 55. Isa. lvii. 13; see above, on v. 1. The eye of Moses was illumined by the light of the Holy Spirit, Who sees "the end from the beginning."

18. *The LORD shall reign for ever and ever*] A triumphant close to this divine hymn, which is re-echoed by the voices of the redeemed in the Apocalypse (xix. 6).

THE SONG OF MIRIAM.

This song of Miriam, for the delivery of Israel,—which was a figure of Mankind's Redemption in Christ,—is one of the golden links of inspired prophecy, uttered by women (types of the Church), which connect the song of Sarah for the birth of Isaac, with the song of Hannah for the birth of Samuel, and with the *Magnificat* of Mary the mother of CHRIST. See above, Gen. xxi. 6; below, 1 Sam. ii. 1.

20. *Miriam*] The same name as *Mariam*, or *Mary*. "Because no Greek word ends in *m*, it was necessary to alter the termination to make it current in their language. The Jews derive the name from the *bitterness* of the Egyptian bondage. And as Miriam was exalted, to be one of them who brought the people of God out of the Egyptian bondage (Micah vi. 4), so was the Blessed Virgin Mary exalted, to become the mother of that Saviour, Who, through the Red Sea of His Blood, hath wrought a plenteous redemption for us, of which that was but a type" (*Bp. Pearson* on the Creed, Art. iii. p. 169).

hand; and all the women went out after her ^z with timbrels and with dances.

²¹ And Miriam ^a answered them,

^b Sing ye to the LORD, for he hath triumphed gloriously;

The horse and his rider hath he thrown into the sea.

²² So Moses brought Israel from the Red sea, and they went out into the wilderness of ^c Shur; and they went three days in the wilderness, and found no water. ²³ And when they came to ^d Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called

|| Marah. ²⁴ And the people ^e murmured against Moses, saying, What shall we drink? ²⁵ And he ^f cried unto the LORD; and the LORD shewed him a tree,

^g which when he had cast into the waters, the waters were made sweet: there he ^h made for them a statute and an ordinance, and there ⁱ he proved them,

²⁶ And said, ^k If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^l diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD ^m that healeth thee.

²⁷ ⁿ And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

^z Judg. 11. 34. & 21. 21.
^a 2 Sam. 6. 16.
^b Ps. 68. 11, 25.
^c 149. 3. & 150. 4.
^d 1 Sam. 18. 7.
^e b ver. 1.

^c Gen. 16. 7. & 25. 18.

^d Num. 33. 8.

|| That is, *Bitterness*, Ruth 1. 20.
^e ch. 16. 2. & 17. 3.
^f ch. 14. 10. & 17. 4.
^g Ps. 50. 15.
^h See 2 Kings 2. 21. & 4. 41.
ⁱ See Josh. 24. 25.
^j ch. 16. 4.
^k Deut. 8. 2. 16.
^l Judg. 2. 22. & 3. 1. & 4.
^m Ps. 66. 10. & 81. 7.
ⁿ Deut. 7. 12. 15. 1 Deut. 28. 27. 60.
^o ch. 23. 25.
^p Ps. 41. 3. 4. & 103. 3. & 147. 3.
^q n Num. 33. 9.

Some learned Roman Catholic expositors (e.g. *A Lapide*) suppose Miriam to have been unmarried, because her husband is not mentioned in Scripture. But the Jews suppose her to have been married. *Josephus* says that Miriam was the wife of Hur (Antiq. iii. 2. 4); according to the *Talmud* (Sotah ii.) she was the wife of Caleb, and Hur was her son. How uncertain is Jewish History apart from the Bible!

— *the prophetess*] *Nebiah*, from *nabi*: see above, on vii. 1. So the Blessed Virgin Mary prophesied, when she sang her Magnificat (Luke i. 46—55).

— *a timbrel*] Rather, *the timbrel*, *her timbrel*. Cp. Gen. xxxi. 27. Job xxi. 12. 2 Sam. vi. 5.

²¹. *Miriam answered them*] *The men*. Moses led the men, Miriam the women, in responsive chorus to the men. Here was an intimation of the future glory of the Church as it is in Christ, Who has exalted women, by His birth from the Blessed Virgin, and has espoused to Himself the Bride, and in “whom is neither male nor female” (Gal. iii. 18). This has never been realized in the Jewish Synagogue (cp. *Bartorf*, Syn. Jud. cap. xiv.), nor in any other communion, but that of the Christian Church,—the mystical body of the “Seed of the Woman.”

²². *wilderness of Shur*] The upper portion of the desert, now called *Dschifar*, which stretches from Egypt, and along the eastern shore of the Red Sea to the s.w. of Palestine. See Gen. xvi. 7; xx. 1; xxv. 18. 1 Sam. xv. 7; xxvii. 8. *Winer*, R. W. B. 435. It is called the wilderness of *Etham* in Num. xxxiii. 8. The word here rendered so is rather and.

On the route of the Israelites from the Red Sea to Sinai, see *Dr. Hayman*, Bibl. Dict. ii. 1750.

²³. *Marah*] i. e. *bitter*. After victory comes trial. Immediately after His Baptism in Jordan, Christ,—the first-begotten Son,—was led into the wilderness to be tempted of the Devil; and He “was an hungered, and was with the wild beasts.” See on Matt. iv. 1, 2. Mark. i. 13. Luke iv. 2.

So it was also with God’s firstborn, Israel. As soon as they have been “baptized in the cloud, and in the sea” (1 Cor. x. 1, 2), they enter the wilderness, and come to *Marah*, and are tempted.

The site of *Marah* is perhaps at *Howarah*, about thirty-three miles from *Ayn Musa* (*Burckhardt*, ii. 777; *Robinson*, i. 97; *Seetzen*, iii. 117; *Winer*, i. 55).

²⁴. *the people murmured*] *Murmured*: the Hebrew word here is from the root *lan*, to pass the night, to tarry, and (in the *niphal* and *hiphal* conjugations) to be obstinate; thence to complain, and murmur; and it is expressive of the sullen, stubborn spirit which the Israelites too often showed in the wilderness. Cp. xvi. 2. Num. xiv. 27; xvi. 41; xvii. 5. It is rendered in the *Sept.* by γογγύζω, which indicates more of active expression of discontent, and which is applied to them by St. Paul (1 Cor. x. 10), and is adopted in the Gospels to describe the temper of the descendants of Israel in the days of Christ (Luke v. 30. John vi. 41; vii. 32).

²⁵. *the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet*] *A tree*, ξύλον (*Sept.*), the same word as is used in the New Testament for the Cross (1 Pet. ii. 24). And God said to Moses at Marah, “I am the LORD that healeth thee” (v. 26). These things “are figures of us” (τύποι ἡμῶν, 1 Cor. x. 6). “Do not be dismayed (says *S. Jerome*), if after a spiritual victory thou comest to *Marah*. The Passover itself was to be eaten with bitter herbs. Thy ‘trial worketh experience, and experience hope, and hope maketh not ashamed’ (Rom. v. 3—5). And into the bitter waters if you cast the wood of the tree of Christ’s Cross, and the mystery of the Lord’s passion, all thy Marahs will be changed into sweetness.” See *S. Jerome*, Mans. v. Cp. *Tertullian* adv. Jud. c. 13, “Nos de sæculi calamitatibus extracti, siti pereuntes, ligno passionis Christi aquam edulcetan baptismatis potantes;” de Bapt. c. 9; *Justin M. c.* Tryphon. c. 86; *S. Cyprian* de Zelo, ad finem; *S. Cyril*, Catech. 13; *S. Cyril. Alex.*, Glaphyr. p. 284, and de Ador. v. p. 155; *Theodoret*, Qu. 26; and *Augustine*, Qu. 57, “Per lignum aquas dulces fecit, præfigurans gratiam et gloriam Crucis;” and c. Faust. xii. 30. Cp. Rom. v. 3; vi. 3. 2 Cor. i. 5—10. Gal. iii. 13. 1 Pet. ii. 21; and Rev. xxii. 2.

The passage of *Tertullian* c. Judæos, c. 13, is preceded (*Ibid.* c. 10—12) and is followed (c. 14) by a summary of the prophecies and types of Christ, especially those which refer to His Cross. Such a summary, presented to us by a Christian Author of the third century, can hardly fail to be read with great interest by the Christian student.

Another ancient Father observes, that this text may be applied also spiritually to the Law of Moses itself. The Law taken literally, as the Jews take it, is *bitter*. Circumcision,—the law of leprosy, sacrifices, and other Levitical ordinances,—are *bitter* to flesh and blood; but let them be spiritualized; let us cast into their bitter waters the wood of the Cross, and they become sweet: “The letter killeth” (when taken alone), “but the spirit giveth life” (2 Cor. iii. 6. *Origen*, Hom. 7).

²⁶. *I am the LORD that healeth thee*] As I have healed these waters, so will I heal thee, and keep thee safe from the diseases of Egypt: cp. Deut. xxviii. 27. 60. This is verified spiritually by the Great Physician, Whose Cross is the Tree of Life, which bears leaves for the healing of the Nations: see on Rev. xxii. 2.

²⁷. *they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters*] *Elim* (i. e. *of trees*), probably in what is now called the *Wady Gharandel* (*Niebuhr*, iii. 95; *Robinson*, i. 100, 105; *Wellsted*, ii. 38. 779; *Keil*, p. 416). It was a beautiful oasis in the barren wilderness, and still abounds with fountains of water, and is adorned with palm-trees and tamarisks. Shaw found there nine fountains, and a large number of palm-trees. The word rendered *wells* would be better translated *springs*.

a Num. 33. 10, 11.

b Ezek. 30. 15.

XVI. ¹ And they ^a took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^b Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. ² And the whole congregation of the children of

After His temptation in the wilderness, Christ proceeded to call His *Twelve Apostles*, and *Seventy Disciples*. "After victory (says *S. Jerome*) comes the *Marah* of temptation; and after temptation comes refreshment." The People of God come to *Elim*, where are Twelve Fountains, and Seventy Palm-trees. Here we may see a figure of the *Twelve Apostles*, whose streams are derived from the Fountain of Living Waters, Christ, and which irrigate and refresh the World with the pure rivers of divine truth. Near these Twelve Fountains are *Seventy Palm-trees*, the emblems of Christ's *Seventy Disciples*. Cp. *Tertullian* c. Marcion. iv. 24; *Origen*, in Num. Hom. 27. Let us drink the waters of those Apostolic streams of Christian doctrine, and let us feed on the sweet fruits of those trees of victory (Rev. vii. 9), and gird up our loins for our march through the wilderness to our heavenly Canaan. *S. Jerome*, Mans. vi. Cp. *Tertullian* c. Marcion. iv. c. 13, who says, "Duodecim fontes Elim; duodecim gemmas in tunica Sacerdotali Aaronis; duodecim lapides ab Jesu (Joshua) de Jordane electos; totidem et Apostoli portendebantur, fontes et amnes rigaturi desertum, et ut gemmæ illuminaturi sacram Ecclesię vestem." Cp. the notes below, on Luke x. 1.

— they encamped there by the waters] The Church of God encamps beside the waters of Apostolic doctrine, which flow from the well-spring of salvation in Christ, and she abides in safety beneath the shade of the palm-trees, the pledges and emblems of victory and glory in heaven (Rev. vii. 9).

The spiritual interpretation given to these verses by an ancient Father deserves notice:—

"If we look merely at the letter of the history, it imports us not much to know what was the first place to which the Israelites came, and what the second. But if we explore the hidden mystery here, we find a spiritual order. First, the People come to *Marah*. This represents the bitterness of the Law of Moses without Christ. The water of the Law is made sweet by the wood of the Cross (see above, on v. 25). And after *Marah* they come to *Elim*, with its twelve wells, and seventy palm-trees. The Church passes from the Law to the Gospel, preached not only by the Twelve Apostles, but by the Seventy Disciples, in whom the World sees palms of victory won for Christ. We, who are the true people of God, march on from the Old Testament to the New. But the Jews are still at *Marah*, drinking its bitter waters; for God has not yet shown them the wood of the Cross, by which those waters are sweetened. As the Prophet says to them, 'Except ye believe, ye shall not understand'" (Isa. vii. 9, *Sept.*). *Origen*, Hom. 7.

CHAP. XVI.—PRELIMINARY NOTE ON THE HISTORY OF THE WANDERINGS OF ISRAEL IN THE WILDERNESS.

The following chronological data are to be observed in reading the following history:—

The Israelites leave Egypt in the spring, the 14th of Abib, the first month (Exod. xii. 6).

They enter the wilderness of Sin on the 15th day of the second month (Exod. xvi. 1) of the first year.

They arrive at Sinai on the first day of the third month (Exod. xix. 1) of the first year.

The Tabernacle is set up on the first day of the first month of the second year: see below, on xl. 2. 17.

The Laws contained in the whole of the Book of LEVITICUS are delivered to Moses in the Tabernacle at Sinai, in the interval between the beginning of the first month of the second year and the twentieth of the second month. They were given by God to Moses, on the supposition that the Israelites would be obedient to His Word, and would proceed forthwith into the Promised Land, from the confines of which they were only eleven days' journey when they were at Sinai (Deut. i. 2).

The Israelites observe the Passover at Sinai on the fourteenth day of the first month of the second year (Num. ix. 1—5).

This was, probably, the only Passover which was observed in the wilderness.

On the first day of the second month they are numbered, and their tents are ranged about the Tabernacle (Num. i. 1; ii. 2).

They leave Sinai on the twentieth day of the second month of the second year (Num. x. 11. Deut. i. 6), on their way to Canaan, and soon arrive at *Kadesh-barnea*, on its confines;

But they murmur against God on the return of the spies, whom they sent from *Kadesh*, and who searched the land forty days, and they are condemned by God for their unthankfulness, unbelief, disobedience, and rebellion, to wander forty years, i. e. thirty-eight more years—in the wilderness (Num. xiii. 1—33; xiv. 1—34).

After this condemnation there is a great gap in the history. The generation which rebelled is blotted out from the pages of God's book: see below, Num. xv. 1; xix. 1.

There is a hiatus of thirty-eight years between the fourteenth chapter of Numbers and the twentieth chapter.

In the twentieth chapter of Numbers the Israelites re-appear,—a new generation,—at *Kadesh*, the same place at which they had arrived thirty-eight years before (Num. xx. 1).

At the beginning of the fortieth year of their wanderings they are no nearer to Canaan than they had been in the second year.

They had made no progress as a Nation, because they had disobeyed God.

In that fortieth year Miriam dies, in the beginning of the year (Num. xx. 1); and in the fifth month of that year Aaron dies (Num. xxiii. 38); and in the end of that fortieth year Moses dies (Deut. i. 3; xxxiv. 5).

The contents of the whole of the Book of Deuteronomy belong to that one year, the fortieth: see Deut. i. 3. That Book is a farewell address of the great Leader of Israel, now ready to depart, and to be with God.

After thirty-eight years' waiting, under the Law, Israel, rejected at *Kadesh-barnea*, was brought, after the death of Moses, by Joshua into Canaan. So in the Gospel, the impotent man, after waiting thirty and eight years, under the shade of Bethesda with its five porches—(regarded by some as emblematic of the five books of Moses; *Augustine*, in Joann. v. 2),—was raised and restored by JESUS CHRIST, the true Joshua: see below, note on John v. 2. 5.

1. they took their journey from Elim] The Christian Church regards the passage of the Red Sea as figurative of Christ's Death and Resurrection; and the fourteenth chapter of Exodus is appointed to be read on Easter Day; and the sixteenth and seventeenth chapters are read on the Monday in Easter week: see above, xiv. 1.

—the wilderness of Sin] Probably they marched past the fountains of *Markha*, through what is now called the valley of *Mukatteb*, or *Inscriptions* (from the inscriptions on the rocks there; *Laborde*, *Raumer*), or through the broader valley to the south-east, *Wady Feiran* (*Robinson*), and so arriving at *Wadi-esk-Sheikh* (cp. *Stanley*, p. 39, who supposes them to have gone by *Wady Shellal*, *Wady Mukatteb*, to *Wady Feiran*, and its great mountain, *Serbal*).

See, however, *Strauss*, *Graul*, *Knobel*, and others, quoted by *Keil*, p. 419, who suppose that on account of the narrowness of some parts of the pass from *Markha* through *Mukatteb* and *Feiran*, the Israelites would not have been led by that way, but that they went from *Gharandel*, by the high and wide sandy plain of *Debbet er Ramle* (which lies eastward of the former route), to Sinai; and that the murmuring, mentioned in v. 21, was in this sandy plain.

S. Jerome observes, that the whole desert tract of country to Mount Sinai was called *Sin*.

A station is mentioned in the Book of Numbers, which is not specified here, viz. the station "at the Red Sea" (Num. xxxiii. 10, 11), perhaps at the entrance of *Wady Taiybeh*, a beautiful valley, overgrown with tamarisks, and which opens on the Red Sea, by *Ras Zelimeh*. Probably no remarkable event took place there.

It was observed, by ancient expositors, that there is the same relation between the Book of Exodus and the thirty-third chapter of Numbers, as there is between a Book of Travels, which records what is memorable, and an Itinerary or Map, which exhibits the names of places, but does not profess to give any details concerning them.

On the localities mentioned in this chapter, and on the Mosaic history of the wanderings generally, the reader may be referred to the *Rev. Henry Hayman's* articles, in *Dr. Smith's Bibl. Dict.*, "*Marah*," "*Massah*," "*Meribah*," "*Rephidim*," "*Sin, Wilderness of*," "*Sinai*," "*Wilderness of the Wanderings*," &c., ii. p. 1755.

Israel ‘murmured against Moses and Aaron in the wilderness: ³And the children of Israel said unto them, ⁴Would to God we had died by the hand of the LORD in the land of Egypt, ⁵when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

⁴Then said the LORD unto Moses, Behold, I will rain ^fbread from heaven for you; and the people shall go out and gather [†]a certain rate every day, that I may ^gprove them, whether they will walk in my law, or no. ⁵And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and ^hit shall be twice as much as they gather daily.

⁶And Moses and Aaron said unto all the children of Israel, ⁱAt even, then ye shall know that the LORD hath brought you out from the land of Egypt: ⁷And in the morning, then ye shall see ^kthe glory of the LORD; for that he heareth your murmurings against the LORD: and ^lwhat *are* we, that ye murmur against us? ⁸And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but ^magainst the LORD. ⁹And Moses spake unto Aaron, Say unto all the congregation of the children

e ch. 15. 24.
Ps. 106. 25.
1 Cor. 10. 10.
d Lam. 4. 9.

e Num. 11. 4, 5.

f Ps. 78. 24, 25. &
105. 40.
John 6. 31, 32.
1 Cor. 10. 3.
† Heb. *the portion of a day in his day*, Prov. 30. 8.
Matt. 6. 11.
g ch. 15. 25.
Deut. 8. 2, 16.
h See ver. 22.
Lev. 25. 21.
i See ver. 12, 13.
& ch. 6. 7.
Num. 16. 28, 29, 30.
k See ver. 10.
Isa. 35. 2. &
40. 5.
John 11. 4, 40.
l Num. 16. 11.

m See 1 Sam. 8. 7.
Luke 10. 16.
Rom. 13. 2.

2. *the whole congregation—murmured against Moses and Aaron*] At Marah, only a part of the people had murmured (xv. 23, 24), here the *whole* congregation murmur; and here they murmur against *Moses and Aaron*. An evidence of truth. They had now been a month and fourteen days absent from Egypt; their gratitude for their deliverance was becoming faint; and the provision which they had brought with them had probably failed, and instead of marching towards Canaan, they were being led farther and farther from it, into the wilderness. For another stage in this progress of discontent, see xvii. 2, 3.

3. *Would to God we had died by the hand of the LORD*] They do not yet venture to murmur against *the Lord*; they murmur against *Moses and Aaron* for taking them out of Egypt, where they might have died, in the natural order of things, by the hand of the Lord; “Ye have brought us forth into this wilderness to kill us, to kill this whole assembly (the Lord’s people) with hunger.” Thus they set Moses and Aaron against the Lord; as their descendants set Moses against Christ. Matt. xxii. 24. John ix. 28. Acts vi. 11. 14. But Moses said in reply, “Your murmurings are not against us, but against the Lord;” and St. Peter said to Ananias, “Thou hast not lied unto men, but unto God” (Acts v. 4).

— *when we sat by the flesh pots*] See Num. xi. 5, “We remember the fish which we did eat in Egypt freely, the cucumbers, the melons, and the leeks, and the onions, and the garlick.”

MANNA PROMISED.

4. *I will rain bread from heaven*] A plain assertion from God Himself, that the supply of manna was *miraculous*, and not (as some have supposed) a natural provision: see on v. 14, 15. The *Septuagint* here has the present tense, ἐγὼ θω, *I am raining*, which is a better rendering of the original than the *future*; and describes not a single act, but a continual supply.

— *the people shall go out and gather a certain rate every day*] Literally, *the people shall go out and gather the thing of the day in his day*, viz. what is enough for that day’s eating, and no more; a phrase which explains the petition in the Lord’s prayer, “Give us this day our daily bread:” see on Matt. vi. 11. Luke xi. 3; and Matt. vi. 31—34. The *Septuagint* has correctly, τὸ τῆς ἡμέρας εἰς ἡμέραν.

— *that I may prove them*] That I may see by this daily provision whether they trust in Me for their daily subsistence in the wilderness; or whether they persist in murmuring against Me: cp. *Theodoret*, Qu. 31.

5. *on the sixth day they shall prepare*] Hence it would seem that the Manna began to be given on the first day of the week (see *re*. 21, 22), the day on which God began to create, the day on which Christ rose from the dead, and on which He appeared to His Apostles; the day on which the Holy Spirit came down from heaven,—the *Lord’s Day*.

Here is a figure of the blessings which are rained down from heaven on Mankind, in the Church of God, particularly on the Lord’s Day, in prayer, in the preaching and hearing of God’s Word, and the Ministry of the Sacraments. The True Manna comes down in copious abundance, and is rained about our tents on that day: cp. *Origen*, Hom. 7, who adds, “Hence let the Jews understand that even before the Law ‘the Lord’s Day was preferred to their Sabbath.’”

The sixth day of the week was the day of the Creation of the First Adam, and it was the day of the Death and Passion of the second Adam, by which new life and food is given to all true Israelites: and this divine food, which comes from God, is to be gathered and prepared by man for the heavenly Sabbath and eternal Rest, which “remaineth to the People of God” (Heb. iv. 9).

This duty of gathering and preparation for eternity was signified by the precept concerning the Manna, “The people shall go out and gather a certain rate every day, that I may prove them; and on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather in on any other day.” Thus their faith and obedience was proved; and so our faith and obedience is proved by our going out, and gathering, and preparing for Eternity. The sixth day (*Friday*) is called ἡ παρασκευή, the preparation, in the Gospels (Matt. xxvii. 62. Mark xv. 42. Luke xxiii. 54, a name still retained in Greece), as being the preparation for the Hebrew Sabbath.

6. *At even, then ye shall know that the LORD hath brought you out from the land of Egypt*] The Lord, not we: see *v*. 3. There are two parallel members in this sentence, “At even—Egypt,” “And in the morning—Lord.”

— *ye shall see the glory of the LORD*] In the cloud,—toward the wilderness, and not toward Egypt, showing that the Lord (not Moses and Aaron, on any mere motion of their own) had led them out of Egypt, and was leading them toward the wilderness, and not directly to Canaan.

God had expressly revealed to Moses His will, that as soon as the People were delivered from Egypt, and before they went to Canaan, they should come and worship Him at Horeb, where He had revealed Himself to Moses: see iii. 12.

8. *in the evening flesh—in the morning bread*] “Ad vespem mortuus est Christus in infirmitate carnis propter delicta nostra; mane resurrexit propter justificationem nostram, et apparuit discipulis, qui resurrexerat in virtute, et nos pane de caelo pascit” (*S. Aug.*).

— *flesh*] How was it that they murmured for flesh when they had cattle (xii. 38)? See below, on Num. xi. 4.

— *what are we? your murmurings are not against us, but against the LORD*] Cp. 1 Sam. viii. 7; and so St. Peter and St. John said, “Why look ye on us?” (Acts iii. 12.) and to Ananias, “Thou hast not lied to men, but unto God” (Acts v. 4), and see our Lord’s words, Luke x. 16.

n Num. 16. 16. of Israel, "Come near before the LORD: for he hath heard your murmurings.

¹⁰ And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD ^aappeared in the cloud. ¹¹ And the LORD spake unto Moses, saying, ¹² "I have heard the murmurings of the children of Israel: speak unto them, saying, ^aAt even ye shall eat flesh, and ^rin the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

¹³ And it came to pass, that at even ^sthe quails came up, and covered the camp: and in the morning ^tthe dew lay round about the host. ¹⁴ And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* "a small round thing, as small as the hoar frost on the ground. ¹⁵ And when the children of Israel saw *it*, they said one to another, || *It is manna*: for they wist not what it *was*. And Moses said unto them, ^{*}This *is* the bread which the LORD hath given you to eat. ¹⁶ This *is* the thing which the LORD hath

o ver. 7.
ch. 13. 21.
Num. 16. 19.
1 Kings 8. 10, 11.
p ver. 8.
q ver. 6.
r ver. 7.

s Num. 11. 21.
Ps. 78. 27, 28. &
105. 40.
t Num. 11: 9.

u Num. 11. 7.
Deut. 8. 3.
Neh. 9. 15.
Ps. 78. 24. &
105. 40.

|| Or, *What is this?* or, *It is a portion.*
x John 6. 31, 49, 58. 1 Cor. 10. 3.

12. *At even*] Literally, *Between the two evenings*.

13. *at even the quails came up*] Literally, *the quail*, called *ὄρνις* by Josephus, *ὀρνυγούητρα* by Sept., the "King quail" (Ant. iii. 1. 5). The article is used with the singular noun in a collective sense (*Gesen.*, § 109). This bird abounds, says Josephus, in those regions.

God brought the quails to feed His People in the wilderness, as He afterwards sent the ravens to feed Elijah. "I have commanded the ravens to feed thee," 1 Kings xvii. 4. 6. The miraculous feeding with the quails was repeated about a year after this: see Num. xi. 31. Ps. cv. 40.

So Christ fed the People in the wilderness *twice*, Matt. xiv. 20; and xv. 37. Mark viii. 19, 20.

— *in the morning the dew lay*] Literally, *in the morning there was a layer of dew*; a layer, *shecabah*, from *shacab*, to lie down; and the text goes on to say, *that the layer of dew arose* (as from its bed on the ground), and then the manna appeared.

14. *round*] Or, "*divested of its covering*," *peeled off*; *scalded*; the original word, which is only found here, is from the root *chashaph*, to strip off: see *Gesen.*, p. 295; and so *Onkelos*; *Syriac*. Other interpreters suppose it to mean *congealed*, *crystallized*, or *crusted together* like ice: see *Keil*, p. 422.

On the figurative meaning of this remarkable word, see further, on v. 16.

THE MANNA.

15. *It is manna*] Rather, *What is this?* as in the margin, and so *Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Onkelos*, and *Josephus*, iii. 6. Some (as *Gesen.* 481) think it means *gift*. *Cenon Cook* supposes it to be Egyptian for "white manna." But the old rendering seems best: see *Jeffeffer*, *Kalisch*, *Keil*.

Manna? what is it? Signifying that it was a *Mystery*. So it is with its Antitype, the human body of Christ, God Incarnate; and so it is with the Body of Christ in the Holy Eucharist. We may well call it Manna; for we cannot solve the Mystery. Let us not pry curiously into it; but believe and adore Him, Who is the living Bread that came down from heaven (John vi. 35. 50. 58), and has taken our Nature in very deed, and joined it to God; and Who gives Himself to be our heavenly Manna, our Bread of Life, in the Holy Communion of His blessed Body and Blood (John vi. 51—58).

— *And Moses said unto them, This is the bread which the LORD hath given you to eat*] Although it is true that Manna is found upon some shrubs in parts of the Arabian desert, and also falls sometimes like dew from heaven (see the testimonies of *Niebuhr*, *Ehrenberg*, *Shaw*, *Breitenbach*, and others in *Gesenius*, p. 581; *Kalisch*, pp. 287, 288; *Robinson*, i. pp. 170. 550; and of *Burckhardt*, *Seetzen*, *Ritter*, in *Keil*, p. 421; cp. *Winer*, R. W. B. ii. 53; *Stanley*, *Palest.* p. 26; *Stowe*, article in *Bib. Diet.* ii. 229; *Fairbairn*, *Typol.* ii. 65), yet this fact does not in any way derogate from, but rather confirms, the authority of the Sacred History concerning the supply of the Israelites with Manna during their forty years' sojourn in the wilderness.

At the Creation, God made all things from nothing, and then rested from His works. He does not now *create new things*, but according to His sovereign will He uses what He

has already created by His Almighty Power. He did not create a new species of bird in order to feed the Israelites with flesh; He sent quails in miraculous abundance, like the sand of the sea (Ps. lxxviii. 27), at the very time when they were needed, to supply the hunger of more than two millions of People. And He did not *create* an entirely *new* species of bread, but provided a *miraculous* supply in *new* combinations, and with *new* circumstances, of what was already in existence.

There is some likeness between the Manna now found, and that which was supplied to the Israelites, but there is also great dissimilitude in various respects. The Manna which is now found, hangs on the twigs of the tamarisk shrub; and does not cover the ground; and it is not hard, so as to be ground in mills, but soft like wax; and it is only collected in small quantities. About 700 pounds weight of Manna is collected in a year in the Arabian peninsula, which is not the thousandth part of what the Israelites would have needed for a single day. And the Manna of which we read in Exodus was rained down from heaven, and lay upon the ground around the tents of the Israelites, and was supplied daily, with the exception of one day in the week (which weekly exception made the daily miracle more striking), for nearly forty years, and sustained them during that time.

The Holy Spirit, in describing the supply of the Manna, appears to suggest this doctrine with regard to it. He calls it *Angels' food* (Ps. lxxviii. 25), *bread from heaven* (v. 4, and Ps. lxxviii. 23, 24), something already existing in a mysterious condition, and for mysterious purposes, but not wholly new.

This view is further illustrated by considering the divine Antitype,—the Son of God Incarnate. He Himself has taught us that the Manna was a figure of Himself (see John vi. 48—51), God and man coming down from heaven to feed the Israel of God in their earthly pilgrimage.

The Divine Nature is from Eternity; the Human Nature was made by God at the Creation. The Incarnation of Christ was a new combination of the two Natures, for the spiritual life and food of all the faithful children of Abraham in their wanderings to their heavenly Canaan. Christ is the true Manna, given to all. He is also the "*hidden Manna*" (see on Rev. ii. 17); because the Mystery of His Incarnation, and of His feeding us with Himself, is a hidden Mystery, only to be apprehended by faith. When He fed the five thousand in the wilderness, He did not create any thing new, but *multiplied* the five barley loaves and two fishes into food for them all.

Let it not therefore perplex us, that we find Manna now in the desert of Mount Sinai, hanging on its shrubs, and dropping down like dew on its soil. We see human Nature every where about us. But what we do *not* see, except with the eye of faith, is the living *Bread* "which cometh down from heaven," and feeds our souls and bodies to eternal life. Though we may see some earthly resemblances to the Manna, with which the Israelites were fed in the wilderness, we do not see the Angelic food itself; we do not hear now that Manna causes surprise to the pilgrims in the wilderness, and that they ask, "*What is it?*" as men did when Christ, the true Manna, came down from heaven (John vi. 31, 32. 41. 50. 58). We do not hear it called a food which "the fathers of the Israelites had *not*

commanded, Gather of it every man according to his eating, ^y an omer [†] for every man, *according to* the number of your [†] persons; take ye every man for *them which are* in his tents. ¹⁷ And the children of Israel did so, and gathered, some more, some less. ¹⁸ And when they did mete *it* with an omer, ^z he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. ¹⁹ And Moses said, Let no man leave of it till the morning. ²⁰ Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. ²¹ And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

²² And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses. ²³ And he said unto them, *This is that* which the LORD hath said, To morrow is ^a the rest of the holy sabbath unto the LORD: bake *that*

^y ver. 36.
[†] Heb. *by the poll*, or, *head*.
[†] Heb. *souls*.
^z 2 Cor. 8. 15.

^a Gen. 2. 3.
ch. 20. 8. &
31. 15. & 35. 3. Lev. 23. 3.

known" (Deut. viii. 3), as the true Manna is. We do not find, that however much or little of the Manna of Arabia may now be gathered, it fills an omer for each man. But we know that the Son of God is no respecter of persons; that He took the common nature of all men; that He tasted death for every man (Heb. ii. 9), and gave Himself for all (Rom. viii. 32. 1 Tim. ii. 6). We do not see that Manna is any where supplied continuously in all seasons in such large quantities as to feed two millions of souls. But we do know, that Christ, the true Manna, feeds all the myriads who hunger for Him; and we know that He must be gathered daily for the Sabbath of Eternity.

"*Was it a new thing?*" is a question which has been discussed by Critics and Naturalists with regard to the literal Manna; and the *solution* of the question concerning the *Type* is to be found in the *Antitype*. It is to be found in Christ. He was the New Man; and yet He is from Eternity. By His coming down from heaven, and His taking of our nature, He gave us Angels' food, and bread from heaven. In this living Bread, this heavenly Manna, there was a new combination of what was old, even from Everlasting, and it makes "all things new;" it gives new hopes, new joys, new powers, hopes of a blessed Resurrection, and a glorious Immortality (John vi. 53—58). On the Manna as a type of Christ, see *S. Ambrose*, Epist. 61.

16—23. *This is the thing which the LORD hath commanded*] We are taught by Christ Himself that the Manna was a type of Himself (John vi. 48—51), and see what is said by St. Paul (1 Cor. x. 1. 3. 6).

(1) The Manna came down from heaven. So Christ.

(2) When it came down, it was covered with dew (ev. 13, 14). So Christ with the dew of God's holy Spirit. He was a free gift of God's gracious favour. He came like the Manna, freely and plentifully to all. The Manna fell in the wilderness in a time of distress. So Christ came into a fainting world in the hour of its greatest need. The Manna is described as "small" and "divested of its covering" (v. 14). May not the word there used represent figuratively the character of Christ, the true Manna, in His Incarnation and Coming down from heaven, when He divested Himself of the glory which he had in heaven, and appeared upon earth, and made Himself little in man's eyes, and of no reputation, and humbled Himself, and took on Him the form of a servant? See Phil. ii. 7, 8. Compare the remarkable text (John xiii. 3) where Jesus, the true Manna, feeds His disciples, and *lays aside his garments*, and teaches humility. The word, as applied to the *literal* manna, is difficult of explanation; does it not find its interpretation in Him?

(3) It fell about the camp of Israel; so Christ came down to feed His People, and is ever giving the living Bread in His Word and Sacraments in His Church, and especially in the Holy Eucharist, by which the benefits of His Incarnation are bestowed on all faithful Israelites: see below, note at end of John vi.; and ep. *S. Ambrose*, Epist. Class. ii. Ep. 65; *S. Basil* de Spir. Sanct. c. 14; *Prosper Aquilan.* de Prom. i. 39.

(4) The People must go out to gather it; so all must go forth to gather the food which Christ gives. Heb. xiii. 13.

(5) They must go out in the morning; Christ is to be sought early. John xii. 35. Gal. vi. 10.

(6) They must gather it daily; Christ must be our daily bread.

(7) All had an equal portion (ev. 18. 22); there is no respect of persons with Christ: see Col. iii. 11; cp. Gal. iii. 28, 29. 2 Pet. i. 1.

(8) They must gather in God's appointed time and way: they must gather it on six days, but cannot gather it on the Sabbath; Christ must be sought in the ways of God's appointment; and it is too late to seek for Christ, in the grave.

(9) The miraculous supply ceased to fall on them when they came to Canaan; but they had a golden pot of Manna there as a remembrance; Christ will be the joy of the saints in heaven, and they will have an everlasting remembrance of the extraordinary mercies vouchsafed to them on earth.

(10) The worldly-minded disparaged it, and called it "light bread;" but doubtless to the faithful, who partook of the Manna in the wilderness, some gleams and glimpses were vouchsafed of Christ, and some portion of His sweetness was tasted by them (1 Cor. x. 1. 6); so Christ in His Word and Sacraments is slighted by the world; but to the faithful Israelite He is Angels' food; the living Bread; the Bread of immortality (Num. xi. 6; xxi. 5).

16. *an omer*] Omer, properly a *sheaf* (Lev. xxiii. 10—15), because it was the measure filled by the grains of one sheaf, equal to about four pints English. On the Hebrew measures, see *Gesen.* 661; *Winer*, R. W. B. ii. p. 40; *Beran*, in *Smith's B. D.* ii. 1711. This measure is not to be confounded with the *chomer*, rendered *homer* in our Version, which contained ten ephahs.

— *in his tents*] Heb. *tent* (singular). How could such a vast multitude have been furnished with tents in the wilderness? We know that they had waggons (Num. vii. 1—6), and cattle to draw them (Exod. ix. 4; x. 26), and they came out with great substance (Gen. xv. 14). The word signifies here his abode or home, of whatever kind it was. Cp. *Dr. Benisch* on Colenso, p. 18.

18. *he that gathered much had nothing over*] That is (according to the ancient Hebrew exposition; see *Buxtorf*, Exerc. de Hist. Mannæ, p. 362), when they came to measure it in their tents, they found that, what was gathered, was an omer for each member of the family.

St. Paul teaches us the moral to be derived from this providential arrangement (see 2 Cor. viii. 15), and so directs our attention to the *spiritual* meaning of the whole history.

19. *Let no man leave of it till the morning*] For the moral reason of this, see Matt. vi. 11. 34.

20. *It bred worms, and stank*] But that which was gathered for the Sabbath did not breed worms and stink. If thou gatherest and hoardest up for the present life, thy substance will breed worms and be corrupt, but if thou layest up treasure for eternity, thy treasure will endure for ever (1 Tim. vi. 17—19. *Origen*, Hom. 7).

23. *To morrow is the rest*] Lit. a *rest*, a Sabbath holy to the Lord. The Sabbath was therefore *before* the Decalogue (xx. 11); cp. *ev.* 25. 29, 30, where the law of the Sabbath is spoken of as a law already given by God; and see note above,

which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. ²⁴ And they laid it up till the morning, as Moses bade: and it did not ^bstink, neither was there any worm therein. ²⁵ And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. ²⁶ Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none. ²⁷ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. ²⁸ And the LORD said unto Moses, How long ^d refuse ye to keep my commandments and my laws? ²⁹ See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. ³⁰ So the people rested on the seventh day. ³¹ And the house of Israel called the name thereof Manna: and ^eit *was* like coriander seed, white; and the taste of it *was* like wafers made with honey.

³² And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. ³³ And Moses said unto Aaron, 'Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. ³⁴ As the LORD commanded Moses, so Aaron laid it up ^ebefore the Testimony, to be kept. ³⁵ And the children of Israel did eat manna ^bforty years, ⁱuntil they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. ³⁶ Now an omer is the tenth part of an ephah.

b ver. 20.
c ch. 20. 9, 10.
d 2 Kings 17. 14.
Ps. 78. 10, 22. &
106. 13.
e Num. 11. 7, 8.
f Heb. 9. 4.
g ch. 23. 16, 21.
& 40. 20.
Num. 17. 10.
Deut. 10. 5.
1 Kings 8. 9.
h Num. 33. 38.
Deut. 8. 2, 3.
Neh. 9. 10, 21.
John 6. 31, 49.
i Josh. 5. 12.
Neh. 9. 15.

Gen. ii. 2; and *A Lapide* here. Here are three miracles marking the sanctity of the Sabbath:—(1) a double portion on the sixth day; (2) none on the seventh; (3) preservation of the Manna on the seventh day.

The Sabbath had a *retrospective* character, in that it was a record of Creation; and it is also *prospective* and *preparatory* to the rest or *sabbatism* (as St. Paul calls it) which "remaineth to the People of God" (see note on Heb. iv. 9). Well, therefore, might its spiritual meaning be explained by a command to lay up for the Sabbath, the type of Eternity.

It is called here the *holy sabbath*, or *sabbath of holiness*; showing that it is not to be a rest of *indolence*; but a rest *from* the world to God: a rest *from* Earth to heaven; a rest *from* the things of Time to those of Eternity. "Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them" (Rev. xiv. 13).

^{26.} *Six days ye shall gather it*] We must gather spiritual food while we have time; and provide ourselves with all things needful for the Sabbath of Eternity. There is no more gathering then. See *S. Hilary's* beautiful words in Ps. 91,—"Est hoc perfectum Sabbatum, hæc vera requies, cui omnia vitæ necessaria pridiè preparare præcipimur. Judæi, &c.: (he then recites this history.) "ita et nobis, æterna sabbata expectantibus, quibus illie possimus uti, sunt preparanda—orationibus, vigiliis, lectionum frequentia, jejuni voluntate, humilitatis tranquillitate, bonitatis operibus, castitatis nitore, virtute patientiæ. Hæc pridiè in otium æterni sabbati sunt preparanda, ut sit nobis æterna lux, laudum Deo et eum angelorum choris hymnus æternus:" cp. *S. Cyril* de Adoratione, vii. 234.

^{29.} *abide ye every man in his place*] Do not go out to gather it on the seventh day. From these words the Rabbis deduced a precept that no one should go on the Sabbath more than 2000 yards, the supposed distance of the Tabernacle from the furthest part of the camp; which they called a "sabbath day's journey:" see Acts i. 12; and *Ainsworth*, p. 61.

^{31.} *coriander seed*] In shape, and white in colour. Num. xi. 7: cp. *Joseph.*, iii. 1. 6.

—*wafers*] ἐγκύβλις (*Sept.*); "simila" (*Fulg.*); a cake baked with oil (*Schleusner*).

—*honey*] And compared to oil, Num. xi. 8; and to bdellium in transparency: cp. Gen. ii. 12.

^{33.} *And Moses said unto Aaron*] After the Tabernacle had been made. Here is an *anticipation* (*Augustine*, Qn. 61): cp. Gen. xxv. 8. 1 Sam. xv. 54. Luke x. 17. 19—42. John xi. 2: cp. *Hengstenberg*, Authent. ii. pp. 207. 210.

—*lay it up before the LORD*] In a vase in the Holy of Holies: see Heb. ix. 4.

^{34.} *before the Testimony*] Cp. xxv. 16; 21, 22; the Ark of the Testimony, in which the two Tables were: see note on 1 Tim. ii. 6.

^{35.} *And the children of Israel did eat manna forty years*] It ceased immediately after the first Passover, which the Israelites kept on the East of Jordan (Josh. v. 12).

This sentence shows that the Book of Exodus did not pass out of the hands of Moses till a little before his death, and confirms the belief that the Five Books of Moses are to be regarded as forming *one* work: see above, *Introduction* to this Volume, p. xxix.; and Exod. i. 1: cp. *Hengstenberg*, Auth. ii. 209—211.

^{36.} *Now an omer is the tenth part of an ephah*] A sentence supposed by some to be an interpolation. But if we regard the Bible as it ought to be regarded, namely, as a book designed by God to be read by *all nations in all times*, we need no more be surprised by such statements as these, than we are by being told in the Gospels that Jordan is a river (Mark i. 5), or that the Passover is a Feast of the Jews (John vi. 4), or that the Feast of unleavened bread is called the Passover (Luke xxii. 1).

Besides, exactness is necessary in laws; and the Pentateuch was a Code (see ch. xxx. 13), as well as a History. There was, also, more need of defining what the *omer* was, because it might have been confounded with the *chomer*, rendered *homer* in our Version (Isa. v. 10, "an *homer* shall yield an *ephah*:" cp. Ezek. xlv. 11. 13, 14), which contained ten ephahs.

The *omer* is not mentioned elsewhere as a measure, and it seems to have been rather a household vessel, which every family possessed, and therefore it was more requisite to specify what the daily allowance here mentioned was. *Michaelis*, *Hengstenberg*, *Keil*.

On the measure of the ephah, see *Winer*, ii. 40; *Beran*, in *Smith's* B. D. iii. 1742. According to the testimony of *Josephus* it would hold about eight and a half gallons; but the Rabbinical writers make it about four and a half gallons.

XVII. ¹ And ^a all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was no water for the people to drink.* ² ^b Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^c tempt the Lord? ³ And the people thirsted there for water; and the people ^d murmured against Moses, and said, Wherefore is this *that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?*

⁴ And Moses ^e cried unto the Lord, saying, What shall I do unto this people? they be almost ready to ^f stone me. ⁵ And the Lord said unto Moses, ^g Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith ^h thou smotest the river, take in thine hand, and go. ⁶ ⁱ Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.

Boeckh and *Bertheau* have adopted the former, *Thenius* the latter reckoning: see *Keil*, *Archæol.* ii. 141, 142.

CH. XVII. 1. *Rephidim*] Perhaps in the *Wady Feiran*, which opens out from *Wady Mukatteb* (*Stanley*, p. 40).

Others suppose Rephidim to be in *Wady-es-Sheikh*, which is to the N.E. of Wady Feiran. So *Robinson*, i. 179; and *Keil*, p. 423, who is of opinion that the route of the Israelites to Mount Sinai lay on the high and wide sandy plain, *Debbet-er-Ramle*, and so through *Wady-es-Sheikh*, and that Rephidim was at the entrance of this Wady, in the plain of *Er Rahah*: cp. above, on xvi. 1.

Two stations are omitted here, Dophkah (perhaps *El Tab-bacha*) and Alush: see Num. xxxiii. 12: cp. on xvi. 1.

2. *the people did chide*] Here is another stage in the progress of discontent. Before this they had *murmured* (see on xvi. 2); now they not only murmured, but *strove*: from root *rib*, to *strive vehemently*, literally, to *seize* (cp. *rapio*), especially by the hair (*Gesen.*, p. 767), whence the name *Meribah*, the place of *striving*: see v. 7. The *Sept.* uses the word *αἰδοποῦμαι* here, to *revile* (cp. 1 Pet. ii. 23, where it is applied to Christ), a strong expression, implying insult: see v. 4.

— *wherefore do ye tempt the Lord?*] See v. 7. The word used here for *to tempt* is *masah*, whence the name of *Massah*, the place of *temptation* (Deut. vi. 16; ix. 22; xxxiii. 8. Ps. xcv. 8).

3. *Wherefore is this that thou hast brought us*] Another degree of discontent. Why hast thou made us to come up out of Egypt to kill us and *our children and our cattle with thirst?*

— *and our cattle*] The sacred writer calls attention therefore to the fact that they *had cattle*, and suggests to the reader the question, How were their cattle maintained for forty years in the wilderness? See above, note on xii. 38.

4. *they be almost ready to stone me*] Lit. *yet a little, and they will stone me*—as the Jews would have stoned Jesus (John viii. 59, &c.). The Jews receive the Pentateuch as true, and genuine, and inspired. Would they have ever received a document as true, genuine, and inspired, which records such discreditable things as these in this chapter concerning themselves, unless they had had irresistible evidence of its truth, genuineness, and inspiration? Consider the zealous fury of the Jews of later days against St. Stephen for blasphemy (as they called it) against Moses (Acts vi. 11). Here their own fathers are guilty of it. Would they have read this history (as they did) in their Synagogues as true, and as written by Moses, if it had not been, what they believed it to be? See above, *Introduction* to this Volume.

5. *take with thee of the elders of Israel*] Lest any one should say that water had existed there formerly. So our Lord took with Him witnesses of His miracles: see, for example, Mark v. 40; ix. 2. These things were not done in a corner. They challenged inquiry.

6. *in Horeb*] See on iii. 1.

THE SMITTEN ROCK.

— *thou shalt smite the rock, and there shall come water out of it, that the people may drink*] Here is a type of Christ smitten for our sakes, as St. Paul teaches (1 Cor. x. 4), and

refreshing all true Israelites with living spiritual water (John vii. 37—39) in their pilgrimage to their heavenly Canaan. He was smitten by the *rod of Moses*, being made subject for our sakes to the curse of the *Law* pronounced on disobedience (Gal. iii. 10. 13. Isa. liii. 4, 5). On this typical character of the Rock see also *Origen*, in Exod. Hom. xi. The rock gave no water before it was struck. *Justin Martyr*, c. Tryphon. § 114; *S. Basil* de Spirit. c. 14; *Prosper Aquitan.*, i. 39, who says, “*Hæc Petra percussa in cruce sanguinem produxit et aquam, quâ nos sobrie inebriamur.*”

The Rock was to be smitten, but only to be smitten *once*.

Christ was *once* smitten for our sins; He died *once* for all. He offered one sacrifice for sins, but now “*He dieth no more*” (Rom. vi. 9); and having offered one all-sufficient sacrifice on the Cross,—once for all (Heb. ix. 28; x. 26), He is set down at the right hand of God (see Heb. x. 12).

St. Paul says that the spiritual rock *followed* them (1 Cor. x. 4). That is, as the Psalmist and Isaiah testify, the Israelites had water flowing from the rocks in the wilderness as an *habitual consequence* of the once smiting of the Rock at Horeb (see Ps. lxxviii. 15. 20; cv. 41; cxiv. 8. Neh. ix. 15. Isa. xliii. 20; xlviii. 21).

Observe the accuracy of St. Paul’s language. He says that “*they were all baptized*” (*ἐβαπτίσαντο*, *aorist* middle voice, marking their own concurrence in the act) once for all “*unto Moses, in the cloud, and in the sea.*” But he then changes his tense (from the *aorist* to the *imperfect*), and says that they all *ἐπύον*, *were drinking* (drinking continually) “*of the spiritual rock that was following them.*”

St. Paul declares, also, that “*that Rock which followed them was CHRIST*,” that is to say, it was the divine Power of Christ, which not only made the Water to flow at Horeb, but was ever present with them, and gave a continual supply of Water in the wilderness; and the faithful among them received spiritual refreshment from Him.

In like manner, the benefits of the Death of Christ, Who was once smitten for our sakes, are ever flowing to us in our mortal pilgrimage through the wilderness of this world to our heavenly Canaan. The Fountain, which was once opened for sin and uncleanness (Zech. xiii. 1), is ever sending forth its cleansing streams, to wash away the sins of the world, in all ages, and in every land. In the Sacraments of Baptism and of the Lord’s Supper, its vivifying and healing influences are ever being applied, to the quickening of the dead in trespasses and sins, and to the healing of the spiritual diseases of those who come to them in faith with the eager craving of spiritual thirst for Christ.

On one occasion the supply of water in the wilderness was suspended; this was at Kadesh-barnea, after thirty-eight years’ wandering in the desert. Doubtless this suspension was designed by God Himself to try the faith of the People and of Moses himself; and to teach a salutary lesson to all ages of the Church. On that occasion, Almighty God commanded Moses — *not to strike the Rock*, which had been once *smitten*, and *once for all*—but *to speak* to it. But Moses disobeyed the command, and *smote the Rock twice*. Moses also claimed to *himself* the power and the honour of bringing water out of the Rock. “*Must we fetch you water out of the Rock, ye rebels?*”

^a ch. 16. 1.
Num. 33. 12, 11.

^b Num. 20. 3, 4.

^c Deut. 6. 16.
Ps. 78. 18, 41.
Isa. 7. 12.
Matt. 4. 7.
1 Cor. 10. 9.
^d ch. 16. 2.

^e ch. 14. 12.

^f 1 Sam. 30. 6.
John 8. 59. &
10. 31.

^g Ezek. 2. 6.

^h ch. 7. 20.

ⁱ Num. 20. 8.

^j Num. 20. 10, 11.

Ps. 78. 15, 20. &

105. 41. & 114. 8.

1 Cor. 10. 4.

k Num. 20. 13.
Ps. 81. 7. & 95. 8.
Heb. 3. 8.
|| That is, *Ten-
tation*.
|| That is, *Chid-
ing, or, Strife*.
1 Gen. 36. 12.
Num. 24. 20.
2 Sam. 25. 17.
1 Sam. 15. 2.
n Called *Jesus*.
Acts 7. 43.
Heb. 4. 8.
n ch. 4. 20.

o James 5. 16.

And Moses did so in the sight of the elders of Israel. ⁷ And he called the name of the place ^k || Massah, and || Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

⁸ Then came Amalek, and fought with Israel in Rephidim. ⁹ And Moses said unto ^m Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with ⁿ the rod of God in mine hand.

¹⁰ So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. ¹¹ And it came to pass, when Moses ^o held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. ¹² But Moses' hands were heavy; and they took

And for this sin Moses was excluded from Canaan (see Num. xx. 1—13; xxvii. 14. Deut. xxxii. 48—51. Ps. cvi. 32).

The lesson thus taught is, that Christ, once smitten, is not to be smitten any more. The Rock is now to be *spoken to*. The Christian Minister does not *sacrifice* Christ afresh,—as Rome says,—but he *speaks* to the Rock. He uses the Word of God, and by the application of that Word in the administration of the Sacraments of Baptism and the Lord's Supper, he brings forth Divine Virtue from the Rock, and he applies the Divine Virtue of the Sacrifice once offered. He applies it to the regeneration and renovation of the soul; and he does this by the power of Christ. The Christian Priest does *not* say, "Must we fetch you water out of the Rock?" he does *not* *smite* it, as if it was *he* who gave the water, and as if the people were to look to *him* as the author of their life and health; but he regards himself only as an instrument in God's hands, to be governed by God's Will and Word, and he refers all the efficacy of his ministry to God, and to God alone, through Christ. Compare what is said below on 1 Cor. x. 4.

In a secondary sense, the Rock smitten, and flowing with water, represents Christ, the Incarnate Word, as pouring forth by His death the living waters of His holy Word. If Christ had not been crucified, we should never have been able to understand the Old Testament. If His side had not been pierced, and shed forth blood and water, we should all have perished with thirst, not of water, but of the Word of God (*Origen*).

Some of the first European travellers in the region of Mount Sinai supposed that the Rock which was smitten by Moses at Rephidim may still be identified (see *Poocke*, Description, i. 215; and *Shaw*, quoted by *Kalisch*, p. 307: cp. *Killo*, Illustrations, iii. 121—125). An obscure tradition of the miracle seems to have been preserved even among the heathen: see *Tacit.*, Hist. v. 3.

7. *Massah and Meribah*] See on v. 2.

8. *Then came Amalek, and fought with Israel in Rephidim*] *Amalek* came by stealth, and attacked the rear of Israel when they were weary, and it is added that they "*feared not God*," Whose People Israel was, and for whom He had done such wonders (Deut. xxv. 17). Probably they were excited by envy and jealousy against Israel at this time, and by fear that the blessing of which Jacob had dispossessed their father Esau was now to be fulfilled (*A Lapide, Munster*).

Concerning the origin of the Amalekites, from Amalek, the grandson of *Esau*, see Gen. xxxvi. 12. 16. On their subsequent history, see Num. xiv. 43. Deut. xxxv. 17—19. 1 Sam. xiv. 48; xv.; xxvii. 8; xxx.; 2 Sam. xiii. 12.

Why did the Amalekites come at this time particularly? Had they heard of the supply of *water* in this dry land? Did they come to contest the possession of it? Conflicts for "wells of water" were of common occurrence: see Gen. xxvi. 18—22; and the instance in the history of Moses himself (Exod. ii. 16—20): cp. the promise (Num. xx. 17); and the command (Deut. ii. 6); and *Blunt*, Coincidences, p. 67.

— *and fought with Israel*] Here was a new trial from without, by which their faith in the help of God given in answer to prayer was exercised (c. 11).

9. *And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek*] This is the first place in the Bible where the name of *Joshua*, or *Jesus*, occurs. Here are the first gleams of the glory of that holy Name. Moses calls Joshua and says, "Choose men." The voice of the Law calls upon Christ, and prepares the way for Him. Moses does not choose the men, but says to Joshua, "Choose men." It is Jesus

alone Who can choose men who are able to fight against Amalek,—the foes of His Church. It is He Who said, "Ye have not chosen Me, but I have chosen you" (John xv. 16). It is He Who fights against our Amalek. It is He alone Who can enter the house of the strong man and spoil his goods (*Origen*).

— *Joshua*] So called here by anticipation. His name was originally *Hoshea*, and he was a chief of the tribe of Ephraim (Num. xiii. 8. 16. Deut. xxxii. 44). The name *Joshua* (*Jesus* in Greek) means, "Jehovah is Saviour:" cp. *Hengstl.*, Auth. ii. 395; and see below, on Num. xiii. 8. 16; xxxiii. 11; xxxiv. 17; and on Matt. i. 21; and *Rev. W. T. Bullock's* Art. in Bib. Diet. i. 1143.

— *fight with Amalek*] Whence had Israel arms? (See above, on xiii. 18). The reply given by the Christian Fathers (e.g. *Theodoret*, Qu. 33) is, that they had obtained them from the bodies of the Egyptians which had been washed upon the shore of the Red Sea (see xiv. 30). The Israelites discomfited Amalek, and thus obtained much spoil and food, and fresh supplies of arms, says *Josephus* (iii. 2. 4. 5).

This text has been commented on, as an argument for the lawfulness of War in certain cases, by *Bp. Andrewes*, i. pp. 324, 325—332: cp. *S. Aug.*, c. Faust. xxii. 74.

10. *Hur*] Of the tribe of Judah, the son of Caleb (the son of Jephunneh, Josh. xiv. 6), the son of Ezrom, not the grandson of Judah (1 Chron. ii. 5. 9. 18, 19), and the father of Bezaleel (Exod. xxxi. 2—5). He was left with Aaron to exercise the office of judging the people when Moses went up into Mount Sinai (xxiv. 14), and is called the husband of Miriam by *Josephus* (Ant. iii. 2. 4).

— *hill*] Not *mountain* (*ῥος*), but *βορὴς* (*Sept.*).

11. *when Moses held up his hand*] Probably in *prayer*: so *Targum Onkelos* and *Jerusalem*, and *Josephus*; and so the ancient and most of the best modern expositors (*Keil*, p. 431). Moses with Aaron and Hur in the hill, and Joshua in the field, appear to display the two offices of Christ: of praying in heaven for His people in their conflicts (see Josh. vi. 15), and of fighting for them, as their Captain and Saviour upon earth. Cp. Josh. xix. 51, and Ps. xcix. 6.

The *hand* of Moses is called by St. Paul "the *hand* of a *Mediator*" (Gal. iii. 19), and when raised up in prayer it was typical of the uplifted hand of "the One Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5).

Christ is gone up to the everlasting hills of heaven; and as He was parted from His Apostles He lifted up His hands and blessed them (Luke xxiv. 50, 51), and He is ever spreading His hands for them on the hill of heaven, in prevailing prayer, "since He ever liveth to make intercession" for them (Heb. vii. 25). But He is also ever with them as their Jesus upon earth, ever fighting for them, and leading them on to victory: cp. *Barnab.*, Epist. c. 12; *Tertullian*, adv. Jud. c. 10; c. Marcion. iii. 16. 18; *Origen*, in Exod. Hom. xi.; *S. Aug.*, c. Faust. xii. 30, "hostis, extensis manibus Mosis, signo Crucis dominice, superatur;" *S. Greg. Mag.*, in Ev. ii. Hom. 33.

The *grouping of types* together is requisite in order to give any adequate notion of the manifold love and power of Him Who is our Priest, our King, our Prophet,—our all in all.

In this union of prayer and conflict is an evidence of the need of the continued co-operation of the divine grace with the human will (Phil. ii. 13. *Bp. Andrewes*, v. 403).

Hence, also, we learn that it is not merely or mainly by the physical and material power of armies that victory is gained, but by the lifting up of the hearts and hands of the faithful in prayer. (*S. Hilary*, in Ps. 133.)

a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. ¹³ And Joshua discomfited Amalek and his people with the edge of the sword. ¹⁴ And the Lord said unto Moses, ^p Write this for a memorial in a book, and rehearse it in the ears of Joshua: for ^q I will utterly put out the remembrance of Amalek from under heaven. ¹⁵ And Moses built an altar, and called the name of it || Jehovah-nissi: ¹⁶ For he said, || Because † the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

|| Or, *Because the hand of Amalek is against the throne of the LORD,* therefore, &c.

† Heb. *the hand upon the throne of the LORD.*

q Num. 24. 20.
Deut. 25. 19.
1 Sam. 15. 3, 7.
& 30. 1, 17.
2 Sam. 8. 12.
Ezra 9. 14.
|| That is, *The LORD my banner*: see Judg. 6. 24.

12. *until the going down of the sun*] Christ will continue to pray for His people, even till the end of the world (Heb. vii. 25). His Prayer is set forth as the incense, and the lifting up of His Hands is for us as an evening sacrifice (cp. Ps. cxli. 2). "Spes pugnantis ex manibus Crucifixi pendet, per quas quotidie erumimur de potestate tenebrarum" (*Prosper Aquitan.*, i. 40).

14. *Write this for a memorial*] God commands Moses to write an account of this victory achieved by the arms of Joshua and the prayers of Moses. Here, then, is an evidence that Moses did write, and write by Divine direction (cp. Num. xxxiii. 1, 2; xxxvi. 13. Deut. xxviii. 61).

The objections grounded on the supposition that alphabetical characters were not used, and that the art of writing was not known in the age of Moses, need hardly to be noticed after their refutation by *Hengstenberg*, *Authentic*, i. 416—501.

This Divine command to write is repeated from age to age, from the days of Moses to those of St. John: see Rev. i. 11. 19. And thus we observe a uniform plan continued by God for 1500 years for the instruction of the world by the *written Word*, that is, by Holy Scripture, given by inspiration of God: cp. *Hooker*, i. 13, 14.

— *in a book*] Or rather, *in the book*; the book which thou hast begun to write, and which is to be preserved to after ages (for the history of this victory is to be a memorial), and to be known as the book written by thee.

That this is the true grammatical meaning of the passage has been shown by *Höfner*, *Einleitung*, § 108 (or § 4 of the English Edition); and by *Hengstenberg*, *Authentic*, ii. 149—178; *Kalisch*, p. 312; *Keil*, p. 433; from other passages of the Pentateuch, such as Exod. xxiv. 4. 7. Deut. xvii. 18; xxviii. 58; xxix. 19, 20. 27; xxxi. 9. 24.

What Book was this?

Since God gave direction to Moses to write a record in this Book as a memorial for future ages, we may be sure that the Divine command was obeyed by Moses, of whom God testifies that he was "*faithful in all His house*" (Num. xii. 7. Heb. iii. 2. 5). We may be sure that the Book was written, and that God's design, that it should be preserved, was fulfilled. No other Book has ever been heard of, that has been attributed to Moses by the Hebrew Church, but the *Pentateuch*; and the *Pentateuch* has been attributed to him by its immemorial and universal consent; and the Son of God Himself has set His Divine seal on that of the Hebrew Church. He received the *Pentateuch* as the work of Moses, and delivered it as such to the Christian Church, to which He gave the Holy Spirit "to teach her" and "to guide her into all truth;" and which from the times of the Apostles has received the *Pentateuch* as written by Moses under the direction of God.

— *I will utterly put out the remembrance of Amalek*] Because he came treacherously to fight against his brother Israel, and against Israel's God, after the miraculous manifestation of My power in his behalf. Cp. the sentence pronounced on Amalek for this sin, Num. xxiv. 20, and 1 Sam. xv. 2; and see *Hengstenberg*, *Auth.* ii. pp. 309—313.

15. *built an altar*] Perhaps on the hill where he had prayed.

Jehovah-nissi.

— *Jehovah-nissi*] The Lord, my banner. The word NISSI is from *nasas*, to lift up (*Gesen.*, p. 553: see Isa. v. 26; xi. 12. Jer. iv. 6. 21. Ps. lx. 4). Hence the *Vulgate* has "*Domini exaltatio mea*," "the LORD is my banner," i. e. is high lifted up, and exalted, and is become my standard in the battle, and my banner of victory.

This may be truly affirmed of Him Who is "the LORD OUR RIGHTEOUSNESS." Christ has been lifted up, and highly exalted, by His Ascension into Heaven; and in looking up to Him, we see the banner under which we have pledged ourselves

at our Baptism to fight manfully against our spiritual Amalek, — Sin, the World, and the Devil; and we behold the pledge also of everlasting victory and glory.

Moses built an altar, and called it *Jehovah-nissi*, "the LORD is my banner." Gideon built an altar, and called it *Jehovah Shalom*, "the LORD is our Peace" (Judg. vi. 21). Christ is the *Jehovah Tsidkeu*, the LORD our RIGHTEOUSNESS (Jer. xxiii. 6); and the name of the holy City, in the last words of Ezekiel, is *Jehovah Shammah*, "the LORD is there." All these attributes are contained in Christ. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 148, note.

16. *For he said, Because the LORD hath sworn*] Literally, he said, *Because (a) hand (is) on the throne of the Lord, a war of the Lord against Amalek from generation to generation.* A mysterious and prophetic speech, which has a profound meaning. The conflict with Amalek is introduced with a special direction from God Himself to Moses; and it is the first direction of the kind in the Pentateuch,—to write a memorial of it in THE BOOK. Therefore, we may be certain, that this conflict has a significance extending far beyond the range of a tribe of Arabia, and of hostilities between Israel and Amalek. It speaks of the throne of the Lord, and a war of the Lord. It concerns the Enemies of God and His People; who are specially represented by Amalek, treacherously and cruelly attacking the people of God. Accordingly, the Hebrew Rabbis say that these words of Moses will be fulfilled in the days of the Messiah (*R. Menachem*).

In the prophecy of Balaam, concerning Christ and His People (which is the best commentary on this passage), Amalek holds the first place among His enemies. Amalek was the first to attack Israel; and "his end 'is to perish for ever:'" see on Num. xxiv. 20.

It is not improbable that the Amalekites may have been tempted to make the assault on the Israelites by a desire to dispossess them of their supply of water, and that thus perhaps they represent those enemies of God's people who would deprive them of spiritual privileges.

What seems to have been in the mind of Moses (with reverence be it spoken) was this,—He had said that He would go up to the mountain with the rod of God in his hand (e. 9.) and when Moses held up his hand, Israel had prevailed; but when he let down his hand, Amalek prevailed. But "his hands were heavy;" and he was placed upon a seat by human aid; and "his hands were stayed up" by help of others, and then his hands were steady. Surely this repetition of the word hand has its meaning.

It might have been thought that the hands of Moses were the cause of the victory. But "Moses was a servant, not a Son" (Heb. iii. 5), and he would not arrogate the victory to himself; he would not deprive God of His glory and praise. After the victory, therefore, he built an altar, and by its name he declared that the LORD was the Giver of the victory. This was as much as to say, it was not the lifting up of my hands, but the lifting up of the Lord's Name as a Banner, which was the cause of the Victory; and he explained this further by adding, as a commentary, "Because a hand was on the throne of the Lord, therefore the battle was gained. Not by any inherent virtue in my hand, nor by any essential efficacy in the rod which was in my hand, but because my hand rested on the throne of the Lord, and because the rod was 'the rod of God,' therefore my prayer prevailed, and so the victory was won."

The lifting up the hand to the throne has been said by some to imply an oath. So *Onkelos*, and *Targum of Jerusalem*; and our Version; and see *Bp. Patrick* here; and *Ifeiffer*, *Dubia*, p. 123. This may be a part of the sense, but surely it is not the whole.

There is a higher meaning than that. The expression is,

a ch. 2. 16. & 3. 1.

b Ps. 41. 1. &
77. 14, 15. & 78. 4.
& 105. 5, 43. &
106. 2, 8.c ch. 4. 26.
d Acts 7. 29.
e ch. 2. 22.
|| That is, *A
stranger there.*
|| That is, *My
God is an help.*

f ch. 3. 1. 12.

g Gen. 14. 17. &
18. 2. & 19. 1.
h 1 Kings 2. 19.
h Gen. 29. 13.
& 33. 4.
† Heb. *peace,*
Gen. 43. 27.
2 Sam. 11. 7.† Heb. *found
them,* Gen. 41. 34.
Num. 20. 14.
i Ps. 78. 42. &
81. 7. & 106. 10.
& 107. 2.k Gen. 14. 20.
2 Sam. 18. 28.
Luke 1. 68.

XVIII. ¹ When ^a Jethro, the priest of Midian, Moses' father in law, heard of all that ^b God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt; ² Then Jethro, Moses' father in law, took Zipporah, Moses' wife, ^c after he had sent her back, ³ And her ^d two sons; of which the ^e name of the one *was* || Gershom; for he said, I have been an alien in a strange land: ⁴ And the name of the other *was* || Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh: ⁵ And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ^f the mount of God: ⁶ And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. ⁷ And Moses ^g went out to meet his father in law, and did obeisance, and ^h kissed him; and they asked each other of *their* † welfare; and they came into the tent. ⁸ And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had † come upon them by the way, and *how* the LORD ⁱ delivered them. ⁹ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. ¹⁰ And Jethro said, ^k Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

"A hand upon the throne of the Lord." The *hand* of Moses is compared with a *hand on the throne of the Lord*; the *seat of Moses on the hill* is compared with the *throne of the Lord* in heaven. The *rod* of power in the hand of Moses leads him to think of a *heavenly rod*, a divine *sceptre*. "*A hand on the throne of the Lord*" is the hand to which Moses looks, and by which he had prevailed, and which will chastise the enemies of Israel, especially Amalek. That hand has a *rod* in it,—a rod of power,—to lead, to rule, to bruise.

What hand is that?

Surely, it is the hand of Him, Whose hand is ever lifted up in heaven in prayer and in power; surely, it is the hand of Him, Who is a King and a Priest on the throne of God; surely, it is the hand of Him, concerning whom the Psalmist speaks: "The Lord shall send the *rod* of Thy power out of Sion; be Thou Ruler even in the midst among Thine enemies;" "The Lord said unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool;" "The Lord sware, and will not repent, Thou art a Priest for ever;" "The Lord upon Thy right hand shall wound even kings in the day of His wrath" (Ps. ex. 1—5). "Thy throne, O God, endureth for ever; a *sceptre* of righteousness is the sceptre of Thy kingdom" (Ps. xlv. 6, 7. Heb. i. 8). "Thy right hand shall teach These terrible things; the people shall be subdued unto Thee even in the midst among the King's enemies" (Ps. xlv. 5). "Thou shalt bruise them with a *rod* of iron, and break them in pieces like a potter's vessel" (Ps. ii. 9).

That hand,—the Hand of CHRIST,—upon the Throne of the LORD,—is the Hand which now rules the World. "The Father hath given all things into His hand" (John iii. 35). Of Him His People says, "Strong is Thy hand, and high is Thy right hand: righteousness and equity are the habitation of Thy seat" (Ps. lxxxix. 14). "Upon Thy right hand stands the Queen," Thy Bride (Ps. xlv. 10). "We are the sheep of His hand" (Ps. xcv. 7). "Thou hast driven out the heathen with Thy hands, and planted us in. It was not our own arm that helped us, but Thy right hand, and Thine arm, because Thou hast a favour unto us. Through thee will we overthrow our enemies" (Ps. xlv. 2—6). "All Thine enemies shall feel Thy hand: Thy right hand shall find out them that hate Thee" (Ps. xxi. 8).

Therefore, in Moses seated on the mountain, with the rod of power in his hands, uplifted in prayer, and vanquishing the enemies of God, we may see a Vision of Christ, seated in glory, on the hill of the heavenly Sion, with the Rod or Sceptre of Majesty and Dominion in His Hand, which is on the Throne of Jehovah Himself, at Whose right Hand He sits, and will continue to sit from generation to generation, even to the sunset of the World, and until He has subdued all the spiritual Amalekites who defy His power, and persecute His people, and until He has put all His enemies under His feet.

For a confirmation of this exposition, see *Barnabas*, Epist. 12; *Justin Martyr*, Apol. § 49; *Irenæus*, iv. 41, ed. Grabe; *Tertullian*, c. Marcion. iii. 18; *Theodoret*, Qu. in Exod. 34.

CHAP. XVIII.] Here begins a new Proper Lesson of the Law as read in the Synagogues, and continues to xx. 26. The parallel Proper Lesson from the Prophets is Isa. vi. 1 to vii. 6, revealing the sublime vision of Jehovah in the Temple, and the Mission of the Prophet himself. The ancient Hebrew Church by this juxtaposition intended that a comparison should be made of that Vision with the Vision of Jehovah on Sinai, and the commission of Moses.

To these Lessons is added in some Synagogues Isa. ix. 5, 6, foretelling the birth and victories of the Messiah.

1. *Jethro, the priest of Midian*] See ii. 16. 18; iii. 1; and Num. x. 29. The facts recorded in this chapter show that the Midianites had opportunities of learning a good deal of the history of the Israelites, and of God's dealings with them through Jethro, and might have profited by that knowledge. In considering God's judgments on the Midianites (Num. xxv. 17; xxxi. 2), it is requisite to bear in mind these facts. It seems that the Rechabites profited by his instructions. See 1 Chron. ii. 55. Jer. xxxv. 2. The Midianites heard of God's doings, but only to fear His power, and to hire Balaam to curse His people.

2, 3. *Zipporah—And her two sons*] See ii. 21; and iv. 20. Zipporah, the wife of Moses, had not accompanied him into Egypt. He would not expose her to the danger of the conflict with Pharaoh. There is also a moral here, as *Origen* suggests: it is only the masculine spirit, animated by God, which can endure the hardships of such struggles: "Non potest descendere in Ægyptum et subire agones Ægyptios, nisi qui fuerit athleta probabilis et talis quem dicit Apostolus" (1 Cor. ix. 25. Cp. 1 Cor. vii. 29).

We hear very little of these sons of Moses. Moses did not use his power as a Leader, to promote his children, and make himself a family; he appointed a person of another tribe, Joshua, to be his successor. Here is a proof of his disinterestedness. Here also is an example to Prelates and other Rulers in the Church (*Origen*).

5. *at the mount of God*] Horeb. See iii. 1; xvii. 6. Dent. v. 2. The place of this meeting was at Rephidim, the encampment of Israel, perhaps at *Er Rahab*, at the mouth of *Wady-es-Sheikh*: see ch. xvii. 1 (*Keil*).

6. *And he said*] By messengers. See v. 7; and ep. Matt. viii. 5, 8, with Luke vii. 3, 6.

10. *Blessed be the LORD*] The word *Jehovah* was known therefore to Jethro; and he confesses that Jehovah, the God of Moses, is greater than *all Elohim*, or rather, above all the Elohim (*ha-elohim*), who were worshipped by other nations (v. 11: see on vi. 2, 3).

¹¹ Now I know that the LORD is ¹greater than all gods: ^mfor in the thing wherein they dealt ⁿproudly *he was* above them. ¹² And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law ^obefore God.

¹³ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning until the evening. ¹⁴ And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? ¹⁵ And Moses said unto his father in law, Because ^pthe people come unto me to enquire of God: ¹⁶ When they have ^qa matter, they come unto me; and I judge between [†]one and another, and I do ^rmake *them* know the statutes of God, and his laws. ¹⁷ And Moses' father in law said unto him, The thing that thou doest is not good. ¹⁸ [†]Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; ^sthou art not able to perform it thyself alone. ¹⁹ Hearken now unto my voice, I will give thee counsel, and ^tGod shall be with thee: Be thou ^ufor the people to God-ward, that thou mayest ^xbring the causes unto God: ²⁰ And thou shalt ^vteach them ordinances and laws, and shalt shew them ^zthe way wherein they must walk, and ^athe work that they must do. ²¹ Moreover thou shalt provide out of all the people ^bable men, such as ^cfear God, ^dmen of truth, ^ehating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: ²² And let them judge the people ^fat all seasons: ^gand it shall be, *that* every great matter they shall bring unto thee, but every

Acts 6. 3. e Gen. 42. 18. 2 Sam. 23. 3. 2 Chron. 19. 9. d Ezek. 18. 8. e Deut. 16. 19. f ver. 26.
g ver. 26. Lev. 24. 11. Num. 15. 33. & 27. 2. & 36. 1. Deut. 1. 17. & 17. 8.

12 Chron. 2. 5.
Ps. 95. 3. & 97. 9
& 135. 5.
m ch. 1. 10, 16,
22. & 5. 2, 7. &
14. 8, 18.
n 1 Sam. 2. 3.
Neh. 9. 10, 16, 29
Job 40. 11, 12
Ps. 31. 23. &
119. 21.
Luke 1. 51.
o Deut. 12. 7.
1 Chron. 29. 22.
1 Cor. 10. 18,
21, 31.

p Lev. 24. 12
Num. 15. 34.
q ch. 23. 7. &
24. 14.
Deut. 17. 8.
2 Sam. 15. 3.
Job 31. 13.
Acts 18. 15.
1 Cor. 6. 1.
† Heb. *a man and
his fellow.*
r Lev. 24. 15.
Num. 15. 35. &
27. 6. & e. & 36. 6,
7, 8, 9.
† Heb. *Fading
thou wilt fade.*
s Num. 11. 14, 17.
Deut. 1. 9, 12.
t ch. 3. 12.
u ch. 4. 16. &
20. 19.
Deut. 5. 5.
x Num. 27. 5.
y Deut. 4. 1, 5.
& 5. 1. & 6. 1, 2.
& 7. 11.
z Ps. 143. 8.
a Deut. 1. 18.
b ver. 25.
Deut. 1. 15, 16.
& 16. 18.
2 Chron. 19. 5—10.
f ver. 26.

11. *in the thing wherein they dealt proudly* he was above them] He made their sin to be an instrument of their punishment, and of His own glory. They drowned the children of His people. He drowned them in the Red Sea. In their pride they pursued after them, and were overwhelmed in the pursuit, and God was magnified by their overthrow, and by the deliverance of His people. See above, on ix. 16; and cp. xiv. 4.

12. *Jethro—took*] This religious intercommunion of Jethro, the Priest of Midian, with Moses and Aaron, and the elders of Israel, is full of interest, as showing that there was not a barrier set up by God between His people, and those of other nations, who acknowledged Him. Jethro, a Priest of the Midianites, descendants of Abraham and Keturah, had derived some knowledge of Jehovah from his ancestors (see v. 10), and he rejoiced when he heard what God had done with Israel. He stands here in contrast with the *Amalekites*, descended from Esau, who did not fear God (see on xvii. 8), and had recently come and fought with Israel, and also in contrast with the *Midianites*, who joined with the King of *Moab* in hiring Balaam to curse Israel, and who tempted Israel to harlotry and idolatry (Num. xxii. 7; xxv. 6; xxxi. 16).

Jethro occupies a place by the side of Job and Melchizedek (cp. *S. Augustine*, Qu. 69); and his intercommunion in sacrifice at Horeb “before God,” with Moses, Aaron, and the elders of Israel, reveals a glimpse of that blessed time when all true worshippers of God will be united together in adoration of Him, Who is the Father of all (John iv. 23).

— *a burnt offering*] *Oláh*, from *alah*, *to go up*, and from its *hiphil* conjugation, *to cause to go up* (i. e. to the altar), *to offer upon it*: hence the substantive *olah* signifies an *offering* brought up to the altar, and entirely burnt upon it to the Lord,—a *holocaust*—*δολοκαύτωμα* (*Sept.*). Cp. the word *ἀναφέρειν* in the New Test. (Heb. vii. 27; xiii. 15. James ii. 2. 1 Pet. ii. 5, 24), and see *Gesenius*, 531.

— *sacrifices*] *Zebachim*; *zabach*, a *sacrifice*, is properly what is *slain* (cp. Gen. xxxi. 54), from *zabach*, connected with Gr. *σπάω*, *to slay*, and *σφαγή*, a *sacrifice*; and it signifies what was slain as a victim, but not *burnt* (as the *olah* was), with the exception of parts of the fat, but was partly given to the priest (viz. the breast and right shoulder), and the rest eaten at a feast by the offerer, his family, and friends, among

whom (after the giving of the Levitical Law) the Levites and the poor were not to be forgotten. The word *zabach* comprises, therefore, the *peace-offering*, but not the *minchah* (or *meat-offering*), which was unbloody. See below, Lev. iii. 1. 3, 14, 15; iv. 10, 35; vii. 31. Num. vii. 17; x. 10. Deut. xii. 6, 11; xxvii. 7. 1 Sam. ix. 24; xvi. 2. 5. *Gesenius*, p. 238; *Kalisch*, p. 319; and *Rev. Dr. Barry*, in *Smith's B. D.* Arts. “Burnt Offering,” “Thank Offering,” and “Sacrifice,” B. D. ii. 1076.

— *and Aaron came, and all the elders of Israel, to eat bread*] To eat bread, that is, to partake of the sacrifice. Cp. Lev. iii. 11; xxi. 6. Num. xxviii. 2.

It seems that in the present instance the sacrificial feast took place in the tent of Moses (v. 7), and therefore *Moses* is not mentioned as *coming* to it, as *Aaron* is, and all the elders of Israel are; and they are said to eat “before God,” because the sacrifice had been offered to Him, probably on the altar, near the tent of Moses, perhaps the altar of *Jehovah-nissi*, mentioned in xvii. 15.

15. *to enquire of God*] For Moses brought their matters before Him (v. 19; cp. Num. xv. 33—35; xxvii. 5, 6; and 1 Sam. ix. 9). The judgment is God's, said Moses (Deut. i. 17),—a lesson to all, that men are not to go to law to seek to gratify their own passions, but to endeavour to ascertain God's will, and to abide by it: see 1 Cor. vi. 1—7.

16. *the statutes of God, and his laws*] There were, therefore, certain statutes and laws of God *before the Decalogue*. Such, especially, were the precepts of Noah (see above, on Gen. ix. 4). *Hooker*, IV. xi.; and such is the Moral Law, which is written by God's finger on the conscience and heart of man: see on Rom. ii. 14.

21. *thou shalt provide out of all the people able men*] In Deut. i. 9—17 this advice is inserted in the record of what happened immediately before the departure from Horeb. But (as *Kalisch* has observed, p. 323) there is no discrepancy between the two passages. Their designs were different. That of Deuteronomy is a rapid sketch of the whole time of the wanderings. On the providential uses of this advice of Jethro, see further, on xix. 7.

22. *every great matter*] On which no divine command has been given (*Selden de Syr.* i. 16; *Keil*, Arch. § 149).

h Num. 11. 17. small matter they shall judge: so shall it be easier for thyself, and ^h they shall bear the burden with thee. ²³ If thou shalt do this thing, and God command thee so, then thou shalt be ⁱ able to endure, and all this people shall also go to ⁱ ver. 18. ^k their place in peace.

k Gen. 18. 33. & 30. 25. ²⁴ So Moses hearkened to the voice of his father in law, and did all that he had said. ²⁵ And ^l Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶ And they ^m judged the people at all seasons: the ⁿ hard causes they brought unto Moses, but every small matter they judged themselves. ^o Num. 10. 29. 30. ²⁷ And Moses let his father in law depart; and ^o he went his way into his own land.

XIX. ¹ In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^a came they into the wilderness of Sinai. ² For they were departed from ^b Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before ^c the mount. ³ And ^d Moses went up unto God, and the LORD ^e called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ⁴ 'Ye have seen what I did unto the Egyptians, and how ^f I bare you on eagles' wings, and brought you unto myself. ⁵ Now ^h therefore, if ye will obey my voice indeed, and keep my covenant, then ⁱ ye shall be a peculiar treasure unto me above all people: for ^k all the earth is mine: a Num. 33. 15. b ch. 17. 1. 8. c ch. 3. 1. 12. d ch. 20. 21. Acts 7. 38. e ch. 3. 1. f Deut. 29. 2. g Deut. 32. 11. Isa. 63. 9. Rev. 12. 14. h Deut. 5. 2. i Deut. 4. 20. & 7. 6. & 14. 2. 21. & 26. 18. & 32. 8. 9. 1 Kings 8. 53. Ps. 135. 4. Cant. 8. 12. Isa. 41. 8. & 43. 1. Jer. 10. 16. Mal. 3. 17. Tit. 2. 14. k ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.

24. Moses hearkened to the voice of his father in law] Moses, the divinely-commissioned Leader of Israel, and the divinely-inspired Author of the Pentateuch, listened to the advice of Jethro,—an evidence that in matters of practical duty God instructs men by natural Reason, as well as by Holy Scripture. St. Paul sent for his books and his parchments (2 Tim. iv. 13), and commanded Timothy to give attendance to reading (1 Tim. iv. 13). See note below, on Num. x. 31; and on 2 Tim. iv. 13; and *Hooker*, II. viii. and III. viii.; and *Bp. Sanderson*, on Conscience. Prelection iv. Compare *S. Augustine*, Qu. 68, who observes that “even the holiest of men are prone to be too fond of power and pre-eminence; and that Moses, the Leader of Israel, showed his wisdom and his meekness in listening to the advice of Jethro, a foreigner, which rescued him from the snare and peril of pride, as well as from the perplexity and embarrassment of too much business and distraction, which might wear out his mind, and draw his thoughts from God.” See Luke x. 41. *Ecclesi.* xi. 10.

May not this example of Moses, listening to the advice of Jethro, be applied to commend the *Subdivision of Dioceses*, and an *Increase of the Episcopate*, in England and Wales?

CH. XIX. 1. In the third month, when] Some interpret this, *in the third new moon after*. But the word *chodesh*, here rendered *month*, never signifies *new moon* in the Pentateuch (*Hengstl.*, Auth. ii. 363; *Keil*, p. 438).

— *the wilderness of Sinai]* Before the Mount Sinai: see v. 3. The Mountain before which the Israelites were encamped is almost always called *Sinai* (see xix. 18. 20. 23; xxiv. 16; xxiv. 2. 4. 29. 32. Lev. vii. 38; xxi. 1; xxvi. 46; xxvii. 34. Num. iii. 1; xxviii. 6. Deut. xxiii. 2); and the wilderness where they encamped is called the Wilderness of *Sinai*, not of Horeb. Only in Exod. xxxiii. 6 is this station called Mount Horeb; and briefly Horeb, in Deut. i. 2. 6. 19; iv. 10. 15; v. 2; ix. 8; xviii. 16; xxi. 1. See above, iii. 1, where it is observed that Horeb was probably the name of the *region*, of which Sinai was probably a *mountain*. The encampment of the Israelites has been supposed by some to have been in the wide open valleys to the north and north-west of Sinai, perhaps those which are now called *Wady-er-Rabah*, and *Wady-es-Sheikh*, which at their junction form a wide area to the north of *Jebel Musa*,—the hill of *Moses*; almost immediately arising from this area, and on the south of it, and nearer to it than *Jebel Musa* is to the lofty peak of *Räs Sussafeh*, supposed by *Robinson* to be the mountain of the Law (*Stanley*, Sinai, p. 12). It has been supposed by others, that the Israelites were

encamped in *Wady Sebayah*, on the south-east of *Jebel Musa*: so *Laborde*, *Strauss*, *Ritter*, *Kurtz*: see *Keil*, pp. 440, 441.

There is something providential and instructive even in the *uncertainty* which envelopes the Holiest Places of the Bible: see on Matt. iv. 1. It draws us off from what is circumstantial and temporary, to what is essential and eternal. We are not to dwell so much on the *Places* in the Bible, as on what was *done* in them.

The Israelites remained here nearly a *whole year*, save ten days; viz. from the first day of the third month (*Sivan*) of their wandering, to the twentieth day of the second month in the second year (Num. x. 11). This part of the peninsula abounded in pastures, and was best adapted for a long sojourn for their cattle: see on iii. 1; xii. 38.

4. on eagles' wings] See Deut. xxxii. 11; and note below on Rev. xii. 14, where the Woman in the wilderness,—the Christian Church,—is described as borne on the wings of the *Great Eagle*. The history of the Exodus, and of the mercies of God to His ancient People in the wilderness, is continually presented to the eye in the *Apocalypse*, as a picture of God's dealings with His Church, even to the end of time; and thus we learn to see a shadowing forth of our own history as Christians in that of the Israelites in the desert: see the *Introduction* to the *Apocalypse*, pp. 148, 149.

5. ye shall be a peculiar treasure unto me] In Hebrew, *segullah*, from *sagal*, to acquire,—a precious treasure acquired with labour, and which is carefully hid up: cp. 1 Chron. xxix. 3. *Eccles.* ii. 8. The phrase in the text is rendered by *Sept.*, λαός περιούσιος, and in Mal. iii. 17, εἰς περιούσιον, whence St. Peter has λαός εἰς περιούσιον, or, purchase (1 Pet. ii. 9); and this phrase is applied by him to the universal Church of Christ, as purchased by God to Himself by the precious blood of His dear Son, to be His peculiar treasure (Acts xx. 28. 1 Cor. vi. 20; vii. 23; and see on Eph. i. 14; and on Titus ii. 14). Thus the Apostle teaches us to apply this Scripture to ourselves, and to regard the members of Christ as the *true Israelites*, and as heirs of the promises of God. Here then is spiritual comfort and assurance of His favour towards us.

God said to the Israelites, Ye shall be a *peculiar treasure* to Me,—a treasure chosen by Me from all nations, and carefully kept by Me,—if ye obey My voice. But they did not obey His voice, and therefore fell under the curse (Deut. xxvii. 26). But Christ has redeemed us from the curse of the Law (Gal. iii. 13), and we are become a peculiar treasure, which the Jews cannot be, as long as they reject Christ (see *Theodore* here). Their rejection for disobedience is our warning also.

— *all the earth is mine]* I am not a mere local and national

⁶ And ye shall be unto me a ¹ kingdom of priests, and an ^m holy nation. These are the words which thou shalt speak unto the children of Israel.

⁷ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. ⁸ And ⁿ all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

⁹ And the LORD said unto Moses, Lo, I come unto thee ^o in a thick cloud, ^r that the people may hear when I speak with thee, and ^a believe thee for ever. And Moses told the words of the people unto the LORD. ¹⁰ And the LORD said unto Moses, Go unto the people, and ^s sanctify them to day and to morrow, and let them ^e wash their clothes, ¹¹ And be ready against the third day: for the third day the LORD ^t will come down in the sight of all the people

1 Deut. 33. 2, 3, 4.
1 Pet. 2. 5, 9.
Rev. 1. 6. & 5. 10.
& 20. 6.
m Lev. 20. 24. 26.
Deut. 7. 6. &
26. 19. & 28. 9.
Isa. 62. 12.
1 Cor. 3. 17.
1 Thess. 5. 27.
n ch. 24. 3, 7.
Deut. 5. 27. &
26. 17.
o ver. 16.
ch. 20. 21. &
24. 15, 16.
Deut. 4. 11.
Ps. 18. 11, 12.
& 97. 2.
Matt. 17. 5.
p Deut. 4. 12, 26.
John 12. 29, 30.
q ch. 14. 31.
r Lev. 11. 44, 45.
Heb. 10. 22.
s ver. 14.
t ver. 16, 18. ch. 34. 5. Deut. 33. 2.

Gen. 35. 2. Lev. 15. 5.

t ver. 16, 18. ch. 34. 5. Deut. 33. 2.

deity, like the false gods of Egypt, but all the Earth is Mine. Therefore, the full meaning of these promises is not to be sought in a local and national religion, like Judaism (which was only preparatory and temporary), but they reach forward to the great commission given by the Lord of all to His Apostles, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

6. *a kingdom of priests*] That is, a royal race of priests; kings and priests (*Onkelos*). So *Jonathan Targ.*, *Hieros.*, *Syr.*, and the ancient Christian Expositors; and *Drusius*, *Luther*, *Calevin*. As Priests and Kings have a commission from God, Whose Ministers they are, to maintain His truth, glory, and worship in the world, so were the Israelites charged by God to advance His sacred kingdom among all Nations.

This title also is applied to Christians by St. Peter (1 Pet. ii. 5), who adopts the words of the *Septuagint* here, *βασιλευς ιεραρχεω, ιερος αρχων*—another example of the use of that Version, as a viaduct between the Old Testament and the New, and as conducing to establish the Christian exposition of the Old Testament.

As all Israelites were separated from other nations, and were consecrated to God's Service as a holy nation; so are Christians severed from the world, in order that they "may offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. ii. 5); and to "show forth the praises of Him Who hath called them out of darkness into His marvellous light" (1 Pet. ii. 9).

The Holy Spirit, also, has taught us in the Apocalypse to see the full accomplishment of this promise in Christ, the true Shiloh (Gen. xlix. 10), and in His People (see Rev. i. 6; v. 10).

The true nature of the sacrifices to be offered by all Christians is declared by St. Paul, Rom. xii. 1. Heb. xiii. 15, 16.

The original word for "*holy*,"—*kadosh*,—is supposed to be connected with *chodesh*, the bright new moon, and perhaps with the Sanscrit *dhūseh*, to be bright, pure (*Diestel*, *Delitzsch*); perhaps the Greek *κεδός* is connected with *kadosh*. The opposite to it is *chol* (*κωλός*, common), from *chatal*, to be loose: cp. *Gesen.*, pp. 278, 722—725.

7. *called for the elders*] By whom God's words were to be communicated to the people (see iii. 16). The adoption of Jethro's advice (xviii. 21) was a providential preparation for ready communication with the people, and together with the institution of the well-organized body of elders, supplies an answer to those who suggest doubts whether it was possible for Moses to communicate God's mandates to more than two millions of people.

8. *All that the LORD hath spoken we will do*] The alliance of God with His ancient Church is often described in Scripture under the figure of *Marriage*; and it has been well observed, that the time between the Exodus and the ratification of the Covenant on Mount Sinai answered to the time of *Betrothal* (cp. Ezek. xvi. 8; xx. 5. Hos. ix. 10; xi. 1; xiii. 5. Amos ii. 10); and the words in the text are like those of the Bride promising faithfulness to her Husband; and the Decalogue and Laws that follow to the end of the twenty-third chapter, and which are called "the *Book of the Covenant*," are like the *Marriage Covenant* between the Lord and His Church: cp. *Kalisch*, pp. 333, 375.

9. *in a thick cloud*] Literally, in *thickness*, or darkness of a cloud,—with thunder and lightning, a sign of God's presence, in order that all the people might know that God spake with Moses, and might obey the precepts given through him (cp. v.

11), and a rehearsal of the future Judgment, when all will be judged according to the Law given them by God.

10. *let them wash their clothes*] An incidental evidence of a supply of water in the wilderness of Sinai; see also Deut. ix. 21, "I cast the dust thereof (of the golden calf) into the brook that descended out of the mount." See note there.

This washing before the reception of the Law was a figure of that spiritual cleansing with water and the Holy Ghost which we have in Christ (John iii. 5. Eph. v. 26. Titus iii. 5), and of the purity required of those who come to God. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22).

11. *And be ready against the third day*] The sixth of the third month, Sivan, according to the Jewish Calendar, and the same day as the Feast of *Pentecost* (see on v. 1). Accordingly, at the feast of *Pentecost*, that portion of Scripture is read by the Jews which relates the delivering of the Decalogue.

S. Jerome (Mansio xii) says, that "the Law was given on Mount Sinai on the fiftieth day after the Exodus; and therefore the *Feast of Pentecost* is celebrated in commemoration of that Delivery; and that it was afterwards fulfilled in the Coming of the Holy Ghost from heaven on that day on the Apostles, who were enabled thereby to evangelize the world."

The Law was written at the first Pentecost at Mount Sinai on tables of stone; but at the Christian Pentecost it was written by the Spirit, on the fleshy tables of the heart; and divine light was then given, in order that the disciples of Christ might understand it; and divine power, in order that they might fulfil it. Cp. *S. Leo*, Sermon. lxxiii.; and *S. Augustine*, Qu. 70, who thus speaks: "On this day (*the day here specified by Moses*), the fiftieth after the Passover, the Law was given, which was written on tables of stone by the finger of God. Here was a shadow of the future. For on this day, also, the fiftieth after the Resurrection of the True Passover, the Holy Spirit was given, Who is the Finger of God, and Who writes the Law of Love on our hearts,—*that* new Law, to which the Levitical Law looked, and for which it yearned, as its own fulfilment." See Jer. xxxi. 31; and *Justin Martyr*, Dialog. c. Tryphon. § 67. Therefore the Church of England when reciting the Decalogue at her altars, well teaches us to pray for the inspiration of the Holy Spirit, that we "may perfectly love" God, and to "write all His laws on our hearts."

The Pentecost was also the feast of *wheat-harvest*; and at the Christian Pentecost the Apostles were sent forth to reap a spiritual harvest in all parts of the world, which is the Field of Christ: see below, notes on Acts ii. 1.

The Church has appointed the sixty-eighth Psalm to be used on the Festival of *Whitsunday*. That Psalm opens with a description of the glory of the Lord in His appearance on Mount Sinai (v. 8); and proceeds to speak of the Ascension of the Lord Jesus, with thousands of Angels as on Sinai, and of the Coming of God the Holy Ghost to dwell among His people (v. 18). These words of the Psalmist are adopted by the Church, teaching us to connect the Giving of the Decalogue on Mount Sinai with the Descent of the Holy Spirit on Mount Sion, whose glories are celebrated in another Psalm, appointed for the same Festival, viz. the forty-eighth.

It is not without a figure that the command was given, "Be ready against the third day;" see also v. 15. The Feast of the Christian Pentecost is always on the first day of the week, the day of the Resurrection of Christ, Who rose from the dead on the third day.

upon mount Sinai. ¹² And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: "whosoever toucheth the mount shall be surely put to death: ¹³ There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the || *trumpet soundeth long, they shall come up to the mount.

¹⁴ And Moses went down from the mount unto the people, and ^vsanctified the people; and they washed their clothes. ¹⁵ And he said unto the people, ^zBe ready against the third day: ^acome not at *your* wives.

¹⁶ And it came to pass on the third day in the morning, that there were ^bthunders and lightnings, and a ^cthick cloud upon the mount, and the ^dvoice of the trumpet exceeding loud; so that all the people that *was* in the camp ^etrembled. ¹⁷ And ^fMoses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. ¹⁸ And ^gmount Sinai was altogether on a smoke, because the LORD descended upon it ^hin fire: ⁱand the smoke thereof ascended as the smoke of a furnace, and ^kthe whole mount quaked greatly. ¹⁹ And ^lwhen the voice of the trumpet sounded long, and waxed louder and louder, ^mMoses spake, and ⁿGod answered him by a voice. ²⁰ And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. ²¹ And the LORD said unto Moses, Go down, [†]charge the people, lest they break through unto the LORD ^oto gaze, and many of them perish. ²² And let the priests also, which come near to the LORD, ^psanctify themselves,

z ver. 11.
a 1 Sam. 21. 4, 5.
Zech. 7. 3.
1 Cor. 7. 5.

b Ps. 77. 18.
Heb. 12. 18, 19.
Rev. 4. 5. & 8. 5.
& 11. 19.

c ver. 9.
ch. 40. 34.
2 Chron. 5. 14.
d Rev. 1. 10.
& 4. 1.

e Heb. 12. 21.
f Deut. 4. 10.
g Deut. 4. 11.
& 33. 2.

h Judg. 5. 5.
Ps. 68. 7, 8.
Isa. 6. 4.

i Hab. 3. 3.
h ch. 3. 2. &
24. 17.

j Gen. 7. 1, 2, 3.
1 Gen. 15. 17.
Ps. 114. 5.
Rev. 15. 8.

k Ps. 68. 8. &
77. 18. & 114. 7.
Jer. 4. 24.
Heb. 12. 26.

l ver. 13.
m Heb. 12. 21.
n Neh. 9. 13. Ps. 81. 7.

† Heb. *contest*.

o See ch. 3. 5. 1 Sam. 6. 19.

p Lev. 10. 3.

13. *There shall not an hand touch it*] Rather, *there shall not a hand touch him*. The man or the beast was not to be killed *cominus*, *sed eminus*, with stones or with a *dart*. So the ancient Versions (*Kalisch* and *Ainsworth*: see the following note). — *he shall surely be stoned, or shot through*] From a distance. This mode of punishment was prescribed, because the Israelites were not allowed to follow the offender, and *touch him*, within the precincts of the Mount, and so to violate its sanctity.

The Apostle, in his Epistle to the Hebrews, teaches us how to understand these divine directions: see Heb. xii. 18—21. He had taught us in the Epistles to the Galatians and the Romans, that the Law was given because of transgressions, and to show men's sinfulness, and consequent danger, and need of a Redeemer, to shelter them from the wrath of God. See Gal. iii. 19. Rom. iii. 20; iv. 15; v. 20; vii. 8; and *Introduction* to the Epistle to the Romans, pp. 188—193; and that therefore "the Law was a schoolmaster, to bring us to Christ" (Gal. iii. 24), without Whom the Law only worketh wrath, and leaves us under a curse (Gal. iii. 10, 13. 1 Cor. xv. 56), and is called a ministration of death (2 Cor. iii. 7), and therefore was a teacher of humility, and excited all true Israelites to look forward with earnest longing to the Coming of Him Who would deliver them from the curse of the Law, and restore them to peace with God; and in the Epistle to the Hebrews the Apostle shows, that the awful circumstances with which the Law was delivered, the fire, the smoke, the darkness, the storm, the thunder and lightning, the sound of the trumpet, and the voice of the words of God, too terrible to be heard, and the *fear* of even *Moses* himself, their leader, the faithful servant of God; and the awful denunciation, that "if any one touched the mountain, he should be *stoned* or *pierced* through with a *dart*," were all designed to show God's Majesty and Holiness, and their own sinfulness, and their consequent need of some *other Mediator than Moses*; and to quicken their faith and hope in Him Who had been promised to their forefather Abraham, and in Whom all Nations of the Earth should be blessed (Gen. xii. 3; xviii. 18; xxii. 18. Gal. iii. 8, 17, 18); and that these words were also intended to excite the joy and thankfulness of all those who live under the Gospel, where God speaks to them,—not in cloud and thunder,—but in the mild light of fatherly love and mercy, in His only-begotten Son, God manifest in the flesh, the Mediator between God and man,

the Redeemer and Saviour of the world. Let them contrast the terrors of Mount Sinai with the beatitudes of the Sermon on the Mount, and with the gracious effusions of the Holy Spirit of Peace and Love at Sion on the day of Pentecost, and with the glorious revelation of the Jerusalem which is above, whereof they are made citizens in Christ; and of the innumerable company of Angels, with whom they are assembled as fellow-worshippers; and of the Church of the firstborn, who are written in heaven, to which they are admitted in Him, and of God, the Judge of all, and of the spirits of just men made perfect; and of Jesus, *the Mediator of the New Covenant*. Let them also not forget the awful consequences of rejecting *Moses*, and the law given by *him*, and they will understand what the true meaning of that Law was, and what that of the Gospel is, and they will see the strongest motives there to faith, love, holiness, and obedience to CHRIST, and the peril of rejecting HIM. See Heb. iii. 1—12; x. 28, 30; and xii. 18—28.

St. Paul authenticates the truth of the history of this wonderful and awful revelation of God on Mount Sinai by quoting the very words of the narrative as they stand in the *Septuagint*. See especially Heb. xii. 18—20.

— *trumpet*] *Yobel*, a joyful sound, *jubilum*; thence the sound of the trumpet, which was used to announce the *jubilee* (see *Gesen.*, p. 310; and on Josh. vi. 4—6); perhaps connected with the same root as *Jabal*, Gen. iv. 21. The word here used is different from that in v. 16, 19.

— *they shall come up to the mount*] Not ascend it, but come forward towards it, and hearken to what is proclaimed from it: see v. 17.

15. *come not at your wives*] See 1 Cor. vii. 5. 1 Pet. iii. 7. The command is general, "ne tangatis mulierem," *Tulg.*, and so *Sept.*, *Syr.*, *Arabic*.

16. *trumpet*] *Shophar*, from *shaphar*, *to be bright*: so called from its clear sound (*Gesen.*, pp. 811, 816). Here and in other circumstances of the delivery of the Law, is a preparation for, and a rehearsal of, the great Day of Doom, "when the *trumpet will sound*, and the dead be raised" (1 Cor. xv. 52), and the Lord Himself will "descend from heaven with the *voice of the Archangel, and the trump of God*" (1 Thess. iv. 16), and summon all Nations to be judged, according to the Law which He has given them. *S. Chrys.*, in Heb. xii. Rom. 32.

lest the LORD^a break forth upon them. ²³ And Moses said unto the LORD, ^q 2 Sam. 6. 7. 8. The people cannot come up to mount Sinai: for thou chargedst us, saying, 'Set bounds about the mount, and sanctify it. ²⁴ And the LORD said unto ^r ver. 12. him, Away, get thee down, and thou shalt come up, thou, and Aaron with J Josh. 3. 4. thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. ²⁵ So Moses went down unto the people, and spake unto them.

XX. ¹ And God ^a spake all these words, saying,

a Deut. 5. 22.

[²⁴ *let not the priests and the people break through*] Let them not press violently, *ἡ διασέσωσαν* (*Septuagint*). The very thing which is here forbidden under the Law, is commanded under the Gospel, and with the same word *διασώσαι*. The kingdom of heaven suffereth violence (*διασέται*, Matt. xi. 12); and every one presseth into it (*διασέται*, Luke xvi. 16); and the violent (*βιασταί*) take it by force, Matt. xi. 12: cp. Luke xiii. 24, concerning the strait gate; and Luke xviii. 1, 2, concerning the unjust judge. "Hæc vis Deo grata est" (*Tertullian*). St. Paul marks the contrast, "Ye are not come to the mount that might be touched" (or, rather, to a mount that is being groped for in the dark by the hand of man, as was the case with your forefathers, the literal *Israel*, who were blinded by the awful gloom of Mount Sinai), "and that burned with fire, and unto blackness, and darkness, and tempest;" and so terrible was the sight, that even Moses said, "I exceedingly fear and quake" (cp. Deut. ix. 19, *Sept.*). "But ye are come to Mount *Sion*, unto the city of the living God, and to *JESUS*, the Mediator of the New Covenant" (Heb. xii. 18—24). "Having an high Priest over the house of God, let us draw near with a true heart, in full assurance of faith" (Heb. x. 21, 22).

— *the priests*] What priests? The Levites had not yet been set apart (see below, xxviii. 1); but the idea was already familiar to the people: the word *priest* had already been used in this chapter (v. 6), and doubtless there were some persons who were set apart to offer the sacrifices already mentioned (iii. 18; v. 3. 8; viii. 27; x. 25). The Rabbis say that the firstborn were the Priests of each family (see xiii. 2), in whose place the Levites were afterwards taken by God (Num. viii. 8). And so *Bp. Pearson* (Art. ii. p. 95), who observes that Jesus being the first-begotten of God was by right a Priest.

CH. XX. 1. God spake all these words]

ON THE DECALOGUE, OR TEN COMMANDMENTS.

(1) The *Decalogue*, or "ten words" (Deut. iv. 13), contains the *Moral Law*, as distinguished from the Ceremonial.

(2) The delivery of the Decalogue was *not* the promulgation of a new code; but the republication in clearer terms and with stronger sanction of what had been already obligatory from the beginning. The Decalogue did *not* make it sinful to commit murder, or adultery, or to steal; but declared to be sinful what had been sinful from the beginning: see *Tertullian*, c. *Judeos*, c. 2: *Hooker*, i. xii. 1; *Bp. Andrewes*, on the Decalogue (ch. xvii., and note below, on Rom. v. 13).

(3) "The law was added because of transgressions" (Gal. iii. 19), i. e. because men transgressed the *natural law*, God brought in the Law of Moses into the world, to be as a stand to the inundation of impiety. *Bp. Taylor*, Pref. to *Life of Christ*, p. xxxi; and not only to be a *barrier* to check, but to be like a graduated scale, to mark the height of the inundation: see below, *Introduction* to the Epistle to the Romans, pp. 190—192.

(4) The Law of Moses was added because of transgressions, till the seed should come (Gal. iii. 19), that is, it was preparatory for Christ. That the Law was not intended as a perfect declaration of God's will, but introductory to another revelation, is evident from the fact that God does not clearly set forth in it the great doctrine of future eternal rewards and punishments. That was reserved for the teaching of Him "Who has brought life and immortality to light through the Gospel" (2 Tim. i. 10); or rather, Who has shed new light upon what was before revealed but not with the same clearness. The system of rewards and punishments established in the Moral Law given on Mount Sinai, was itself a strong evidence of a Moral Governor, and was doubtless designed to suggest the inference that the tendencies therein evinced toward the establishment of a Moral Government even in this present life upon earth would be fully developed and perfectly consummated in a Future State: cp. *Bp. Butler*, *Analogy*, I., Chaps. 2, 3; and *Fairbairn*, *Typology*, i. 483.

On the preparatory character of the Law of Moses, and on its principles and scope generally, the reader may also refer to *Dr. Barry*, in *Dr. Smith's B. D.*, art. "Law of Moses."

(5) Since the Decalogue or Moral Law of Moses was *not* a new Code, but a republication of the Law of Nature, Christ, Who is the Author of the Law of Nature, and Who, as the Everlasting Jehovah, was Himself the Giver of the Law from Mount Sinai, did not come into the world to destroy His own work, but, as He Himself says, to fulfil it (Matt. v. 17). The Gospel which He preached is the fulfilment of the Law, which He, by Whom all things were made, wrote originally on the heart of man, and afterwards spake from Mount Sinai, and wrote on the *Two Tables of stone*: cp. *Tertullian*, c. *Judeos*, c. 2, *Primordialis lex data Adæ in Paradiso quasi matrix omnium praeceptorum Dei*; in hæc lege omnia præcepta condita, quæ postea pullulaverunt data per Moysen. The Law, planted in Paradise, branching forth on Sinai, bore fruit in *Sion*.

(6) Consequently, Christ Himself declares the universal and perpetual obligation of the Decalogue as explained and fulfilled in the Gospel. He rebuked the Pharisees for making the commandments of God of none effect by their traditions (Matt. xv. 3—6. Mark vii. 8—13). He said, "If thou wilt enter into life, keep the commandments" (Matt. xix. 17). And St. Paul declares, that "the Law is good, if a man use it lawfully," that is, not as against the Gospel, or apart from the Gospel, or as the means of justification, independently of faith in Christ (1 Tim. i. 8); and that "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" is the main thing (1 Cor. vii. 19); and that "the commandment is holy and just and good" (Rom. vii. 12); and St. James declares that any one who wilfully allows himself in the breach of any one of the Commandments, is guilty of disobedience to all (see on James ii. 10).

Therefore the Church of England has rightly inserted the Decalogue in her Baptismal Office, and in her Catechism, and reads it from her Altar, and declares in her articles that "no Christian man whatsoever is free from the obedience of the Commandments which are called *Moral*" (Art. VII.). And she reminds us in *what sense* they are to be understood, by setting a Prayer before the recital of the Decalogue from the Altar for the cleansing of the heart by the Inspiration of *God's Holy Spirit*, that we may perfectly love Him; and at the end of each commandment she subjoins a prayer to Him, that He would incline our hearts to keep this law; and at the end of all, that He would write all these laws in our hearts.

Thus she teaches us to connect Sinai with *Sion*, and the writing of the Law on tables of stone by the finger of God at the first Jewish Pentecost, with the writing of the Law of Love on the heart by the Holy Spirit, Who came from Heaven at the first Christian Pentecost: see above, on xix. 11.

(7) "The Law is *spiritual*," says St. Paul (Rom. vii. 14); it is not to be taken merely in its *literal* sense. The meaning of the Decalogue, as explained by Christ, in His Sermon on the Mount and elsewhere, and by His own example (John xiii. 34); and by His holy Apostles, who were inspired by the Holy Ghost, whom Christ sent to "teach them all things," and to "guide them into all truth," is its true meaning, its only true meaning; and He declares to us, that "to love God with all the heart, soul, and mind" is the chief commandment; and that the next is, "to love our neighbour as ourselves" (Matt. xxii. 37); and that Love is the badge of Christians (John xiii. 35); and St. James teaches that to love our neighbour as ourself is the royal law (James ii. 8); and St. Paul teaches that "Love is the fulfilling of the law" (see Rom. xiii. 10); and that no spiritual gifts and graces are of any profit without Love (1 Cor. xiii. 3—13), which is the end of the commandment (1 Tim. i. 5); and St. John declares, that "God is Love; and he that loveth not, knoweth not God;" and "this commandment have we from Him, that he who loveth God, love his brother also" (1 John iv. 7—21).

b Lev. 26. 1, 13.

Deut. 5. 6.

Ps. 81. 10. Hos 13. 4.

^{2b} I am the LORD thy God, which have brought thee out of the land of

(8) When, therefore, it is said in Scripture, that "Christ redeemed us from the *'curse of the Law'*" (Gal. iii. 13), it is *not* meant that Christ exempts us from the *duty of obeying* the Law. No: Christ redeemed us *from the curse*, which was denounced by the Law on all who did not keep every one of its commandments, and He has commanded, that "*repentance and remission of sins* should be preached to all in His Name" (Luke xxiv. 47). And by *faith* in Christ we are *justified* from all things from which we could *not* be justified by the *Law* of Moses (Acts xiii. 38, 39; and 1 John ii. 12); and "if any man have sinned, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins;" and, "if we walk in the light, as He is in the light, His blood cleanseth from all sin" (1 John ii. 1, 2; i. 7).

(9) But, so far from weakening our obligation to *obey* the Law, as explained in the Gospel, Christ has greatly strengthened its obligations, by giving Himself to die for our sins; and so we are constrained by tenderest ties of love to our adorable Redeemer, to abhor sin, which caused His bitter sufferings, and to be like Him here, in order that we may be with Him for ever hereafter; and because He has given us His example as our Pattern, and has sent to us His Holy Spirit, to enable us to walk as He walked: "*Nihil amanti est difficile*:" "Da, Deus, quod jubes, et jube quod vis" (*S. Augustine* de Dono Persever. c. 53).

It will not be expected in a work like the present that a full explanation should be given of the precepts of the Decalogue. This would require a treatise on practical theology. Happily such expositions abound in the theological literature of the Church of England. The reader may be referred to *Bp. Andrewes*, on the Ten Commandments, Lond. 1650, folio; *Dr. Barrow*, on the Decalogue, vi. 473; *Dr. Hammond's* Practical Catechism, 7th edit. 1662; *Abp. Leighton* on the Decalogue; *Bp. Nicholson*, on the Catechism, Part ii.; *Hele's* Manual of Devotion; and Manuals for Confirmation, such as the Catechesis of the *Bp. of St. Andrew's*: Lond. 1858: see also *Fairbairn*, Typology, ii. 90—114.

(10) The name *Decalogue* is derived from the Greek Version of Deut. x. 4, τοὺς δέκα λόγους, the *ten words*; and from the consequent use of the phrase δέκα λόγους by Jewish writers, such as *Philo* and *Josephus*; and from the terminology of the ancient Christian Church, which usually employed the word δεκάλογος as a feminine substantive (*Suicer*, Thes. in v. i. 830).

(11) The *division* of these Ten Words has been and is a matter of controversy.

Our division of them is that which has been already given by *Josephus* (Antiq. iii. 5. 5).

Many Rabbinical Writers regard the declaration in ver. 2 as constituting a separate commandment (*Talmud*, *Targum Jonathan*, *Maimonides*).

Christian writers (from the time of *Origen*, Hom. 8, in Exod.) are generally of opinion that the Decalogue begins with v. 3. Many early Christian expositors regard that verse (v. 3) as constituting the *first* commandment (*Origen*, *Jerome*, &c.); and so the Church of England, and the Presbyterians,—not the Church of Rome and Lutherans. The Roman Church and the Lutherans (following *Augustine*, who distributes the commandments concerning God into *three*, and the others, concerning man, into *seven*) consider *ver. 2—6* as constituting the first commandment, and *v. 7* as containing the second commandment. See *Pfeiffer*, *Dubia*, p. 128; *Suicer*, Thesaur. i. 830. And in order to form the number *ten*, they divide *v. 17* into two, viz. (1) "Thou shalt not covet the house;" (2) "Thou shalt not covet the wife;" &c.: and this is also the Masoretic division; but it does not seem a natural one.

On this question, see *Augustine*, Qn. 71; and *cp. Keil*, p. 453, and *Fairbairn*, Typology ii. 103—106, who claims a preference for the division into two *lives*. The *Augustinian* division has been defended by *Sonntag*, *Kurtz*, *Otto*: the other division, by *Züllig*, *Geffken*, *Keil*, and others.

(12) There is also a doubt as to the *arrangement* of the commandments on the *Two Tables*. Most Christian writers suppose that the first table contained the commandments which relate to God; and the second, those which concern man, and that consequently the second table began with ver. 12, "Honour thy father and thy mother;" so *Origen*, *Augustine*.

Our Blessed Lord distributes the commandments into two parts, and sums them up in two,—Love to God, and love to our neighbour (Matt. xxii. 37—40. Luke x. 27).

Josephus (Ant. iii. 5. 5) and *Philo* (de Decal. § 12) place

five commandments on either table, so that the second begins with ver. 13 (*cp. Professor Plumtree*, in *Smith*, B. D. ii. 1465); and as the commandments were written on *both sides* of the tables, they supposed that two and a half were contained on each side. *CP. Kalisch*, p. 342; *Keil*, p. 453. These speculations are rendered more uncertain by the fact that the *original tables were broken* (xxxii. 19); and we do not know whether the expressions here used apply equally to the second set, which were not hewn by God: see xxxiv. 1.

Our ignorance as to these details is instructive. We do not know *how* the Decalogue was written. God is silent on this point; but it is clearly known to us by *Whom* it was written, namely, by God Himself, and *why* it was written, and *where* it ought to be written, viz. on our *hearts*.

(13) There are two differences observable between the *first five* and the *last five*. In the last five there is a simple command, without any *motive* assigned for it, as in the first five; and in the first five the words "the LORD thy God" are introduced, which are *not* inserted in the last five.

This remarkable fact brings out clearly the important principle that the duty of *honouring parents* is intimately connected with the duty of honouring the LORD our God: *cp. 1 Tim. v. 4, εὐσεβεῖν*. Indeed, the fifth commandment, "Honour thy father and mother," is, as it were, a connecting link, or hyphen, between the duty to God and the duty to Man, and shows the indissoluble union of both duties.

The Decalogue is like the coat of Christ, woven without seam (John xix. 23). The Ten Commandments are like the ten Curtains of the One Tabernacle, as coupled together in two sets of five: see on v. 12; and xxvi. 1—3. In the Book of Deuteronomy (v. 18—21), the connexion of the commandments concerning *man* is marked by the conjunction *van*, prefixed to each of them after v. 17.

(14) The Two Tables of the Covenant were to be laid up in the Ark in the Holy of Holies in the Tabernacle (Exod. xxv. 21. Deut. x. 2. 5. 1 Kings viii. 9). They were placed under the wings of the Cherubim, and were overshadowed by the Divine Presence, and thus their sanctity was avouched by God Himself, and they were guarded by His divine protection.

The Two Tables, and "the Judgments," contained in chapters xxi.—xxiii., formed "the *Book of the Covenant*," which Moses read to all the people, with solemn sacrifices, and which they pledged themselves to fulfil (xxiv. 4. 7).

These provisions for the promulgation and guardianship of "the Book of the Covenant" were designed to avouch its genuineness and divine authority.

(15) Besides this, when the Israelites were come into Canaan, the Law was written by Joshua on stones, set up upon Mount Ebal. See Deut. xxvii. 2—7. Josh. viii. 32. In the Samaritan Pentateuch (*Walton*, Polyglott i. p. 313), after the tenth commandment, in the present chapter (v. 17), there is inserted a precept, "to set up two large stones, and to plaster them with lime, and to write upon them all the words of this Law; and to place these stones on Mount *Gerizim*, and to build an altar there to the Lord thy God, over against *Gilgal*, near the oak of Moreh, toward Shechem,"—an interpolation imported—with a Samaritan bias toward *Gerizim*—from Deut. xi. 30; xxvii. 2—7. *CP. Josh. viii. 30, 32; and Walton*, Proleg. p. 79; *Malan*, Philosophy, &c., p. 146.

(16) It has been alleged by some, that there are important discrepancies between the commandments as they are recorded in this chapter of Exodus, and as they stand in Deuteronomy.

But this allegation is grounded on a misconception of the design of the Sacred Writer in these two several books.

The Book of Exodus contains an exact report of the words of God on Mount Sinai, as engraved on the tables of stone. The Book of Deuteronomy exhibits the general sense; and is, as it were, a commentary upon the text of Exodus, and a divine exposition of it; and accordingly it refers to Exodus for the precise words of the commandments as therein contained: see Deut. v. 12. 16. We see a parallel to this in the Christian Decalogue, in the Gospels. *The Sermon on the Mount* is set down fully by St. Matthew, and is repeated in a somewhat modified form by St. Luke: see note below, on Luke vi. 17.

(17) The Decalogue, as written in the Hebrew Bibles, has a double accentuation; the one with reference to the close of the commandments, the other with respect to the termination of the verses, which serve the purpose of marking the solemn tone with which they were to be rehearsed, especially in the public congregation (*Linsworth*, p. 77; *Kalisch*, p. 312).

(18) We learn from the New Testament that the Law was

Egypt, °out of the house of †bondage. ^{3d}Thou shalt have no other gods before me.

^{1e}Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : ^{5f}Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am ^ga jealous God, ^hvisiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; ⁶And ⁱshowing mercy unto thousands of them that love me, and keep my commandments.

h ch. 34. 7. Lev. 20. 5. & 26. 39, 40. Num. 14. 18, 33. 1 Kings 21. 29. Job 5. 4. & 21. 19. Ps. 79. 8. & 109. 14. Isa. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18. i ch. 34. 7. Deut. 7. 9. Ps. 89. 34. Rom. 11. 28.

e ch. 13. 3.
† Heb. *servants*.
d Deut. 5. 7. &
6. 14.
2 Kings 17. 35.
Jer. 25. 6. &
35. 15.
e Lev. 26. 1.
Deut. 4. 16. &
5. 8. & 27. 15.
Ps. 97. 7.
f ch. 23. 24.
Josh. 23. 7.
2 Kings 17. 35.
Isa. 44. 15, 19.
g ch. 34. 14.
Deut. 4. 24. &
6. 15.
Josh. 24. 19.
Nah. 1. 2.

delivered “by the disposition of angels :” see on Acts vii. 53 ; and Gal. iii. 19 : cp. Heb. ii. 2. Not that we are to suppose that the Law was uttered by Angels, but by the voice of God Himself (cp. *Keil*, p. 451). But these passages explain the allusion to the presence of Angels on Mount Sinai in Deut. xxxiii. 2 and Ps. lxxviii. 17. Isa. lxiii. 9 ; and exhibit another characteristic resemblance between the awful manifestations revealed in this chapter (with clouds and thundering, lightning, smoke, and fire, and the sound of the trumpet exceeding loud), and the future glorious appearance of “the Great God, our Saviour Jesus Christ” (Titus ii. 13), attended by myriads of Angels, to judge the world : cp. *Bp. Andrewes* on the Decalogue, Introd. chap. xix.

The Love of God in Christ is manifest in the contrast between the terrors of the Divine Majesty on Mount Sinai, and the eight Beatitudes with which He, Who was God manifest in the flesh, “opened His mouth,” and preached His Sermon on the Mount (Matt. v. 1—11). But so much the more awful will be the Visitation of the Great Day to those who obey not the Gospel of our Lord Jesus Christ (2 Thess. i. 8), and who will then cry out to the hills in vain, “Fall on us, and hide us from the wrath of the LAMB” (Rev. vi. 16).

2. I am the LORD] JEHOVAH, the Everlasting, One, Unchangeable God (see above, on vi. 3 ; xii. 12). Only the first and second commandments contain the first personal pronoun I ; in the third there is a transition to the third person.

As was before observed, the words “the Lord thy God” occur in every one of the first five commandments, and in none of the five last.

— of bondage] Literally, of servants ; and so Deut. v. 6.

3. Thou shalt have no other gods before me] Literally, there shall not be (singular number) to thee gods other beside (Heb. *al* ; Sept. *παρ*) Me ; whether they be the elements, the powers of heaven, sun and stars (see Deut. iv. 19), or gods of the heathen, such as those of Egypt or Canaan (see Exod. xxiii. 13, 24. Deut. vii. 25). Compare our Lord’s words to Satan at the Temptation (Matt. iv. 10).

On the use made of this text by Noetians and Sabellians, contravening the Divinity of Christ, see *S. Hippolytus*, c. Noctum, § 2, p. 44 ; ed. Lagarde ; and *Epiphanius*, Haeres. 76.

This and the following verses were used by the Fathers against the Arians, who stood convicted of idolatry, if they did not confess Christ to be God : see *S. Greg. Nyssen*, de Fide ii. p. 470 ; and *Theodoret*, Qu. 37 ; *S. Epiphanius*, Haeres. 69. 76.

S. Augustine (de Consensu Evangelist. 12) observes that the God of the Hebrews, Who is our God, differs from all other deities, who were willing to be worshipped together in the Roman Pantheon. He is to be worshipped alone : “Thou shalt have none other gods but Me.”

4. graven image] Heb. *pesel* ; from *pasal*, to carve (*Gesen.*, p. 684 ; cp. Judg. xvii. 3. 2 Kings xxi. 7) ; such as the golden calf, and the calves of Jeroboam : cp. v. 23.

— any likeness] Heb. *temunah*. Literally, an appearance (*ἰδέα, εἶδος*), resemblance, from the root *min*, in Arabic to pretend, simulate ; whence it means similitude, kind, sort (*Gesen.*, p. 470, and is rendered here by *ὁμοίωμα* in Sept. It is therefore of wider meaning than the preceding word, *pesel*. Cp. Deut. iv. 15, which states the ground of the command : “Take good heed unto yourselves, for ye saw no similitude (i. e. of Jehovah) on the day that the Lord spake to you in Horeb.” This command forbids the making of any ideal likeness of Jehovah, or any object of worship : cp. *Keil*.

This fourth verse is not inserted, as a part of the Decalogue, in recent Catechisms of the Church of Rome. It is referred to, and expounded, in the Trent Catechism (Pars iii. cap. ii. qn. 16).

5. a jealous God] Rather, a zealous God,—*El kannah* ; Θεὸς ζηλωτής (Sept.) ; “Deus Zelotes” (Fulg.). From the root *kana*, to be red, to burn (cp. *ζέω, ζηλος, fervens, ferendus*) with indignation, or love, or other vehement affection. And this is said of God ἀνθρωποπαθῶς, in condescension to our understandings, in order to teach us that He will not bear any rival, but will punish all defection from Himself. Thus also He declares His love for us, in order that we may cleave to Him and Him alone. He therefore does not disdain to call Himself the Husband of the Church (Jer. ii. 2. Hos. ii. 19 : see above on xix. 8, whence idolatry is called fornication in Holy Scripture : Deut. xxi. 16. Judg. ii. 17. Jer. iii. 9). Christ adopts the same figure of Marriage, in order to declare His affection for us. See John iii. 29. Matt. ix. 15, and St. Paul’s language (2 Cor. xi. 2), ζηλωτὸς ὑμῶν Θεοῦ ζήλω, κτλ. : “I am zealous over you with a zeal of God ;” and see the note there ; and on Gal. iv. 17, 18 ; and *Origen* and *Theodoret* here, and *Fairbairn*, Typol. ii. 119.

— unto the third and fourth generation of them that hate me] Rather, “to those that hate me ;” and so Sept., and Deut. v. 9. That is, if the children also hate me, as their fathers did ; and if they have not been warned by My judgments, to shun their fathers’ sin. See note on Num. xxvi. 11 ; and cp. Deut. xxiv. 16. 2 Kings xiv. 5, 6 ; below, xxxii. 33. Jer. xxii. 29, 30 ; xxxii. 18, 19, 30, 31. Ezek. xviii. 20—24.

Accordingly, the *Chaldee Paraphrase*, the *Targum of Onkelos*, rightly explains these words by inserting the provision, “when the children continue to sin, like the fathers.” See Deut. xxiv. 16, “The children shall not be put to death for the fathers ; every man shall be put to death for his own sin ;” and Ezek. xviii. 20, “The soul that sinneth, it shall die.”

On the objection of the Marcionites, who took offence at this text, see *Tertullian*, c. Marcion. ii. 15, where he says, “Si patrum delicta ex filiis Deus exigebat, duritia populi exigebat ut posteritibus suis prosipientes legi divina obedirent.” Cp. *Origen*, Hom. 8 ; and particularly the answer of *S. Augustine* to the Manicheans, Qu. in Deut. 42, “permanente impietate et imitatione malorum parentum ;” and c. Adimantum, c. 7 ; *S. Cyril* de Ador. vi. p. 174 ; *Theodoret*, Qu. in Exod. 40, who refers to Ezek. xviii. 2—4, 20, and says, “those that hate Me” means, “if the children imitate the evil examples of their parents ;” cp. *S. Greg.*, Moral. xv. 41.

This subject is well treated by *Bp. Sanderson* (in his sermon on 1 Kings xxi. 29, vol. iii. pp. 58—88), who observes (p. 71) that the words “third and fourth generation may have been added respectively to the ages of men, who often live to see their children of the third generation, and sometimes to the fourth, but seldom further ;” and so their children’s punishment is their punishment.

God punisheth the son for the father’s sin, but with temporal punishments, not eternal ; and with those, perhaps, so as to redound to the father’s punishment in the son ; perhaps because the son treadeth in the father’s steps, perhaps because he possesseth that from his father to which God’s curse adhereth ; perhaps for other reasons best known to God Himself. But whatever the occasion be, or the ends, evermore for the son’s own personal sins abundantly deserving them (*Bp. Sanderson*). And these temporal punishments are calls to repentance, and are means of grace, and may be regarded even as signs of God’s favour, for “whom the Lord loveth He chasteneth ;” and impunity in sin is the greatest punishment.

The question is also discussed by *Dr. Waterland*, Scripture Vindicated, pp. 89—91. See also the remarks of *Hengstl.*, Auth. ii. 541—550, and *Fairbairn*, Typol. ii. 120.

6. of them that love me] Rather, to them that love Me ; God shows mercy to the thousandth generation, to them that love Him : so Sept., Fulg., Onkelos, Syriac.

k ch. 23. 1.
Lev. 19. 12.
Deut. 5. 11.
Ps. 15. 4.
Matt. 5. 33.

1 Mic. 6. 11.

m ch. 51. 13, 14 Lev. 19. 3, 30, & 26. 2. Deut. 5. 12. n ch. 23. 12, & 31. 15, & 31. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.

⁷^k Thou shalt not take the name of the LORD thy God in vain; for the LORD¹ will not hold him guiltless that taketh his name in vain.

⁸^m Remember the sabbath day, to keep it holy. ⁹ⁿ Six days shalt thou

7. *Thou shalt not take the name of the LORD thy God in vain*] The Hebrew word here used, *nasa*, means to *take, up bear, carry, lift up* (*Gesen.* 567). Thou shalt not *take up* the Name of the LORD, which is Great and Holy, and ought to be borne, carried, and lifted up on high as something awful and majestic, like a sacred *standard* or *banner* of God's hosts, as was intimated by Moses himself, calling his altar *Jehovah-nissi* (xvii. 15), which word (though spelt with *samech*, and not with *sin*) is from the same root as *nasa* (see *Gesen.*, p. 553). Thou shalt not carry that awful Name for a *vain thing*, ἐνὶ ματαιῶν (*Sept.*), "in vanum" (*Ital.*), for falsehood, or for any irreverent use. The word NAME expresses the Divine Person as revealed in all His divine attributes: see vi. 3, and on Matt. vi. 9, "Hallowed be Thy NAME." This prohibition is illustrated by the words of Amos, v. 26, quoted by St. Stephen, Acts vii. 43, "ye took up the tabernacle" of your god; where the verb *nasa* is used by Amos.

On the sin of rash and vain oaths, see below, Matt. v. 34. 37. James v. 12, 13.

THE SABBATH.

8—11. *Remember the sabbath day, to keep it holy*] *Remember*; by this word God intimates the solemn importance of the precept; the antiquity of it (Gen. ii. 2); the continual recurrence of the duty prescribed; and its permanent endurance. *Remember to sanctify* it, that is, to separate it from common days and common uses, and to dedicate it to God and His service.

The obligation to sanctify one day in seven was *prior* to the promulgation of the Decalogue. This is clear from xvi. 23—30, where we find "the rest of the holy sabbath" mentioned as a thing already known *before* the delivery of the Decalogue.

Besides, the Decalogue (as before observed, v. 1) was not a new Code, but a *republication* of the original Law given by God to Man at the beginning. It was a *restoration* of primitive Jurisprudence. And we cannot imagine, that when the *first three* Commandments in the Decalogue have a *moral meaning and universal application*, and the *last six* Commandments have also a *moral meaning and universal application*, yet the *Fourth* Commandment, which is inserted between them by the hand of God Himself, and prescribes the sanctification of *one day in seven*, has no such *moral* significance; and that *virtually*, and in *substance*, it has no such *perpetual obligation*. We may not suppose, that a Code, written and graven with the finger of God, was so incoherently framed. We may not take the Two Tables into our hands, and erase from the first of those Tables one Commandment, and leave only nine. If so, what does the Church mean, by delivering to her children the *whole* of the Decalogue? What does she mean by reading the *Fourth* Commandment every Sunday from her altars, and by putting into the mouths of her people a prayer, entreating pardon for violations of the *Fourth* Commandment, as well as of the *other nine*, and praying for grace to keep it—"Lord, have mercy upon us, and incline our hearts to keep *this* law?"

There is, therefore, something of universal application and perpetual obligation in the Fourth Commandment.

It is indeed true, that while we can recognize the moral fitness of setting apart *some* portion of time for sacred uses, we do *not* see the moral fitness of setting apart precisely a *seventh* part. Therefore the sanctification of one day in seven is to us a matter of *positive* institution; and thus there is a *difference* in this particular respect between the Fourth Commandment and the other Nine, which are based on known principles of immutable morality.

But, because we do not see the moral fitness of hallowing *one day in seven*, it does not follow that there is not some moral fitness in so doing. On the contrary, it is probable that there is such a fitness. Almighty God does every thing in *number and weight* (Wisdom xi. 20). We do not as yet understand the secret harmonies of the Divine Arithmetic; but we should read Holy Scripture to little purpose, if we had not been brought to a conviction that there are such harmonies in *numbers*; and that we may one day be enabled to appreciate them; and particularly, from the remarkable circumstances in which the number *seven* is ever coming before our eyes in Holy Scriptures, as if it were invested with a sacred dignity, and endued with a holy significance, we have reason to believe

that there is far more than we are yet aware of—in the setting apart *one-seventh* of the World's time to holy uses, and in consecrating it to God.

Surely it was not for nothing that the seventh day was the Sabbath; the seventh year the sabbatical year; and after seven times seven, the year of Jubilee. It was not for nothing that the seventh new Moon was the day of Trumpets; the seventh month was occupied with festivals; and that the Passover lasted seven days; and seven weeks lie between Passover and Pentecost; and the Feast of Tabernacles lasted seven days; and that Circumcision was to be performed after seven days; and say nothing of the perpetual recurrence of the number seven in the New Testament, especially in the Apocalypse (see below, on Rev. xii. 1, p. 221: esp. *Bähr*, Symbolik i. 187—199; ii. 537, 562; and *Kalisch*, p. 418).

The Fourth Commandment is not as yet *seen* by us to rest on the same ground of natural morality as the other Nine. But perhaps on this very account the Fourth may be fitly said to be *better* adapted than any other of the Ten Commandments (of which we see the reason), to try our Faith and Obedience to God. We have good reason for obeying God in all that He commands. But in doing things of which we ourselves see the reason, we may be only obeying *ourselves*, and *not* be obeying *God*. Therefore Almighty God *tests* our Faith by things of which we do *not* see the reason.

The question is,—

Does the Fourth Commandment come from God? And is it addressed to us?

No one doubts that it came from God: and that it concerns us, is clear from the fact that it dates from the *Creation* of the world, and is based upon *it*, that is, it is grounded upon what concerns *all created beings*.

For how is the Fourth Commandment introduced?

Remember the Sabbath day to keep it holy. "For in six days the Lord made heaven and earth, the sea, and all that in them is."

God made the heaven and earth for *us*, as well as for the Jews. Creation concerns *us* as well as them, and *much more*. For, "by Christ were all things made. By Him all things were made," says St. John (i. 1—4). And, therefore, a religious duty, grounded on *Creation*, concerns *us*, not only as *men* generally, but *especially* as *Christians*: see above, on Gen. ii. 21—25.

And since God *commanded* the Jews, under most solemn sanctions, to hallow one day in *seven*; and since He *punished* their violations of this law with the severest chastisements, and promised the richest blessings to those among them who observed it; and since it is an elementary principle of Natural Reason that God is to be worshipped, and that by consequence a special day of periodic recurrence is to be set apart for His honour and service, it follows, by logical inference, that *Christians*, who are so much more favoured by God than were the Jews, and who in the work of Creation and Preservation of the Universe see the operation of *Christ*, and who, in addition to the blessings of *Creation*, ought to celebrate those of *Redemption* and *Sanctification*, are bound to set apart a *no less* portion of time than the Jews were obliged to do, for God's Glory and Worship, and for the concerns of Eternity.

The *universality* of the duty of this sanctification is further evident from the fact that Almighty God here not only grounds it on *Creation*, but extends its blessings to all, to foreign slaves, as well as to Hebrews, and even to the beasts of the field. See v. 10: cp. xxiii. 12. Deut. v. 14.

The fourth commandment is also grounded on the deliverance from Egypt (Deut. v. 15), and from its incessant toil and bondage, in which no Sabbaths could be kept,—a deliverance which was to be remembered with thankfulness and love on the weekly Sabbath; and this fact, so far from weakening its claim to *universal* and *perpetual* acceptance, does, on the contrary, show its universality and perpetuity,—as to its *spiritual essence*,—because that deliverance was a type of the universal deliverance wrought by Christ; and because all are bound to show their gratitude for the Evangelical substance, of which the Exodus was a shadow.

We may therefore affirm, with *Richard Hooker* (V. lxx.), "that the sanctification of one day in seven is a duty which God's immutable Law doth exact for ever: the Moral Law requires a seventh part throughout the age of the whole world to be so employed." Compare *Bp. Sanderson*, Case of the

labour, and do all thy work: ¹⁰ But the °seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, ^p nor thy stranger that is within thy gates: ¹¹ For ^q in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

¹² ^r Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

¹³ ^s Thou shalt not kill.

¹⁴ ^t Thou shalt not commit adultery.

¹⁵ ^u Thou shalt not steal.

¹⁶ ^v Thou shalt not bear false witness against thy neighbour.

¹⁷ ^w Thou shalt not covet thy neighbour's house, ^y thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

¹⁸ And ^z all the people ^a saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain ^b smoking: and when the people saw it, they removed, and stood afar off. ¹⁹ And they said unto Moses, ^c Speak thou with us, and we will hear: but ^d let not God speak with us, lest we die.

Rom. 7. 7. & 13. 9. Eph. 5. 3, 5. Heb. 13. 5. y Job 31. 9. Prov. 6. 29. Jer. 5. 8. Matt. 5. 28. z Heb. 12. 18.
a Rev. 1. 10, 12. b ch. 19. 18. c Deut. 5. 27, & 18. 16. Gal. 3. 19, 20. Heb. 12. 19. d Deut. 5. 25.

o Gen. 2. 2, 3.
ch. 16. 26. &
31. 15.
p Neh. 13. 16, 17,
18, 19.
q Gen. 2. 2.
r ch. 23. 26.
Lev. 19. 3.
Deut. 5. 16.
Jer. 35. 7, 18, 19.
Matt. 15. 4. &
19. 19.
Mark 7. 10. &
10. 19.
Luke 18. 20.
Eph. 6. 2.
s Deut. 5. 17.
Matt. 5. 21.
Rom. 13. 9.
t Deut. 5. 18.
Matt. 5. 27.
u Lev. 19. 11.
Deut. 5. 19.
Matt. 19. 18.
Rom. 13. 9.
1 Thess. 4. 6.
w ch. 23. 1.
Deut. 5. 20. &
19. 16.
Matt. 19. 18.
x Deut. 5. 21.
Mic. 2. 2.
Hab. 2. 9.
Luke 12. 15.
Acts 20. 33.
z Heb. 12. 18.
d Deut. 5. 25.

Sabbath, 1634; and *Bp. Cosin*, on the Immutable Obligation of the Lord's Day (iv. 452; v. 529). *Fairbairn*, Typol. ii. 125—151.

The seventh day, as a day of rest, had a prophetic and typical character in reference to the rest of Christ in the grave on that day; who has made the grave itself to be a blessed rest,—a holy Sabbath,—to all who die in the Lord, and rest from their labours (Rev. xiv. 13: see *S. Aug.* de Gen. ad Lit. iv. 11), who says, “The seventh-day Sabbath was a shadow of the future, and prefigured a spiritual rest, which God promised to His people who work for Him. The mystery of this rest was fulfilled in the burial of Christ, who rested in the grave on the seventh day, after He had finished His work, and had said on the Cross upon the sixth day, It is finished” (John xix. 30: see below, on Luke xxiii. 56. Col. ii. 16).

As to the alleged non-observance of the Sabbath by the Patriarchs, see on Gen. ii. 2, and *Fairbairn*, ii. p. 132.

As to the grounds on which the first day of the seven is now to be hallowed by us, see above, on Gen. ii. 2, 3. Exod. xii. 1, 2; and xiv. 1; below, notes on Matt. xxvii. 62; xxviii. 1. Acts xx. 7; and on Rev. i. 10.

¹⁰ *thou shalt not do any work*] See xvi. 26, as to the gathering of manna; (Num. xv. 32) as to the gathering of sticks; (Num. xxxv. 3) as to preparing food; (Exod. xxxiv. 21) as to agricultural work; (Neh. iii. 15; xiii. 15. Amos viii. 5) as to buying and selling; (Jer. xvii. 21) as to carrying of burdens. Corporal labour, especially since the fall, is weariness and vexation of spirit (see Gen. iii. 19); and cessation from it is requisite for the cherishing the spiritual life in God, and for the fruition of His presence in eternity. The Fourth Commandment, like the others, is expressed as a prohibition; but this prohibition, like that in the others, involves a precept to do what is contrary to what is forbidden. Thus the prohibition to do secular work on the Sabbath involves a command to do spiritual work. The Sabbath was to be a rest from the world, in order serve God. Cp. Heb. iv. 9, 10. Rev. xiv. 13.

On the right observance of God's day of religious rest, see *Jerome* in Esai, c. 56; and c. 58; and in Amos, c. 5; and *Augustine* de Spiritu et Littera, c. 15; and de Civ. Dei xi. 8, “Requies Dei significat requiem eorum, qui requiescunt in Deo, et quos facit ille requiescere; qui, si ad illum prius per fidem accesserint, in illo habebunt requiem sempiternam.” Cp. below, on Matt. xxviii. 1. Luke xxiii. 56.

On the history of the Sabbath, and of the Lord's Day, and the literature connected with them, see *Winer*, R. W. B. ii. 343—349; *Bähr*, Symbolik ii. 540. 566. 577; *Jahn*, Archæol. § 345. 348; and the Treatise entitled “Sabbath” in the *Mischna*; *Keil*, Arch. § 77; *Dr. Hesse*, Bampton Lecture, 1860; and Art. in *Smith's Bibl. Dict.* ii. 134; and *Rev. F.*

Garden, *ibid.* ii. 1073. *Fairbairn*, Typol. ii. 114—151, and Appendix A.

—*gates*] Of a city; not doors of a house.

¹² *Honour thy father and thy mother*] See on Matt. xv. 4, —a reference which *S. Irenæus* uses (iv. 21 and 22) to refute those heretics, who alleged that Christ was at variance with the Giver of the Law, as the Marcionites did in early times, and the Manichæans after them. Christ ascribes this commandment to God Himself; and thus attests the divine authorship of the Decalogue: see also Eph. vi. 2.

This commandment, as was before observed, is a connecting link between what precedes and what follows, and partakes of the nature of both.

The Decalogue, as before observed, is like the ten curtains of the Tabernacle, looped together into one; five curtains coupled together, and other five curtains coupled together. So it is with the commandments: see on xxvi. 1—3.

¹³ *Thou shalt not kill*] See Matt. v. 21, 22, for the Christian explanation of this precept.

That this is a commandment against suicide has been shown by *Josephus* (iii. 8. 5), and by Christian Expositors, as *Bp. Andrewes* on the Decalogue, p. 404. “Ye are not your own,” says the Apostle, “but are bought with a price” (1 Cor. vi. 20; vii. 23). And if a man may not mar God's image in another, neither may he do so in himself, but is guilty of a capital crime in doing so (see Gen. ix. 6); and, therefore, he who commits suicide, rushes into the presence of God, and to the judgment-seat of Christ, bearing with him the guilt of deadly sin.

¹⁴ *Thou shalt not commit adultery*] See Matt. v. 28; and xix. 9, for our Lord's explanation of this commandment.

¹⁵ *Thou shalt not steal*] See Eph. iv. 28.

¹⁶ *thy neighbour*] For the Christian exposition of the word see Luke x. 29. 36.

¹⁷ *nor his ox, nor his ass*] The horse is not mentioned, for it is not supposed that the Israelites will have horses in Canaan. But concerning the Egyptians we read (ix. 3), “Behold, the hand of the Lord is upon thy cattle, upon the horses, upon the asses, upon the camels, upon the oxen.” Here is an evidence of accurate discrimination. It is remarkable that the Septuagint, which was made in Egypt, generalizes the word as into ὄνας ὄνον and πᾶν κτήνος.

¹⁸ *And all the people saw the thunders*] So will it be at the Great Day, when the Trumpet will awaken us from our graves, and all will be judged according to the rule of God's Law: cp. above, xix. 19; and *S. Hilary*, in Psalm 68.

¹⁹ *Speak thou with us*] The reverent awe and humility of

e 1 Sam. 12. 20.
Isa. 41. 10, 13.
f Gen. 22. 1.
Deut. 13. 3.
g Deut. 4. 10. &
6. 2. & 10. 12. &
17. 13, 19. &
19. 20. & 28. 38.
Prov. 3. 7. &
16. 6.
Isa. 8. 13.
h ch. 19. 16.
Deut. 5. 5.
i 1 Kings 8. 12.
j Deut. 4. 36.
Neh. 9. 13.
k ch. 32. 1, 2, 4.
l 1 Sam. 5. 4, 5.
m 2 Kings 17. 33.
Ezek. 20. 39. &
43. 8.
Dan. 5. 4, 23.
Zeph. 1. 5.
n 2 Cor. 6. 14.
15, 16.
o 1 Lev. 1. 2.
p Deut. 12. 5, 11,
21. & 14. 23. &
16. 6, 11. & 26. 2.
q 1 Kings 8. 43. &
9. 3.
r 2 Chron. 6. 6. &
7. 16. & 12. 13.
s Ezra 6. 12. Neh. 1. 9. Ps. 74. 7. Jer. 7. 10, 12. n Gen. 12. 2. Deut. 7. 13. o Deut. 27. 5. Josh. 8. 31. † Heb. *build them with hewing.*

²⁰ And Moses said unto the people, ^e Fear not: ^f for God is come to prove you, and ^g that his fear may be before your faces, that ye sin not.

²¹ And the people stood afar off, and Moses drew near unto ^h the thick darkness where God *was*.

²² And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you ⁱ from heaven. ²³ Ye shall not make ^k with me gods of silver, neither shall ye make unto you gods of gold. ²⁴ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, ^l thy sheep, and thine oxen: in all ^m places where I record my name I will come unto thee, and I will ⁿ bless thee. ²⁵ And ^o if thou wilt make me an altar of stone, thou shalt not [†] build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. ²⁶ Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

XXI. ¹ Now these *are* the judgments which thou shalt ^a set before them.

the request was approved by God (Deut. v. 27, 28). Thus also they confessed

“——— that to God is no access
Without Mediator, Whose high office now
Moses in figure bears” (i. e. in a figure of Christ).
Milton, Paradise Lost, xii. 236.

See note below, on Gal. iii. 19.

God Himself accepted this prayer as a desire for the Coming of Christ, in Whom alone all the Mediations of Moses were pleasing to God: see Deut. xviii. 16.

^{20. to prove you} To try your obedience, and also to show that man by his own power is not able to please God. Man's need of a Redeemer was also thus shown. On the evidence which the Law gave of man's sinfulness, see Gal. iii. 19. Rom. iii. 20; vii. 9, 10, 13; viii. 3.

^{24. An altar of earth} Of simple native elements, such as they came out of God's hand, and not devised by man according to any invention or art of his own. A protest against human imaginations, and unauthorized inventions, in the public worship of God.

When God would have an altar made with human hands, He Himself gave directions for its form (see xxvii. 1).

Besides, such an altar as here described was best adapted for use in their migrations, so that there might be no excuse for omitting God's worship. Wherever they went they might find “holy ground” (see *Preliminary Note* on Acts vii.). Here was a prophetic protest against the exclusive notions of the Jews, limiting God's presence and favour to their own land, city, and temple; and an anticipation of the time when God would be worshipped every where. For another probable reason, see on v. 25, concerning the *unhewn* stone.

— *thy burnt offerings* See on xviii. 12, and Lev. i. 1.

— *thy peace offerings* *Shelamim, σωτηρια (Sept.).* Properly offerings made for mercies received, for health and peace restored. The word is from *shalam, to be whole, safe and sound*; and is connected with *shalom, peace*; and may be rendered *thank-offerings*: cp. *Gesen.* 830, and below on Lev. iii. 1.

— *in all places where I record my name* Literally, *in all places where I shall cause My Name to be remembered*: cp. 1 Chron. xvi. 4. Do not therefore imagine that My worship is to be limited to one place; it is to extend to all. Those devotions are not, as some have imagined (e.g. *De Wette, Ewald, Knobel*), inconsistent with the instructions afterwards given for the altar in the Tabernacle, to which all offerings were to be brought (Lev. xvii. 8. Deut. xii. 5); but they are prospective preparations for the time when, in compliance with God's order, or in consequence of His revelation, altars would be built to Him in various places, as at Ebal (Josh. viii. 30), or Ophrah (Judg. vi. 25: see *Keil*, p. 468).

In all places where I shall cause My Name to be had in remembrance. There is something very affecting in this promise, when taken in connexion with the words of our dying Saviour, instituting the Holy Eucharist, whereby He is ever with us in all places until He comes again, “Do this in remembrance of Me” (Luke xxii. 19. 1 Cor. xi. 24—26).

In all places where I shall cause My Name to be remembered I will come and bless thee. This promise has also its fulfilment in Him Who said, “Where two or three are gathered together in My Name, there am I in the midst of them:” see Matt. xviii. 20. And since the divine commission under the Gospel is, “Go and teach all nations” (Matt. xxviii. 18), and the Church of Christ, in which the Sacraments are administered, is to be universal, therefore we have here an anticipation of the time when “from the rising of the sun even unto the going down thereof, God's Name shall be great among the Gentiles, and in every place incense shall be offered unto His Name, and a pure offering” (Mal. i. 11).

^{25. not build it of hewn stone} Probably for the same reason as that suggested at v. 24 (as *Aben Ezra* says); an altar of this kind,—like an altar of earth,—was not likely to be desecrated by being used by idolaters for their worship; and because it could easily be dilapidated, and would not be left to be abused for idolatrous worship. Besides, if they had formed the habit of using altars of *hewn stones*, and had not been *prohibited* from using them, they might easily, when they came to Canaan, have adopted altars which had been polluted by the Canaanites to their idolatrous worship (*Theodoret*, Qu. 41).

Probably there was also something figurative in both these precepts. The Altar on which all our sacrifices are to be laid, in order to be accepted by God, is Christ. Our Altar is of *Earth*, for by His Incarnation He took our Nature. He also is the *stone cut out without hands* (Dan. ii. 34. 45). He was begotten of God; not by human power, but by the eternal generation of the Father was He begotten as to His Divine Nature; and by the operation of the Holy Spirit was He conceived as Man in the Virgin's womb. Further, we are thus reminded that in holy things we may not introduce human inventions, but must conform ourselves to God's commandments. We may not indulge in *will-worship* (Col. ii. 23), which is a sign of “a fleshly mind,” and of being “puffed up,” and is self-idolatry. How much unlicensed hewing of stones for God's altar is there in the adoration of saints and angels, and of the Blessed Virgin Mary, and in the mutilation of the holy Eucharist by the denial of the Cup to the Laity!

^{26. thy nakedness} Not by any steps of our own making, but by Christ alone, can we venture to go up to God's altar and worship; and it is He and He alone Who can hide that shame and nakedness to which we have been reduced by the fall of the First Adam: see Gen. iii. 7. 10, 11; and Christ's own words, Rev. iii. 18.

CH. XXI.—LAWS CONCERNING SERVANTS AND SLAVES.

It may seem surprising that after the awful manifestation of the divine Majesty in the delivery of the Decalogue on Mount Sinai, the Sacred Writer should proceed to speak of ordinary details of household life, particularly concerning servants and slaves. But the infinity of the Godhead is conspicuous, and the divine love to man is manifest, in such condescensions as these, from the highest altitude of divine glory and power, to the lowest level of human wants and weaknesses. “Not a sparrow falls to the ground without your Father,” said Christ

^{2b} If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. ³ If he came in † by himself, he shall go out by himself: if he were married, then his wife shall go out with him. ⁴ If his master have given him a wife, and she have born him sons or

b Lev. 25. 39, 40, 41.
Deut. 15. 12.
Jer. 34. 14.
† Heb. with his body.

to His disciples, and "all the hairs of your head are numbered" (Matt. x. 29). He clothes the grass of the field, and provides for the ravens (Matt. vi. 30. Luke xii. 24). So it was with Christ Himself. In His Transfiguration He manifested His glory to three Galilean fishermen. On the day of His glorious Resurrection, He did not show Himself to the great and noble of this world, but to Mary Magdalene, to the two disciples going to a village called Emmaus; and cheered the sorrowful disciples in the upper-room at Jerusalem.

By this condescension, in the following chapters, to minute details of domestic life, after the glorious manifestation of Himself on Mount Sinai, amid thunder and lightning and thick cloud, God warns us that nothing is too small to escape the Omniscience of Him Who will judge the world at the great Day. Thus also He guards us against pride, and teaches us to despise no man (James ii. 6), and not to mind high things, but condescend to men of low estate (Rom. xii. 16): cp. *Irenæus*, iv. 31.

There is a parallel to this in the Apostolical Epistles of the New Testament, where, after dilating on supernatural doctrines of Faith, the Holy Spirit proceeds to apply those doctrines to the household duties of daily life: see below, *Introd.* to Ephes. pp. 275, 276. Heb. xiii. 4.

These Laws concerning *civil* and *social* matters stand on a different footing from the Decalogue, or *Moral Law*, which was *spoken by God Himself* and written by the finger of God; and which, as explained by the Gospel, is of *perpetual* and *universal* obligation (see the Preliminary Note to Chap. xx., and the expositors of the *Seventh Article* of the Church of England).

This is the more requisite to be observed, because some writers have urged objections against several of the precepts contained in this chapter (see *ev.* 14. 21), as if they were unworthy of God, and could not have proceeded from Him.

Such critics look at these precepts from a wrong point of view. All these precepts came from a God of infinite perfection, and they were perfectly adapted to serve the purpose for which they were designed. But they were addressed to persons in an *imperfect state*, and are such as they were able to bear, and were designed to *prepare* them gradually for a more perfect state, and to lead them on to it. No one builds a house by means of a house, but by means of a scaffold. A scaffold is adapted to the purpose for which it is intended; but when the house is built, the scaffold is taken away. For such reasons as these it is said in Holy Scripture that God gave to Israel "right judgments, and true laws, good statutes and commandments, by the hand of Moses his servant" (Neh. ix. 13, 14).

The Israelites, at the delivery of the Law on Mount Sinai, were morally and spiritually in a very imperfect condition. They had been bowed down under the hard yoke of Egyptian bondage for many generations, and could only be elevated by degrees to a higher condition. God gave them laws as they "were able to hear it" (cp. Mark iv. 33. John xvi. 12).

The Jews indeed assert that these precepts were designed to be of perpetual obligation, and they cannot refute the objections just specified. Some Christians also, who Judaize, affirm that these precepts give a divine sanction to slavery. But the true Christian will affirm, that these precepts of domestic and social life were not designed to be permanent, and were intended to bear witness, even by their imperfection, to the need that mankind had of *another* dispensation—that is to say, the Gospel of Christ—which would harmonize all classes of society; in a word, to prepare the way for the Coming of Him who was pre-announced to Abraham as the promised Seed, in Whom all nations would be blessed, and Who by His Incarnation has united all men as brethren in Himself, and in Whom there is "neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all in all" (Col. iii. 11: see below, *Introduction* to the Epistle to Philémon).

1. *these are the judgments*] *Mishpatim*, judicial laws for punishment of transgressors in matters of social duty, and distinguished from *statutes* or *decrees* (Exod. xii. 24. 43; xxvii. 21; xxix. 9. Lev. iii. 17).

These Laws concern,—

(1) The right of *persons* (xxi. 1—32).

(2) The right of *property* (xxi. 33; xxii. 15).

(3) *General moral laws*; against unchastity, witchcraft, illicit marriages and conjunctions; laws for the protection and

relief of the poor, strangers, widows, and orphans; humanity to animals; religious laws concerning the Sabbath and the three great festivals (xxii. 15; xxiii. 20).

On these Laws the reader may refer to *Hooker*, III. xi. 5; *Bp. Warburton's* Divine Legation; *Witsius' Aegyptiaca*; *Dr. Waterland's* Charge, 1731, vol. viii. p. 6; *Michaelis*, Mosaisch. Recht, Frankfurt, 1770; and the works of *Maimonides* on the Mosaic Legislation; *Hengstenberg* on the Pentateuch, tom. ii.; *Winer*, R. W. B. i. p. 416; and the works of *Lowman*, *Lewis*, and *Jahn* on the Hebrew Republic and Legislation; *Rev. Alfred Barry* in *Smith's* Bib. D., art. "Law of Moses;" *Keil*, Archæologie, § 118—155. *Spencer*, de Legibus Hebræorum, lib. iv. Cantabr. 1727, is to be read with caution, as *Waterland*, *Graves*, and others have observed.

Here begins a new Proper Lesson of the Law as read in the Synagogue, and is continued to xxiv. 18, and it is called *Mishpatim* or *Judgments*, from its contents.

The parallel Proper Lesson from the Prophets is Jer. xxxiii. 25, 26; xxxiv. 8—22, which announces God's indignation against King Zedekiah and his nobles for non-observance of this law concerning the emancipation of servants at the end of seven years; and the King and his nobles are therefore threatened by God with war, famine, pestilence, and captivity.

Here is one of the many proofs of the historic truth of the delivery of the Laws and of their enactments, as here set down. We find that they were made to exercise a powerful influence on the fortunes of the Kingdom of Judah nearly a thousand years after their delivery.

2. *If thou buy an Hebrew servant*] A son of Israel (*Onkelos*). No one might buy a Hebrew except he sold himself (Deut. xv. 12. Lev. xxv. 39); or if he was sold by the Civil Magistrate for stealing property which he was not able to restore (Exod. xxii. 3).

On the condition of the Hebrew servant, the reader may refer to the *Rev. W. L. Bevan* in *Smith's* Bib. Dict., art. "Slavery," ii. 1331; and to the works specified above (cp. 1).

— *six years he shall serve*] *Not more than six*: cp. Deut. xv. 12. In Lev. xxv. 40 it is added, that he is to become free in the year of *jubilee*; that is, he is to be free *before* the end of six years, if the year of jubilee fall in that period. From this and other benevolent provisions of the Levitical Law, *Tertullian* takes occasion to refute the objections of *Marcion* to the Old Testament, as if it were from a different Author than the God who speaks in the Gospel: see *Tertullian* c. *Marcion*. ii. 17, 18.

This emancipation in the *seventh* year, and also in the year of *jubilee*, seems to have had a figurative reference to the blessings which were to be brought into the world by Him Who came "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised, to preach the acceptable year of the Lord," the year of Evangelical Jubilee (Luke iv. 18, 19. Isa. lxi. 1).

— *for nothing*] Gratuitously; and not merely so, but he was to be furnished liberally by his master (Deut. xv. 14).

4. *If his master have given him a wife*] A heathen bond-slave; for only such with their children might be so left (Lev. xxv. 41—44); and not a Hebrew woman; see *ev.* 7—11; and see Deut. xv. 12—17, which applies to a Hebrew woman, as well as a Hebrew man; and shows that no Hebrew man or woman could be brought against his or her will into perpetual servitude. In fact, there was *no such thing as slavery* among *Hebrews*; and as there is no such thing as *national* distinctions in *Christ*, for "by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free" (1 Cor. xii. 13; cp. Col. iii. 11. Gal. iii. 28), and every man is to mankind universally, what every *Hebrew* man was to the *Hebrew* nation, therefore Slavery is condemned by the fundamental principles of the Gospel: see below, *ev.* 16.

The Hebrew Rabbis suppose that this Law, concerning the servant receiving a wife, refers only to those who have been condemned by the magistrate to service for theft; and that he who *sold himself* was forbidden to receive a *heathen wife*; but that if such a Hebrew servant should have a wife given by his master, his wife and children would go out free with him (*Maimonides*, Tract. de Servis, chap. iii. 3—5). In considering this enactment, we must bear in mind that it was the design of the divine Legislator to deter Israelites from

daughters ; the wife and her children shall be her master's, and he shall go out by himself. ^{5c} And if the servant † shall plainly say, I love my master, my wife, and my children ; I will not go out free : ⁶ Then his master shall bring him unto the ^d judges ; he shall also bring him to the door, or unto the door post ; and his master shall ^e bore his ear through with an aul ; and he shall serve him for ever.

^f And if a man ^f sell his daughter to be a maidservant, she shall not go out ^g as the menservants do. ⁸ If she † please not her master, who hath betrothed her to himself, then shall he let her be redeemed : to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. ⁹ And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. ¹⁰ If he take him another *wife* ; her food, her raiment, ^h and her duty of marriage, shall he not diminish. ¹¹ And if he do not these three unto her, then shall she go out free without money.

¹²ⁱ He that smiteth a man, so that he die, shall be surely put to death. ¹³ And ^k if a man lie not in wait, but God ^l deliver *him* into his hand ; then ^m I will appoint thee a place whither he shall flee. ¹⁴ But if a man come

forming marriages with the heathen. The Hebrew servant might marry a Hebrew woman, and then his wife would go out with him, even if she were a servant ; she could not continue such against her will beyond the term of seven years ; or the Hebrew servant might wait till the end of his term of service before he contracted a marriage.

The connexion with a *heathen* bondslave entailed upon him great disabilities according to this law (which would be well known to him) ; and therefore this law would have the effect of preventing Hebrew servants from marrying heathen wives.

— *he shall go out by himself*] Without his wife and children. This law embodies an important spiritual truth. The wife here mentioned was a *heathen*, remaining such ; and as the Hebrew interpreter says, “An Israelite married to a Canaanitess can only beget *Canaanites*” (*Maimonides* de Servis ix. 1). Children born of bondwomen are bondmen. This is our own condition by nature, apart from Christ and His grace. Who can bring a clean thing out of an unclean ? (Job xiv. 4.) And this Law, even by its rigour, showed the imperfection of mankind under the Levitical dispensation, and evinced the temporary and partial character of that dispensation, and prepared the way for the Coming of Him, Who by His Incarnation made all men one in Himself, and by His Gospel proclaims liberty to all (Luke iv. 18), and Who has delivered us from Sin and Satan into the glorious liberty of the *children of God* (Rom. viii. 21).

^{6. judges} Heb. *Elohim*. Cp. Ps. lxxxii. 1. 6. John x. 34, 35. This was to be done by a public judicial act, in order to guard the rights of servants, and to prevent their masters from pretending that their servants had engaged themselves to perpetual service (*Michaelis*).

— *bore his ear*] To the door-post, to show his obedience and attachment to his master and his house (*Theodoret*). Some have supposed that there is a reference to this practice in Ps. xl. 6. See on Heb. x. 5 ; and *Bp. Pearson*, Art. ii. p. 122.

— *for ever*] That is, as long as in the nature of the case he could be, namely to the *Jubilee* ; for at the year of Jubilee all relations of person and property among Hebrews (and the case supposed is that of a Hebrew servant) assumed their original condition (Lev. xxv. 13. 28. 40, 41. *Maimonides*, *Ainsworth*, *Kalisch*). Or, it may rather mean, that the faithful servant is *never* to be cast off, but is to be maintained by his master, in his old age, till his death.

By these enactments God designed to prevent men from falling into bondage, or from bringing others into it. The mark in the ear was to be considered as a servile stigma (*Theodoret*). God's design was to wean the Israelites by degrees from that servile temper into which they had sunk in the house of bondage in Egypt. Thus also He prepared them by degrees for the Gospel, which teaches that men cannot rightly enslave themselves or others : “For we are not our own, but are bought with a price.” “Stand fast therefore in the liberty with which Christ hath made us free ; and do not become (*μη γίνεσθε*) *slaves of men*” (Gal. v. 1. 1 Cor. vii. 23).

^{7. if a man sell his daughter to be a maidservant}] That is, as a wife of inferior rank (see v. 8) ; not simply a *servant*, for a Hebrew womanservant was free after six years' service. See Deut. xv. 12 ; and on v. 4.

In the provisions of this Law are evidences of the imperfect condition of society with which the Legislator had to deal. These enactments were mitigations of inveterate evils, which could not be eradicated at once, and were designed only to be provisional and preparatory to a more perfect dispensation, which has now been vouchsafed to mankind by Christ, Who declared that Divorce and Polygamy are contrary to the Will of God as revealed at the beginning (Matt. xix. 8), and were only tolerated by Him for a time, on account of the hardness of men's hearts, and to prevent greater evils, but have now been abolished by Him, Who came to restore all things, and to give to mankind new sanctions and new motives, as well as new powers of obedience to God, Whose service is perfect freedom.

^{8. who hath betrothed her to himself}] There is a variety in the reading here in the original between the text and margin, the former having *to, not*, the other *to, to himself* (the difference being between *aleph* and *vau* after the *lamed*). The reading in the margin is followed by *Onkelos* ; that of the text by *Syriac* and *Arabic*. The readings of the *Sept.* fluctuate between the two. The reading of the margin, which is that adopted by our Translators, seems to be the best : cp. below, Lev. xxv. 30.

^{10. If he take him another wife}] If the father take to the son another wife. On this sense of *take*, see Judg. xiv. 2. *Keil*, p. 470. It has been questioned whether this text implies a toleration of polygamy. The determination of this question depends on the meaning of the word *onah*, rendered in our version “*duty of marriage* ;” and so *Gesenius*, p. 613. A different opinion has been maintained by others, who render it simply “*domicile* ;” so *Pfeiffer*, *Dubia*, p. 125 : but the other seems to be the correct interpretation, and has the authority of *Onkelos*, *Syriac*, *Sept.*, and most of the Hebrew expositors, not *Vulg.* There is, therefore, a toleration, not an approval of polygamy ; and here is another evidence that this Code was not designed to be perpetual, but was preparatory for a better dispensation.

^{12. smiteth a man}] Wilfully. Cp. Gen. ix. 6.

^{13. but God deliver him into his hand}] Not as if God did not deliver him into his hand if he slew him wilfully, but because in the former case there was no sin, which is an act of the will. God delivered (*tradidit*) Jesus for us all (Rom. viii. 32) ; Jesus delivered Himself (*se ipsum tradidit*) ; but Judas, who delivered up Christ (*qui Christum tradidit*), was not therefore excused (*S. Augustine*, Qu. 79). From this text it may also be concluded that nothing happens by chance or accident (*Bp. Andrewes* on Pestilence, v. p. 225).

— *I will appoint thee a place*] In the cities of refuge (Num. xxxv. 6). The altar seems to have been the asylum till that was done : see v. 14.

c Deut. 15. 16, 17.
† Heb. saying
shall say.

d ch. 12. 12. &
Deut. 2. 8, 28.
e Ps. 40. 6.

f Neh. 5. 5.

g ver. 2. 3.
† Heb. be evil in
the eyes of, &c.

h 1 Cor. 7. 5.

i Gen. 9. 6.
Lev. 24. 17.
Num. 35. 30, 31.
Matt. 26. 52.

k Num. 35. 22.
Deut. 19. 4, 5.

l 1 Sam. 24. 4, 10, 18. m Num. 35. 11. Deut. 19. 3. Josh. 20. 2.

"presumptuously upon his neighbour, to slay him with guile; °thou shalt take him from mine altar, that he may die. ¹⁵ And he that smiteth his father, or his mother, shall be surely put to death.

¹⁶ And °he that stealeth a man, and °selleth him, or if he be °found in his hand, he shall surely be put to death.

¹⁷ And °he that || curseth his father, or his mother, shall surely be put to death.

¹⁸ And if men strive together, and one smite || another with a stone, or with his fist, and he die not, but keepeth his bed: ¹⁹ If he rise again, and walk abroad °upon his staff, then shall he that smote him be quit: only he shall pay for † the loss of his time, and shall cause him to be thoroughly healed.

²⁰ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely † punished. ²¹ Notwithstanding, if he continue a day or two, he shall not be punished: for °he is his money.

²² If men strive, and hurt a woman with child, so that her fruit depart from

n Num. 15. 30.
& 35. 20.
Deut. 19. 11, 12.
Heb. 10. 26.
o 1 Kings 2.
28—34.
2 Kings 11. 15.
p Deut. 24. 7.
q Gen. 37. 28.
r ch. 22. 4.

s Lev. 20. 9.
Prov. 20. 20.
Matt. 15. 4.
Mark 7. 10.
|| Or, revileth.
|| Or, his neigh-
bour.

t 2 Sam. 3. 29.

† Heb. has
ceasing.

† Heb. avenged,
Gen. 4. 15. 24.
Rom. 13. 4.
u Lev. 25. 45, 46.

16. he that stealeth a man] Of his brethren (Deut. xxiv. 7). But this has been enlarged by the Gospel, which has taken away all distinction between Jew and Gentile (Col. ii. 11), and here therefore is a condemnation of the Slave-Trade. Cp. below, on 1 Cor. vii. 21. 1 Tim. i. 10. Rev. xviii. 13; and *Introduction* to Philemon; and above, v. 4.

17. he that curseth his father—shall surely be put to death] Not by the parents themselves, but after judicial process (Deut. xxi. 18—21).

It is remarkable that our Blessed Lord has distinctly affirmed the *divine* authority of these "Judgments," as written by *Moses* in this chapter, by quoting this precept with two preambles, "*God commanded*" (Matt. xv. 4), and "*Moses said*" (Mark vii. 10). In both cases the quotation is from the *Sept. Version*, in the *Alexandrine* edition.

18. fist] So *Sept.* and *Vulg.* The *Syriac* and *Arabic* render it by *stick* or *sharp instrument*. That in our Version seems to be the correct rendering (*Gesen.*, p. 11).

19. If he rise again, and walk abroad upon his staff] Without loss of limb. If a limb has been injured, then the *jus talionis* takes place (v. 24, 25. Lev. xxiv. 19, 20).

— *he shall pay for the loss of his time, and shall cause him to be thoroughly healed]* And if he had caused a blemish he was to pay damages for it (Lev. xxiv. 19, 20); and it is inferred by the Hebrew expositors (from Deut. xxii. 29; xxv. 11, 12) that he must pay also for the pain and shame endured by the sufferer: cp. *Maimon.* on Injuries, chap. i. and ii.

20. if a man smite his servant] That is, a heathen bondslave, as may be inferred from the exposition in v. 21, "he is his money," which was not applicable to a Hebrew servant, who was only a hired servant, and was entitled to his freedom after six years' service, and was treated with mildness: see above, Deut. xv. 12. Lev. xxv. 39—46.

— *a rod]* Heb. *the rod*; the instrument permitted for such a purpose; not a murderous instrument, which was forbidden by the law (*Benisch*).

— *he shall be surely punished]* Or, he (the slave) shall be surely *avenged*, that is, by the civil magistrate, who is thence called an *avenger* by St. Paul, Rom. xiii. 4 (*Ainsworth*). The Hebrew expositors affirm that the master was to be punished by death: see *Hottinger*, *Leg.* Heb. p. 60. The verb here used is *nakam*, the same as is used in Gen. iv. 15, 24, which affords the best illustration of the passage: cp. Num. xxxi. 2. Deut. xxxii. 43. Josh. x. 13 (cp. *Gesen.*, p. 566). It corresponds to the Greek *ἐκδικεῖν* (see Luke xviii. 3. Rev. vi. 10; xix. 2), the word here used by the *Sept.* If he deprived him of one of his limbs, he must let him go free (v. 26).

21. if he continue a day or two, he shall not be punished: for he is his money] Or rather, *if he continue a day or two, and afterwards die, then he (the slave) shall not be avenged* (by the magistrate, inflicting death on his master), *for he is his (master's) money*.

It has been erroneously imagined by some (e.g. *Bp. Colenso*), that the master who maltreated his servant, was exempt from punishment; and on the ground of this erroneous supposition, the Legislator has been taxed by them with cruelty. What

the text means is, that the master was not to be punished *in the way* mentioned in the foregoing verse, that is, *by death*, which *would* have been inflicted on the master, if the slave had died *under his hand*; see v. 12. Lev. xxiv. 21, 22. And the reason of this is, that the slave was smitten with *the rod* (the authorized instrument of chastisement), and that he did *not die* under the chastisement, but survived it; and therefore the death was not wilful, but accidental; and because *he is his master's money*, and it is to be *presumed* that the master did not wish to destroy his own property (or *money*); and it, after surviving certain days, the slave dies, then the master is *punished* by the loss of his slave, *who is his money*, and need not be punished by death, as he would have been, if the slave had died "*under his hand*." Cp. *Benisch* on Colenso, p. 28.

That the master *was* to be punished for any serious injury to his slave,—even a *heathen bondslave* (much more to a *Hebrew servant*),—is evident from v. 26, 27, where it is provided that the bondslave, for such injury, was to *go out free*; that is, the master was to be *punished* by the loss of the value of his bondservant, viz., thirty shekels (v. 32).

It has been already observed (in the Preliminary Note to this Chapter) that the enactments of this Code were designed for a people who had just been freed from a long and degrading bondage, and who were morally and spiritually in an imperfect state; and therefore, though these enactments came from an all-perfect Legislator, and were perfectly adapted to the condition of the people for whom they were designed, yet they were not perfect in themselves; and their very imperfection,—such as the toleration of slavery and polygamy,—served an important purpose, that of witnessing to the need of a better dispensation, and of preparing the way for the Gospel, which is the perfecting of the Law.

But let those critics, who make the human imperfections of a People just emerging from bondage and barbarism, to be a ground for imputations of imperfection to the Divine Legislator Himself, be desired to consider, whether in any heathen country of the world, even in the most civilized Nations of Antiquity, such as Greece and Rome in their best days, any Code can be found, which dealt so mercifully with the Slave as that of the present chapter. Let them compare the condition of the bondslave among the Israelites, with his position at Sparta, where the Helots were made the objects of savage cruelty and of profligate buffoonery; or at Rome, where he was exposed to death in the gladiatorial conflicts of the arena. Can any single instance be adduced, where the Israelitish bondslaves, exasperated with a desperate sense of wrong, banded together in insurrection against their masters in a servile war, as they did in Italy and Greece? Might not some modern Christian Nations derive much instruction from the Mosaic Legislation concerning slaves? Compare *Jahn*, *Archæol.* § 189; and *Winer*, *R. W. B.* ii. pp. 475—478; and the remarks of *Kalisch* on this chapter, which exhibit the points of contrast between the condition of Slaves in the Hebrew Commonwealth with their position in other states: see also *Graves* on the *Pentateuch*, Part ii. Lect. iii. iv.

22. and hurt a woman with child] Who intervenes to part them asunder.

x ver. 30.
Deut. 22. 18, 19.
y Lev. 24. 20.
Deut. 19. 21.
Matt. 5. 38.

her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall ^xpay as the judges determine. ²³ And if *any* mischief follow, then thou shalt give life for life, ²⁴ Eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ Burning for burning, wound for wound, stripe for stripe.

²⁶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. ²⁷ And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

z Gen. 9. 5.

²⁸ If an ox gore a man or a woman, that they die: then ^zthe ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. ²⁹ But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. ³⁰ If there be laid on him a sum of money, then he shall give for ^athe ransom of his life whatsoever is laid upon him. ³¹ Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. ³² If the ox shall push a manservant or a maidservant; he shall give unto their master ^bthirty shekels of silver, and the ^cox shall be stoned.

a ver. 22.
Num. 35. 31.

b See Zech. 11.
12. 13.
Matt. 26. 15.
Phil. 2. 7.
c ver. 28.

³³ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; ³⁴ The owner of the pit shall make it

— so that her fruit depart] Rather, if her children come forth from her (ep. Gen. xxv. 25); that is, if she prematurely gives birth to a child: see *Onkelos*, *Arabic*, *Syriac*, *Keil*. These laws not only had a literal meaning for the Israel of old, but have also a spiritual significance for the Israel of God,—the Church of every age. See *S. Cyril's* important work, “De Adoratione in Spiritu et Veritate;” and particularly what he says concerning this precept (lib. viii.), where he applies it to spiritual injuries done to the tender Christian soul, in which, as St. Paul says, Christ's image has been formed (Gal. iv. 19).

^{23, 24.} *Life for life, eye for eye, tooth for tooth*] On the “*lex talionis*,” or law of retaliation, see Deut. xix. 16. Lev. xxiv. 19, 20. Judg. i. 7. 1 Sam. xv. 33. *Josephus*, Ant. iv. 8. 33.

It is well said by *Theodoret* (on Lev., Qu. 34), “God did not enact these laws in order that such penalties might be inflicted, but in order that men might be deterred from doing evil by the fear of these penalties.” God is speaking rather to the offender and to the Magistrate, than to those who suffer wrong.

There is not any ground for the objection of the Marcionites and Manichæans, that this Law is inconsistent with that in the New Testament (Matt. v. 39), “But I say unto you, Resist not evil, but whosoever shall smite thee on *thy* right cheek, turn to him the other also,” and could not have come from the same Author. See *Tertullian* c. Marcion. iv. 16; *August.* c. Faust. xix. 25; de *Serm. Domini* in Monte i. 19; *Epiphani.*, Hæres. 33; *Prosper Aquit.* de Prom. ii. 1. Our Lord, in dealing with this matter, does not address Himself to the Magistrate, who administered the Law, but to the parties who might feel inclined to put it in force; and He publishes a new Law of Christian retaliation, “Love your enemies, bless them that curse you, do good to them that despitefully use you, and persecute you” (Matt. v. 44). And so His Apostles (Rom. xii. 1. 20), “If thine enemy hunger, feed him; if he thirst, give him drink;” and St. Peter, “not rendering evil for evil, or railing for railing, but contrariwise blessing” (εὐλογούμεντες, 1 Pet. iii. 9). Christ did not censure the Law, which was designed as a bridle for cruelty, and was “not made for the righteous, but for the lawless” (see 1 Tim. i. 8—10); but He condemned that state of mind which would resort to the Law for redress, instead of using injuries as occasions for growth in grace, and for the exercise of Christian virtue. *S. Augustine* (Qu. 80) remarks that the Law, which prescribes what penalty is due for sin, teaches us what is forgiven us when that penalty is not inflicted upon us.

S. Aug. (c. Adim. 17) and *Prosper Aquitan.* (ii. 1) observe

that under the Gospel there are sundry instances of strict justice and rigorous severity, as well as under the Law; as in the case of Ananias (Acts v.), Hymenæus and Alexander (1 Tim. i. 20); those who were smitten with diseases for profaning the Lord's Supper (1 Cor. xi. 30). And it must be borne in mind that *we* live under a dispensation in which new and clearer views have been opened of the awful terrors of the future retribution of the Last Judgment, and that these ought to be ever before our eyes.

At the same time, it must not be forgotten, that in God's own dealings with man, there is, and ever will be, a certain *Retaliation*; that is, men are always *punished* by their *sin*, and by that on which they *rely* in rebelling against God. As *Augustine* says, “*peccati pœna peccatum*.” Adam sinned by tasting the fruit of the earth, and was punished by the curse of the earth. Nadab and Abihu sinned by fire, and were punished by fire. The kings of Canaan were mured up in their caves; their refuge was their prison. David was punished in his wives for his sin in taking the wife of Uriah. The rich glutton is punished in the member (the tongue) by which he sinned against God. The Jews feared the Romans, and crucified Christ at the Passover; at the Passover their city was burnt by the Romans, and many of them were crucified; and they were rejected by God as they rejected Him. The Goliaths of this world are ever beheaded by their own sword.

^{26.} *if a man smite the eye of his servant*] See vv. 20, 21; and *Maimonides* de Servis, chap. v., who says, “If a man injure his Canaanitish bondservant purposely, and deprive him of one of his limbs, he must let him go free.”

^{28.} *the ox shall be surely stoned*] Thus its owner was punished for not keeping it within bounds.

— *his flesh shall not be eaten*] The owner was thus punished. He could not convert the flesh into food. God requires man's blood even of beasts (Gen. ix. 5), and shows His detestation of murder by denouncing the flesh as unclean (*Maimonides* de Cibis illicitis, chap. iv.; *Ainsworth*). By means of beasts He teaches men the heinousness of murder (*Theodoret*).

^{31.} *a son*] Of Israel (*Onkelos*).

^{32.} *thirty shekels*] The value of a slave,—“the goodly price” at which our Lord was valued (Matt. xxvi. 15. Zech. xi. 12, 13). The freeman was valued at fifty (Lev. xxvii. 3). The sum here mentioned is probably about 3*l.* 12*s.* 6*d.* (*Kalisch*, p. 412; *Winer*, ii. pp. 443—446.)

^{33.} *if a man shall open a pit*] On the equity of this law see *Bp. Sanderson*, vol. v. p. 52 (case of the Liturgy).

good, and give money unto the owner of them; and the dead *beast* shall be his.

³⁵ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

³⁶ Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

XXII. ¹ If a man shall steal an ox, or a || sheep, and kill it, or sell it; he shall restore five oxen for an ox, and ^a four sheep for a sheep.

|| Or, goat.
a 2 Sam. 12. 6.
See Prov. 6. 31.
Luke 19. 8.
b Matt. 24. 43.
c Num. 35. 27.

² If a thief be found ^b breaking up, and be smitten that he die, *there shall* ^c no blood be shed for him. ³ If the sun be risen upon him, *there shall be blood* shed for him; *for* he should make full restitution; if he have nothing, then he shall be ^d sold for his theft. ⁴ If the theft be certainly ^e found in his hand alive, whether it be ox, or ass, or sheep; he shall ^f restore double.

d ch. 21. 2.
e ch. 21. 16.
f See ver. 1, 7.
Prov. 6. 31.

⁵ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. ⁶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

⁷ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; ^g if the thief be found, let him pay double.

g ver. 4.

⁸ If the thief be not found, then the master of the house shall be brought unto the ^h judges, *to see* whether he have put his hand unto his neighbour's goods.

h ch. 21. 6. &
ver. 28.

⁹ For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the ⁱ cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

i Deut. 25. 1.
2 Chron. 19. 10.

¹⁰ If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

¹¹ *Then* shall an ^k oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good. ¹² And ^l if it be stolen from him, he shall make restitution unto the owner thereof. ¹³ If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

k Heb. 6. 16.

l Gen. 31. 29.

¹⁴ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the

CH. XXII. 1. *If a man shall steal an ox*] He shall restore fivefold; a greater penalty than that for stealing a sheep, because the loss was proportionably much greater; a man might have only one or two oxen, for ploughing, and the loss of one would put a stop to the tillage of his land.

— *and kill it, or sell it*] Proving thereby that he was a wilful and obstinate offender; if he had not killed or sold it, there might be hope of repentance and restitution: cp. v. 4.

On the *spiritual* meaning of these precepts, and their application to Christian times, see *S. Cyril Alex.* de Ador. viii. p. 254.

— *four sheep for a sheep*] So David judged (2 Sam. xii. 6); an instance of the acceptance of the Law in his day (*S. Chrys.* in 1's. 50), and Zacchæus acted accordingly (Luke xix. 8).

2. *breaking up*] As was an easy thing in many Eastern houses, made of clay, with transverse beams (*Rosenmüller*: cp. Job iv. 19); if he be found breaking *in*, i. e. *by night* (see v. 2), no blood shall be shed for him if he is killed; because it is not evident that he did not come with the intent to kill (*Theodore*),

and it is probable that by night a thief may be tempted to kill if he is repelled (*Calov*).

3. *If the sun be risen upon him*] Then it is clear that he did *not* come to do any *personal* violence, but that his offence is against *property* only; he is not to be killed, but to make restitution; and if he is not able to do that, he is to be sold for the theft: see xxi. 2.

5. *and shall put in*] Rather, *shall let his beast go loose, &c.*

6. *If fire break out*] As it might easily do, from the custom of Hebrew agriculturists to set fire to the thorns and weeds in their fields before the rainy season in August, to increase the fertility of the soil, as the Italian husbandmen also did: see *Virgil*, *Georg.* i. 84; and on the consequences of such fires, see *Georg.* ii. 303.

8. *the judges*] Heb. *Elohim*: see xxi. 6.

— *goods*] Heb. *work*: see Gen. xxxiii. 14.

11. *an oath of the LORD*] "For the end of strife:" see on Heb. vi. 16; and *Bp. Andrewes*, "On the Lawfulness and Form of Swearing," vol. v. 80.

owner thereof *being* not with it, he shall surely make *it* good. ¹⁵ But if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired thing, it came for his hire.

¹⁶ And ^m if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. ¹⁷ If her father utterly refuse to give her unto him, he shall [†] pay money according to the ⁿ dowry of virgins.

¹⁸ ^o Thou shalt not suffer a witch to live.

¹⁹ ^p Whosoever lieth with a beast shall surely be put to death.

²⁰ ^a He that sacrificeth unto *any* god, save unto the Lord only, he shall be utterly destroyed.

²¹ ^r Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. ²² ^s Ye shall not afflict any widow, or fatherless child.

²³ If thou afflict them in any wise, and they ^t cry at all unto me, I will surely ^u hear their cry; ²⁴ And my ^x wrath shall wax hot, and I will kill you with the sword; and ^y your wives shall be widows, and your children fatherless.

²⁵ ^z If thou lend money to *any* of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. ²⁶ ^a If

^m Deut. 22. 28, 29. [†] Heb. *weigh*, Gen. 23. 16, n Gen. 34. 12, Deut. 22. 29. ^o Lev. 19. 26, 31, & 20. 27. ^p Lev. 18. 23, & 20. 15. ^q Num. 25. 2, 8, 13. 1, 2, 5, 6, 9, 13, 14, 15, & 17. 2, 3, 5. ^r ch. 23. 9. ^s Lev. 19. 33, & 25. 35. ^t Deut. 10. 19. ^u Jer. 7. 6. ^v Zech. 7. 10. ^w Mal. 3. 5. ^x Deut. 10. 18, & 24. 17, & 27. 19. ^y Ps. 94. 6. ^z Isa. 1. 17, 23, & 10. 2. ^a Ezek. 22. 7. ^b Zech. 7. 10. ^c James 1. 27. ^d Deut. 15. 9, & 24. 15. ^e Job 35. 9. ^f Luke 18. 7. ^g u ver. 27. ^h Job 34. 28. ⁱ Ps. 18. 6, & 145. 19. ^j James 5. 4. ^k Job 31. 23. ^l Ps. 69. 24. ^m y Ps. 109. 9. ⁿ Lam. 5. 3. ^o z Lev. 25. 35, 36, 37. ^p Deut. 23. 19, 20. ^q Neh. 5. 7. ^r Ps. 15. 5. ^s Ezek. 18. 8, 17. ^t Deut. 24. 6, 10, 13, 17. ^u Job 22. 6, & 24. 3, 9. ^v Prov. 20. 16, & 22. 27. ^w Ezek. 18. 7, 16. ^x Amos 2. 8.

16. if a man entice a maid] He is to marry her if her father consents (v. 17); if she was betrothed to another, he was to be put to death as an adulterer (Deut. xxii. 24, 25).

17. he shall pay money according to the dowry of virgins] viz. fifty shekels (Deut. xxii. 28, 29). "Need we add (says Dr. Kalisch, p. 423) what excellent fruits these wise and most moral laws have produced in the Israelitish Nation?" Certainly, it must be allowed, that the condition of some Christian nations, in the violation of the sanctity of Marriage, and in forfeiture of chastity before Marriage, is such as to excite shame and sorrow, and to suggest for consideration, whether the enactments of the Mosaic Law for the punishment of adultery, and for the protection of chastity before Marriage, are not deserving of imitation. The opinion of our own Reformers may be seen in the legal provisions recommended by them in the Reformatio Legum, "De corruptoribus mulierum," who are required to marry those whom they have humbled and abused, and "De Adulteris," who are to be banished for life, or condemned to perpetual imprisonment (see Reform. Legum, pp. 40. 50, ed. Oxon., 1850). Dean Graves, on the Pentateuch (Pt. ii. Lect. iii.), says, "Must we not confess that the Jewish Law adjusted its punishments more suitably to the real degree of moral depravity attending different species of guilt than modern Codes, which permit some of the most atrocious instances of moral turpitude (such as adultery, seduction) to pass with trivial punishments, or none at all?"

This is a subject which claims the attention of the Christian Statesman and Legislator, especially where facilities are given to Divorce, and where encouragements are thus offered to Adultery, which, by the Laws of Almighty God, was punished with death.

18. Thou shalt not suffer a witch to live] A witch, *mecashpaph*, the feminine form of the word used in Exod. vii. 11 for magician, from *cashaph*, to mutter prayers to a false deity: Gesen., p. 419. Compare Lev. xix. 26. 31; xx. 27. Deut. xviii. 10, 11. From these passages, as well as from many in the New Testament (see note, Acts xvi. 16, 19: cp. Gal. v. 20. Rev. ix. 21; xxii. 15), it is clear, that such a thing is possible as intercourse with Evil Spirits; and although the power "of discerning the spirits" is not now given to those who take cognizance of human actions, and therefore the infliction of capital punishment on Witchcraft is now rightly superseded, yet this divine enactment ought at least to have the effect of withholding all who believe in divine revelation from lending any countenance to those who deal in "spirit-rappings," or other similar arts of so-called spiritualism.

Witchcraft is regarded in Scripture as a sin against man, and also against God, as being a resort to the Powers of Darkness, the enemies of God and man.

S. Augustine quotes the Roman Law of the Twelve Tables against witchcraft (de Civ. Dei viii. 19); cp. *Plin.*, xxviii. 2; 280

Senec., N. Q. iv. 7; and see the Benedictine note on the passage in *S. Augustine*.

The *Sept.* here has a remarkable rendering, *φαρμακὸς οὐ περιποιήσετε*, which reflects light on the use of the words *φαρμακὸς* and *φαρμακεία*, and of *περιποιῶμαι* and *περιποίησις*, as used in the New Testament: see Rev. xxi. 8; xxii. 15. Gal. v. 20, as to the former words; and Acts xx. 28. Eph. i. 14. 1 Thess. v. 9. 2 Thess. ii. 14. Heb. x. 39, as to the latter.

19. Whosoever lieth] Cp. Lev. xviii. 23—29.

20. He that sacrificeth unto any god, save unto the Lord] The insertion of this precept in this place is remarkable as exhibiting the fact that the enormities above mentioned were associated with acts of *worship of false gods*, and that they were sins against the majesty and holiness of Jehovah Himself; and because it indirectly inculcates the doctrine that the maintenance of pure religion in faith and worship is essential to the preservation of social and domestic purity and happiness.

This principle has also a reference to what follows. Unkindness to strangers, oppression of the widow and of the poor, are sins against JEHOVAH; and will be punished as such by Him Who will hear the prayers of the distressed when they cry to Him (vv. 21—27: cp. Deut. x. 18. Ps. lxxviii. 5. Mal. iii. 5. James i. 27; v. 4).

— shall be utterly destroyed] Literally, *shall be devoted*—(as Jericho was, Josh. vi. 17—19. 26; cp. Lev. xxvii. 29)—under a curse (*cherem*, *ἀνάθεμα*) to God: see Acts xxiii. 14. 1 Cor. xvi. 22. Gal. i. 5, 8; and on Mark ix. 49.

21. a stranger] Heb. *ger*, rendered *προσῆλυτος* here by *Sept.*, *proselyte*: distinguished from the *toshab*, which is rendered by *Sept.* *πάροικος*, or *sojourner* (see Gesen., p. 860; *Kalisch*, pp. 431—433). The former word (from *gur*, to settle) represents a stranger, who conformed to the Jewish Law, either entirely (as a proselyte of righteousness, and who was circumcised, Lev. xxiv. 22. Num. xv. 14. 16. 29), or in part, as a proselyte of the gate (see on Matt. xxiii. 15). The latter, *toshab* (from *yashab*, to sit down), was a mere temporary and transitory sojourner, who did not so conform. The word *ger* is rendered by *προσῆλυτος*, but *toshab* is not so rendered. This consideration throws light on the word *παροικίς*, Luke xxiv. 18.

— ye were strangers] Here is one fruit among many of their adversity in Egypt; it was a school of humanity and compassion. "Non ignara mali miserere disce" (cp. xxiii. 9. Deut. x. 9).

25. usury] *Neshec*: literally, *biting*, from *nashac*, to bite, as a serpent (*Gesen.*, p. 570). Interest for loans might be demanded of foreigners (Deut. xxiii. 20. *Michaelis*, Mos. Recht, § 152), but was not to be taken of an Israelite; and the character of a usurer is stigmatized in the Old Testament. Lev. xxv. 35—37. Deut. xxiii. 19. Job xxii. 6; xxiv. 3. 9. Ps. xv. 5. Prov. xxviii. 8. Jer. xv. 10. Ezek. xviii. 8. 13. 17; xxii. 12. Neh. v. 7.

As to the lawfulness of usury among Christians, see on Matt,

thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: ²⁷ For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he ^b crieth unto me, that I will hear; for I am ^c gracious.

^{28 d} Thou shalt not revile the || gods, nor curse the ruler of thy people.

²⁹ Thou shalt not delay to offer [†] the first of thy ripe fruits, and of thy [†] liquors: 'the firstborn of thy sons shalt thou give unto me. ^{30 g} Likewise shalt thou do with thine oxen, and with thy sheep: ^h seven days it shall be with his dam; on the eighth day thou shalt give it me.

³¹ And ye shall be ⁱ holy men unto me: ^k neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

XXIII. ¹ Thou ^a shalt not || raise a false report: put not thine hand with the wicked to be an ^b unrighteous witness. ^{2 c} Thou shalt not follow a multitude to do evil; ^d neither shalt thou [†] speak in a cause to decline after many to wrest judgment: ³ Neither shalt thou countenance a poor man in his cause.

^{4 e} If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. ^{5 f} If thou see the ass of him that hateth thee lying under his burden, || and wouldest forbear to help him, thou shalt surely help with him.

See 1 Kings 21. 10, 13. Matt. 26. 59, 60, 61. Acts 6. 11, 13. e Gen. 7. 1. & 19. 4, 7. ch. 32. 1, 2. Josh. 24. 15. 1 Sam. 15. 9. Job 31. 34. Prov. 1. 10, 11, 15. & 4. 14. Matt. 27. 24, 25. Mark 15. 15. Luke 23. 23. Acts 21. 27. & 25. 9. d ver. 6, 7. Lev. 19. 15. Deut. 1. 17. Ps. 72. 2. † Heb. answer. e Deut. 22. 1. Job 31. 29. Prov. 24. 17. & 25. 21. Matt. 5. 44. Rom. 12. 20. 1 Thess. 5. 15. f Deut. 22. 4. † Or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him.

b ver. 23.
c ch. 34. 6.
2 Chron. 30. 9.
Ps. 86. 15.
d Eccles. 10. 20.
Acts 24. 5.
Jude 8.
|| Or, judges,
ver. 8, 9.
Ps. 82. 6.
† Heb. thy ful-
ness.
e ch. 23. 16, 19.
Prov. 3. 9.
† Heb. tear.
f ch. 13. 2, 12 &
34. 19.
g Deut. 15. 19.
h Lev. 22. 27.
i ch. 19. 6.
Lev. 19. 2.
Deut. 14. 21.
k Lev. 22. 8.
Ezek. 4. 14. &
44. 31.
a ver. 7.
Lev. 19. 16.
Ps. 15. 3. & 101. 5.
Prov. 10. 18.
See 2 Sam. 19. 27,
with 16. 2.
|| Or, receive.
b ch. 20. 16.
Deut. 19. 16,
17, 18.
Ps. 35. 11.
Prov. 19. 5, 9, 28.
& 24. 28.
c Kings 19. 10.
Deut. 1. 17.
Deut. 1. 17.
f Deut. 22. 4.

xxv. 27. The case is argued by *Bp. Sanderson*, v. p. 127—136. The main consideration is, whether in lending, the creditor regards solely his own benefit, and grasps at inordinate gains, and gambles with his money; or is content with moderate interest authorized by law, and looks to the convenience and profit of the borrower, and aims to promote the cause of Christian charity, and the divine glory, by assisting others, and by providing a moderate competency for those of his own house (1 Tim. v. 8), and by detaching himself from worldly cares, and by regarding his substance as a talent committed to his trust by God for His honour and service. Accordingly, we find that this prohibition of *usury* is connected here with a precept of liberal contribution to the service of God (ver. 28, 29).

If a man put out his money to *neshec* (Ps. cv. 5), that is, so as to bite others, it will turn like a serpent in his hand and bite him (1 Tim. vi. 10).

²⁷ Wherein shall he sleep? The long loose raiment of the Easterns,—those of the Bedouins are about six yards long and five feet broad,—was a bed by night, as well as a covering by day (*Rosenmüller, Kalisch*): cp. above, xii. 34.

²⁸ The gods] Heb. *Elohim*; the Magistrates (*Onkelos, Jonath., Aben Ezra, Theodoret*); see v. 8. Ps. lxxxii. 6.

Others suppose that the word is to be rendered *God*; and that the connexion is as in Prov. xxiv. 21, and in 1 Pet. ii. 17, "Fear God, Honour the King."

The Emperor Julian and some of the Jews understood *Elohim* here to mean other deities; but this sense is condemned as heretical by *S. Cyril*, c. Julian. vii. p. 240; *Philast.*, *Hæres.* 147. p. 162, ed. *Oehler*, where see the note of *Fabricius*.

—nor curse the ruler of thy people] A precept referred to by St. Paul, as binding on himself (Acts xxiii. 5), and even in the case of an evil ruler (cp. 2 Pet. ii. 10. Jude 9), and it is to be observed in thought, as well as in word and deed (Eccles. x. 20).

St. Paul there quotes verbatim from the *Sept.*, and prefaces his quotation with the words, "It is written;" showing that he regarded these precepts as a part of divinely-inspired Scripture.

²⁹ The first of thy ripe fruits, and of thy liquors] Literally, thy fulness, and thy tear (*lacrymam*); the former specially said of corn; the latter of the vine and olive; that which comes out of the press in drops like tears; the choicest and best of both, τὸ δάκρυον τῶν δένδρων (*Theophr.*); "arborum lacrymæ" (*Plin.*, xi. 6).

³⁰ The eighth day] See Lev. xxii. 27.

³¹ ye shall be holy men unto me] Heb. men of holiness to

God. This "is the true notion of saints both as to the subject and the affection for it." *Bp. Pearson*, Art. ix. p. 353: ep. 1 Pet. i. 15; ii. 9, where the Apostle applies this to all Christians.

—torn of beasts in the field] Cp. Lev. xvii. 15; xxii. 8. Ezek. iv. 14. Ye shall not eat what is torn of beasts, who devour before they kill; and who eat while the blood is still in the body. This is therefore a law against cruelty and inhumanity (*Theodoret*). Ye shall not make yourselves to be guests with the beasts of the field, "ye shall be holy men" (men of holiness) unto Me. This precept is designed also as a safeguard against communications in eating and drinking with those who profaned or dishonoured God, for example, with idolaters in idol sacrifices: cp. 1 Cor. viii. 10; x. 20, 21. "Whether ye eat or drink, or whatever ye do, do all to the glory of God" (1 Cor. x. 31).

CH. XXIII. 1. Thou shalt not raise a false report] This precept is primarily addressed to witnesses in a court of justice. Thou shalt not raise, literally, not take up, and put forth, a false statement in thy evidence. It is also applicable to the civil magistrate; thou shalt not take up or receive a false testimony. Accordingly, the Jewish Expositors interpret it in both senses; and so *Bp. Sanderson*, in his sermon "ad Magistratum" on these three verses, vol. v. pp. 210—239.

² after many] A multitude. The same word (*rabbim*) as in the foregoing clause, and rendered *πλειονας* by *Sept.*

³ Neither shalt thou countenance a poor man in his cause] By partial judgment, whereby thou mayest tempt the poor man to sin. Thou art God's minister, Who is no respecter of persons. Thou shalt not abuse thy authority for the purpose of oppression or covetousness, by favouring the rich; nor for the purpose of obtaining popularity, by flattering the poor. On the one hand, "thou shalt not wrest the judgment of thy poor" (v. 6); on the other hand, thou shalt not encourage him in sin: cp. Lev. xix. 15, "Thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour;" cp. *Aug.*, Qu. 88, who says, "Compassion is a good thing, but not when it thwarts justice," and when it encourages crime by impunity.

⁴ If thou meet thine enemy's ox] Not only thy friend's, but thy enemy's. A precept preparatory to the Evangelical command, "Love your enemies, bless them that curse you" (Matt. v. 43—45. Rom. xii. 19—21).

⁵ and wouldest forbear to help him, thou shalt surely help with him] And wouldest forbear (Heb. *chadal*, to cease, to

g ver. 2.
Deut. 27. 19.
Job 31. 13, 21.
Eccles. 5. 8.
Isa. 10. 1, 2.
Jer. 5. 28, & 7. 6.
Amos 5. 12.
Mal. 3. 5.
h ver. 1.
Lev. 19. 11.
Luke 3. 14.
Eph. 4. 25.
i Deut. 27. 25.
Ps. 94. 21.
Prov. 17. 15, 26.
Jer. 7. 6.
Matt. 27. 4.
k ch 34. 7.
Rom. 1. 18.
l Deut. 16. 19.
1 Sam. 8. 3. &
12. 3.
2 Chron. 19. 7.
Ps. 26. 10.
Prov. 15. 27. &
17. 8, 23. & 29. 4.
Isa. 1. 23. & 5. 23.
& 33. 15.
Ezek. 22. 12.
Amos 5. 12.
Acts 24. 26.
† Heb. *the seeing*.
m ch. 22. 21.
Deut. 10. 19. &
24. 14, 17. &
27. 19.
Ps. 94. 6.
Ezek. 22. 7.
Mal. 3. 5.
† Heb. *soul*.
n Lev. 25. 3, 4.
¶ Or, *olive trees*.
o ch. 20. 8, 9. Deut. 5. 13. Luke 13. 11.
Josh. 23. 7. Ps. 16. 4. Hos. 2. 17. Zech. 13. 2.

^{6g} Thou shalt not wrest the judgment of thy poor in his cause. ^{7h} Keep thee far from a false matter; ⁱ and the innocent and righteous slay thou not: for ^k I will not justify the wicked.

⁸ And ^l thou shalt take no gift: for the gift blindeth [†] the wise, and perverteth the words of the righteous.

⁹ Also ^m thou shalt not oppress a stranger: for ye know the [†] heart of a stranger, seeing ye were strangers in the land of Egypt.

¹⁰ And ⁿ six years thou shalt sow thy land, and shalt gather in the fruits thereof: ¹¹ But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.

^{12o} Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. ¹³ And in all *things* that I have said unto you be ^p circumspect: and ^q make no mention of the name of other gods, neither let it be heard out of thy mouth.

^{14r} Three times thou shalt keep a feast unto me in the year. ^{15s} Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven

p Deut. 4. 9. Josh. 22. 5. Ps. 39. 1. Eph. 5. 15. 1 Tim. 4. 16. q Num. 32. 38. Deut. 12. 3. r ch. 34. 23. Lev. 23. 4. Deut. 16. 16. s ch. 12. 15. & 13. 6. & 34. 18. Lev. 23. 6. Deut. 16. 8.

desist, to fail, to omit: see *Gesen.*, p. 262) *to help* (Heb. *azab, to loosen bands*: cp. Job. x. 1. *Gesen.*, p. 617). Our translators and others seem to have considered it as equivalent to *azar, to help*; and the sense may be, *and if thou wouldest forbear to loose him* (the ass) *thou shalt surely loosening loose* (the ass) *with him* (the enemy) *from his burden*: cp. Deut. xxii. 4. *Keil* supposes that the verb *azab* signifies *to pass by*, in the first member of the sentence, and *to loose* in the second; and that the sense is, *thou shalt beware of passing him by* (i. e. thy enemy); *loosing thou shalt loose* (the ass) *with him*. This interpretation is confirmed by *Sept.*, which has *ὁ παρελεύσας, thou shalt not pass by*; and so *Vulg.*, “non pertransibis.” And it is illustrated by the conduct of the Priest and Levite in the Parable, who *passed by* the wounded traveller, and so did to him what the Law *forbade* to be done to an enemy's ass (Luke x. 31, 32). Other interpretations may be seen in *Kalisch*, p. 445.

Observe the good effects of this law. First, an animal's life is saved; secondly, the owner's loss is prevented; thirdly, two enemies are made friends (*Isidor. Pelus.*, Ep. iii. p. 389).

8. *thou shalt take no gift*] No bribe: cp. Deut. xvi. 19. Ps. xxvi. 10. Prov. xvii. 8. 23; xviii. 16. Isa. i. 23; v. 23. The custom of Orientals to give presents of raiment, &c. to friends, necessitated such a law as this; and the insertion of *it* is an evidence of courage, honesty, and disinterestedness in Moses,—the Leader and Judge of Israel,—who might have enriched himself by receiving gifts, in the discharge of his office,—as Samuel's sons did (1 Sam. viii. 3).

— *the gift blindeth the wise*] Literally, *blindeth the open*, i. e. those with open eyes; the seeing.

— *perverteth the words*] Rather, *perverteth the cause* (the words, matters): that is, wrests a good cause into a bad one, and robs the righteous of his right.

9. *thou shalt not oppress a stranger*] The context implies that a stranger and an Israelite were on a par in Hebrew courts of justice; and see Deut. i. 16; xxvii. 19. Mal. iii. 5. Such Laws as these exacted much sacrifice of self; and the national reception and observance of them by the Hebrews is a proof of the national belief in the divine authority of the legislator.

11. *the seventh year thou shalt let it rest*] Here is a national act of faith in God, Whose the land is, and Who will bless those who trust in Him; and a national recognition on the part of Israel that they themselves were only pilgrims upon earth. Cp. Lev. xxv. 3, 4. 20. 23; and Matt. v. 31.

The Sabbath Day was a weekly memorial and type of the “rest that remaineth to the people of God.” The Sabbatical Year was an image of that rest: in that year they rested from

worldly cares, and they rested *to God*, by meditation on *His Law*, which contained a record of His benefits and mercies, as well as a declaration of His promises and judgments, and which was to be read in the hearing of all the People in that year (Deut. xxxi. 10—12. Neh. viii.). It was a rest, also, of mercy to the Poor, and even to the beasts of the field (v. 11; and Deut. xv. 1, 2). Thus it revealed to the eye of Faith some gleams and glimpses of the blessed time when all Creation will be harmonized in Christ, and will rest and be refreshed in His everlasting kingdom of peace.

On the sacred character of the number *seven*, see above, on xx. 9, 10; and *Kalisch*, p. 448; and on the Sabbatical Year see *Josephus*, iii. 12. 3; *Mather* on the Types, p. 447; *Bähr*, Symbolik ii. 569. 601; *Hengstenberg*, Authentik ii. 435; *Winer*, R. W. B. 349.

Some have expressed surprise, “that there is no mention here of the year of *Jubilee*” (*De Wette*, Kritik, p. 284); and this circumstance has been alleged as a reason for supposing that some of the Levitical laws were of post-Mosaic origin. But the present chapter is only one of three which contain the fundamental laws, and not the entire code; and as the Jubilee was a distant event when these Laws were promulgated, and as the Divine Legislator foresaw that another fitter occasion would occur for its enactment (Lev. xxv. 8—17), He reserved it for that time.

He would not lay upon them too great a burden at once, but would prepare them by degrees, and reveal His commands as they were able to bear them. The same was done by Christ in the Gospel dispensation (Mark iv. 33. John xvi. 12).

13. *be circumspect*] Eph. v. 15.

14. *Three times thou shalt keep a feast unto me*] See xxxiv. 23. Lev. xxiii. 4. Deut. xvi. 16. All these feasts were “figures of us;” types of Gospel blessings and Christian festivals: see above, xii. 2. 13; and xix. 1; and below, Acts ii.; and John vii. 2; and *S. Aug.*, c. Faust. xv. 4; xxxii. 12.

15. *the feast of unleavened bread*] On its religious character, and figurative reference to the true Passover, see on xii. 15, and throughout that chapter.

Besides the connexion of the Passover with the deliverance from Egypt, it was to be observed as a feast of thanksgiving for the fruits of the earth (see Lev. xvi. 10, 11; xxiii. 9—14). On the second day of unleavened bread, the 16th of Abib, the firstfruits,—a *wave-sheaf of barley*,—were waved before the Lord, and with it the barley harvest began. Cp. *Joseph.*, Ant. iii. 10. 6.

The Sabbath and the three Feasts are here considered, not only in their religious character, but in their *social* bearings, and these “Judgments” and statutes generally have a civil and domestic, as well as a sacred reference, and show the

days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: 'and none shall appear before me empty:)

¹⁶ "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and *the feast of ingathering, *which is in the end of the year, when thou hast gathered in thy labours out of the field.* ¹⁷ Three times in the year all thy males shall appear before the Lord God.

¹³ "Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my || sacrifice remain until the morning. ¹⁹ ^a The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. ^b Thou shalt not seethe a kid in his mother's milk.

²⁰ "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. ²¹ Beware of him, and obey

t ch. 34. 20.
Deut. 16. 16.
u ch. 34. 22.
Lev. 23. 10.

x Deut. 16. 13.
y ch. 34. 23.
Deut. 16. 16.

z ch. 12. 8. &
34. 25.
Lev. 2. 11.
Deut. 16. 4.
|| Or, *feast*.
a ch. 22. 29. &
34. 26.
Lev. 23. 10, 17.
Num. 18. 12, 13.
Deut. 26. 10.
Neh. 10. 25.
b ch. 34. 26.
Deut. 14. 21.
c ch. 14. 19. & 32. 34. & 33. 2, 14. Num. 20. 16. Josh. 5. 13. & 6. 2. Ps. 91. 11. Isa. 63. 9.

dependence of national peace and happiness on religious faith and worship: cp. *Theodore*, Qu. 54.

In addition to other authorities referred to in the present work, the reader may consult the articles on "Passover," "Pentecost," and "Tabernacles," by the *Rev. Samuel Clark*, in *Dr. Smith's Bib. Diet.* 1863.

¹⁶ *the feast of harvest*] Or Pentecost, fifty days after the day on which the sheaf was waved (Lev. xxiii. 15. *Joseph.*, Ant. iii. 10. 6).

Pentecost was the "feast of harvest," because then the wheat was ripe, and two *wave-loaves* of the ripe wheat were then offered: cp. Lev. xxiii. 10. Num. xxviii. 26—31. Deut. xvi. 9—12.

On the relation of the Feast of Pentecost to the delivery of the Law on Mount Sinai, see above, Preliminary Note to chap. xx.; and on its *Christian* fulfilment in the descent of the Holy Spirit, see on Acts ii. 1.

The Feast of Pentecost is called *Asartha* (or assembly) by *Josephus* (iii. 10. 6), under which name it is often mentioned in the Talmud; from *azar*, to surround; whence *azarah*, a court in the Temple (*Gesen.*, p. 620).

— *the feast of ingathering*] Or, Tabernacles, beginning on the fifteenth day of the seventh month, and continuing for seven days, when the oil and wine were gathered in (Lev. xxiii. 33—43. Num. xix. 12—30. Deut. xvi. 13—15); whence it appears that it was also called the Feast of *Tabernacles*, to commemorate God's blessings to Israel, when they dwelt in Tabernacles in the wilderness.

On the Christian reference of this festival, especially with regard to the Incarnation of Him Who deigned to "*tabernacle in us*" (John i. 14), see on Matt. xxi. 8, 9. Luke xxiv. 1; and note at end of John vii.; and on Rev. vii. 13.

— *when thou hast gathered in*] Rather, *when thou gatherest in*: see *Keil*, p. 483.

¹³ *Thou shalt not offer the blood of my sacrifice with leavened bread*] Leaven being an emblem of what is evil in doctrine, worship, and practice, and to be avoided in all approaches to God, especially in the sacrifice of the true Passover, and in the communion of His body and blood; see on xii. 8. 15; and *Theodore* here.

— *neither shall the fat of my sacrifice remain until the morning*] Nothing of the Paschal Lamb was to remain unto the morning, either of the fat, which was offered to God, or of the flesh, which was to be eaten by man (xii. 3. 6. 9. 10). The true Passover offered Himself entirely to God, without any reservation (Ps. xl. 7. Luke xx. 11. 42. Heb. ix. 14); and true Israelites are bound to receive the *whole* of the true Passover (see on xii. 10).

¹⁹ *Thou shalt not seethe a kid in his mother's milk*] A precept repeated xxxiv. 26. Deut. xiv. 21. and inculcating feelings of humanity for animals; and much more towards men; cp. Deut. xxii. 6, concerning the dam and its young; and Lev. xxii. 28, concerning the mother and her young, not to be killed on the same day; and Deut. xxv. 4, concerning the ox treading out the corn, with St. Paul's comment in 1 Cor. ix. 9. 1 Tim. v. 18; showing that these precepts are to be used as guides of conduct towards men: compare also our Lord's lesson of trust, derived from God's goodness to birds, and even to flowers (Luke xii. 24. 27).

The practice of seething a kid in its mother's milk was also reprobated, it is probable, because it was in use among idolaters, and connected with idolatrous worship: see *Maimon.*,

Mor. Nev. iii. 48; and *Cudworth* on the Lord's Supper, p. 26. *Spencer*, de Leg. Heb. ii. 8. This practice prevails among the Arabs, who prepare this dish, which they call *leba immā* (kid in his mother's milk), and regard it as a delicacy; but the Jews, who assert that it is unnatural and barbarous to dress a kid in that which God intended for its nurture, and that it is forbidden by Him, will not partake of it: see *Dr. Thomson*, The Land and the Book, p. 94.

These precepts have a spiritual meaning also. *Milk* is a scriptural emblem for the nourishment of the soul (see 1 Pet. ii. 2). He who seethes a kid in its mother's milk, uses for the kid's injury, that which God designed for the kid's nourishment—a thing cruel and unnatural (*Clement Alex.*, Strom. ii. p. 478; and a wanton diminution of the species, and tending to its extinction (*Theodore*). In like manner, they who use the spiritual milk of doctrine, not for the nurture of Christ's little ones, but employ the milk of the Word for their injury, by erroneous interpretations of Scripture, contrary to the teaching of the Church herself, their spiritual Mother, they, in a certain sense, may be said to be guilty of the sin of "seething the kid in his mother's milk:" cp. below, Lev. xxii. 27, 28.

²⁰ *Behold, I send an Angel before thee*] The Holy Spirit, speaking by the Prophet Malachi, entitles CHRIST "the Messenger," or Angel "of the Covenant" (Mal. iii. 1); and He seems to refer to Christ, when He says, by Isaiah (lxiii. 9), "The Angel of His Presence saved them;" and He leads us to apply this text to Him, when He teaches us, by St. Paul, that Christ was in an especial manner present with the Israelites in the wilderness. "Let us not tempt Christ, as some of them also tempted" (1 Cor. x. 9), where he appears to refer to this precept, by which the Israelites were warned against disobeying and provoking the Angel: cp. Heb. xi. 26, where Moses is said to prefer "the reproach of Christ to the riches of Egypt." Christ, in the highest sense, is the Angel, "in Whom God's Name is," because he is sent by God, and is God. And it cannot be said of any created Being, that he has the power of pardoning, which is here ascribed to the Angel; and it is Christ Who brings all true Israelites into the land of promise, which He has gone before to prepare for them (John xiv. 2). Accordingly, this text has been applied to CHRIST by some of the ancient Fathers (see *Justin M.*, c. Tryphon. c. 75. 106. 113. 132; *Tertullian*, c. Jud. c. 9; c. Marcion. iii. 16; *Euseb.*, D. Ev. iv. 17; *S. Cyril*, c. Julian. viii. p. 281; *S. Aug.*, c. Faust. xvi. 19. 20; *Lactant.*, Instit. iv. 17), some of whom apply these words in a subordinate sense to Joshua, but only as a type of JESUS (cp. *S. Athanas.* de Communi Essentia, ad fin.; and *Hesychius*, in Lev. xvi.). See *Bp. Bull.* Defence of the Nicene Creed, book i. chap. i. sect. 11, who says, "It was in truth an Angel who went before the people of Israel to the promised land, but One in Whom the Son of God Himself was present in some peculiar manner:" see also *Ibid.*, sect. 15; and, referring to this and other passages of the Pentateuch, he says, "The Christian Fathers were of opinion that He Who spake to Moses in the burning bush, and Who manifested Himself to Abraham, was the Son of God; and He is called JEHOVAH, I AM, the title which is reserved to the true God. In these manifestations it was not a mere created Angel, but the Son of God, Who was present" (sect. 20). The Son of God, as being sent, is called an Angel; and the "Name of God is in Him" (see v. 21), because He is God. Cp. *Ainsworth*; *Bp. Wilson* here; and *Dr. W. H. Mill.* on Luke i. p. 92; and note above, on Gen. xviii. 1; xxii. 11; xlviii. 16; and on Exod. iii. 2; xiv. 19.

d Num. 14. 11.
Ps. 78. 40, 56.
Eph. 4. 30.
Heb. 3. 10, 16.
e ch. 32. 34.
Num. 14. 35.
Deut. 18. 19.
Josh. 24. 19.
Jer. 5. 7.
Heb. 3. 11.
1 John 5. 16.
f Isa. 9. 6.
Jer. 23. 6.
John 10. 30, 38.
g Gen. 12. 3.
Deut. 30. 7.
Jer. 30. 20.
h Or, *I will afflict them that afflict thee.*
i ver. 20.
ch. 33. 2.
j Josh. 24. 8, 11.
k ch. 20. 5.
l Lev. 18. 3.
Deut. 12. 30, 31.
m ch. 34. 13.
Num. 33. 52.
Deut. 7. 5, 25.
& 12. 3.
n Deut. 6. 13, & 10. 12, 20, & 11. 13, 14, & 13. 4.
Josh. 22. 5, & 24. 14, 15, 21, 24.
1 Sam. 7. 3, & 12. 20, 24.
Matt. 4. 10.
o Deut. 7. 13, & 28. 5, 8.
p ch. 15. 26.
Deut. 7. 15.
q Deut. 7. 14, & 28. 4.
Job 21. 10.
Mal. 3. 10, 11.
r Gen. 25. 8, & 35. 29.
1 Chron. 23. 1.
Job 5. 26, & 42. 17.
Ps. 55. 23, & 90. 10.
s Gen. 35. 5.
ch. 15. 14, 16.
Deut. 2. 25, & 11. 25.
Josh. 2. 9, 11.
1 Sam. 14. 15.
Num. 34. 3.
z ch. 34. 12.

his voice, ^d provoke him not; for he will ^e not pardon your transgressions: for ^f my name is in him. ²² But if thou shalt indeed obey his voice, and do all that I speak; then ^g I will be an enemy unto thine enemies, and ^h an adversary unto thine adversaries. ²³ ^a For mine Angel shall go before thee, and ⁱ bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off. ²⁴ Thou shalt not ^k bow down to their gods, nor serve them, ^l nor do after their works: ^m but thou shalt utterly overthrow them, and quite break down their images. ²⁵ And ye shall ⁿ serve the Lord your God, and ^o he shall bless thy bread, and thy water; and ^p I will take sickness away from the midst of thee. ²⁶ ^q There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will ^r fulfil. ²⁷ I will send ^s my fear before thee, and will ^t destroy all the people to whom thou shalt come, and I will make all thine enemies turn their ^u backs unto thee. ²⁸ And ^v I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. ²⁹ ^w I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. ³⁰ By little and little I will drive them out from before thee, until thou be increased, and inherit the land. ³¹ And ^x I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will ^y deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. ³² ^z Thou shalt make no covenant with them, nor with their gods. ³³ They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, ^a it will surely be a snare unto thee.

XXIV. ¹ And he said unto Moses, Come up unto the Lord, thou, and

2 Chron. 14. 14. t Deut. 7. 23. † Heb. neck, Ps. 18. 40. u Deut. 7. 20. Josh. 24. 12. v Deut. 7. 22. w Gen. 15. 18. x Josh. 21. 44. Judg. 1. 4. & 11. 21. y ch. 34. 12, 15. Deut. 7. 2. Ps. 106. 36.

21. *my name is in him*] Literally, *My Name is in the midst of Him*,—a phrase much stronger than “My Name is in Him;” and specially true of Christ, of whom God Himself says, “This is His NAME whereby He shall be called, the LORD (JEHOVAH) our Righteousness” (Jer. xxiii. 6); and “in Whom dwelleth all the fulness of the Godhead” (Col. ii. 9. Cp. 2 Cor. v. 19), as He Himself declares (John x. 38. Cp. xxxiii. 14).

The Sept. adds here, “Ye shall be to me a peculiar people; ye shall be a royal priesthood, and a holy nation,”—from xix. 5, 6,—words adopted *verbatim* by St. Peter and St. Paul, and applied to the Christian Church (1 Pet. ii. 5. Tit. ii. 14. Cp. Rev. i. 6).

24. *images*] *στήλας, pillars (Sept.) statues*: see xxxiv. 13.

25. *he shall bless thy bread, and thy water*] God promises to them temporal blessings. And the absence of any reference to future and eternal happiness is (as before observed) an evidence of the temporary character of the law.

28. *I will send hornets before thee*] The hornet, *tsireah*, from *tsara*, to strike, to overthrow (*Gesen.*, p. 719). Some understand this literally (*Bochart*, *Hieroz.* iii. p. 407; *Rosenmüller*, *Bibl. Alterthum* iv. p. 430; and so the *Talmud*, in *Sotah* 36; and *A Lapidie*). But we do not hear of any literal fulfilment of this promise; and the word appears to be descriptive of the divine visitations inflicted by God on the enemies of Israel, by which they were smitten and driven out. Cp. Deut. vii. 20. Josh. xxiv. 12. Wisd. xii. 8. The sense, therefore, seems to be that their enemies are *discomfited, expelled*;—not, however, by their own power, not with their “sword and bow” (Josh. xxiv. 12), but by the agency of God (as Jericho was cast down), and by terrors and panics sent by Him (as *S. Augustine* says; cp. *Keil*, p. 486); and therefore God claims the power for Himself in the two following sentences.

29. *lest the land become desolate*] Surprise has been expressed by some, that with two millions of people the Israelites could not at once clear so small a country as the promised Land has been assumed to be. But it must be remembered that “the promised Land,” according to *God’s*

design, was a very extensive country, reaching from the river of Egypt to the Euphrates (Gen. xv. 18); and that the modern notions of the ease of clearing a land of wild beasts are formed on the possession of firearms, &c., unknown to the ancients. Even now the population of Palestine amounts to about two millions; and some parts of it are still infested by wild beasts (*J. L. Porter*).

31. *from the Red Sea even unto the sea of the Philistines (or Mediterranean), and from the desert unto the river*] i. e. to the river Euphrates (Gen. xv. 18. Deut. i. 7. Isa. vii. 20), and so *Sept.* here.

These boundaries are also specified (Gen. xv. 18. Cp. Deut. xi. 21. Josh. i. 4); and were almost attained in David’s and Solomon’s reign (2 Sam. viii. 6. 1 Kings iv. 24; v. 1—5; ix. 26. 2 Chron. viii. 17); but as they were conditional on Israel’s obedience, and as man’s part was not performed, they were not fully realized: as the Holy Spirit Himself, speaking by David, teaches (Ps. lxxxi. 9—17, which is like a divine Commentary on this promise; and see *Theodoret* here, Qu. 59; and *S. Jerome*, *Epist.* ad Dardan. p. 609).

But this promise is fully accomplished in the true Antitype,—God’s Firstborn,—His well-beloved Son, to Whom He has given “the Heathen for an inheritance, and the utmost parts of the world for a possession” (Ps. ii. 8). “His dominion shall be from sea to sea, and from the river unto the ends of the earth” (Ps. lxxii. 8).

CH. XXIV. 1. *And he said unto Moses*] As soon as God had delivered “the Judgments,” contained in chaps. xxi.—xxiii., He commanded Moses to come up to the mountain again. But first Moses must go and communicate the Judgments to the people, as is evident from *vv.* 3—8.

The order of events was this:—

The People came to Sinai. God gave them a promise by Moses, on condition of obedience (xix. 1—8). They promised obedience (xix. 8); and Moses returned to God, Who commanded him to go down and enjoin the people to prepare them-

Aaron, ^aNadab, and Abihu, ^band seventy of the elders of Israel; and worship ye afar off. ²And Moses ^calone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

³And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, ^dAll the words which the LORD hath said will we do. ⁴And Moses ^ewrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve ^fpillars, according to the twelve tribes of Israel. ⁵And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. ⁶And Moses ^gtook half of the blood, and put it in basons; and half of the blood he sprinkled on the

^a ch. 23. 1.
^b Lev. 10. 1, 2.
^c ch. 1. 5.
^d Num. 11. 16.
^e ver. 13, 15, 18.

^d ver. 7.
^e ch. 19. 8.
^f Deut. 5. 27.
^g Gal. 3. 19, 20.
^h Deut. 31. 9.

^f Gen. 28. 18, &
31. 45.

^g Heb. 9. 18.

selves during three days for the revelation of the Law (xix. 10—25).

The DECALOGUE was then given by the Voice of God from Mount Sinai (xx. 1—17). Moses returns to God (xx. 21), and receives the *Judgments* (xxi.—xxiii.), and goes down, and delivers them to the people, who promise obedience to them; and then, as he had been commanded, he returns to the Mountain with Aaron, Nadab, and Abihu, and seventy elders, and Joshua; and he alone enters into the cloud, and receives directions for the structure of the *Tabernacle*, and concerning the *Priesthood*. Cp. *Aben Ezra*, and others, quoted by *Kalisch*, p. 470.

— *Aaron, Nadab, and Abihu*] Aaron, and his two eldest sons (Exod. xxviii. 1). Their presence was required at this time, because the divine precepts now to be delivered concerned the *Tabernacle* and the *Priesthood*, to which Aaron and his sons were to be consecrated.

³. *And Moses came*] After he had received the *Judgments*, contained in the three foregoing chapters; and *before* he went up with Aaron, he came and rehearsed to the people these *Judgments*, and they pledged themselves to obey them.

— *All the words which the LORD hath said will we do*] This was like the solemnization of the Marriage between God and His ancient Church: see xix. 8. Moses, the Mediator between God and Israel, solemnizes the Marriage. God's first covenant had been with a *Person*, in Abraham; then with a *Family*, in Jacob; then with a *Nation*, in the people of Israel at Sinai; and, finally, it is with the *World*, in Christ.

⁴. *Moses wrote all the words of the LORD*] In the Book of the Covenant mentioned in v. 7, which contained the Decalogue and the *Judgments*.

— *builded an altar—and twelve pillars*] The altar represented the relation of the covenant on the side of *God*; and the twelve pillars represented its relation to the *twelve tribes*, the other contracting party. Compare the stones set up by Joshua (iv. 8. 20).

⁵. *young men*] Ministers of Moses, who acts here as the Mediator between God and Israel. Perhaps the firstborn of each family, as the *Targum of Onkelos* paraphrases it (see xix. 22). The words “young men” are often applied to those who ministered. Cp. 2 Sam. xviii. 15. 1 Kings xx. 14. The words “the young men,” in Acts v. 6, may designate certain ministers of the early Church (*Blunt's Coincidences*, Part i. sect ii. p. 11).

— *burnt offerings—and—peace offerings*] In laying his hand on the *burnt-offering*, the offerer discharged himself of sin; and in bringing it to be slain, he dedicated himself to God. In the shedding of the blood of it, there was expiation; in the consumption by fire on the altar, there was acceptance. The *peace-offering* was eucharistic; for in it the offerer fed together with God on the sacrifice. See xviii. 12; xx. 24. and below, Lev. i. 3; and iii. 1.

⁶. *And Moses took half of the blood, and put it in basons*] Half of the blood he sprinkled on the altar which was consecrated to *God*; and half of it he sprinkled on the *people* (v. 8). St. Paul in the Epistle to the Hebrews, informs us that he sprinkled also the Book of the Covenant (Heb. ix. 19).

In the blood is life (Gen. ix. 4); and in *sprinkled blood* there is confession of sin, and of forfeiture of life for sin, and presupposal of *death*. The sprinkling of blood, *half* on the altar first, and *half* on the *people*, represents the communion of blood between God and the people; i. e. it represented a communion of the principle of life, derived from God, the sole Author of life,—the Jehovah,—or eternal fountain of Being, and imparted to His people. This blood is *sprinkled*,

i. e. this communion presupposes death. And thus we have here a vision of the Incarnation and Death of the Son of God, as the means of expiation of Sin, and reconciliation and union with God, and of life to the world. The blood maketh atonement (Lev. xvii. 1); and “without shedding of blood there is no remission” (Heb. ix. 22). But how could the shedding of the blood of bulls and goats take away sin? (Heb. x. 4.) How should it cleanse the offerer? How should it procure forgiveness and access to God? Therefore, here is a prophetic representation of *that Blood*, which alone can cleanse from all sin, because it is the blood of the Son of God (1 John i. 7).

The Holy Spirit, therefore, speaking by the Apostle, assures us that this act of Moses *presupposed* the death of *Christ* and represented it; and the Apostle rightly argues that this *Covenant* might therefore properly be called a *Testament*, because it was grounded on the Death of Him Who made it; and thus he declares the human nature, as well as the divine, of Him, Who was one of the covenanting parties. This is important to be observed, as the Apostle's argument cannot otherwise be understood; and if it be duly borne in mind, it sheds a clear light on this solemn act of covenanting between God and His People, and removes all the objections alleged against the reasoning of St. Paul upon it, as if he were playing the sophist, in representing the Old Covenant as a *Testament*. Heb. ix. 16—20. See below, on Hebrews, p. 408.

In the Divine Mind the *Gospel* is prior to the *Law*. Christ is the Lamb of God, slain from the foundation of the world (Rev. xiii. 8. 1 Pet. i. 20). All the virtue of the Levitical Sacrifices was derived from the *Death of Christ*. He “came by Water and Blood” to the Faithful in every age (1 John v. 6). Thus the Levitical Covenant was *dependent on*, and was *subsequent to*, the Death of Christ, in reason, power, and effect, although *not in time*.

Accordingly, St. Paul declares, that the Scriptures of the *Old Testament* were able to make Timothy wise unto salvation, through *Faith in Christ Jesus*: see 2 Tim. iii. 15.

The *Levitical Covenant*, viewed in this light, as founded on the ground of the pre-ordained and pre-supposed sacrifice of Christ's Death, and as deriving all its efficacy from it, may, in a profound spiritual sense, be called a *Testament*.

In the Counsel and Decree of God, to Whom all things are present at once, *Christ was already slain*, when the Law was delivered from Mount Sinai; and all the Faithful, who were accepted by God, were foreseen and accepted in Christ from the beginning of the world. Hence St. Paul says (Heb. xi. 26), that Moses preferred “the reproach of *Christ* to the riches of Egypt.” Christ was the Paschal Lamb, by whose blood the Israelites were delivered from the sword of the destroying Angel. Christ was the Rock smitten in the Wilderness, from which the water flowed (1 Cor. x. 4). They who rebelled in the desert, tempted *Christ* (1 Cor. x. 9).

Christ Himself was the *Διαθέτης*, or Testator, Who covenantated with the Israelites. As God, He could not die; but in the fulness of time He was to become *Man*, and as Man He was to *die*. He became Man, that He might die. The Covenant was grounded on His *Death*, foreseen and presumed; and all the virtue of the Covenant, which He made with the Israelites, flowed from His death. It would have been of no avail if Christ had not died; it derived its force from that death.

Thus the *Old Covenant* was itself a *Testament*. Christ was its Testator. He is the Giver of Both Testaments; they are both sealed by His Blood, and derive all their virtue from it.

It is not, therefore, without reason that the Church of Christ, following the suggestion of the Apostle, calls the Hebrew Scriptures “the *Old Testament*.”

h Heb. 9. 19.

i ver. 3.

k Heb. 9. 20. &
13. 20.

l Pet. 1. 2.

altar. ⁷ And he ^h took the book of the covenant, and read in the audience of the people: and they said, ⁱ All that the LORD hath said will we do, and be obedient. ⁸ And Moses took the blood, and sprinkled *it* on the people, and said, Behold ^k the blood of the covenant, which the LORD hath made with you concerning all these words.

The Hebrew Scriptures, as well as the Gospel, are a *Testament from Christ*; they receive their efficacy from His *Death*. And whenever we speak of the *Old Testament*, we profess a fundamental article of Faith, which distinguishes us alike from *Jews and Heathens*; we declare that Both Testaments are from One and the same Author, who gives Laws to the world as God, and Who made His *Covenant* to become a *Testament by dying* for us, in order that all who enter into covenant with Him, and live as His children, may enjoy the heavenly inheritance, bequeathed to them by Him, and purchased for them by His blood. Cp. *Bp. Andreues*, v. p. 91, who shows how Christ's Blood is the Blood of the *Covenant*, and also of a *Testament*.

In the Epistle of *Barnabas* (cap. xiv.), it is well said, that "Moses received the Covenant as a servant, and they to whom he delivered it were disobedient; but the Lord Himself has now delivered the Covenant to us, having suffered for us, and He has made us to be an inheritance to God."

— *half of the blood he sprinkled on the altar*] The reason why part of the *blood* was sprinkled by Moses on the *Altar* and part was sprinkled on the *people* was this;—Blood represents Life; and communion of Blood represents a Communion of Life; and by Christ's Incarnation and Bloodshedding we are united to God. His Blood has a twofold character and efficacy, it looks to God, and it looks also to us; it is the blood of a Sacrifice offered as a *propitiation* to God; and of *redemption* by which, as by the payment of a price or ransom to God, we were purchased by Christ (Rev. v. 9. See Eph. i. 7. Col. i. 14. 1 Pet. i. 18), and were freed from God's wrath, and receive forgiveness of our sins (Col. i. 14), and were received into favour with Him, and became inheritors of Heaven. And it is also the blood of *cleansing*, by which we were sprinkled and washed from our sins (1 Cor. vi. 11. Heb. ix. 12—14. 1 John ii. 7. Rev. i. 6), and were made acceptable to Him.

This twofold relation of Christ's Blood—first *Godwards*, and next *Manwards*—was also typified by the command that *all* the fat of the Paschal Lamb should be *given to God*, and that *all* the remainder should be consumed by the Israelites (see on xxiii. 8).

This twofold relation is represented in a solemn manner in the Holy Eucharist. It partakes of the character of a sin-offering and of a peace-offering. In that blessed Sacrament, there is an oblation to God on the one side, and there is a participation by man on the other. In it God and man are joined together in Holy Communion in Christ. In it we show the *Lord's Death* till He come (1 Cor. xi. 26). In it, on the one side, the meritorious Blood of Christ, which was sprinkled *once for all* on the Altar of the Cross by Him Who is the *Mediator of the new covenant*, and Who *offered Himself* without spot to God (Heb. ix. 13—15), is exhibited, represented, and pleaded *before God*, as "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for sin;" and therefore even where the communicants are few, yet the *Godward* action in the Holy Eucharist is a most important and effectual one. And in it, on the other side, the Blood of Christ is sprinkled on the souls of all penitent and faithful receivers, who draw near with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience (Heb. x. 19), and they thereby receive remission of their sins and all the other benefits "which by His precious Bloodshedding He hath obtained for us."

Observe that the blood was first sprinkled by Moses on the Altar, and afterwards on the People. It is by virtue of Christ's offering Himself to God, that His Blood is efficacious through faith to our cleansing from sin: see below on v. 8.

⁷ *he took the book of the covenant*] The Decalogue (cp. Deut. iv. 9. 11. 13; ix. 13; x. 8) and the Judgments, in Exod. xxi., xxii., xxiii. (cp. *Kalisch*, p. 375).

St. Paul states, that the *Book of the Covenant* itself was sprinkled with the Blood (Heb. ix. 19). The *Decalogue* itself must be *sprinkled* with the *Blood of Christ*. The Ten Commandments cannot be understood and obeyed, except by faith in that Blood; and violations of them are forgiven only through the merits of that most precious Blood, sprinkled on the heart of the penitent. It must be remembered, also, that the "Book of the Covenant" contained the precepts in chapters xxi., xxii.,

xxiii., concerning *slaves*, &c. Those precepts were *not perfect* in themselves, but were preparatory to a perfect system, the Gospel dispensation. They required to be sprinkled with Christ's Blood. The Doctrine of Christ's Incarnation and Passion has placed the whole question of *slavery* on a new footing. It has sprinkled those precepts, and has cleansed them from the imperfection which belonged to them by reason of the imperfect condition of those to whom they were given (see above, *Preliminary Note* to chap. xxi., and below, *Introduction* to Philemon, pp. 334—336).

— *All that the LORD hath said will we do*] The Blood was offered first to God; and was afterwards sprinkled on the people; and then the people promised to obey. The Sacrifice of Christ must precede; and His Blood must be offered as a propitiation to God, and then be sprinkled on us for our cleansing; and we must promise obedience to God. Obedience to God's revealed Will is neither possible, nor acceptable, before the Sacrifice of Christ, and before the sprinkling of His Blood on our souls. Christ has redeemed us from the *Curse* of the Law, but not from *Obedience* to its precepts. "If thou wilt enter into life, keep the Commandments." Indeed by His sacrifice of Himself He has strengthened our obligation to obey. "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works" (Tit. ii. 11). "He bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness" (1 Pet. ii. 24).

This is clearly represented in the Holy Sacrament "of the New Testament in Christ's Blood." There is the oblation to God; there is the sprinkling on the People; there is the promise of obedience. The ratification of the Old Covenant with Israel was the solemnization of a Marriage of the Church with her Husband and Maker (Isa. liv. 5). So it is in the Holy Communion: in it there is a Marriage feast; there must also be a wedding garment.

⁸ *Behold the blood of the covenant, which the LORD hath made with you*] Behold with the eye of faith the Blood of the Covenant which the Lord hath made with you in Christ. The Holy Spirit, speaking by St. Paul, teaches us to understand the words in this sense (Heb. ix. 20). And therefore the Apostle calls Christ's Blood "the Blood of the Covenant with which we were sanctified" (Heb. x. 29), and he calls Christ's Blood the Blood of the *everlasting Covenant* (Heb. xiii. 20), in contradistinction to the Blood of the Old Covenant, which was *temporary*, and preparatory to the *New Covenant* (Jer. xxxi. 31).

Our Blessed Lord Himself suggested this interpretation, when He instituted the Sacrament of His Own Blessed Body and Blood, by which the benefits of the sacrifice offered on the Cross are communicated to every faithful receiver, and in which His own Blood of cleansing and redemption is sprinkled on our souls. He then said, "This is *My Blood of the New Covenant*" (referring to these words of Moses), "which is shed for you and for many for the remission of sins," Matt. xxvi. 28. Mark xiv. 24. Both Evangelists use the words τὸ αἷμα τῆς διαθήκης, which are the very words of the *Septuagint* here. This coincidence could hardly fail to lead the readers of the Gospels to connect Christ's Death, and the Holy Sacrament of His Body and Blood, with this solemn sacrifice here described by Moses: cp. above on v. 6.

— *concerning all these words*] On the condition of your obedience to these words (*Kalisch*).

When it is considered that the benefits of the New Covenant in Christ's Blood (typified by this covenant between God and Israel) are perpetually applied to all faithful Israelites in the Communion of Christ's Body and Blood, it will be acknowledged that the Church has acted wisely in requiring that whenever the Holy Communion is administered, the part of the "*Book of the Covenant*," which is of perpetual and universal obligation, viz. the *Ten Commandments* (see note before, chap. xx.), should be read in the audience of the people, and that they should promise obedience to the same, and pray for pardon for the breach of its laws, and for grace to perform the same.

⁹ Then ¹ went up Moses, and Aaron, Nadab, and Abihu, and seventy of the ¹ ver. 1.
elders of Israel: ¹⁰ And they ^m saw the God of Israel: and *there was* under his
feet as it were a paved work of a ⁿ sapphire stone, and as it were the ^o body of
heaven in *his* clearness. ¹¹ And upon the nobles of the children of Israel he
^p laid not his hand: also ^q they saw God, and did ^r eat and drink.
¹² And the LORD said unto Moses, ^s Come up to me into the mount, and be
there: and I will give thee ^t tables of stone, and a law, and commandments
which I have written; that thou mayest teach them. ¹³ And Moses rose up,
and ^u his minister Joshua: and Moses ^w went up into the mount of God.
¹⁴ And he said unto the elders, Tarry ye here for us, until we come again unto
you: and, behold, Aaron and Hur *are* with you: if any man have any matters
to do, let him come unto them.
¹⁵ And Moses went up into the mount, and ^x a cloud covered the mount.
¹⁶ And ^y the glory of the LORD abode upon mount Sinai, and the cloud covered
it six days: and the seventh day he called unto Moses out of the midst of the
cloud. ¹⁷ And the sight of the glory of the LORD *was* like ^z devouring fire on
the top of the mount in the eyes of the children of Israel. ¹⁸ And Moses went
into the midst of the cloud, and gat him up into the mount: and ^a Moses was
in the mount forty days and forty nights.

9. Aaron, Nadab, and Abihu] Who soon afterwards fell into heinous sin (xxxii. 1—6. Lev. x. 1); perhaps they were elated with spiritual pride, for the greatness of God's favour towards them.

— elders] Called nobles, v. 11.

10. they saw the God of Israel] Not His Face (Exod. xxxiii. 20. Cp. Deut. iv. 12. John i. 18. 1 John iv. 12. 1 Tim. vi. 16), but His glory: cp. Isa. vi. 1 (*Onkelos, Augustine*).

— of a sapphire stone] Literally, of splendour (*libenah*) of sapphire. *Libenah* is properly whiteness, transparency, clearness; from *laban*, to be white; and sapphire is sky-blue: see xxxix. 21. Job xxviii. 6. 16. Ezek. i. 26. Rev. xxi. 19.

This Revelation showed that the God of Israel is not merely a national deity, but is the God of the whole world, and sits in sovereign majesty and glory, and in undisturbed calmness and bliss, on the Throne of the Universe; and it was a warning to the Israelites against polytheism and against idolatry (*S. Cyril*).

11. the nobles] Literally, the separated, or chosen men, the elect, the representatives of the elect people of God (*S. Augustine*); they were the same as the elders (v. 9).

— he laid not his hand] They were not injured (cp. iii. 5), because they did not intrude unbidden, but had been commanded to come.

— they saw God, and did eat and drink] Partook of their Peace-offerings in His presence (*Onkelos*); thus manifesting the communion to which they were admitted with God, as representatives of His People. Here was an earnest of what Christ promises to those who enter into Covenant with Him, and remain faithful to Him (see Luke xxii. 30); especially at the Marriage Feast of the Lamb in heaven, of which this repast was a pledge and a foretaste (Rev. xix. 7—9); and therefore this eating and drinking is fitly connected with that bloodshedding and covenant which has just been described (vv. 5—9), and which was a figure of Christ's sacrifice (cp. *Keil*, p. 491).

Herein was foreshadowed the participation of divine graces in the spiritual food prepared for us by Christ, when we are admitted to communicate with Him, and even to feed on Him in the Holy Eucharist (cp. *S. Cyril*, *Glaphyr.* in Exod. iii. p. 332).

12. tables of stone] But now the Law is written by the Holy Spirit, who is called the Finger of God, on "the fleshy tables of the heart" (2 Cor. iii. 3. *Aug.*).

— and a law, and commandments] Rather, the law, and the commandment (singular), in apposition with the tables which contained them (so *Sept.*). The singular (*mitsevah*) is here used, as the corresponding Greek word is by St. Peter, 2 Pet. ii. 21; iii. 2.

— which I have written; that thou mayest teach them] Literally, which I have written to teach them. God wrote in order to teach.

13. and his minister Joshua] See below, Num. xiii. 16.

11. Tarry ye here for us, until we come again] The elders returned to the people, but we know not what became of Joshua. "Jesus absconditur, id est, tacetur" (*S. Augustine*). We lose sight of Joshua here, but he reappears at the side of Moses coming down from the Mount (xxxii. 17). Moses in the delivery of the Law was now acting as a figure of Christ the Mediator (cp. Gal. iii. 19, with 1 Tim. ii. 5. Heb. viii. 6; ix. 15; xii. 24), and Joshua was a type of Christ at this time as a minister of Moses (v. 13), viz. as born under the Law (Gal. iv. 4), and the time of Joshua's independent action as Leader and Saviour of Israel was not yet come. He was, as it were, hid for a time. It is not without reason, therefore, that the Scripture is silent here. It may perhaps be inferred, that Joshua went with Moses into the cloud; and so some of the Fathers suppose, viz. *S. Ambrose* in Ps. xlvii., "Moses in nubem intravit, adhaerente sibi socio Jesu;" and *Bp. Pearson* on the Creed, Art. ii. p. 76. And this seems to be implied by the words of Moses in the text, "Tarry ye for us until we come again to you." *S. Augustine* suggests, that the reason why Joshua is here hidden from the view, while Moses, the Giver and Representative of the Law, goes into the Mountain, and that afterwards Joshua reappears, may be, that thus it was represented as in a figure that Jesus was for a time hidden in the Law; but, as Joshua came forth again as it were from his secrecy, and as in due time Joshua led the people into the promised land, which Moses could not do, so when the Law had run its course, Jesus came forth in the fulness of time, to conduct the People of God into their Heavenly Canaan.

16. six days] Of preparation for Moses to enter the cloud: he entered it on the seventh day, and was forty days and forty nights in the mountain. Some suppose that the six days are included in the forty days (*à Lapide*), on the ground of the declaration in Deut. ix. 9, 11. 18.

18. forty days and forty nights] During which he neither did eat bread nor drink water, and then he received the Law (Deut. ix. 9). For the like time, Elias fasted and came to Horeb (1 Kings xix. 8), and so long was Christ tempted in the wilderness after His Baptism and the descent of the Holy Spirit upon Him, before He entered on His Ministry (Matt. iv. 2—11).

Moses and Elias were brought to do homage to CHRIST on another Mountain—the Mountain of Transfiguration, to which He ascended "after six days," and they were then overshadowed by a bright cloud (Matt. xvii. 5. Mark ix. 7. Luke ix. 34), when the Voice came from heaven, and said, "This is My Beloved Son, hear ye Him" (Matt. xvii. 1—5). Moses and Elias did not eat for forty days, and yet were in the body; we may be in the body for ever in heaven, without doing carnal acts (*Tertull.* de Res. 61).

There is a remarkable parallelism between the narrative here as it stands in the *Septuagint*, and the history of the Transfiguration in the Gospels, as follows,—

XXV. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children of Israel, that they †bring me an || offering: ^a of every man that giveth it

† Heb. take for me.
|| Or, heave offering.

a ch. 35. 5, 21. 1 Chron. 29. 3, 5, 9, 14. Ezra 2. 68. & 3. 5. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12. & 9. 7.

Ἀνέβη Μωϋσῆς (καὶ Ἰησοῦς, Vatican MS.) εἰς τὸ ὕρος, καὶ κατέβη ἡ δόξα τοῦ Θεοῦ ἐπὶ τὸ ὕρος, καὶ ἐκάλυψεν αὐτὸ ἐξ ἡμέρας, καὶ ἐκάλεσε Κύριος τὸν Μωϋσῆν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἐκ μέσου τῆς νεφέλης: τὸ δὲ εἶδος τῆς δόξης Κυρίου ὥσει πῦρ . . . καὶ εἰσῆλθε Μωϋσῆς εἰς τὸ μέσον τῆς νεφέλης, καὶ ἀνέβη εἰς τὸ ὕρος.

Compare with this the history of the Transfiguration as collected from three Evangelists:—καὶ μεθ' ἡμέρας ἐξ Ἰησοῦς ἀνέβη εἰς τὸ ὕρος, καὶ ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ἐλαμψεν ὡς ὁ ἥλιος, καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας, οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ εἶδον τὴν δόξαν αὐτοῦ . . . καὶ ἰδοὺ νεφέλῃ φαινεῖν ἐπεσκίασεν αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην· καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, αὐτὸ ἀκούετε (Matt. xvii. 1—8. Mark ix. 2—8. Luke ix. 28—36).

Does not this parallelism suggest that the Holy Spirit intends us to compare the entrance of Moses into the cloud with the Transfiguration of Christ; and to infer from the comparison, that Christ, even in the days of His earthly humiliation, is far greater than Moses in the time of His greatest glory? And was it without significance that the subject of our Lord's conversation with Moses at the Transfiguration was His own *Death*—His *Exodus* (Luke ix. 31), *that* very event, which had been typically represented by Moses and the Israelites, before he went up into the Mountain (see here, *ve.* 4—8)?

THE TABERNACLE.

CH. XXV.] Here begins a new *Parashah*, or Proper Lesson of the Law, and continues to xxvii. 19.

The parallel *Haphtarah*, or Proper Lesson of the Prophets, is 1 Kings v. 12 to vi. 13, which describes the number of Solomon's workmen, and the building of the Temple.

By the Fall of Man, Man was separated from God. But God in His mercy purposed to bring Man back into closer union with Himself than that in which Man had existed even in Paradise.

This design was consummated in the Incarnation of the Son of God, when He came down from heaven, and “tabernacled in us” (John i. 14); but it was foreshadowed in those divine Institutions, which God appointed for His chosen people, especially in the Tabernacle. The Tabernacle was the Dwelling-place of Jehovah upon earth (see xxv. 22), where He would meet His People, and commune with them, and to which they were to repair with their offerings of worship.

The Holy of Holies contained the visible symbol of His Presence enthroned on the Ark of the Covenant (Lev. xvi. 2). The spiritual meaning of the design of the Tabernacle is clearly revealed in the Apocalypse, where the union of God with His people is displayed as completed and perpetuated in the heavenly Jerusalem. “I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it” (Rev. xxi. 22).

THE NAMES OF THE TABERNACLE.

The Tabernacle is called in Holy Scripture

(1) *Beth* (house), *Ohel* (tent), *Mishean* (habitation), as being the place where God specially vouchsafed to dwell (xxv. 8; xxix. 46) among His people, and to manifest His presence.

(2) It is also called *ohel mōed*, from *yaaal*, to appoint, to designate, and (in *niphal*) to meet a person at an appointed place, and (in *hiphal*) to appoint any one to meet at a certain time or place, as in a court (*Gesen.*, p. 355), tent of meeting, as being the place appointed by God for meeting His Ministers as Representatives of His People (see *v.* 22). This phrase ought not to be translated the “Tabernacle of the Congregation,” a rendering which has led some persons into error, and has tempted them to make objections to the sacred narrative, as if it represented the *Congregation* of Israel as assembling within the limits of the Tabernacle: see *Benisch* on Colenso, pp. 12—14.

(3) It is called also *ohel ha-eduth*, *tabernacle of witness*, as containing the Tables of the Law, which were a witness of the covenant between God and Israel (see xvi. 32—34; xxv. 21. Num. ix. 15). Hence it is called ἡ σκηνὴ τοῦ μαρτυρίου (Acts vii. 44; and *cp.* Rev. i. 5; and note on 1 Tim. ii. 6; and *Kalisch*, p. 493). The Tabernacle itself, and all its vessels and furniture, were witnesses of God's presence, and of His Covenant with His People; and therefore, in a large and comprehensive

sense, the Tabernacle might well be called the “*Tabernacle of Witness*.”

(4) It is called also the *kodesh*, and *mikdash*, *holy house*, or *sanctuary*, as set apart to the worship of God. The inner shrine, or oracle, was separated from the Holy Place by the Veil, and in it was the Ark, in which were the two Tables of the Law, and which was covered by the Mercy Seat, and overshadowed by the wings of the Cherubim, on which the Divine Presence (i.e. the *Schecinah*, from *schacan*, to dwell) was enthroned. There God spake, from above the Mercy Seat, and from between the two Cherubim upon the Ark (*v.* 22), and this was the *Holiest of all*, or, *Holy of Holies*: *cp.* Heb. ix. 1—3. Rom. iii. 25. Heb. ix. 5. On the *Schecinah*, see *Schoettgen*, *Horæ Heb.* p. 1217.

DIMENSIONS OF THE TABERNACLE.

The *Court* of the Tabernacle was a double square; so as to be 50 cubits at the east and west ends; and 100 cubits on the north and south sides.

In the square toward the West was the *Tabernacle*, which was 10 cubits broad by 30 cubits long (see below, xxvi. 15).

The *Holy of Holies* was a cube of 10 cubits.

The cubit equalled about 18½ inches.

On the relation of the TABERNACLE to the TEMPLE, see below, on 1 Kings vi. 1.

The dimensions of the Tabernacle, and even of the Temple (see below, 1 Kings vi. 1), as compared with many other sacred buildings, are *surprisingly small*. And they who charge Moses with *exaggeration* as to numbers, &c., may here see a refutation of that allegation.

THE DESIGN AND PURPOSE OF THE TABERNACLE.

The *names* of the Tabernacle specified above, express the *design* of the Tabernacle, as a place solemnly set apart for God by His own express command, and framed according to the pattern and direction given to Moses by God Himself, and in which He vouchsafed to dwell, and to meet His People, and to receive their worship, in prayer, praise, and thanksgiving, according to the ritual prescribed by Himself; and as testifying to His Divine Presence, Majesty and Glory, and to His gracious mercy and favour towards them, so as to be *united* with them.

But the Tabernacle and its worship had other and higher purposes. Like the rest of the Levitical dispensation, it was preparatory to *another* scheme of Divine Mercy and Love, which would embrace all Nations. It was figurative of, and ministerial and manducatory to, the Gospel of Christ. Its purposes have been explained in the Gospel, and are fulfilled in the Church of Christ.

If the Tabernacle had been final in itself, and not a means to an end, God, Who ordered it to be built, would not have permitted it to be superseded by the Temple; and He would not have allowed that Temple to be destroyed, and to remain in ruins for nearly two thousand years, to this day.

If the Tabernacle had been like the Decalogue, or Moral Law, if it had been like the Pentateuch, if it had been like the rest of the Old Testament, not only of divine institution, but also of perpetual and universal obligation, He would have preserved it as He has preserved the Decalogue, the Pentateuch, and the Old Testament. God designed it to serve the purpose of preparing the way for Christianity. And when Christ cried on the Cross, “It is finished,” and bowed His head, and gave up the Ghost (John xix. 30), and the Veil of the Temple was rent in twain from the top to the bottom (Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45), and the Holy of Holies was opened, then it was declared by Him Who had commanded the Tabernacle and Temple to be built, that they had served the purpose for which they had been constructed; then it was made manifest, that they had been designed by Him to be preparatory to the Incarnation of the Son of God, and to His Manifestation in our *Flesh* (1 Tim. iii. 15), and to the One Sacrifice which was then offered, once for all, by Him, Who is perfect God and Man, for the sins of the whole world.

The Holy Ghost Himself declares this truth by the mouth of the Apostle, writing to that people,—the Hebrews, by whose fathers the Tabernacle had been built. His words are the best commentary on the history and design of the Tabernacle. “Then, verily, the first Covenant had also ordinances of divine service, and a (the) worldly sanctuary. For there was a

willingly with his heart ye shall take my offering. ³ And this is the offering which ye shall take of them; gold, and silver, and brass, ⁴ And blue, and

Tabernacle made; the first, wherein was the Candlestick, and the Table, and the Shewbread; which is called the Sanctuary. And after the second veil, the Tabernacle, which is called the Holiest of all; which had the golden censer, and the Ark of the Covenant, overlaid round about with gold, wherein was the golden pot that had (the) manna, and Aaron's rod that budded, and the Tables of the Covenant; and over it the Cherubims of glory, shadowing the Mercy Seat, of which we cannot now speak particularly.

"Now when these things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, which was a figure (*παράβολον*) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation.

"But CHRIST being come, an High Priest of (the) good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own Blood, He entered in once (for all) into the Holy Place, having obtained eternal redemption for us.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 1-15).

The Holy Ghost here reveals to us that the Tabernacle in the wilderness had a *spiritual* meaning; that it was designed to be a *παράβολον*, or figure of "the good things to come;" that in it "the Holy Ghost Himself signified that the way into the Holiest of all had not been made manifest" under the Levitical Dispensation, but would be made manifest by CHRIST in a greater and more perfect Tabernacle.

Here then we are on solid ground, and with that divinely-inspired Commentary in our hands we may now proceed, with prayer to God for the illumination of the Holy Spirit, to contemplate the Tabernacle, which He commanded to be built as the House of His Glory and Worship, and as a preparation for the Incarnation, Passion, Resurrection, and Ascension of Him Who doigned to take our nature, and who "tabernacled in our flesh" (John i. 14), and Who is "GOD WITH US;" and Who spake of the Temple (the stationary Tabernacle) as *His own Body* (John ii. 19), and Who is called "a minister of the true Tabernacle" (Heb. viii. 2), a High Priest of a *perfect Tabernacle* (Heb. ix. 11), and Who has promised to be ever with His Church (Matt. xxviii. 20), which is "the House of the Living God, the Church of the Living God" (1 Tim. iii. 15), "made a habitation of God by the Spirit" Who dwells there (Eph. i. 22); and to receive His faithful people to Himself in Heaven, where the "tabernacle of God will be with men," and "He will tabernacle with them," and upon them, for evermore (see Rev. vii. 15; xxi. 3). As God was with His people in "the Tabernacle of meeting," and entered into union with them; so much more, God and Man meet in Christ, Who is "Emmanuel, God with us." As the Tabernacle and its vessels were Anointed with holy oil, so He is our MESSIAS, CHRIST or Anointed One; and we, as members of His body, partake of His unction, for "of His fulness we all receive," and are sanctified and glorified in Him. Thus the scope and meaning of the Tabernacle in the wilderness will be understood. The TABERNACLE symbolized *God dwelling with Man in Christ*; and it symbolized *Man admitted to dwell for ever with God in Him, Who is both God and Man*.

It is not therefore without reason that an ancient Father of the Church thus writes,—"Whosoever rightly understands the march of Israel out of Egypt, and the passage of the Red Sea, and their pilgrimage through the Wilderness; and whosoever reads this history, not merely as written with ink, but by the Spirit of God, he may be enabled to attain to the vision and apprehension of the Tabernacle concerning which the Holy Scriptures deliver many things, and intimate others, which the hearing of man can hardly entertain. Specially, however, the Apostle Paul has pointed out to us some hidden mysteries which are signified by it, and these mysteries are so abstruse

and profound that he may be said to have as it were *closed* the door on our weak intellects even when he appears to open it." He then cites the passages from the Hebrews (ix. 2, 3, 12, 24); and adds, "Even the prophets and saints of the Old Testament have taught us to see here heavenly mysteries. Thus David says, 'Lord, who shall dwell in *thy tabernacle*, or who shall rest on thy holy hill?' (Ps. xv. 1, 2; cp. Ps. xli. 4. *Origen*, Hom. 9.) 'David there prophesies of Christ's Ascension.

On the *spiritual* meaning of the Tabernacle, see also *S. Augustine*, Qu. 105; and *S. Hippolytus* on Daniel (p. 153, Lagarde), where he says, "Whatever was done by Moses in the Wilderness with regard to the Tabernacle, was a type and figure of spiritual mysteries, in order that when the Truth appeared in the last days in *Christ*, thou mightest understand that these things have been fulfilled." And *S. Irenæus*, iv. 28 (ed. Grabe): "The Word of God (Christ Himself) trained and educated the People of Israel in the Wilderness. He disciplined them by means of a Law suited to their condition. By means of the making of the Tabernacle and the choice of the Levitical Priesthood, and by sacrifices and oblations, He weaned them from idolatry, and drew them to the worship of God. He raised them through secondary things to primary; through types to truths, through temporal things to things eternal, through carnal to spiritual, through earthly to heavenly. He said to Moses, *See that thou make all things after the pattern which thou hast seen*, and during forty days Moses was learning to apprehend the words of God, and celestial and spiritual images, characters, and prefigurations of future things, as St. Paul declares, '*All those things were figures of us*' (1 Cor. x. 11). Thus by means of types or figures they were taught to serve and obey God. Thus the Law was their discipline, and a prophecy of future things." See also *Theodoret*, Qu. 59, 60, in Exod. xl.; and *S. Jerome*, ad Fabiol., Ep. 128, p. 578; *Prosper Aquilan.* de Prom. ii. 2; cp. *Bp. Pearson*, Art. vi. p. 269; and *Wm. Jones of Nayland* on the Figurative Language of Holy Scripture, Lectures iv. and v., and notes below, on Heb. ix. 1-15, and 1 Tim. ii. 6. See also *S. Gregory Nyssen* de Vit. Moysis, pp. 224, 225.

SACRIFICES OF THE TABERNACLE.

On the *figurative* character of the SACRIFICES offered in the TABERNACLE more will be said in the notes on LEVITICUS. In the mean time we may observe here, in the words of *Bp. Pearson* (Art. x.), "As to the atonement made by the Sacrifices, it clearly had relation to the Death of the MESSIAS; and whatsoever virtue was in them, did operate through His Death alone." As He was "the Lamb slain from the foundation of the World" (Rev. xiii. 8), so all atonements which were ever made were only effectual by His Blood. No sin was ever forgiven but by virtue of that satisfaction. God was never reconciled unto any sinner but by virtue of that propitiation. See also *Fairbairn*, Typology, ii. 304-335.

In the mean time it may be well to guard the younger student against the error of some who imagine that there was no inner spiritual meaning and power in the ceremonial Law; or that the sacrifices of the Levitical sacrificers had no efficacy in improving the spiritual and moral condition toward God, of those who offered them with repentance, faith, and obedience.

With the passages in the Holy Scriptures concerning the Tabernacle, compare *Josephus*, Ant. iii. 6. The principal modern works on the Tabernacle are those of *Lamy* de Tabernaculo, Paris, 1720; *Reiland*, Antiquitates Sacre; *Bähr*, Symbolik i. 55-103. 255-366; *Frederick*, Symbol. d. Mosaisch. Stiftshütte, 1811; *Hengstenberg*, Authentie ii. 636; *Kalisch* on Exodus, pp. 476-498; *Winer*, R. W. B. ii. 529-534; *Jahn*, Archæol. Bibl. § 327-332; *Keil*, Archæol. § 20; *Professor Plumptyre* in *Dr. Smith's Bib. Diet.* iii. 1413; *Fergusson* in B. D. iii. 1451.

2. an offering] Heb. *terumah*, literally, what is *lifted up* to God, as a heave-offering (cp. Exod. xxix. 27; and *Keil* on Lev. ii. 9). Such an offering was supposed to be raised up from earth to heaven, in acknowledgment of the goodness of God, "from Whom cometh every good and perfect gift;" and to be laid up "like treasure in heaven."

—that giveth it willingly with his heart] Literally, whose heart shall make him willing: to this precept St. Paul refers, 2 Cor. ix. 7.

3. gold, and silver, and brass] Not iron.

4. blue] Heb. *teceleth*; Gr. and Latin, *jacinth*; violet-blue: from a shell-fish, *muræx*, or *helix ianthina* (*Gesen.*, p. 864).

|| Or, silk, Gen. 41. 42.
b ch. 27. 20.
c ch. 30. 23.
d ch. 30. 31.

c ch. 28. 4, 6.
f ch. 28. 15.
g ch. 36. 1, 3, 4.
Lev. 4. 6. & 10. 1.
& 21. 12.
Heb. 9. 1, 2.
h ch. 29. 45.
1 Kings 6. 13.
2 Cor. 6. 16.
Heb. 3. 6.
Rev. 21. 3.
i ver. 40.
k ch. 37. 1.
Deut. 10. 3.
Heb. 9. 4.

purple, and scarlet, and || fine linen, and goats' hair, ⁵ And rams' skins dyed red, and badgers' skins, and shittim wood, ^{6b} Oil for the light, ^c spices for anointing oil, and for ^d sweet incense, ⁷ Onyx stones, and stones to be set in the ^e ephod, and in the ^f breastplate. ⁸ And let them make me a ^g sanctuary; that ^h I may dwell among them. ⁹ⁱ According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

^{10k} And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. ¹¹ And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. ¹² And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. ¹³ And thou shalt make staves of shittim wood, and overlay them with gold. ¹⁴ And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. ^{15l} The

11 Kings 8. 8.

— *purple*] Hebrew, *Argamon*; Sanscrit, *ragaman* (whence perhaps Greek, *ἀργυρίς*), also from a shell-fish found in the Mediterranean (*Gesen.*, p. 76; *Winer*, ii. p. 290).

— *scarlet*] Deep scarlet, or crimson, Heb. *tolaath shani*, i. e. *worm of the cocoon* (*Gesen.*, p. 810), which adheres with its eggs to the leaves of an ilex (*πῖρος*), and from which worn the crimson is obtained, whence the word *vermilion* (cp. *Kalisch*, p. 487. *Winer*, i. p. 213. *Keil*, *Archæol.* § 17). Some derive *shani* from *shanah*, to repeat (so *Sept.*, and suppose it to mean *twice dyed*, *διβαφός*; but this is doubtful.

It is observable, that both these colours are mentioned in the Gospel history of the Crucifixion (*Matt.* xxvii. 28. *John* xix. 2): they are royal and military colours (see notes there), and both are applied as epithets to blood; and being used for the coverings of the Tabernacle, they may perhaps be symbolical of the Divine King and Conqueror, who triumphed by His blood, in Whose blood the robes of the saints are washed (*cp. Rev.* i. 7; vii. 14, and *Ainsworth* here).

— *fine linen*] Heb. *shesh* (from *shush*, to be white); probably the same as what is also called *bad* or *byssus* (cp. *Exod.* xxviii. 42. *Ezek.* xlv. 17). See *Maimonides* on the Sanctuary, c. 8. *Kalisch*, pp. 487—489. *Keil*, *Archæol.* § 17, who asserts here that it was made of cotton, not of flax: and cp. *Luke* xvi. 19, and *Rev.* xviii. 1, 2. The “fine linen clean and white,” says the Apocalypse (xix. 8), “is the righteousness of saints.”

It is observable that we read here first of the *crimson* and *purple* colours, and afterwards of the *white*. So it is in the Apocalypse. Christ first leads the way, clothed “in a vesture dipped in blood;” but His saints follow Him, clothed in *linen clean and white* (*Rev.* xix. 13), and “the saints have washed their robes *white* in the blood of the Lamb” (*Rev.* vii. 14).

— *goats' hair*] Which was made into coverings for tents, and is scarcely penetrable by rain.

Every one must offer willingly to God's Church, according to his power. The rich must bring their purple and scarlet; and the goats' hair of the poor is also accepted by God (*Raffinus* in *Josh.*, prolog.).

5. *rams' skins dyed red*] So *Sept.*, *Fulg.*, *Onkelos*. “Aries rubricatus, cui non occurrat Christus passione cruentatus?” *S. Augustine*, Qu. 108.

— *badgers' skins*] For the fourth or outermost covering of the Tabernacle. What the precise meaning of the Hebrew word *tachash* (translated *badger*) is, is not certain: some suppose it to be a marine animal, a *phoca* (*Knobel*), or the *Halicora* (*Rüppell*), or the *tun* or *atum*, a large fish found in the Red Sea (*Robinson*, *Keil*); but the English translation seems on the whole to be the best supported by authority (see *Gesenius*, p. 861; *Kalisch*, p. 490).

— *shittim wood*] “*Aencia vera*,” very durable and light. The singular *shittah* is found only in *Isa.* xli. 19. In the Pentateuch the word *shittim* is usually preceded by *ets*, *wood*, *etsey*, in the construct plural; for the probable reason, see xxvi. 15. It is rendered *ξύλα ἄσηπτα* by *Sept.* Cp. *Gesen.*, p.

816; *Kalisch*, p. 490; *Bähr*, *Symb.* i. 262; *Ritter*, *Erdk.* xiv. 335; *Houghton*, in *Smith's Bib. Diet.* iii. 1295.

7. *in the ephod, and in the breastplate*] See xxviii. 4, 6. 15.

8. *that I may dwell among them*] See xxix. 45. This is fulfilled in the Church by the Incarnation of Christ, and by the gift of the Holy Ghost (cp. 2 Cor. vi. 16. *Rev.* xxi. 3).

9. *According to all that I shew thee, after the pattern*] Cp. Acts vii. 44. Heb. viii. 5; ix. 23. Whether Moses saw a real heavenly Temple, of which the Tabernacle was to be a copy; or whether God showed him a plan, a design, a sketch, which he was to follow and embody in the structure of the Tabernacle, is not stated. The former opinion is maintained by the Rabbis, and *Delitz.* on Heb. viii. 5; the latter by *Keil*, and this seems to be confirmed by the case of the pattern of the Temple in 1 Chron. xxviii. 19.

This, however, is certain, that God dictated the form and details of the Tabernacle; and therefore this form and these details are full of heavenly symbolical meaning, and claim the most careful attention. “*Umbra in Lege, Imago in Evangelio, Veritas in Cælo*” (*S. Ambrose*).

The words, *As the Lord commanded Moses, so did he*, are repeated *eighteen times* in the last two chapters of Exodus. The necessity of punctual compliance with all the directions of God, even in the external order and ritual of His Church, is thus clearly shown. Cp. 1 Chron. xxviii. 11, 12, 19. How carefully, therefore, should the Christian imitate Christ, Who is the substance of all that was contained in the Tabernacle? (*Bp. Andrewes*, ii. 179.)

THE ARK.

10. *ark*] Heb. *Aron*, probably from *arah*, to collect, as being a depository of treasures to be stored up in it (see *Gesen.*, pp. 76, 77. Cp. *Winer*, R. W. B. i. p. 202). In the Ark were placed, in process of time, the two Tables of the Law, and the pot of manna, and Aaron's rod (see on Heb. ix. 4. Cp. *Exod.* xvi. 3, 4; xxv. 16. Num. xvii. 10. Deut. x. 2, 5), and by its side was placed the Book of the Law. See Deut. xxxi. 26.

Christ's Body is the true Ark, in which it pleased the Godhead to dwell bodily (*Col.* ii. 9); and its place was, at the Resurrection, between two Angels, as the Ark, the type of it, was between two Cherubims (*Bp. Andrewes*, iii. 10). The Church is the mystical body of Christ (*Eph.* i. 23. *Col.* i. 18, 24), united indissolubly to Him; and thus, in a secondary sense, the Ark is a figure of the Church of Christ. The Decalogue was in the Ark. “Thy Law is within My heart,” says Christ (*Ps.* xl. 8); and this must also be the language of His Church, which is the depository and guardian of His Word.

— *two cubits and a half*] Probably about three feet and a half; but the length of the cubit is not quite certain. Cp. *Bezan*, in *Smith's Bibl. Diet.* iii. 1737—1739.

11. *a crown*] *Zer.* from *zarah*, to bind; a margin or rim.

12. *corners*] bases, or feet.

14. *that the ark may be borne*] Which was to be done by none but by Priests or Levites, on their shoulders (*Num.* vii. 9. 2 Chron. xxxv. 3. Cp. 1 Chron. xiii. 7, 10; xv. 12, 15).

staves shall be in the rings of the ark: they shall not be taken from it.

¹⁶ And thou shalt put into the ark ^m the testimony which I shall give thee.

¹⁷ And ⁿ thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. ¹⁸ And

thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. ¹⁹ And make one cherub on the one end,

and the other cherub on the other end: *even* || of the mercy seat shall ye make the cherubims on the two ends thereof. ²⁰ And ^o the cherubims shall stretch

forth *their* wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the

cherubims be. ²¹ ^p And thou shalt put the mercy seat above upon the ark; and ^q in the ark thou shalt put the testimony that I shall give thee. ²² And

there I will meet with thee, and I will commune with thee from above the mercy seat, from ^r between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

m ch. 16. 31. & 31. 13.
Deut. 10. 2, 5, & 31. 26.
1 Kings 8. 9.
2 Kings 11. 12.
Heb. 9. 4.
n ch. 37. 6.
Rom. 3. 25.
Heb. 9. 5.

|| Or, of the matter of the mercy seat.
o 1 Kings 8. 7.
1 Chron. 28. 13.
Heb. 9. 5.

p ch. 26. 34.

q ver. 16.

r ch. 29. 42, 43. & 30. 6, 36.
Lev. 16. 2.
Num. 17. 4.

s Num. 7. 89.
1 Sam. 4. 4.
2 Sam. 6. 2.
2 Kings 19. 15.

Ps. 69. 1. & 90. 1. Isa. 37. 16.

15. *they shall not be taken from it*] To show that the Ark was *in transitu*, and not come to its perfect condition, at which it only arrived in Christ. Therefore, even in the Temple, the staves, though drawn out further eastward, were still left with their ends *visible* (see on 1 Kings viii. 8), to show that the Ark had not arrived at its resting-place even there, but had, as it were, a tendency and a yearning for a more perfect state, and that all might see that it was *preparatory* to another dispensation,—the Gospel of Christ.

16. *the testimony*] The two tables of the Decalogue (xxxii. 18, given to Moses (xxxiv. 29). Hence the Ark itself, in which they were put, is called the “Ark of the testimony” (v. 22), and the Tabernacle “the Tabernacle of the testimony.” They are also called the *Covenant* (xxxiv. 28. Deut. ix. 9, 11, 15; and the Ark is called the “Ark of the Covenant” (Num. x. 33. Heb. ix. 4).

The word “*testimony*” as used in connexion with the Tabernacle, explains a difficult passage of St. Paul. See below, on 1 Tim. ii. 6, p. 442.

17. *mercy seat*] *Capporeth*, from *caphar*, to cover, as covering the Ark. In Greek, *ἱλαστήριον*, propitiatorium (*Fulg.*); and it is observable that the *piel* form of the word *caphar*, to cover, signifies to cover in the figurative sense of forgiving, and also to expiate, to atone for, and to propitiate, and appease. See *Gesen.* 411, 412; and note above, on Gen. vi. 14; and below, on Heb. ix. 5; and Rom. iii. 25. Hence the Most Holy Place is called in 1 Chron. xxviii. 11 *beth hae-capporeth*: cp. *Keil*, p. 497.

The use of the remarkable word *ἱλαστήριον* (or, propitiatory) seven times by the *Septuagint* here (in vv. 16—21), and the adoption of that word in the New Testament by St. Paul (Rom. iii. 25), reflect much light on the spiritual meaning of the *Mercy Seat*, and of the ritual of the Holy of Holies.

The Ark, containing the Tables of the Covenant, was the *Throne* of God, dwelling between the Cherubim (1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 1), who looked with their faces inward, ministering to God, and looked down on the *capporeth*, *ἱλαστήριον*, or *Mercy Seat*, with their wings stretched over it. Angels desire to see the mysteries which are shadowed by the Ark and its furniture (cp. 1 Pet. i. 12); and which are revealed in the Church of God (see Eph. iii. 10). The *capporeth*, *ἱλαστήριον*, or *Mercy Seat*, which covered the Ark, represented the grace of God in Christ, Who covers our sins by the propitiation (*ἱλασμός*, *ἱλαστήριον*, Rom. iii. 23. John ii. 2. 14. 10) which He has made for the sins of the whole world; and for Whose sake God covers our iniquities, and no more imputes them to us (see Ps. xxxii. 1, 2; lxxxv. 2. Rom. iv. 7; and note below, on James v. 20); and in Whom He rests, and is well pleased (Matt. iii. 17; xvii. 5). Therefore, God's Throne, sprinkled, on the great Day of Atonement, with blood (Lev. xvi. 14—18), typical of that blood which our great High Priest brought with Him into the true Holy of Holies, even into Heaven itself, at His Ascension (Heb. ix. 12, 24—28), is now become to us a “*Throne of Grace*,” to which we “may come boldly in time of need” (Heb. iv. 16; ix. 5).

It is observable, that though Solomon made all other

things new in the Temple, yet he did not make a new *Ark*, but introduced into the Holy of Holies in the Temple the Ark which Moses had made for the Tabernacle (2 Chron. v. 7). Thus he showed that in essence the Temple and Tabernacle belonged to the same dispensation, and witnessed to the same divine truth, and looked forward to the same end, namely, to “Jesus Christ, the same yesterday, to-day, and for ever” (Heb. xiii. 8).

Origen applies these directions also in a spiritual sense. Every true believer (he observes) is a Temple of God (2 Cor. vi. 16). Every true Israelite is a Spiritual Tabernacle. Let him have in his own Holy Place an altar of incense,—an altar of incense of prayer in his heart; let him have a Holy of Holies, in which he may have the Ark of God's presence, and the Tables of the Covenant, and the books of His Holy Word, treasured up there as in a spiritual library, in which he may meditate day and night (*Origen*, Hom. 9).

18. *two cherubims*] Formed of gold beaten with the hammer (cp. Isa. iii. 24; and see *Bähr*, Symbol. i. p. 380), according to the pattern shown to Moses by God (cp. Heb. ix. 23). They stretched their wings over the Mercy Seat, and formed one whole with it, and looked with their faces turned to each other. They were representatives of the Angelic Hierarchy worshipping the Divine Majesty, and adoring His love to man in Christ (Heb. i. 6. Phil. ii. 10, 11), and devoutly looking down into the mysteries of the Gospel (1 Pet. i. 12: see the preceding note; and the note above, on Gen. iii. 24; and Heb. ix. 5; and *S. Augustine*, Qu. 105). It has been supposed by some that the Cherubim of the Ark had the quadriform character described by Ezekiel (Ezek. i. and x.); cp. 2 Chron. iii. 13; and *Keil*, Archæol. § 19; and his note here, p. 498, and below, on Rev. iv. 6—9.

It is observable, that the word *Cherub* is used by the *Sept.* both in the masculine and neuter genders. St. Paul (Heb. ix. 5) has it in the neuter gender. So used, it may be designed to show that the figures above the Ark were not representatives of persons, and were not to be made objects of worship.

Josephus says, that they were not like any creatures ever seen on earth by human eyes, but that Moses had seen their prototypes near the throne of God (Ant. iii. 6. 5; see also *Clemens Alex.*, Strom. v. p. 241).

22. *there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony*] See xxix. 42, 43. Num. vii. 8, 9, where it is said that when Moses was gone into the Tabernacle, he heard the voice of one speaking to him from off the Mercy Seat; and therefore the Mercy Seat was called the *Debir*, oracle, or place of speaking (1 Kings vi. 23; see also Lev. xvi. 2), where God promised to appear in the cloud upon the Mercy Seat; and there the Divine *shechinah* rested (cp. *Lightfoot*, Temple Service, chap. xxxviii.).

How graciously is this promise fulfilled to us in Christ! He is God and Man. God meets us, and communes with us, and embraces us with the arms of His love, and clasps us to His fatherly bosom, as reconciled children, in His well-beloved Son, Who was in His bosom from Eternity (John i. 18).

t ch. 37. 10.
1 Kings 7. 48.
2 Chron. 4. 8.
Heb. 9. 2.

²³ Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. ²⁴ And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. ²⁵ And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. ²⁶ And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. ²⁷ Over against the border shall the rings be for places of the staves to bear the table. ²⁸ And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. ²⁹ And thou shalt make "the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, || to cover withal: of pure gold shalt thou make them. ³⁰ And thou shalt set upon the table " shewbread before me alway.

u ch. 37. 16.
Num. 4. 7.
|| Or, to pour out
withal.
w Lev. 24. 5, 6.

x ch. 37. 17.
1 Kings 7. 49.
Zech. 4. 2.
Heb. 9. 2.
Rev. 1. 12. & 1. 5.

³¹ * And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. ³² And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: ³³ Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. ³⁴ And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. ³⁵ And there shall be a knop under two branches of the same, and a knop under two

25. a border] Rather, a framing, from one leg to another.

29. spoons] Rather *patens*, *pans*, or *bowls*: see *Gesen.*, p. 419; for the frankincense which was to be burnt over the bread: see Lev. xxiv. 7; and below, v. 30; and Num. vii. 14.

— covers] *Cups* (*Gesen.*, p. 552).

— and bowls thereof, to cover withal] Rather, to pour out withal, i. e. to make libation (*Sept.*, *Onkelos*, and *Vulg.*: see *Robertson*, 359; *Gesen.*, 552). The original word is derived from *nasach*, to pour out (see xxxvii. 16; and Gen. xxxv. 14). This is important to be observed; the shewbread, being an oblation, or Meat-offering, was accompanied with a libation or Drink-offering: see v. 30.

TABLE OF SHEWBREAD.

30. thou shalt set upon the table shewbread before me alway] Literally, *bread of faces*, as being continually before the face of God, whence called *ἄρτοι ἐνώπιον*; and *προθέστας*, as being set before Him, and thence called also the "continual bread" (Num. iv. 7; cp. Lev. xxiv. 5, 6, and note below, on Matt. xii. 4; and Heb. ix. 2). The *Sept.* has here *ἄρτους ἐνώπιον ἐναντίον ἐμοῦ διαπαντός*.

It is said by Jewish expositors, that the loaves were each ten hand-breadths long, and five broad, and their height seven fingers, and that the length of the cakes was set on the breadth of the table (*Talmud Menachoth*, chap. xi.; *Maimonides* on the Daily Sacrifice, c. 5).

The shewbread consisted of twelve Loaves, set in two rows on each successive Sabbath (Lev. xxiv. 8),—rows, rather than in piles, as they are usually represented. Being set in rows, each loaf representing a tribe of Israel, they would be in the face of God; as was the case with the stones on the breast-plate of the High Priest (xxviii. 15—21). Those that were removed, were to be eaten only by the Priests, being holy bread (Lev. xxiv. 5—9), bread of God (*Sept.* Cp. Matt. xiii. 3, 4. A *bas-relief* of it is on the Arch of Titus at Rome.

The Shewbread represented the duty of the people, on their part, to set themselves ever before God, and to set the Lord always before their face, and to remember His continual presence, and their own special duty to set themselves anew before Him on each succeeding Sabbath; and they exhibited also God's continual care and favour towards the twelve tribes of His inheritance, which were ever before Him, and his eye ever upon them (Isa. xlix. 16. Jer. xxxi. 20).

The shewbread was a holy oblation, a meat-offering (Lev.

xxiv. 7), and represented God's Church presenting herself as a living sacrifice to God, Who on His side pledges Himself to be ever with her; and it was accompanied with the burning of frankincense (see on v. 29), the emblem of prayer to God, and with the pouring out of wine (see v. 29; and cp. Num. iv. 7), emblematic of the outpouring of Christ's blood, by which all her offerings are sanctified, and significant of her own readiness to spend and be spent for Him. See the interesting reference to this in St. Paul's Epistle to the Philippians, ii. 17.

May it not be added, that the continual renewal of the Loaves, on each successive Sabbath, and the presentation of them to God by the Priests, together with the incense and the libation, exhibited the office of the Church of Christ in an especial manner, in the oblation of the Holy Eucharist, the Communion of the Body and Blood of Christ, the perpetual Memorial of the Lord's Death, in the Lord's House, on the Lord's Day? See below, note on Acts xx. 7.

On the typical character of the shewbread, see also below, Num. iv. 7.

THE GOLDEN SEVEN-BRANCHED CANDLESTICK.

31—39. a candlestick of pure gold] The golden seven-branched Candlestick or Lamp-stand (*λυχία*, *Sept.*), in the Tabernacle before the Veil, and which was fed with pure oil, "to cause the lamps of it to burn always," and was to be watched and trimmed by the Ministers of the Sanctuary (Exod. xxvii. 20. Lev. xxiv. 2—4), was another emblem of the Church, as we know from Holy Scripture itself (Rev. i. 20; ii. 1. 5). It was an emblem of the Church in receiving the pure oil of the Spirit and the light of God's Holy Word, and in diffusing that Light throughout the World; see below on xxvii. 20, 21, and on Rev. xi.; and cp. *S. Irenaeus*, v. 20, who says that the Church is the seven-branched Lamp-stand, "*Christi bijulans lumen*;" and *Prosper Aquitan.*, ii. 3, who says, "*Lucerna septiformi spiritu accensa toti lucent Tabernaculo*;" and *Bp. Andrewes*, iii. 372. Cp. below on xxvii. 20, 21. Num. iv. 7; viii. 4; and *Winer*, R. W. B. ii. 17; and *Kalisch*. A *bas-relief* of it is on the Arch of Titus at Rome.

31. his shaft] Rather, its base.

— his branches] Its shaft and branches, or tubes. The Heb. word *kaneh* signifies literally a reed, *κάνων*, *canna*, *cane* (from *kanah*, to erect), whence the "*Canon of Scripture*," as the measuring reed of the Church, and as the "*Rule of Faith*." See below, on Rev. xi. 4; and *Gesen.*, 735.

branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. ³⁶ Their knops and their branches shall be of the same: all of it *shall be* one beaten work of pure gold. ³⁷ And thou shalt make the seven lamps thereof: and ^y they shall || light the lamps thereof, that they may ^z give light over against † it. ³⁸ And the tongs thereof, and the snuffdishes thereof, *shall be of pure gold.* ³⁹ Of a talent of pure gold shall he make it, with all these vessels. ⁴⁰ And ^a look that thou make *them* after their pattern, † which was shewed thee in the mount.

y ch. 27. 21. &
30. 8.
Lev. 24. 3, 4.
2 Chron. 13. 11.
|| Or, cause to
ascend.
z Num. 8. 2.
† Heb. the fire
of it.
a ch. 26. 30.
Num. 8. 4.
1 Chron. 23. 11,
19.
Acts 7. 44.
Heb. 8. 5.
† Heb. which thou
wast caused to see.
a ch. 36. 8.
† Heb. the work
of a cunning
workman, or,
embroiderer.

XXVI. ¹ Moreover ^a thou shalt make the tabernacle *with ten curtains of fine* twined linen, and blue, and purple, and scarlet: *with cherubims* † of cunning work shalt thou make them. ² The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. ³ The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another. ⁴ And

38. tongs] *Snuffers.* Cp. 1 Kings vii. 49. On their figurative meaning, see below on xxvii. 21.

— snuffdishes] Cp. 1 Kings vii. 50.

40. after their pattern] See above, v. 9.

St. Paul guarantees the truth of this revelation, by quoting almost verbatim the language of the *Septuagint*, with which this chapter ends; see Heb. viii. 5.

Let us review here the *order* of the preparations for the Tabernacle.

(1) The people were invited to offer freely.

(2) Every thing was to be made according to the divine pattern.

(3) The first thing mentioned is the Ark: in which the Tables of the Testimony are to be placed.

(4) The Mercy seat: and the Cherubim,—the Throne of God.

(5) The Table of shewbread.

(6) The Golden Candlestick.

The reasons of this order will be readily understood from a consideration of the sacred text, and of the observations that have been made upon it.

CH. XXVI.] The interior of the Tabernacle was divided into two unequal parts; the first part twenty cubits long, ten broad, and ten high, called the *Holy Place*, or *Sanctuary*, into which “the Priests went, always accomplishing the service of God” (Heb. ix. 6).

The second, called the *Holy of Holies* (see v. 33; and above, xxv. 10—22), separated from the Holy Place by the Veil (v. 31—35). The Tabernacle was without windows. The Holy Place was lighted by the golden seven-branched Lamp-stand, an emblem of the Visible Church, filled with the oil of the Spirit, and set in the world to illumine it with the light of God’s Word: see above, xxv. 31—39; and below, xxvii. 20, 21.

The only light of the Holiest of all was that of the Divine Shecinah (cp. *Bp. Horsley*, *Biblical Criticism*, i. p. 105). And in that respect, as in many others, the Holy of Holies was a type of Heaven itself, “which has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the Light thereof” (Rev. xxi. 23).

The Sacred Writer now proceeds to relate the Divine directions for the *covering* of the Tabernacle. To understand these, it is to be borne in mind that the Tabernacle stood toward the western side of the outer rectangular Court, or Enclosure, into which every Israelite might enter; which was 100 cubits long (about 150 feet), and 50 cubits broad (about 75 feet). In this *outer* Enclosure was the *Brazen Altar* of Burntoffering, and the *Laver*, or Sea.

The Tabernacle, properly so called, was thirty cubits long from east to west, and ten broad from north to south. It was approached from the east; as *Josephus* says (iii. 6. 3), “it fronted the east that it might receive the first rays of the Sun.” So the Church of God turns, as it were, her eyes to Christ, that she may receive the rising beams of the Day-Spring from on high, and rejoice in the light of the Sun of Righteousness.

Its sides were formed of forty-eight gilded boards; twenty

on the north, twenty on the south, and six on the west; the two at the angles were doubled, and thus made forty-eight (v. 15—30). The eastern side was covered with the outer hangings (see v. 36).

The inner covering, roofing, or ceiling of the Tabernacle was made of ten curtains of fine twined linen, blue, red, and crimson (v. 1), woven with Cherubim (v. 1—6); over these were eleven curtains of goats’ hair (7—13), and over these a covering of rams’ skins dyed red, and a covering of badgers’ or seals’ skins.

1. *the tabernacle*] Or habitation; *mishcan*, which is distinguished from *ohel* (in v. 7), inasmuch as it represents the interior *dwelling-place* (from *shacan*, to dwell); and *ohel* is rather the *outer* covering, perhaps from *ahal*, to shine, a tent being an object conspicuous from afar: cp. *Gesen.*, p. 17.

— *ten curtains*] The number *ten* denoting perfection and unity. The ten curtains were, like the Decalogue, divided into two halves, but were so combined and knit together that the *habitation* was one (v. 6), as the Law is closely woven together (see xx. 12), and is summed up in one word,—Love (Rom. xii. 3. 10).

— *of cunning work*] Work of *chosheh*, or a *wearer*. Properly, one who *reckons, counts*, from *chashab* (*Gesen.*, p. 311). This work of the weaver is distinguished from the work of an *embroiderer* (*rokem*, from *rakam*, to *emoider*, whence the Spanish and Italian words *recamare* and *ricamare*: *Gesen.*, p. 780). Cp. *Sept.* xxvii. 16, with its version here; the latter word is rendered *ραφιδευής*, a *worker with the needle*; the former by *ὑφαντής*, a *wearer*.

The former kind of work was known to classical writers as *Babylonian*; the latter, as *Phrygian* (*Herod.* iii. 47; *Plin.*, viii. 48).

3. *The five curtains shall be coupled together*] So the first five Commandments are coupled together: they all have the Name of “the Lord thy God” in them; and Love of God, the Lord JEHOVAH, is that which joins them all. The *fifth*, which enjoins the love of *parents*, on the principle of the love of God, is the middle term, which partakes of duty to God and Man, and binds both duties in one: see Preliminary Note to chap. xx.

The coupling together of the Curtains is elegantly described by the *Septuagint*: *πέντε αὐλαῖαι ἔσονται ἐξ ἀλλήλων ἐχόμεναι ἢ ἑτέρα ἐκ τῆς ἑτέρας, καὶ πέντε αὐλαῖαι ἔσονται συνεχόμεναι ἑτέρα τῇ ἑτέρα*. A beautiful description which may be well applied to the Ten Commandments, which make the One Moral Code. It would have been impossible to detach one *curtain* from the other nine without marring the symmetry of the whole, and how can we take *one commandment* from the other nine, (say, the commandment concerning the Sabbath, understood in a Christian sense), without disturbing the harmony of all? Cp. *James* ii. 10.

— *one to another*] Literally, a *woman to her sister*. On this Hebraism, and the parallel one, “a man to his brother,” see *Gen.* xiii. 11; xxvi. 31. *Exod.* xvi. 15; xxvi. 5. 6. 17; xxiii. 27. *Isa.* iii. 5; xix. 2. *Ezek.* i. 9; iii. 13; xvi. 45. 48. 49. *Joel* ii. 8. *Gesenius*, pp. 27. 30. By this expressive term is denoted the Unity of the Universal Church of Christ, the parts of which ought to be knit together in sisterly love, like the curtains of the Tabernacle.

thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. ⁵ Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. ⁶ And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

b ch. 36. 14.

⁷ And ^b thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. ⁸ The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. ⁹ And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. ¹⁰ And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. ¹¹ And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the || tent together, that it may be one. ¹² And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. ¹³ And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

|| Or, covering.

† Heb. in the remainder, or, surplusage.

c ch. 36. 19.

¹⁴ And ^c thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

¹⁵ And thou shalt make boards for the tabernacle of shittim wood standing up. ¹⁶ Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. ¹⁷ Two † tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

† Heb. hands.

¹⁸ And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. ¹⁹ And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

6. and it shall be one tabernacle] Rather, that the habitation may be one. Unity is the design of all the arrangements here specified (cp. v. 11). "Father, I pray that they may be all one, as we are One" was the prayer of Christ for His Church (John xvii. 20, 21); and the Apostle's exhortation is, that we be "perfectly joined together in the same mind, and in the same judgment" (1 Cor. i. 10), and "keep the unity of the Spirit in the bond of peace" (Eph. iv. 1—6).

The golden taches, clasped in the sky-blue loops, made the ten curtains of fine twined linen, blue, red, and crimson, which formed the inner ceiling of the habitation, to be one Tent; and if Unity was to be the characteristic of the Curtains of the Tabernacle, how much more should it be maintained in the doctrine and discipline of the Church, so that the whole may be joined together for an "habitation of God through the Spirit" (Eph. ii. 22)!

7. a covering upon the tabernacle] Rather, a tent (*ohel*) over the habitation (*mishcan*): see v. 1. The tent (*ohel*) was larger than the *mishcan*, as will be seen in a comparison of the dimensions specified in the text. It is most probable that these ten beautiful curtains, which formed the inner roof or ceiling of the Tabernacle, were also inside the boards of the sides, so as to form an inside arras-work for it (*Fater*; *Bähr*; *Kalisch*, p. 477).

9. shalt double the sixth curtain in the forefront of the tabernacle] Thou shalt roll up the sixth curtain at the front of the tent; to make a portal to it.

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12. the remnant] Literally, the superfluity.

15. shittim wood] *Acacia* (see xxv. 5). The dimensions of these planks are larger than might have been expected from the size of the acacia as now found in the Arabian peninsula. Some have supposed that the word *keresh*, rendered board in Ezekiel (xxvii. 5), is a collective noun. Perhaps these boards were constructed of inlaid variegated wood; and this opinion seems to be confirmed by the fact that the word appears in the original in the Pentateuch in a double plural form, thus: "Thou shalt make boards of woods of shittim;" and *Sept.* has also the plural, *ἐκ ξύλων ἀσήπτων*. Cp. the original in xxv. 5. 10. 13, &c.; xxvi. 26. 32. 37; xxvii. 1. 6; xxxv. 7; xxxvi. 20. 31. 36. Deut. x. 3.

The acacias of the Sinaitic peninsula have been destroyed by the Bedouins for the sake of charcoal (*Stanley*, p. 25), and we do not know what their size was at the time of the Exodus. cp. *Hayman*, in *Smith's Bib. Diet.* ii. 1751.

16. length—breadth] The thickness is not specified, but is said by *Josephus* (Ant. iii. 6. 3) to have been four fingers. It could hardly have been as much as a cubit, as some have supposed: see *Keil*, p. 505. The dimensions of the Tabernacle were 30 cubits long by 10 broad. *Josephus*, Ant. iii. 6. 3, and this agrees with the text (*Fergusson*).

17. tenons] Or spikes; like the sharp end of a spear (*Josephus*), which were fixed in sockets or mortices of silver (v. 19).

²⁰ And for the second side of the tabernacle on the north side *there shall be* twenty boards: ²¹ And their forty sockets of silver; two sockets under one board, and two sockets under another board.

²² And for the sides of the tabernacle westward thou shalt make six boards.

²³ And two boards shalt thou make for the corners of the tabernacle in the two sides. ²⁴ And they shall be † coupled together beneath, and they shall be † Heb. *twinned*. coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. ²⁵ And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

²⁶ And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, ²⁷ And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. ²⁸ And the middle bar in the midst of the boards shall reach from end to end. ²⁹ And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

³⁰ And thou shalt rear up the tabernacle ^d according to the fashion thereof which was shewed thee in the mount. d ch. 25. 9, 40.
& 27. 8.
Acts 7. 44.
Heb. 8. 5.

³¹ And ^e thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: ³² And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. ³³ And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil ^f the ark of the testimony: and the veil shall divide unto you between ^g the holy place and the most holy. ³⁴ And ^h thou shalt put the mercy seat upon the ark of the testimony in the most holy place. ³⁵ And ⁱ thou shalt set the table without the veil, and ^k the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. e ch. 36. 35.
Lev. 16. 2.
2 Chron. 3. 11.
Matt. 27. 51.
Heb. 9. 3.

f ch. 25. 16. &
40. 21.
g Lev. 16. 2.
Heb. 9. 2, 3.
h ch. 25. 21. &
40. 20.
Heb. 9. 5.
i ch. 40. 22.
Heb. 9. 2.
k ch. 40. 24.

³⁶ And thou ^l shalt make an hanging for the door of the tent, of blue, and l ch. 36. 37.

^{22. the sides of the tabernacle westward}] Rather, *the end westward*; literally, *seaward*; so in v. 23, *side is end*.

^{24. coupled}] Literally, *twined*, or *double*. It seems that each board was half a cubit thick: see *Kalisch*, p. 477.

^{27. two sides westward}] See v. 22.

^{31. a veil}] Heb. *paroceth*; *καταπέτασμα* (*Sept.*). See on v. 36.

^{— of cunning work}] Woven (see v. 1), and seen on both sides. The outer Veil, which was wrought with needlework, was seen only on one side (*Maimonides* on the Sanctuary, chap. 8).

^{33. within the veil}] See Heb. ix. 3. 8. 24, 25.

^{— the holy place}] The figure of Heaven itself: see below, on Heb. ix. 11, 12; and note above, on xxv. 1.

^{35. the table—the candlestick}] According to the Ancient Expositors, the Table with the Shewbread stood two cubits and a half from the north side; and the golden seven-branched Candlestick at a like distance from the south side; and the golden Altar of Incense between them; and all of them were ten cubits from each of the veils.

^{36. an hanging}] The outer Veil is *not* called by the same name as the inner Veil, which hung before the Holy of Holies (v. 31—33). Here *door* means wide opening. Levit. viii. 3.

The inner Veil (v. 31) is called *paroceth*, from the root *parac*, to separate (*Gesen.*, 690). But the outer Veil, or hanging, is only called *masac*, from *sacac*, to cover (*Gesen.*, p. 586); and is called *ἐπισπαστρον* by *Sept.*, and more rarely *καταπέτασμα*. The cloud itself is called a *masac* (Ps. cv. 39). The former is called *καταπέτασμα* by *Sept.*, and in the Gospels

(Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 35); and by St. Paul (Heb. vi. 19), and *δεύτερον καταπέτασμα* (Heb. ix. 3).

No cherubim were woven in this outer Veil; and the sockets of its pillars were not of silver, but of brass.

Three gradations of approach to the presence of God were marked by these arrangements.

In the outer court, every Israelite approached God by means of the burnt-offerings offered on the brazen altar.

In the Sanctuary or Holy Place, the People came near to God by the Ministry of the Priests; and the ancient Church of God presented herself symbolically to God in the twelve Loaves of Shewbread (see xxv. 23—30); and she was represented by the Seven-branched Golden Candlestick, receiving illumination from God, and diffusing Light through the Sanctuary; and her prayers ascended from the Golden Altar of Incense before the Veil.

Into the Holiest Place, or Holy of Holies, where was the Presence of God in the Cloud, over the Mercy Seat, and the Cherubim overshadowing the Ark, she could only enter once a year, on the Great Day of Atonement, by the Ministry of the High Priest (Lev. xvi. 2. 15. 34); “the Holy Ghost this signifying that the way into the holiest was not yet made manifest, while as the first Tabernacle was standing” (Heb. ix. 8).

But now that Christ is come, a High Priest of the good things to come, by a greater and more perfect Tabernacle, and having entered in once for all within the Veil as our *forerunner* (Heb. vi. 19), even *Jesus*, the Mediator of the New Covenant (ix. 15), and is to us made a High Priest for ever, and who has gone within the Veil with His own blood, even into Heaven itself (ix. 24), let us therefore come boldly to the throne of

m ch. 36, 38.

a ch. 38. 1.
Ezek. 43. 13.b See Num. 16.
38.c ch. 25. 40. &
26. 30.
† Heb. *he shewed*.
d ch. 38. 9.

purple, and scarlet, and fine twined linen, wrought with needlework. ³⁷ And thou shalt make for the hanging ^m five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

XXVII. ¹ And thou shalt make ^a an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. ² And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and ^b thou shalt overlay it with brass. ³ And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. ⁴ And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. ⁵ And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. ⁶ And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. ⁷ And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. ⁸ Hollow with boards shalt thou make it:

^c as [†] it was shewed thee in the mount, so shall they make it.

⁹ And ^d thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: ¹⁰ And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. ¹¹ And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. ¹² And for the

grace, that we may obtain mercy, and find grace to help in time of need (Heb. iv. 16. Cp. Theodoret, here, Qu. 60).

— with needlework] Embroidered: see on v. 1.

THE ALTAR OF BURNT-OFFERING.

CH. XXVII. 1. *thou shalt make an altar*] Heb. *the altar*. The Sacred Text now proceeds to describe what was in the outer court, in the open air, viz. the *brazen Altar* of burnt-offerings;—an altar, *mizbech*, from *zabach*, to slay, and *zebach*, a slain sacrifice, as distinguished from *minchah*, a gift, a bloodless offering, and *olah*, a burnt-offering. *Zebach* denotes a sacrifice, of which only a part was consumed, such as expiatory and eucharistic offerings, and signifies sometimes a sacrificial feast (x. 25. Lev. iii. 1; iv. 10; xvii. 8. Num. xv. 5. 1 Sam. i. 21. Cp. above, xviii. 12; and *Gesen.*, pp. 238. 461).

This Altar, *θυσιαστήριον*, was placed in the outer court in the open air, for obvious reasons, that all might bring their sacrifices to it, and that the steam of the sacrifices might evaporate. In Solomon's Temple it was in the Court of the Priests (2 Chron. viii. 12. Cp. Joel ii. 17. See also *Bähr.*, Symbolik, i. 480; *Winer*, R. W. B. i. p. 194; *Kalisch*, p. 484; *Péroune*, J. J. S., in *Smith's Bibl. Dict.* i. 53).

— five cubits long] The top of the Altar was four-square,—a token of completeness and universality, like the most holy place (2 Chron. iii. 8), and the heavenly city (Rev. xxi. 16. Ezek. xlviii. 20. Cp. note before Rev. xii.).

2. *horns*] Symbols of power, protection, and help, and also of glory. (See Jer. xlviii. 25. Hab. iii. 4. Luke i. 69.) To these horns of the Altar the distressed fled for refuge (1 Kings i. 51). On them the blood was sprinkled (xxix. 12. Lev. iv. 7), and to them the victims perhaps were bound (Ps. cxviii. 27).

— with brass] And its implements (vr. 3, 4) were of the same metal, emblematic of strength and light. See Zech. vi. 1. Rev. i. 15.

3. *firepans*] See Num. xvi. 6.

4. *grate*] Heb. *micbar*, from *cabar*, to braid: cp. Latin, *cribrum*, a sieve.

5. *compass*] *Carcob*, a word only found here, and in xxxviii. 4. It is rendered *border* or *margin* by *Syriac*, and *circle* by *Onkelos*; from *carac*, to surround: see *Gesen.*, 414.

8. *Hollow with boards shalt thou make it*] In order to receive the earth, with which it was to be filled, wherever it was set, the framework, above described (which was consecrated with holy oil, xl. 10. Num. vii. 1), being made portable, and easy to be removed from place to place in the wanderings of the Israelites.

The Altar was not to be made of hewn stones (see xx. 25); but by the provisions above mentioned, an Altar was immediately ready for use, wherever they halted in their march. Here was a practical exhortation to thankfulness and worship of God in every place of their earthly pilgrimage, and a prophetic intimation that all the Earth would be consecrated to Him; and that from the rising of the sun, even unto the going down of the same, His name should be great among the Gentiles, and in every place a pure offering be offered unto Him (Mal. i. 11).

There was, doubtless, a symbolical meaning in all the directions with regard to this Altar.

The Altar seems to have represented CHRIST in His two Natures. There was the *Earth* within, representing the Human Nature, and without there was the *strength and splendour* of the *brass*, symbolizing the Divine. As *man*, He was able to suffer; as *God*, He alone could satisfy. The Altar was the place of bloodshedding, by which man was reconciled to God. It is Christ's blood poured out which is our Peace. The Altar was anointed with holy oil; so is Christ, the Anointed of God. The four-square form of the Altar may have represented the perfection and universality of His offering; the four Horns of the Altar, to which men fled for protection, and on which they laid hold (1 Kings i. 50; ii. 28), represented the power of His sacrifice, and the protection and salvation offered to all in the four corners of the Earth, who "flee for refuge to lay hold of the hope set before them" (Heb. vi. 18). The stones of the Altar, when stones were used, were not to be hewn, wrought by hand or tool of man (see xx. 21, 25). Man has no part in his own redemption. That is the work of God in Christ alone.

9. *the court of the tabernacle*] The outer court. Heb. *chatzar*, from *chatzar*, to surround, to enclose, to fence in; *אַחֲרֵי* (Sept.), atrium (Vulg.): see note before ch. xxvi.

breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten. ¹³ And the breadth of the court on the east side eastward *shall be* fifty cubits. ¹⁴ The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three. ¹⁵ And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three. ¹⁶ And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars *shall be* four, and their sockets four. ¹⁷ All the pillars round about the court *shall be* filleted with silver; their hooks *shall be* of silver, and their sockets of brass. ¹⁸ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the height five cubits of fine † Heb. *sfoty* by *sfoty*. twined linen, and their sockets of brass. ¹⁹ All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be* of brass.

²⁰ And *thou shalt command the children of Israel, that they bring thee e Lev. 21. 2. pure oil olive beaten for the light, to cause the lamp † to burn always. ²¹ In † Heb. *to ascend up*. the tabernacle of the congregation † without the vail, which is before the f ch. 26. 31, 32. testimony, † Aaron and his sons shall order it from evening to morning before the LORD: † *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

XXVIII. ¹ And take thou unto thee † Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's

16. an hanging] *Masac*: see above, xxvi. 36: cp. xxxvi. 37.
20.] Here begins a new *Parashah*, or Proper Lesson of the Law, and is continued to xxx. 10.

The parallel *Haphtarah*, or Proper Lesson of the Prophets, is Ezekiel xlii. 10—27, which describes the future repentance of Israel, and renewal of God's House and its sacrifices.

— pure oil olive beaten] “Fresh oil” (Ps. xcii. 10), made from young green olives, beaten in a mortar; it gives a clearer and purer light than that which is made from the ripe olives, which are trodden with the feet (Micah vi. 15), or cast into oil-presses (*torecularia*) or mills (see *Plin.*, xii. 60; xv. 3; and other authorities, in *Winer*, R. W. B. ii. 171), and it was therefore preferred for holy uses.

So may youthful hearts and minds,—like those of Samuel, Daniel, and St. John,—particularly if disciplined by sorrow, and beaten and bruised in the mortar of affliction, be specially pleasing to God, and be made recipients of spiritual grace, and diffusive of spiritual light.

— the lamp] Or Golden Seven-branched Candlestick. See above, on xxv. 31—39; and the note on v. 21.

21. before the testimony] The two Tables of the Law: see xxv. 21.

— Aaron and his sons shall order it from evening to morning before the LORD] Daily, by trimming the lamps of the Golden Candlestick, and supplying them with pure fresh oil, and by causing them to burn brightly.

The Church, which bears the light of Christ, was typified by the Seven-branched Candlestick (*S. Irenæus*, v. 20. Cp. Rev. i. 12, 20; xi. 4).

Here then is a solemn exhortation to all Bishops and Clergy to watch continually, and to give heed to doctrine (Acts xx. 28. 1 Tim. iv. 13, 14. 2 Tim. i. 13; ii. 15; iv. 2—5), lest it be adulterated with corrupt admixtures of heretical teaching; and to take care that the Golden Candlestick of the Church, of which they are the Ministers, may diffuse the pure light of Evangelical truth, lest He, Who is the Lord of the Tabernacle, should remove their Candlestick from its place: see Rev. ii. 5; xi. 4.

Doubtless for such reasons as these Almighty God vouchsafed to give directions for the making of the *snuffers*, and the *snuff-dishes* (xxv. 38; xxxvii. 23), and to order that they should be of pure gold. And the Holy Spirit has recorded for our learning these minute directions, concerning matters which

might otherwise have seemed trivial. These injunctions concerning the implements of the Candlestick have a spiritual meaning; they show the will of God with regard to the substance, of which it was a type; they declare His Divine Will, that the Church should maintain sound doctrine, and be “the Pillar and ground of the Truth” (1 Tim. iii. 15). The Jews, who do not accept the Gospel, do not understand the meaning of the Divine Commands concerning the furniture of the Tabernacle. But the true Israelites comprehend them. They know that these are commands to them to keep their lights always burning, and to have ever before their eyes the light of God's Holy Word (*S. Hilary*, in Ps. xcviii.).

The Sacred Lamps of the Golden Candlestick were to be trimmed every evening, and to be supplied with fresh oil (v. 21. Cp. xxx. 7, 8. 2 Chron. xiii. 11). In order to make the light literally “a perpetual light,” and because there was no other light in the Holy Place, surrounded as it was with a fourfold curtain, it seems to have been customary to keep one light at least always burning. The phrase, “Ere the lamp of God went out,” in 1 Sam. iii. 3, has been supposed to intimate that in the day-time all the lights of the whole Candlestick were not kept burning in that age: cp. *Lightfoot*, on the Temple Service, xiv. 11.

Cir. XXVIII.] From a description of *Holy Things* the Sacred Text now proceeds to speak of the appointment and attire of *Holy Persons*.

1. take thou unto thee Aaron thy brother] By the special call of God. No man *taketh* this honour to himself, but he that is called of God, as was Aaron (Heb. v. 4), and as Christ Himself was (Matt. iii. 16, 17. Luke iii. 21, 22. Heb. v. 5. Ps. cx. 4).

God says, Take Aaron thy brother; every high priest is taken from among men (Heb. v. 1). Christ must become man to be a Priest for men. The Son of God must be also Man, to be “the Mediator between God and men;” and therefore, as such, He is called “the man Christ Jesus” (1 Tim. ii. 5).

— that he may minister unto me in the priest's office] This seems to be the true rendering, and is supported by the authority of all the Ancient Versions. On account of the suffix *vau*, Kalisch renders it “to initiate him in the Priest's office.”

The word *cohen*, Priest, is from *cahan*, to plead a cause, as an intercessor, mediator, or advocate (*Gesen.*, p. 385); and thus it well describes the office of Christ.

b ch. 29. 5, 29. &
31. 10. & 39. 1, 2.
Lev. 8. 7, 30.
Num. 20. 26, 28.
c ch. 31. 6. &
36. 1.
d ch. 31. 3. &
35. 30, 31.
e ver. 15.
f ver. 6.
g ver. 31.
h ver. 39.

sons. ² And ^b thou shalt make holy garments for Aaron thy brother for glory and for beauty. ³ And ^c thou shalt speak unto all *that are* wise hearted, ^d whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. ⁴ And these *are* the garments which they shall make; ^e a breastplate, and ^f an ephod, and ^g a robe, and ^h a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. ⁵ And they shall take gold, and blue, and purple, and scarlet, and fine linen.

ch. 39. 2.

⁶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. ⁷ It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

¶ Or, embroidered.

⁸ And the *||* curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen. ⁹ And thou shalt take two onyx stones, and grave on them the names of the children of Israel: ¹⁰ Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. ¹¹ With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. ¹² And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and ^k Aaron shall bear their names before the Lord upon his two shoulders ^l for a memorial. ¹³ And thou shalt make ouches of gold; ¹⁴ And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

k ver. 29.

ch. 39. 7.

l See Josh. 4. 7.

Zech. 6. 14.

m ch. 39. 8.

¹⁵ And ^m thou shalt make the breastplate of judgment with cunning work;

2. *for glory and for beauty*] *For honour (kabod) and for beauty* (from root *paar*, to be adorned); such is the glory of Christ, our Great High Priest (Ps. viii. 5), the King of Glory (Ps. xxiv. 7: ep. John i. 14); full of grace are His lips (Ps. xlv. 3).

3. *whom I have filled with the spirit of wisdom*] As Bezaleel and Aholiab (xxx. 6; xxxvi. 2). God filled them with wisdom: "every good gift cometh down from the Father of lights" (James i. 17); and "if any lack wisdom, let him ask of God, and it shall be given him" (James i. 5).

4. *And these are the garments*] Cp. Lev. viii. 7, 8, where they are mentioned in the order in which they were put on: see also below, xxxix. 1—31, where they are described.

The High Priest's garments were as follows:—

(1) The mitre (*mitsnepheth*), with the golden plate, inscribed "*Holiness to the Lord.*"

(2) The breastplate (*choshen*), with the Urim and Thummim.

(3) The Ephod.

(4) The long blue robe (*meil*).

(5) The turban.

(6) The girdle.

(7) The drawers.

(8) The coat or tunic (*celthoneh*; χιτών).

The High Priest and the other Priests had no covering for their feet: to be barefoot was a mark of reverence (see iii. 5).

Concerning the garments of the High Priest, see Ecclus. xlv. 6—12; *Josephus* (Ant. iii. 7), and *S. Jerome de Veste Sacerdotali*, Epist. 128, ad Fabiolam; the treatises of *Brannius*, *Schröder*, *Bähr*, and others enumerated in *Winer*, R. W. B. i. p. 504; and *Kalisch*, pp. 524—548; and *Plumptre* in *Smith's Bib. Diet.* ii. 917.

The number of the High Priest's garments was *eight* (see *Maimonides* on the Sanctuary, ch. x.), who says, that "the ministry of a High Priest was unlawful, if he ministered with less than the eight garments;" *eight* is the number of *blessedness* (see on Matt. v. 2. Luke xxiv. 1. Rev. i. 8; xvii. 10, 11). Is this a figure of the perfect beauty of the Blessed One? — *a robe*] The *Septuagint* renders this by ποδήρη, a word

adopted by St. John in the Apocalypse to describe the priestly attire of Christ (Rev. i. 13).

5. *take gold, and blue*] The same colours as in the Tabernacle.

6. *the ephod*] From *aphad*, to put on, to bind on. It is called *ἐπαυλὶς* by *Sept.* and *Josephus*, and "*superhumeral*" by *Fulg.*, as being placed upon the shoulders; the type of government and power (Isa. ix. 6; xxii. 22).

— *with cunning work*] Woven (see on xxvi. 1). The Ephod harmonized in colour and workmanship with the veil of the Holy of Holies (xxvi. 31). It was the outermost of the Priest's garments, and served to hold fast the breastplate.

8. *curious girdle of—gold*] Heb. *chesheb* (ep. xxxix. 5). So called from the texture with which it was made (see on xxvi. 1). It was woven out of the same piece with the Ephod.

Christ is described as our High Priest in the heavenly Temple, clothed with a robe down to the feet, and girt about the paps with a *golden girdle* (Rev. i. 12, 13).

9. *two onyx stones*] "*Stones of memorial*" (v. 12), having the names of the twelve tribes engraven, six on each onyx stone (see v. 10), which served to clasp the ephod on the shoulders of the High Priest. The High Priest bearing the ephod, symbolized Christ Himself bearing on His shoulders the government of His Church, and supporting the weight of her sins, which He bore in His own body on the tree (1 Pet. ii. 24); and He is described as bearing His lost sheep on His shoulders (Luke xv. 5). And as the High Priest had the names of all the tribes clasped on His shoulders in the Ephod, so Christ knows all His sheep by name (John x. 3), and in Him we have an High Priest who is touched with a feeling of our infirmities and bears the burden of our sorrows (Heb. iv. 15).

11. *ouches*] Sockets, in which the two onyx stones were set.

THE BREASTPLATE OF THE HIGH PRIEST.

15. *the breastplate*] *Choshen* (from *chashan*, to be adorned). Cp. xxxix. 8. Lev. viii. 8. It is called *συνείων* by *Sept.*, *Philo*, *Josephus*, and *Epiphanius*; cp. Ecclus. xlv. 12, as containing the oracle; and *rationale* by *Fulg.*, and the Latin fathers: see for example *S. Jerome*, Epist. 128.

after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it. ¹⁶ Four-square it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof. ¹⁷ ⁿ And thou shalt † set in it settings of stones, *even* four rows of stones: *the first row shall be* a || sardius, a topaz, and a carbuncle: *this shall be* the first row. ¹⁸ And the second row *shall be* an emerald, a sapphire, and a diamond. ¹⁹ And the third row a ligure, an agate, and an amethyst. ²⁰ And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their † inclosings. ²¹ And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes. ²² And thou shalt make upon the breastplate chains at the ends

ⁿ ch. 39. 10, &c.
† Heb. *fi l in it*
settings of stone.
|| Or, *ruby.*

† Heb. *fillings.*

It is called in the sacred text the *choshen* or ornament of judgment, *mishpat*, because by inspection of it the High Priest was enabled to ascertain God's will, and to pronounce judgment accordingly: cp. Num. xxvii. 21.

It was to be on the heart of the High Priest (v. 29, 30), and in them were "the oracular gems, which shone on Aaron's breast" (*Milton*): see v. 17.

16. a span] Half a cubit.

17. settings of stones] Twelve jewels, having on them the names of the twelve tribes of the children of Israel: these were set in the breastplate worn on the heart of the High Priest; and he was commanded to bear them continually upon his heart when he went in before the Lord (v. 29: cp. *Eccles.* xlv. 10, 11).

The Priest had their names in the *Ephod*, which he bore on his shoulders; and he had their names on the *breastplate*, which he wore near his heart.

God commanded Moses to have "the twelve tribes carved in Aaron's breastplate next his heart, to show that in care he was to bear them; but he had them engraven also in two onyx stones, and then set upon his very shoulders to show he must bear them in patience too" (*Bp. Andrewes*, i. p. 25).

So Christ, our great High Priest, bore on His shoulders the sins and sorrows of His People, the Israel of God (see v. 9); and their names are engraven on His heart (*Cant.* viii. 6). He gathers His lambs with His arm, and carries them in His bosom (*Isa.* xl. 11). He loves His Church, whom He vouchsafes to call His Spouse and Body, and He gave His life for her. She was formed out of His side when He died for her on the Cross, as Eve was formed out of the side of Adam (*Gen.* ii. 21—23); and He knoweth all that are His (2 *Tim.* ii. 19); "they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels" (*Mal.* iii. 17). When He ministers in the heavenly temple, He pleads for them, and presents their prayers to God, and wears the name of every one of His saints in the ephod on His shoulders, and in the breastplate at his heart.

Here also is an admonition to us of our duty, as well as a demonstration of our privileges. If we are to be borne on Christ's shoulders and on His breast, we must *shine like precious stones*.

—four rows of stones] In the variety, as well as the beauty of the twelve precious stones, we see a manifestation of the manifold love of God in Christ, giving all gifts and graces to His Church by the Holy Spirit (1 *Cor.* xii. 4—9. 28. 30).

The twelve precious stones in the breastplate of the High Priest coincided with the twelve precious stones which are in the foundation-stones in the walls of the heavenly Jerusalem in the Apocalypse; and thus a Christian significance is given to these stones by the Holy Spirit Himself in the Scriptures of the New Testament (see *Rev.* xxi. 19, 20).

The breastplate of the High Priest, garnished with oracular gems, was like a beautiful vesture which might be put off; but the twelve precious stones in the Heavenly Jerusalem are set in the very foundations of the city, and will never be removed. Their glory and felicity is sure, infinite, and eternal.

Concerning the gems in the High Priest's breastplate, see the treatise of *S. Epiphanius*, tom. ii. p. 225; *S. Jerome*, *Epist.* 128, ad *Fabiolam*; and the valuable work of *Corsi*, *Pietre Antiche*, Roma, 1828.

—a sardius] *Odem*, from *adam*, to be red; a sardine stone, so called from Sardis, as being found there (*cp. Plin.*, xxxviii. 7), and like the *carneian*, so called from *caro*, *carnis*,—*flesh-coloured* (*cp. Rev.* iv. 3; xxi. 20).

—topaz] See on *Rev.* xxi. 20. Its Hebrew name *pitdah* is probably from the root *pita* (found in Sanscrit), *pale-green*; see *Corsi*, *Pietre*, Antiche, p. 191.

—carbuncle] Rather, *smaragd*, or emerald. In the Hebrew it is called *bareketh*, from *barak*, to send forth lightning (*cp. Ezek.* i. 13); and it is rendered *σμάραγδος* by *Sept.* and *Josephus*; and *smaragdus* by *Fulg.* This was the colour of the Rainbow round the throne in the Apocalypse (*Rev.* iv. 3. *cp. Rev.* xxi. 19).

Some have supposed that on it was written the name of Levi, "who was to teach God's Law and Judgments, whose lightnings illuminate the world;" and of Levi came Moses and Aaron and the Priesthood, who shone like emeralds in the Church, and John the Baptist, under the Gospel, who was "a burning and shining light."

18. emerald] Or rather *carbuncle*: Heb. *nophec*; rendered *ἐνθαῖ*, "live coal," by *Joseph.* and *Sept.*, and *carbunculus* by *Fulg.*; a deep red colour, tinged with scarlet: to this class of gems belong the ruby, garnet, &c. (*Corsi*, p. 184.) It is probably the same as what is called *chalcledony* in *Rev.* xxi. 19.

—sapphire] Heb. *sapir*. Heavenly blue. See on xxiv. 10, and *Rev.* xxi. 19. *Corsi*, p. 183.

—diamond] So *Aben Ezra*; *Pers.*, *Græc.*, *Venet.* Heb. *yahalom*, from *halam*, to strike. A very hard gem; rendered *iaspis*, by *Sept.* and *Fulg.*, but that occurs in v. 20. Others suppose it to be the *sardonyx* or *chalcledony*; others, the emerald (*Gesen.*, p. 339; *Kalisch*, p. 536).

19. ligure] Heb. *leshem*. The Hebrew expositors say, that on it the name of Dan was written; *cp. Joshua* xix. 47, where *Leshem* is a city of Dan. It is rendered *ligure* by *Sept.* and *Fulg.*, from *Liguria* in Northern Italy, where it is found: probably it is the same colour as *jacinth* or *hyacinth* (see xxv. 5, and *Rev.* ix. 17; xxi. 19; and *Corsi*, p. 192).

—agate] Heb. *shebo*; similar to *chrysoprasus* in *Rev.* xx. 20 (*Ainsworth*), which is a species of agate (*cp. Corsi*, pp. 150. 155. 163), as is also the *chalcledony* and *sardonyx*.

—amethyst] Heb. *achlamah*; of a purple violet colour, tending towards red: see *Corsi*, p. 194; *Gesen.*, 321. It is the twelfth of the stones mentioned in the Apocalypse (xxi. 20).

20. beryl] Or rather *chrysolite* (*Sept.*, *Fulg.*). Heb. *tashish*, as being found, as is supposed, in Tartessus, between the two mouths of the Bætis or *Guadalquivir*; of a lustrous golden hue (*cp. Rev.* xxi. 20. *Corsi*, p. 189).

—onyx] Heb. *shoham*; *beryl*: see *Gen.* ii. 12, from *shaham*, to be pale; *Sept.* and *Fulg.*, *onyx*: so called from its likeness to the human *unguis*, or nail. *Gen.* ii. 12.

—jasper] Heb. *yashpheh*, derived probably from *yashaph*, to shine; a very bright gem of various colours, green, purple, blue, red; sometimes of one colour, sometimes tinted with various hues: see *Corsi*, p. 137.

21. with the names of the children of Israel, twelve—according to the twelve tribes] The Targumists say that they were arranged thus:—Reuben, Simeon, Levi, Judah, Issachar, Zebulun (sons of Leah), Dan, Naphtali (sons of Bilhah), Gad, Asher (sons of Zilpah), Joseph, Benjamin (sons of Rachel). *Josephus* and *Rashi* say that they were arranged according to their ages,—Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin.

But the order of the names is not revealed in God's Word; nor is the order given of the names of the *Twelve Apostles* in the walls of the heavenly city in the Apocalypse (*Rev.* xxi. 12). Perhaps this silence is designed to serve a sacred purpose.

of wreathen work of pure gold. ²³ And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. ²⁴ And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. ²⁵ And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it. ²⁶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. ²⁷ And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. ²⁸ And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. ²⁹ And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

³⁰ And ^p thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before

o ver. 12.

p Lev. 8. 8.
Num. 27. 21.
Deut. 33. 8.
1 Sam. 28. 6.
Ezra 2. 63. Neh. 7. 63.

Christ loves all His People. The Lord knoweth them that are His (2 Tim. ii. 19), but He does not now declare their relative places; and there will be no rivalry in heaven.

It is true that in the sealing of the Saints in the Book of Revelation the Tribes of the Spiritual Israel are mentioned in a specific order: Rev. vii. 5—8. But, as is there shown, those Tribes do not represent *persons*, but spiritual qualities and characters, for which reason Dan is altogether excluded.

²⁹. And Aaron shall bear the names of the children of Israel] See v. 17.

THE URIM AND THUMMIM.

³⁰. thou shalt put (or give) in the breastplate of judgment the Urim and the Thummim] The Urim and the Thummim, i.e. the lights and the perfections. Urim is the plural of *Ur*, light, flame, connected with *or*; whence *Aurum*, *Aurora*, and perhaps *Oriens* (*Gesen.*, p. 23); and *Thummim* is plural from *Thom*, perfection (*Gesen.*, p. 866). Hence *Aquila* and *Theodotion* rightly translate these words φωτισμοὺς καὶ τελειώσεις, "illuminations and perfectings;" and so *Arabic* and *Syriac*.

The *Septuagint* less literally, δὴλων καὶ ἀληθειῶν; and the *Vulgate* still less so, *Doctrinam et Veritatem*. The rendering of *Thummim* by Ἀλήθεια seems to have led to the notion (a very strange one), that in the Urim and Thummim of the Hebrew High Priest, there was a reference to the figure of Truth suspended around the neck of the chief Judge of Egypt (*Diod. Sic.*, i. 48. 75; *Ælian*, V. ii. xiv. 34; *Winer*, R. W. B. ii. 644).

Much has been written, by à Lapide, Buxtorf, Drusius, Carpzov, Hottinger, Spencer, Braun, Michaelis, Rosenmüller, Schroeder, Gesenius, Jahn, Baumgarten, Kalisch, Keil, Archæol. § 39; Plumptre, in *Smith*, Bibl. Dict. iii. 1600, and others,—on the question, What was the Urim and Thummim? and on the mode in which the Divine will was manifested thereby: see Pfeiffer, *Dubia Sacra*, p. 129, for a list of the works; and *Winer*, R. W. B. ii. pp. 644—648.

What the Holy Spirit reveals to us in Holy Scripture concerning the Urim and Thummim is as follows:—

(1) Negatively.

(2) Affirmatively.

(1) *Negatively*, There is no command given by God to Moses to make them, but only to insert them. And in the thirty-ninth chapter of Exodus, where is a description of the making of the robes of the High Priest, there is no mention of the making of the Urim and Thummim; and in Lev. viii. 8, it is said that Moses put the breastplate upon Aaron, and that he put in the breastplate the Urim and the Thummim.

Therefore it is evident that the gems existed *first*. They were precious stones from the mineral treasures of the earth, and were graven with the names of the twelve Tribes of Israel. And when this had been done, then afterwards the Urim and Thummim were received from God by Moses,—not made by him, or by any human workmanship,—and were placed by

Moses in the breastplate of the High Priest. If the Urim and Thummim had been made, there would have been some account when they were made, by whom, and of what they were made,—which there is not.

In Num. xxvii. 19, 21, God says to Moses concerning Joshua, "Thou shalt set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight, and put some of thine honour upon him. . . . And he shall stand before Eleazar the priest, who shall ask (counsel) for him after the judgment of Urim before the Lord."

Moses says, in the benediction of Levi, "Let thy Thummim and thy Urim be with thy holy one" (Deut. xxxiii. 8). There seem to be examples of inquiries of the Lord, by means of the Urim and Thummim, in Judg. i. 1; xx. 18. 28. 1 Sam. xxiii. 9—12; xxviii. 6.

In 1 Sam. xxviii. 6, it is said, that when Saul inquired of the Lord, "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." There were still the gems in the breastplate of the High Priest; but the Spirit in them was silent. It would not speak to Saul; he had grieved the Spirit, because he had disobeyed God.

From Ezra ii. 63, and Neh. vii. 65, it appears, that the High Priesthood did not possess the Urim and Thummim after the captivity; but God's people hoped that in due time "a Priest would stand up with Urim and with Thummim."

This is confessed by the Jewish Doctors. See *Talmud*, *Babylon*, in Yoma, cap. 1; and *Bp. Pearson*, on the Creed (Art. ii. p. 83). They had the breastplate of the High Priest (as *Maimonides* says); but they were not able to put the Urim and Thummim into it.

This, then, seems to be clear, that the Urim and Thummim were not made by man. They were not the gems of the breastplate themselves, nor were they any feeling or affection excited in the mind of the High Priest when he looked at the gems.

(2) *Affirmatively*. The Urim and Thummim were given by God to Moses, and were placed by Moses in the breastplate of the High Priest. They were like a divine spirit, given by God to Moses, and put by him into the breastplate, and beaming and flashing forth, as it were, from the gems, and making itself visible to the eye, and perhaps audible to the ear of the High Priest, when engaged in ministering before God, and when resorting to Him for illumination and perfection.

We have analogies illustrating this spiritual agency even from the Creation itself.

"The Lord God breathed into man's nostrils the breath of life, and he became a living soul" (Gen. ii. 7). And not only so, but God also "took of the spirit of Moses, and put it on the seventy elders" (Num. xi. 17. 25. 29); and God commanded Moses to put some of his honour upon Joshua; and "Joshua was full of the spirit of wisdom; for Moses had laid his hands upon him" (Num. xvii. 20. Deut. xxxiv. 9).

It appears then, that Moses was directed and empowered

the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

³¹ And ^q thou shalt make the robe of the ephod all of blue. ³² And there ^q ch. 39. 22. shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. ³³ And *beneath* upon the || hem of it thou shalt make ¹ Or, *skirt's*. pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: ³⁴ A golden bell and a

by God to *put*, or (as the word properly signifies) to give a spiritual quality to the gems of the breastplate; and the High Priest, wearing the breastplate before the Lord, was enabled to read God's will, by communion with this spiritual gift.

We have a remarkable illustration of this infusion of spiritual powers into inanimate objects, when used in relation to spiritual purposes, in the Christian Church. God vouchsafes to direct and to enable His Evangelical Priests to impart spiritual virtue to the elements, which are solemnly set apart and consecrated by them for the administration of the Christian Sacraments, according to the institution of Christ.

The elements are like the jewels of the breastplate; they are inanimate things; but they are made capable of conveying spiritual grace to worthy recipients.

When the Evangelical Priest consecrates the Bread and Wine, he puts, as it were, the Holy Urim and Thummim into it. The Urim and Thummim of Divine grace speak to the faithful recipient therein. But to the impenitent they do not speak, as God gave no answer by Urim to Saul. The breastplate is visible; but the Divine reply is not audible.

In other respects the Urim and Thummim correspond to the Christian Sacraments. *Aquila* well translates *Urim* by *φωτισμοί*, *illuminations*; and this is the name given in Scripture, and by the Primitive Church, to the Sacrament of *Baptism*: see on Heb. vi. 4; x. 32. *Aquila* also translates *Thummim* by *τελειώσεις*,—a word which, in a Christian sense, represents the *full participation of sacred mysteries*: see on 1 Cor. ii. 6. Confirmation is called the consummating unction, *χρίσις τελειωτική* (see on Acts viii. 15—18); and Communicants were called *τέλειοι*, and the Holy Eucharist is *τὸ τέλειον*. See *Bingham*, i. ch. iv. sect. 1—3.

In another sense, also, the Urim and Thummim are instructive illustrations of the Christian Sacraments.

Many volumes have been written concerning the *manner* in which God spoke by the Urim and Thummim; but no one has ever solved the mystery. We know, that God did reveal Himself by Urim; but we do not know, *how* He did it.

Similarly, God “is made known to us in the breaking of bread.” We know that Christ is present in the Holy Eucharist; but we do not know, *how* He is there, and *how* He acts upon our souls: see below, on John vi. 25.

The Breastplate was called *ἀσπὶς*, *rationale*. It was an emblem not only of the *Sacraments*, but of the *Scriptures*, which are only like lifeless minerals to the mere readers of the *letter*; but in which the *Spirit* of God is; and they sparkle with divine light to the faithful soul.

Again, the Ancient Church of Israel said, after the captivity, that “the Priest should not eat of the most holy things till there stood up a *Priest with Urim and Thummim*” (Ezra ii. 63. Neh. vii. 55). *That* Priest has now stood up in CHRIST, the Great High Priest, Who reveals to us God's Will, and delivers to us and interprets for us the Holy Scriptures; and He invites us all to eat of the holy things in the Communion of His most Blessed Body and Blood (Matt. xxvi. 26—29. Mark xiv. 22—24. Luke xxii. 19, 20).

Observe, also, that the original word, which is translated *put*, is *nathan*, to give: and this is very suitable to Divine grace (Rom. xi. 6), which is a free *gift*, and is dispensed by means of the Scriptures and Sacraments.

It must not be forgotten, also, that the gems on the High Priest's Breastplate were *Twelve*; and that the Breastplate in which they were set was *four-square*; and that they had engraved upon them the names of the Twelve Tribes of Israel; and that they correspond to the twelve gems in the foundations of the Heavenly City, in the Apocalypse, which was also *four-square*; and the true Apostolic Church of God has *twelve stars* on her crown: see on Rev. xii. 1. Thus the Breastplate, in which the gems were set, was typical of a *living whole*, namely, of the Universal Church of God. These jewels in the breastplate were borne on the heart of the High Priest, and were gifts of the

Christian Church, borne on the bosom of our Great High Priest Jesus Christ, “who ever liveth to make intercession for us.”

Those gems were types of God's faithful people. He speaks of the saints as His *jewels* (Matt. xiii. 17. See also Rev. xxi. 11). The gems were minerals, taken out of the Earth; they were chosen and dedicated to God's service, and were engraved and polished by human skill and toil. But all this would have been useless, unless the Urim and Thummim of Divine light and perfection had been put into them by God. In like manner we are mere minerals by nature. We are of the earth, earthy. Human skill and labour is necessary; but it is of little avail, unless the Urim and Thummim of God's grace is infused into us, and we are placed upon the breast of Christ.

But the Urim and Thummim of the Holy Spirit of God has been promised by Christ Himself to His Church. He bestows upon her divine grace by the Word and Sacraments. He Himself is with her always to the end (Matt. xxviii. 20); and He has given her the Holy Ghost, to teach her all things, and to lead her into all truth (John xiv. 26; xvi. 16). And if we cleave to Christ, and to His Word,—if by faith and love we rest on His bosom, as St. John did,—if we are worn on His breast, “Who is the Light of the World;” “Who is the Way, the Truth, and the Life;” “in Whom are hid all the treasures of wisdom and knowledge” (Col. ii. 3); and “in Whom dwelleth all the fulness of the Godhead bodily” (John xiv. 6; viii. 12. Col. ii. 9); and “of Whose fulness we all receive, and grace for grace” (John i. 16); then the Urim and Thummim has been put in us, and will dwell in us for ever, we shall shine as holy gems and jewels, and we shall reflect, as in a spiritual mirror, the will and the Word of God.

Thus, then, we arrive at the following conclusion,—that the Urim and Thummim, put by Moses, at God's command, into the High Priest's breastplate, containing twelve different precious stones, engraved with the names of the Twelve Tribes of Israel, was a type of the *illuminating and perfecting grace* of God in the Holy Scriptures and Sacraments, and in all true believers, in the Apostolic Church, cleaving by faith, holiness, and love to the Everlasting High Priest, Jesus Christ our Lord, ministering before God for us in His heavenly Temple; and who, by virtue of their union with Him who is the great High Priest, and the True Sacrifice, are made “priests to God and the Father” (Rev. i. 6; v. 10; xx. 6), and are made “a holy priesthood, to offer up spiritual sacrifices acceptable to God in Jesus Christ” (1 Pet. ii. 5).

31. the robe of the ephod all of blue] *The robe*. Heb. *meil*: see *Gesen.* 493, called *ποδήρης* by *Sept.* as reaching down to the feet. It was worn next under the ephod, and therefore was called the “robe of the ephod” (v. 31), and above the *tunic* (described in v. 39). It was longer than the ephod, and shorter than the tunic; so that no part of the High Priest's dress (except the drawers, v. 42) was altogether covered. This robe had no sleeves, and was entirely woven, like our Blessed Lord's tunic (John xix. 23).

33. pomegranates] The fruit of the pomegranate is filled with numerous pulpy seeds (whence its name), refreshing to the taste. It has beautiful crimson flowers; and therefore the pomegranate was an apt emblem of fruitfulness and beauty. It was introduced frequently as an ornament of Solomon's Temple (2 Kings xxv. 17. 2 Chron. iii. 16). The Church is compared to “an orchard of pomegranates,” on account of her fruitfulness in good works (Cant. iv. 13); and she gives delight to the Bridegroom by them (Cant. viii. 2. Cp. vi. 11). The pomegranate is described by *Dr. Thomson*, p. 584.

—*bells of gold between them]* That is, bells and pomegranates alternately, on the hem of the robe. The golden bells (*paomoni*, from *paom*, to strike; *Gesen.*, p. 685) indicated by their sound to the People in the Court what time the High Priest went into the Sanctuary to minister there in their name, and reminded them that they should accompany him with their hearts and prayers. See v. 34; and cp. *Eccles.* xlv. 9.

pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. ³⁵ And it shall be upon Aaron to minister : and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

³⁶ And ^r thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. ³⁷ And thou shalt put it on a blue lace, that it may be upon the mitre ; upon the forefront of the mitre it shall be. ³⁸ And it shall be upon Aaron's forehead, that Aaron may ^s bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts ; and it shall be always upon his forehead, that they may be ^t accepted before the Lord.

³⁹ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

⁴⁰ ^u And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

⁴¹ And thou shalt put them upon Aaron thy brother, and his sons with him ; and shalt ^w anoint them, and [†] ^x consecrate them, and sanctify them, that they may minister unto me in the priest's office. ⁴² And thou shalt make them ^y linen breeches to cover [†] their nakedness ; from the loins even unto the

r ch. 39. 30.
Zech. 14. 20.

s ver. 43.
Lev. 10. 17. &
22. 9.
Num. 18. 1.
Isa. 53. 11.
Ezek. 4. 4, 5, 6.
John 1. 29.
Heb. 9. 28.
1 Pet. 2. 24.
t Lev. 1. 4. &
22. 27. & 23. 11.
Isa. 56. 7.
u ver. 4.
ch. 39. 27, 28,
29, 41.
Ezek. 44. 17, 18.

w ch. 29. 7. &
30. 30. & 40. 15.
Lev. 10. 7.

† Heb. fill their hand.

x ch. 29. 9. &c.
Lev. 8. 2—36.

Heb. 7. 28.

y ch. 39. 23.

Lev. 6. 10. & 16. 4.

Ezek. 44. 13.

† Heb. flesh of the nakedness.

To retain such bells in earthly services, where Priests are visible in their ministry, as the Church of Rome does, seems inconsistent with their typical meaning, which is this :—that we, who worship on earth, should look upward with the eye of faith to our Great Unseen High Priest, ministering in the Sanctuary of Heaven, and lift up our hearts to Him. The words “*Sursum corda*,” sound in the ear of faith in the Sacrifices of the Christian Sanctuary, especially in the Holy Eucharist, and she ascends in heart to Heaven, and worships there.

³⁵. *that he die not*] As he would, if he went in merely as a common person, without his priestly robes, to which the bells were attached (*Bähr, Oehler*).

³⁶. *a plate of pure gold*] A plate, or lamina; *tsits*, from *tsuls*, to shine brightly (*Gesen.*, 705. 709; and see note below, Num. xv. 38), called in Greek *πῆταλον*, a leaf, fastened on the forehead by a blue braid to the mitre, and inscribed *Kodesh-le-Yehovah*, “HOLINESS to the LORD” (see xxxix. 30),—a declaration of the privileges and duty of the High Priest, set apart to minister before God for the People (Lev. xxi. 1, 7, 8), and fully verified in Him “Who is holy, harmless, undefiled” (Heb. vii. 26), and “Who is made unto us Wisdom and Righteousness and Sanctification” (1 Cor. i. 30), and Who says to us, “Be ye holy; for I am holy” (1 Pet. i. 15, 16).

The inscription, “Holiness to the Lord,” was placed on the forehead of the Hebrew High Priest; but in the Christian dispensation this inscription has been extended even to the “bells of the horses,” on which the saints ride in glory (Zech. xiv. 20, 21. Cp. Rev. xix. 11—14, and xiv. 20).

³⁷. *upon the mitre*] The mitre, *mitsnepheth*, from *tsanaph*, to wind round (*Gesen.*, 501), or it may be from *metsach*, the forehead, from *matsach*, to shine; cp. xxix. 6. Ezek. xxi. 26. Zech. iii. 5. *Joseph.*, iii. 7. 7. It was more like a turban or tiara than a mitre (*Winer*, ii. 504), and is rendered *tiara* by *Vulg.*

³⁸. *that Aaron may bear the iniquity of the holy things*] *Bear*; Heb. *nasa*, to lift and carry away (*Gesen.*, p. 567). See Lev. x. 17. Ps. xxxii. 1. Isa. xxxiii. 24.

Christ bears the weight of our sins (see on 1 Pet. ii. 24), and He also takes them away (see on John i. 29).

The High Priest, who was the figure of the Holy One, is represented as bearing the iniquity of the congregation (Lev. x. 17; and Num. xviii. 1). That, in the case of the High Priest, this was a figurative bearing and carrying away of sins, is evident from the fact that he was obliged to offer for his own sins, as well as for the sins of the people (Lev. ix. 7. Heb. v. 3; vii. 27; ix. 7), and one who is a sinner cannot take away sins. It is also said in the text, that Aaron is to bear the iniquity of the holy things (see *Bp. Pearson*, Art. ix. p. 352, note), and to bear the iniquity of the sanctuary, and of the priesthood (Num.

xviii. 1); whence it is evident, that the most holy acts in the holy place of the Levitical Priesthood were compassed with infirmity, and infected with the taint of sin, and required an expiation to be made in their behalf.

Therefore, as St. Paul teaches in the Epistle to the Hebrews (vii. 21—28), the High Priest, in bearing sin, was a figure of Him who, being “holy, harmless, undefiled, separate from sinners,” can and does take away the sins of the World (John i. 29. Heb. ix. 28. 1 Pet. ii. 24. 1 John ii. 1, 2), and removes the iniquities, which His People commit even in their most religious actions, and makes them acceptable to God. Eph. i. 6. 1 Pet. ii. 5.

³⁹. *thou shalt embroider the coat*] Rather, *thou shalt weave*. The Hebrew verb *shabats*, here used, does not signify to embroider with a needle, but to weave together, especially to make chequer or diaper work (*Gesen.*, 803; *Kalisch*, p. 526).

The coat or tunic (*ceethoneth*, compare Gr. χιτὼν, from *cathan*, to cover) with sleeves, and girt with a golden girdle (*abnet*), was the longest robe, and reached a little way below the blue robe (*neil*, described in vv. 31, 32), down to the ground. It was made of fine white linen, and enfolded the whole body, and represented the complete purity in which the High Priest, as the chief Minister of God, and the Representative and Embodiment of the Holy People, was invested; and in this respect it prefigured the perfect, spotless righteousness of our Great High Priest, who is robed with holiness; and therefore Christ was revealed in heaven to St. John as “clothed with a garment down to the feet, and girt about the paps with a golden girdle” (Rev. i. 13; cp. *S. Irenæus*, iv. 37); and He joins all His members together in Himself, and clothes His mystical body the Church in the robe of His holiness, and clasps them together in unity and love with the golden girdle of His own righteousness (Isa. xxii. 21).

— the mitre] See v. 37.

⁴⁰. *coats*] Tunics. See v. 39.

— *bonnets*] *Migbaath*, turbans; from *gaba*, having the sense of roundness and height. Cp. *caput*, *cap*, *cup*, *goblet* (see *Gesenius*, p. 155). It was probably lower than the *mitsnepheth* of the High Priest (*Kalisch*, p. 528).

⁴¹. *thou shalt—consecrate them*] Literally, *thou shalt fill their hands*; see below, xxix. 9. 24; and Lev. viii. 27.

⁴². *breeches*] Rather *drawers* (*michnasim*; from *canas*, to gather together, to hide (*Gesen.*, 405); they were not used by Orientals generally, but are reserved to the Priests for the reason stated in the text (cp. xx. 26). All carnal thoughts and desires are to be banished from the service of God; and the soul is to be lifted up to heaven and heavenly things (cp. Rev. iii. 18; xv. 6). By Adam's sin we were made naked, and despoiled of righteousness and grace, but Christ the Second

thighs they shall † reach: ⁴³ And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near ^z unto the altar to minister in the holy place; that they ^a bear not iniquity, and die: ^b it shall be a statute for ever unto him and his seed after him.

z ch. 20. 26.
a Lev. 5. 1. 17, &
20. 19. 20. & 22. 9.
Num. 9. 13. &
18. 22.
b ch. 27. 21.
Lev. 17. 7.

XXIX. ¹ And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: ^a take one young bullock, and two rams without blemish, ² And ^b unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. ³ And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. ⁴ And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^c and shalt wash them with water. ⁵ ^d And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^e the curious girdle of the ephod: ⁶ ^f And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. ⁷ Then shalt thou take the anointing ^g oil, and pour it upon his head, and anoint him.

a Lev. 8. 2.

b Lev. 2. 4. &
6. 20, 21, 22.

c ch. 40. 12.
Lev. 8. 6.
Heb. 10. 22.
d ch. 28. 2.
Lev. 8. 7.

e ch. 28. 8.
f Lev. 8. 9.

g ch. 28. 41. &
30. 25.
Lev. 8. 12. &
10. 7. & 21. 10.
Num. 35. 25.
h Lev. 8. 13.

† Heb. bind.

i Num. 18. 7.

† Heb. fill the
hand of.

k ch. 28. 41. Lev. 8. 22, &c. Heb. 7. 28.

Adam, our Great High Priest, has covered our shame, and clothes us in Himself (Gal. iii. 27).

THE CONSECRATION OF AARON AND HIS SONS.

On the ceremonial used at the consecration of the High Priest and other Priests, see further the notes below on Lev. viii. 1—35; and see the explanation of its typical character in reference to Christ our High Priest, in *Prosper Aquilan.*, de Prom. ii. 3; and *Dean Jackson* on the Creed, ix., ch. xxv.—xxviii.

CH. XXIX. 1. *without blemish*] Figures of the true Sacrifice of Christ. Cp. below, xii. 5. The *Septuagint* has ἀμώμους here, the word adopted in the New Testament to describe Christ's Sacrifice (Heb. ix. 14; and 1 Pet. i. 19).

2. *tempered with oil*] Rather, *anointed with oil*, the emblem of Divine grace, and of the outpouring of the Spirit. The original word is from *balal*, to pour over (*Gesen.*, p. 122). The *Septuagint* has κεχρίσμένα, *anointed*; whence, χρίσμα, *chrism*, and Χριστός, *Christ*.

4. *tabernacle of the congregation*] Of meeting; xxvi. 1. — *wash them with water*] From the holy laver (xxx. 18; cp. xl. 7. 11, 12. Lev. viii. 6).

Christ has made us to be priests to God: our consecration took place when "He washed us from our sins in His own Blood" (see on Rev. i. 5), the virtue of which was applied to us in the "laver of regeneration" (Titus iii. 5. 1 Pet. iii. 21. Heb. x. 22).

5. *the coat*] Tunic; see xxviii. 39.
— *the robe of the ephod*] xxviii. 31.
— *the ephod*] xxviii. 6.
— *the breastplate*] xxviii. 15—30.
— *curious girdle*] xxviii. 8.

6. *the mitre*] See xxviii. 36, 37. By the mitre was typified Christ's sacerdotal authority, and the spiritual marriage between Him and the Church (*Prosper Aquilan.*, de Prom. ii. 3).

— *the holy crown*] Here called *netzer*, from *nazar*, to sanctify, to consecrate; whence the word *Nazarite* (*Gesen.*, 512).

THE ANOINTING OIL.

7. *shalt thou take the anointing oil, and pour it upon his head, and anoint him*] With regard to the composition of the anointing oil, see xxx. 30. *Thou shalt anoint him*; the original word here is from *mashach*, to anoint; literally, to spread over, as with unguent; whence *Mashiach*, Μεσσίας, the *Messiah*, the *Christ*, the *Anointed One* (see Isaiah lxi. 1. Matt. i. 1. John

i. 41. Cp. Acts x. 38). "He *anointed* Jesus of Nazareth with the Holy Ghost;" and from Him the holy unction of the Spirit streams down upon His members, as the oil flowed from Aaron's head to the skirts of his clothing (Ps. cxxxiii. 2. John i. 16). Cp. *Prosper Aquil.*, ii. 3, who says, "This Unction signified that of Christ the true High Priest, 'Who is anointed with the oil of gladness above His fellows,'" Ps. xlv. 7; Heb. i. 9; and *Bp. Pearson*, on the Creed, Art. ii. p. 79, who says, "In the Law, whatsoever was *anointed*, was thereby set apart as ordained to some special use . . . Moses anointed the Tabernacle and all the vessels, and the anointing was their consecration. Hence '*the Priest that is anointed*,' signifieth, in the phrase of Moses (Lev. iv. 3), the *High Priest*, because he was invested in that office at and by his unction; and when Jesus is called the *Messias* or *Christ*, and that so long after the *anointing oil had ceased*, it signified no less than a Person set apart by God, advanced to the highest office of which all those employments under the Law, in the obtaining of which oil was used, were but *types and shadows*." The *Septuagint* here has λήψη τοῦ ἐλαίου τοῦ χρίσματος, καὶ χρίσεις αὐτόν, expressions which point to Christ.

9. *for a perpetual statute*] In Christ (Heb. vii. 3). "Quod res significaret æternas" (*S. Aug.*, Qn. 124).

— *thou shalt consecrate*] Literally, *thou shalt fill the hands of*. The term is explained in v. 24, and Lev. viii. 27.

The *Septuagint* has here the words τελειώσεις τὰς χεῖρας, and in v. 29. 33. 35, and in Lev. xxi. 10 τετελειωμένον, *perfected*. It is observable that St. Paul has adopted this word in the Epistle to the Hebrews, and uses it in several places in that Epistle, which cannot be rightly understood without reference to this use of it by the *Septuagint*. Thus, when speaking of the *priesthood* of Christ, he says that the *Son is perfected*, τετελειωμένον (i. e. is consecrated), for evermore (Heb. vii. 28) Cp. notes below, Lev. viii. 14. 22. 27; and xxi. 10; and Heb. ii. 10; v. 9.

In reference to this ceremony in consecration, Our Lord's words may perhaps be understood,—"The Father loveth the Son, and hath given all things into His Hand" (John iii. 35), that is, God hath anointed Him with the full effusion of the spiritual unction of the Holy Ghost, and hath consecrated Him to be the High Priest and Head of His universal Church. God giveth not the Spirit by measure unto Him (John iii. 34).

It is noted of Jeroboam in Holy Scripture, that "he filled the hands of the lowest of the people" (i. e. ordained low and mean persons to the Priest's office), and "this thing became

1 Lev. 1. 4. &
8. 14.

m Lev. 8. 15.

n ch. 27. 2. &
30. 2.

o Lev. 3. 3.

|| It seemeth by
anatomy, and the
Hebrew doctors,
to be the midriff.

p Lev. 4. 11, 12,
21.
Heb. 13. 11.

q Lev. 8. 18.
r Lev. 1. 4—9.

|| Or, upon.

s Gen. 8. 21.

¹⁰ And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and ¹ Aaron and his sons shall put their hands upon the head of the bullock. ¹¹ And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. ¹² And thou ^m shalt take of the blood of the bullock, and put it upon ⁿ the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. ¹³ And ^o thou shalt take all the fat that covereth the inwards, and || the caul *that is* above the liver, and the two kidneys, and the fat that is upon them, and burn *them* upon the altar. ¹⁴ But ^p the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering. ¹⁵ ^q Thou shalt also take one ram; and Aaron and his sons shall ^r put their hands upon the head of the ram. ¹⁶ And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. ¹⁷ And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and || unto his head. ¹⁸ And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a ^s sweet savour, an offering made by fire unto the Lord.

sin to the house of Jeroboam, even to cut it off and to destroy it from the face of the earth" (1 Kings xiii. 33, 34). These and other Scriptures show not only the need of a due call and public mission for those who undertake any holy office; but also the sin of appointing unworthy persons to sacred functions in the Church of God.

10. a bullock] To be a sin-offering for the Priest himself: see v. 14.

Observe that after the investiture in the holy garments, and after the anointing with the holy oil, there were sacrifices to be offered of three kinds,

(1) A sin-offering (10—14)—

(2) A whole burnt-offering (v. 18)—

(3) Peace-offerings (v. 28)—

to show the imperfection of the Levitical Priests, and their need of expiation, and cleansing, and pardon; and also to indicate the threefold character of the sacrifice of Christ for the sins of all, who are made Priests to God in Him (Rev. i. 6. 1 Pet. ii. 5); and as offering Himself as our sin-offering, our whole burnt-offering, and also as our peace-offering, that is, as being our perfect propitiation, satisfaction, oblation, and sacrifice, making peace with God, and as procuring pardon for all who believe and obey Him, and as communicating Himself to be received and fed upon (as the peace-offerings were) by the true penitent, with faith, thanksgiving, and love: see below, note on Lev. viii. 14.

— shall put their hands] As a symbol of the laying their own sins upon it (Theodoret, Qu. 61), which was to be done with confession of sin (see v. 15; and Lev. v. 5, 6; xvi. 21). But our High Priest, Who is "holy, harmless, undefiled, separate from sinners," required no such sin-offering for Himself (Heb. vii. 27); and, from the language of the Holy Spirit here, we may understand the force of His own words, "The Lord laid upon Him the iniquity of us all" (Isa. liii. 6—8).

11. thou shalt kill the bullock] The exception proves the rule. Moses, who was not a Priest, does several acts in this chapter (see v. 12. 26), which were afterwards reserved to those who were Priests. He does these acts by special authority and express command from God Himself,—the Author of all power, spiritual and temporal,—for the purpose of consecrating Aaron and his sons to the Priesthood (cp. Lev. viii. 19). But after their consecration to it, we never hear that Moses did any sacerdotal acts (cp. Num. xvi. 40. 46); and therefore his example shows that priestly acts are only to be done by priestly persons (cp. Heb. v. 4, 5. Acts xix. 14. Jude 11). Compare the extraordinary case of the Holy Ghost given before Baptism, in Acts x. 44—46, where see note: see also v. 12 here; and note below, Lev. ix. 2.

12. thou shalt take of the blood of the bullock, and put it upon the horns of the altar] Here is another exceptional act, which also serves to illustrate the truth stated in the foregoing note. The blood is here put on the horns of the brazen altar. This was done in order to consecrate the altar, and to make an atonement for it (see v. 36, 37. Lev. viii. 15. Ezek. xliii. 25—27). But after this act of consecration, the blood of the sacrifices offered on the brazen altar for the Priest,

was to be put on the golden altar of incense in the Holy Place: see Lev. iv. 3. 7.

Also, the blood of this first offering was put on the brazen altar only, because as yet Aaron and his sons were not priests, but ordinary persons (cp. Lev. viii. 33).

Hence we see the imperfection of the holy things, as well as of the holy persons, of the Levitical ritual; which bore witness in itself that it was not a final dispensation, but preparatory to another,—that it was "a shadow of the good things to come" (Heb. x. 1): a schoolmaster,—*παιδαγωγός*—a leader of Israel, as children in their pupillage, to bring them to Christ, their true Teacher, Priest, and Lord (Gal. iii. 24).

13. caul] Or lobe (Sept., *Kalisch*).

— the liver—the two kidneys—the fat] The burning of the first signifying the mortification of all angry passions; the second of all sensual lusts; the third of all gross carnal desires (Theodoret). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24); and have consecrated all their desires to God and His service.

14. shalt thou burn] In ordinary cases, if the blood of a sin-offering was not carried into the Tabernacle, the sin-offering was eaten by the Priest; but this being a sin-offering for the Priests themselves, it was to be burnt, and not eaten by them (Lev. iv. 3. 12). The eating of a man's sin-offering signified the bearing of his sin (Lev. x. 17). The Priests, therefore, here confessed their own imperfection, and that they themselves needed another Priest to bear their sin. Not so Christ. He Himself is without sin, and bears the sins of all (Heb. vii. 27, 28).

— without the camp] As Jesus suffered for sin without the city of Jerusalem (Heb. xiii. 11—13). St. Paul there adopts the words used by the Septuagint here, *κατακαύσεις ἔξω τῆς παρεμβολῆς ἁμαρτίας γὰρ ἔστιν*.

— it is a sin offering] Heb. *chattath*. Literally, a sin (Gen. iv. 7). It represents a sin (Gesen., p. 272).

This is the first place in the Bible where the word *chattath* occurs in the sense of sin-offering. This is to be explained from the fact, that the sin-offering is a correlative to the Law; and was offered for expiation of sin contracted by violations of it: see Lev. iv. 2, 3.

15. put their hands] See v. 10.

16. and sprinkle] As was done with the blood of all burnt-offerings. Compare St. Peter's words concerning the sprinkling of the Blood of the One great Burnt-offering, Jesus Christ (1 Pet. i. 2; and see Heb. xii. 24), and the typical act of Moses himself (xxiv. 8).

18. a sweet savour] Properly, an odour of rest, or acquiescence and complacency; as representing the perfect obedience and meritorious sufferings of Him in Whom the Father is well pleased, and Who has appeased His wrath, and rendered us acceptable to God: see above, on Gen. viii. 21: and Eph. v. 2, where St. Paul, speaking of Christ's sacrifice, adopts the words used by the Septuagint here, and in v. 25 (*ὁσμὴν εὐωδίας*), and thus teaches us to consider the Levitical offerings as fore-

¹⁹ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. ²⁰ Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. ²¹ And thou shalt take of the blood that is upon the altar, and of ^a the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and ^w he shall be hallowed, and his garments, and his sons, and his sons' garments with him. ²² Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: ²³ ^x And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: ²⁴ And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ^y wave them for a wave offering before the LORD. ²⁵ ^z And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. ²⁶ And thou shalt take ^a the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and ^b it shall be thy part. ²⁷ And thou shalt sanctify ^c the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of

^t ver. 3.
Lev. 8. 22.

^u ch. 30. 25, 31.
Lev. 8. 30.

^w ver. 1.
Heb. 9. 22.

^x Lev. 9. 26.

^y Or, shake to
and fro.
^z Lev. 7. 30.
Lev. 8. 28.

^a Lev. 8. 29.

^b Ps. 99. 6.

^c Lev. 7. 31, 34.
Num. 18. 11, 18.
Deut. 18. 3.

shadowings of Christ's offering, and as deriving their efficacy from it.

Theodoret well observes, that here is a proof of the *figurative* meaning of the Levitical Law. The steam of flesh and bones cannot (he says) be fragrant *in itself* even to man,—and how much less to God; but it became a *sweet perfume* even to God, by reason of what it represented—the perfect obedience of Christ. “Non Deus odore fumi delectatur; sed Illud, quod his significatur, Deum delectat” (S. Augustine, Qu. 127).

^{19. the other ram} The ram of consecration (Lev. viii. 22); by the blood of which Aaron and his sons and their garments were hallowed: see v. 21. In these two rams is represented the double work of Christ; first, of Justification by His Death and Resurrection; and next, of Sanctification by His Spirit: see 1 Cor. i. 30.

^{20. upon the tip of the right ear} To mark the sanctification of obedience to God's will and word, which they should teach to the people (Isa. l. 5. 1 Cor. xi. 23); and to denote the duty of all who are made priests to God in Christ (Rev. i. 6) to consecrate all their faculties to God's service (Rom. xii. 1. 1 Cor. vi. 20. 1 Thess. v. 23), in imitation of the Great High Priest, Whose ears God opened (Ps. xl. 8: see on Heb. x. 5), and who says, “He that has ears to hear, let him hear” (Matt. xi. 15).

— *hand, and—foot* After the ear. “Be ye doers of God's Word, and not hearers only” (James i. 22); and to mark the perfect obedience of Christ, “Lo, I come to do Thy will, O God” (Ps. xl. 10. John iv. 32).

^{22. the rump} The fat tail. The tails of certain sheep in the East contain a large portion of fat (cp. Herod., iii. 115; Aristot., Hist. Animal. viii. 28; Diod. Sic. ii. 54). Hence the tails of sheep,—never of bulls,—were offered in the Levitical sacrifices: cp. Lev. iii. 9; vii. 3; viii. 25. Kalisch; Gesen., p. 51; Dr. Thomson, “The Land and the Book,” p. 97, who says that “the rump is not properly a tail, but a mass of marrow-like fat, which spreads over the whole rump to the caudal extremity, and is used by the Arabs for butter. I have seen many tails in Lebanon so heavy that the owners could hardly carry them.”

— *it is a ram of consecration* Literally, a ram of filling (of hands), a ram of perfecting, τελειώσας, Sept.: see above, v. 9. The word τελειώσας is used in this sense of consecration by the Sept. in vv. 26, 27. 31. 34; and in Lev. vii. 37; viii. 21. 27, 28. 31. 33: see below, on Lev. viii. 22.

^{24. thou shalt put all in the hands} See v. 9

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WAVE OFFERING—HEAVE OFFERING.

— *wave*] The difference between *waving* and *heaving* an offering is obvious from the etymology of the two Hebrew verbs by which those acts are expressed; the one is *nuph*, to move to and fro (Gesen., p. 540); the other is *rum*, to lift on high (Gesen., p. 762). In *waving*, the offering was turned to the four quarters of the earth, and also to heaven, as an acknowledgment that He to whom it was offered is Lord and Giver of all. In the *heaving* (v. 28), it was signified that the offering was raised from earth, and was dedicated to Him Whose glory is revealed in Heaven.

The *wave-offering* and the *heave-offering* were accompaniments of the *peace-offerings* (see v. 28), which represented the acceptance of the people with God, and were an eucharistic acknowledgment of deliverance and peace vouchsafed to them by Him Who accepted the sacrifice. They represented not only Christ's Death for our sins, but His Resurrection for our Justification. “Therefore, being justified by faith, we have peace with God” (Rom. iv. 25; v. 1). In the Peace-offering, the offerer himself, now justified, was admitted to partake with God in the sacrifice,—to communicate with God at His own Table, as it were, and with His Altar; which was not the case in the sin-offering or burnt-offering; and therefore the peace-offering is the Levitical symbol of Christ giving Himself to the penitent, faithful communicant in the Holy Eucharist (see below on Lev. iii. 1—11; and vii. 11—21). And the heaving and the waving of the sacrifice represent the thankful acknowledgment of the worshipper to Christ, Who, having been delivered as a sacrifice for sin, was raised from the dead for our justification, and ascended into heaven, that He might fill all things, and prepare a place for us (Eph. iv. 8—10. John xiv. 2).

On the *temphoth*, or *wave-offerings*, and on the *terumoth*, or *heave-offerings*, see below, Lev. vii. 14—30; viii. 27; ix. 21; x. 14; xxiii. 10. Num. vi. 20; xviii. 8; and the Treatise in the *Mishna*, entitled, *Terumoth*, Treat. vi.; and *Winer*, R. W. B. ii. 667, Art. on “Waving and Heaving;” Bähr, Symbolik ii. 355. 376; Kurtz, Mos. Opfer, p. 146; Bib. Dict. ii. 1723.

^{26. it shall be thy part} On this special occasion, but not hereafter; for when Aaron and his sons are consecrated as Priests it shall be theirs: see vv. 27, 28; and on v. 11.

^{27. thou shalt sanctify the breast—and the shoulder} The choicest part; showing not only the devotion of the Priest's affections, but also the consecration of his strength to the service of God. Faith requires the addition of good works (*Theo-*

the ram of the consecration, *even of that which is for Aaron, and of that which is for his sons*: ²⁸ And it shall be Aaron's and his sons' ^d by a statute for ever from the children of Israel: for it is an heave offering: and ^e it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even their heave offering unto the LORD.*

^f Num. 20. 26, 28. ^g Num. 18. 8. & 35. 25. [†] Heb. *he of his sons.* ^h Num. 20. 28. ⁱ Lev. 8. 35. & 9. 1, 8. ^k Lev. 8. 31. ^l Matt. 12. 4. ^m Lev. 10. 11, 15, 17. ⁿ Lev. 22. 10. ^o Lev. 8. 32. ²⁹ And the holy garments of Aaron ^f shall be his sons' after him, ^g to be anointed therein, and to be consecrated in them. ³⁰ And [†] ^h that son that is priest in his stead shall put them on ⁱ seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. ³¹ And thou shalt take the ram of the consecration, and ^k seethe his flesh in the holy place. ³² And Aaron and his sons shall eat the flesh of the ram, and the ^l bread that is in the basket, *by the door of the tabernacle of the congregation.* ³³ And ^m they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: ⁿ but a stranger shall not eat *thereof*, because they are holy. ³⁴ And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then ^o thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

³⁵ And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: ^p seven days shalt thou consecrate them. ³⁶ And thou shalt ^q offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, ^r and thou shalt anoint it, to sanctify it. ³⁷ Seven days thou shalt make an atonement for the altar, and sanctify it; ^s and it shall be an altar most holy: ^t whatsoever toucheth the altar shall be holy.

³⁸ Now this is *that* which thou shalt offer upon the altar; ^u two lambs of the first year ^v day by day continually. ³⁹ The one lamb thou shalt offer ^x in the morning; and the other lamb thou shalt offer at even: ⁴⁰ And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil;

dorel). This was specially fulfilled in Christ, "Whose meat and drink it was to do His Father's Will, and to finish His work" (John iv. 34).

²⁸ *of the sacrifice of their peace offerings*] In which the worshipper communicated with God by partaking in the sacrifice: see on Lev. iii. 1—12; vii. 11—21.

²⁹ *the holy garments of Aaron shall be his sons' after him*] A precept obeyed before Aaron's death (Num. xx. 26. 28). Thus it was provided that there should be one, and one only, High Priest, in perpetual hereditary succession; an image of the everlasting Priesthood of Christ. Here is another proof also, that Judaism, *as it is now*, is false. For how can it subsist without a Priesthood? and where is the Aaronical Priesthood now?

³⁰ *put them on seven days*] And wait at the door of the Tabernacle, and keep watch there day and night (Lev. viii. 33. 35).

³³ *they shall eat those things wherewith the atonement was made, to consecrate, and to sanctify them*] So Christ says to all, "Except ye eat the Flesh of the Son of man (Who makes atonement thereby), and drink His Blood, ye have no life in you" (John vi. 53). We cannot be priests to God in Christ (Rev. i. 6) except we are partakers of the Flesh of the Divine Offering by which Atonement was made. The original word for Atonement signifies *covering*, from *capkar*, *to cover, to cover sins, to expiate* (see Gen. vi. 14), whence the covering of the Ark was called the *propitiatory*, *ἱλαστήριον* (see xxv. 17), on which the blood of Atonement was sprinkled on the great Day of Atonement (Lev. xvi. 30) by the High Priest.

³⁴ *if ought—remain—thou shalt burn the remainder with fire*] A declaration of the solemn truth that holy things, *if not used without delay*, become polluted (Lev. vii. 18, 19); and a warning to all who slight God's offers, and defer to come to Christ in the ways of His appointment. If Holy Scripture and the Sacraments are neglected, they recoil upon those who

disregard them, and become "a savour of death unto death" (2 Cor. ii. 16); and it is to be feared, that the power and opportunity of using them will be taken away from those who despise God's gracious overtures in them (see Exod. xii. 10). If we do not feed on Christ when we may, and when we ought, He will hide His face from us, as He did from the men of Nazareth and Gadara, and from Jerusalem itself.

³⁶ *thou shalt cleanse the altar*] Showing the imperfect and shadowy character of the Levitical ordinances (cp. v. 10; and Heb. x. 11). The Altar "which sanctifieth the gift" (Matt. xxiii. 19), needed itself to be sanctified (see also xxx. 26—29).

³⁷ *it shall be an altar most holy*] Rather, *the altar shall be most holy*; literally, *shall be holiness of holinesses*. Thus the altar also was a figure of Christ, Who "sanctifies Himself" (John xvii. 19) in order that all our gifts, and we ourselves, offered through Him, may be sanctified (John xvii. 17—19).

³⁸ *day by day continually*] Morning and evening (Num. xxiii. 3). This daily repetition was a testimony of daily need; a daily act of worship, a daily avowal of imperfection; for if these offerings "had been perfect, would they not have ceased to be offered?" (see Heb. ix. 9; x. 1, 2), a daily expression of faith, hope, and desire for the *perfect* sacrifice to be offered by Christ; and a figure of the continual effects of that One Great Sacrifice offered once for all, or, as the Apostle says, offered *eis τὸ διηνεκές*: compare Heb. x. 1, where that phrase is used to signify the daily sacrifice, with Heb. vii. 3; x. 12. 14, where it is used to signify the *daily effect*, the enduring fruit, of the *one Sacrifice* offered by Christ.

³⁹ *at even*] Between the two evenings (see xii. 6).

⁴⁰ *tenth deal*] Tenth part of an ephah (Num. xxviii. 5), which tenth part was also called an *omer* (xvi. 36), the daily allowance of manna to each Israelite.

— *the fourth part of an hin*] A hin contained twelve logs

and the fourth part of an hin of wine for a drink offering. ⁴¹ And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. ⁴² This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: ^a where I will meet you, to speak there unto thee. ⁴³ And there I will meet with the children of Israel, and ^{||} the tabernacle shall be sanctified by my glory. ⁴⁴ And I will sanctify the tabernacle of the congregation, and the altar: I will ^c sanctify also both Aaron and his sons, to minister to me in the priest's office. ⁴⁵ And ^d I will dwell among the children of Israel, and will be their God. ⁴⁶ And they shall know that ^e I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

XXX. ¹ And thou shalt make ^a an altar ^b to burn incense upon: of shittim wood shalt thou make it. ² A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. ³ And thou shalt overlay it with pure gold, the [†] top thereof, and the [†] sides thereof round about, and the

y 1 Kings 13, 29, 35.
2 Kings 16 15.
Ezra 9, 4, 5.
Ps. 141, 2.
Dan. 9, 21.
z ver. 38.
ch. 30, 8.
Num. 28, 6.
Dan. 8, 11, 12, 13.
a ch. 25, 22, &
30, 6, 36.
Num. 17, 4.
|| Or, Israel.
b ch. 40, 34.
1 Kings 8, 11.
2 Chron. 5, 14, &
7, 1, 2, 3.
Ezek. 43, 5.
Hag. 2, 7, 9.
Mal. 3, 1.
c Lev. 21, 15, &
22, 9, 16.
d Ex. 25, 8.
Lev. 26, 12.
Zech. 2, 10.
John 14, 17, 23.
2 Cor. 6, 16.
Rev. 21, 3.
e ch. 20, 2.
a ch. 37, 25, &
40, 5.
b See ver. 7, 8, 10.
Lev. 4, 7, 18.
Rev. 8, 3.
† Heb. roof.
† Heb. walls.

(Maimonides), and a log was equal to six eggs; and is about half a pint (cp. Lev. xiv, 10).

		Gallons.	Pints.
An Ephah	= about	7	4
„ Hin, $\frac{1}{6}$ of an Ephah	=	1	2
„ Omer, $\frac{1}{10}$ „	=	0	6
A Log	= about	0	0 $\frac{1}{2}$

(Bp. Kennett.)

These measures are only approximations: see *Bevan* in *Smith's* Bib. Dict. ii. 1742.

This flour and oil was called the *minchah*, from *manach*, to give (*Gesen.*, p. 487), or meat-offering: see Num. xxviii. 5.

⁴². continual burnt-offering] See v. 38.

— tabernacle of the congregation] Or, of meeting, at which God promises to meet His people and speak with them; and the place "shall be filled with My Glory" (v. 43: see xl. 34, 2 Chron. v. 14). This promise was fulfilled in part by Christ, when by His presence He made the glory of the second Temple to be greater than the former, and therefore much greater than the Tabernacle (Hag. ii. 7—9); and much more is it fulfilled by Him in the Christian Church, to which He has promised His continual presence (Matt. xxviii. 20), and to which He has given the Holy Ghost to abide with her for ever (John xiv. 16), and which contains the glorious realities that were foreshadowed in the Tabernacle and the Temple (see Heb. x. 1. 1 Cor. x. 6. 11. Col. ii. 17), and it will be consummated for ever in the Church glorified in Heaven (Rev. vii. 15; xxi. 11. 23).

⁴⁵. I will dwell among the children of Israel] I will dwell among them in the Tabernacle. Observe the Hebrew and Greek words here. To dwell is *shacan*, whence the Tabernacle where God dwelt was called *mischan*; whence also the word *shecinah*, the presence and glorious indwelling of God in the Holy of Holies on the Mercy Seat between the Cherubim. Connected with these words is *σκηνη*, the Greek word for the Tabernacle. Accordingly, when St. John says that the Eternal Word was made flesh and dwelt among us, he takes up the Greek word, and says that the Word *κατεσκήνωσεν*, which is more strong than *ἐσκήνωσεν ἐν ἡμῖν* (John i. 14), and signifies that He dwelt, or tabernacled down, in us, and thus intimates His *condescension*, and the perpetual continuance of His dwelling in us; and therefore the promise is to the saints in the Apocalypse that He Who sitteth on the throne, *σκήνωσει ἐπ' αὐτοῦς*, the Divine Shecinah will be for ever upon them (Rev. vii. 15, where see note).

The *Septuagint* has a remarkable paraphrase here: it explains the words, that I may dwell among them, by, to have My Name called upon them: *ἐπικληθῆσομαι ἐν τοῖς οἰοῖς Ἰσραὴλ, καὶ ἔσονται αὐτῶν Θεός* (cp. Heb. xi. 16): *ἐγὼ εἰμι Κύριος ὁ Θεὸς αὐτῶν . . . ἐπικληθῆναι αὐτοῖς*. This promise is fulfilled in the Christian Church, which is baptized into the Name of the Triune Lord: cp. Matt. xxviii. 19; and on James ii. 7.

CH. XXX. 1. to burn incense] The Samaritan text transfers this description of the altar of incense (1—10) to ch. xxvi. 35, because it refers to the Holy Place whose vessels are there specified. But it is in its proper place here, as connected with the daily ministry of the Priests (cp. *Kalisch*, p. 516).

ALTAR OF INCENSE: Internal arrangement of the HOLY PLACE.

— shittim wood] To be overlaid with gold. It will be observed, that there is a gradual spiritual progress from the Altar of burnt-offering which was in the Court and was covered with brass, to the Altar of incense which was in the Holy Place and was covered with gold; and thence to the Mercy Seat, which was in the Holy of Holies, within the Veil, and was made of gold.

All these sacred objects stood in a direct line, passing through the golden Altar of incense, the emblem of Prayer. From it also on each side was a transverse line; on one side, viz. on the south side of the Altar of Incense, was the Golden Candlestick; and on the other side, viz. on the north side of the Altar of Incense, was the Table of Shewbread (see xl. 22, 24).

Thus in the Tabernacle there was a cruciform arrangement. The Mercy Seat was, as it were, in the Apse; the Golden Candlestick and Table of Shewbread made the Transepts; the Golden Altar stood at their intersection; and the Nave was occupied by the Brazen Altar. In this cruciform arrangement the Golden Altar (the Altar of Prayer) was like a sacred centre. May we not say that it corresponded to that place in the Cross, from which the prayer was breathed, "Father, forgive them;" and "Father, into Thy Hands I commend my Spirit?" (Luke xxiii. 34, 46.)

This cruciform arrangement of the Tabernacle deserves consideration.

The Brazen Altar corresponded to the foot of the Cross, at which the Blood of the Saviour was spilt.

The Golden Altar was, as it were, the place of the Head; and as the Arms of the crucified Redeemer were outstretched on the Cross at Calvary, so in this typical Cross of the Tabernacle, His arms would embrace, and His Hands would touch, as in the act of Benediction, the two types of His Church, namely, the Seven-branched Golden Candlestick on the right (as He is described in the Apocalypse, having the seven stars in His right Hand: see Rev. i. 16, 20), and on the left hand, the Table of the Twelve Loaves of Shewbread. And at His Side was the Laver, the type of the water, which flowed from His Side on the Cross. And the Mercy Seat would correspond to the apex of the Cross, which pointed upward to Heaven, and to the work which He is ever doing in the heavenly Holy of Holies, pleading there the meritorious efficacy and divine virtue of the Sacrifice offered once for all on the Cross.

². foursquare] As the altar of burnt-offering was; and the braestplate (xxviii. 16); and the heavenly City (Rev. xxi. 16).

horns thereof; and thou shalt make unto it a crown of gold round about.

† Heb. ribs.

4 And two golden rings shalt thou make to it under the crown of it, by the two † corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of shittim wood, and overlay them with gold. 6 And thou shalt put it

c ch. 25. 21, 22.

before the vail that is by the ark of the testimony, before the ^cmercy seat that is over the testimony, where I will meet with thee. 7 And Aaron shall burn thereon † ^dsweet incense every morning: when ^ehe dresseth the lamps, he shall burn incense upon it. 8 And when Aaron ‖ † lighteth the lamps † at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. 9 Ye shall offer no ^fstrange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. 10 And ^gAaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

† Heb. incense of spices.

d ver. 34.

i Sam. 2. 28.

1 Chron. 23. 13.

Luke 1. 9.

c ch. 27. 21.

|| Or, setteth up.

† Heb. causeth to ascend.

† Heb. between the two ovens.

ch. 12. 6.

f Lev. 10. 1.

g Lev. 16. 18. &

23. 27.

h ch. 38. 25.

Num. 1. 2, 5, &

26. 2.

2 Sam. 24. 2.

† Heb. them that are to be numbered.

11 And the Lord spake unto Moses, saying, 12 ^hWhen thou takest the sum of the children of Israel after † their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there

See Num. 31. 50. Job 33. 24. & 36. 18. Ps. 49. 7. Matt. 20. 28. Mark 10. 45. 1 Tim. 2. 6. 1 Pet. 1. 18, 19.

6. *before the vail—before the mercy seat*] Some expositors have erroneously imagined that the text asserts that the Altar of Incense was in the Holy of Holies (see *Augustine*, Qu. 133. 174; and *Pfeiffer*, *Dubia*, p. 130). Other critics have ventured to say that the Sacred Writer has made a mistake.

But the meaning of the statement is clear. The Sacred Author intends to point out the connexion of the Golden Altar with the Mercy Seat. The Golden Altar of Incense was not in the Holy of Holies, but in the Holy Place, and it was in a direct line with the Mercy Seat (cp. *Kalisch*, p. 561). The Altar of Incense was a golden link in the spiritual chain which stretched from the Brazen Altar to the Mercy Seat, and which led the thoughts of the faithful Israelite up to the throne of God in Heaven (see above, note on v. 1). And to the inner eye of the Christian, this spiritual line, passing into the Heavens, ends in Christ, ministering in the true Holy of Holies, and pleading the efficacy of His Own Blood sprinkled on the Heavenly Mercy Seat (see v. 10; and on Lev. xvi. 2—19. Heb. ix. 13. 24, 25; x. 4).

7. *And Aaron shall burn thereon sweet incense every morning*] Incense is an emblem of prayer (Ps. cxli. 2: cp. Rev. viii. 3, 4; ix. 13). Here then is a type of the true Aaron, our Divine Mediator, “the only Mediator between God and man, the Man Christ Jesus,” ever making intercession for us (1 Tim. ii. 5. Heb. vii. 25; ix. 24).

Here also is an exhortation to daily prayer, according to the example of David (Ps. v. 3; lv. 17; cxli. 2); and Daniel (vi. 10); and Anna (Luke ii. 37); and the command of Christ to His Apostles (Luke xviii. 1; cp. Eph. vi. 18. 1 Thess. v. 17).

9. *Ye shall offer no strange incense*] None that is made in any other way than that which is prescribed. Incense is an emblem of Prayer; and here is a warning against all such prayers as are not warranted by the Word of God; and how much more against prayers which are contrary to that Word; and also against irreverent, extemporaneous, and ill-digested effusions in prayer.

10. *an atonement—once in a year*] See xxix. 33, on the great day of atonement, the tenth day of the seventh month (Lev. xvi. 18. 29, 30. Num. xxix. 7).

11. *And the Lord spake unto Moses*] Here begins a new Proper Lesson of the Law, and is continued to xxxiv. 35.

The parallel Proper Lesson from the Prophets is 1 Kings xviii. 1—39, containing the history of Elijah, and of his zeal for the worship of the Lord, in opposition to that of Baal.

The Proper Lessons from the Prophets which are selected as parallel to the remainder of Exodus are from the first Book of Kings (see on Exod. xxxvi., and xxxviii. 21), and refer to the building of Solomon's Temple.

12. *When thou takest the sum of the children of Israel after*

their number] Cp. xxxviii. 26, where the people go to be numbered; and v. 21, where the name of the numberer is mentioned. In Num. i. 1—46, which describes the numbering, the payment prescribed is to be presumed as a matter of course, indeed the payment in Exod. xxxviii. was anticipatory of it; and therefore the number of half-shekels in the one account coincides with the number of persons in the other: cp. *McCaul* on *Colenso's Difficulties*, p. 42.

— *then shall they give every man a ransom for his soul*] Whenever he was enrolled in the census of those who were in their twentieth year or over (v. 14), he was commanded to give half a shekel (v. 13: see on Matt. xvii. 24) as an offering to the Lord.

This payment is called a *ransom for his soul*, and was an acknowledgment to God that all souls are His (Ezek. xvii. 4); and that all lives are due to Him for sins committed against Him; and also that all owe Him thanks and praise for their enrolment in the census of His people, and for the privileges which they there enjoy.

Such an enrolment was therefore an incentive to self-examination and repentance; as well as an expression of thankfulness, and an act of worship; and it was an act in which every individual in the whole nation took a part; and was therefore an united tribute of adoration to the God and Father of all.

This was an act of God's appointment, and it is declaratory of His will, that all Nations should be joined together as one in public acts of homage to Him. This contribution from every Israelite was dedicated to the maintenance of His worship (v. 16). It is called here ἡμῶν by the *Septuagint*, τοῦ διδράχμου, and this word διδράχμων has been adopted by the Gospel in the history of Christ: see Matt. xvii. 24. Its relation to the question of that national act of religion, which in our own country is embodied in the payment of *Church-rates*, has been considered in the note on that passage, Matt. xvii. 24.

The identity of the payment from each Israelite, as prescribed by God Himself, is an evidence that God is “no respecter of persons” (Acts x. 34. Rom. ii. 11), and that the soul of the poor is equally precious, in His sight, with that of the rich (Prov. xxii. 2. Cp. James ii. 1); and when it is explained by the Gospel, it may be recognized as a figurative declaration that all needed a Redeemer, and that all have been redeemed by Christ (Heb. ii. 9. 1 Tim. ii. 6; and 1 Pet. i. 18). The *Septuagint* here has λύτρα τῆς ψυχῆς, and in the Gospel our Lord says that He came to give His own ψυχὴν as a λύτρον, or ransom, for many (Matt. xx. 28); or, as St. Paul expresses it, an ἀντίλυτρον ὑπὲρ πάντων, a ransom in the stead of all and for all (1 Tim. ii. 6).

Every one was obliged to pay a half-shekel for the ransom of his soul. The Law was a shadow of the Gospel. God did

be no ^k plague among them, when *thou* numberest them. ¹³ This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^m a shekel is twenty gerahs:) ⁿ an half shekel *shall be* the offering of the LORD. ¹⁴ Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. ¹⁵ The ^o rich shall not [†] give more, and the poor shall not [†] give less than half a shekel, when *they* give an offering unto the LORD, to make an ^p atonement for your souls. ¹⁶ And thou shalt take the atonement money of the children of Israel, and ^q shalt appoint it for the service of the tabernacle of the congregation; that it may be ^r a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

¹⁷ And the LORD spake unto Moses, saying, ¹⁸ Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt ^s put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. ¹⁹ For Aaron and his sons ^t shall wash their hands and their feet thereat: ²⁰ When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: ²¹ So they shall wash their hands and their feet, that they die not: and ^u it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

²² Moreover the LORD spake unto Moses, saying, ²³ Take thou also unto thee ^v principal spices, of pure ^w myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet

not desire money; for it cost more to redeem their souls (Ps. xlix. 8), for "ye were not redeemed with corruptible things, as silver and gold, but with the precious Blood of Christ" (1 Pet. i. 18, 19).

This appointment, therefore, is instructive to us. It teaches us that we, who are enrolled in the census of God's Church, and have professed ourselves His people, and are stamped with the name of Christ, and who are God's coin, created in His image (see on Matt. xxii. 20), and are a tribute due to Him, and have been redeemed by Christ, and have been bought by His blood (1 Cor. vi. 20; vii. 23), should offer ourselves to Him Who is the Lord of the Temple. The Levitical offering was figurative of our oblation of ourselves, and was prescribed to the people of God as a testimony to Jesus Christ (S. Hilary, in Matt. xvii. 21).

— *that there be no plague among them*] For neglect of the payment prescribed, and of the duties of self-examination, repentance, humiliation, thankfulness, and devotion, which that payment involved. They who defrauded God of His tribute, were visited with severe punishment under the Law, as in the case of those who withheld their tithes (Mal. iii. 8, 9), and under the Gospel, as in the examples of Ananias and Sapphira; see on Acts v. 2.

^{13. shekel of the sanctuary}] Double the value of a common shekel. See Gen. xx. 16; and Exod. xxi. 32; and on the weight and value of the shekel at different times, see *Winer*, R. W. B. ii. 443; and the valuable papers by *Mr. R. Stuart Poole*, Art. "Money;" and the *Rev. H. J. Rose*, Art. "Shekel."

"The Sanctuary" was not yet erected, but it was now about to be set up, and this phrase is used here,—and it is used for the first time,—in anticipation of that event, which was now near at hand.

— *twenty gerahs*] See Lev. xxvii. 25. There is no more reason to suppose that this is an interpolation, than that the clause in xvi. 36 is one. Exactitude is necessary in laws: and what would be superfluous elsewhere is very pertinent; and since this is the first time where the shekel of the *sanctuary* is mentioned, its insertion is appropriate, and is an evidence of care and unity of composition.

^{14. Every one that passeth}] On the sum produced by this taxation, see below, xxxviii. 25.

THE LAVER.

^{18. a laver of brass}] It was made of the brazen mirrors which the women offered for that purpose (xxxviii. 8). They offered those things which had served to their own personal adornment, and dedicated them to the service of God, and to the making of the Laver, which contained pure water for sanctification, and was like a spiritual mirror,—a sea of glass (Rev. iv. 6), reflecting heaven itself, and in which, when they approached it, they might see themselves reflected, and might remember that He, to Whose service it was dedicated, saw their inmost thoughts, and requires sanctification of heart. Here is an exhortation to the Christian soul, that it should gladly give to God its worldly gifts and graces, its pleasures, riches, and embellishments, its jewels and its furniture, for the promotion of His glory. True beauty is to be found only in the love of God, and in the everlasting glories of heaven.

^{19. wash their hands and their feet}] The Priests ministered barefoot. The Laver was placed near the entrance of the Holy Place, but outside it, so that they might wash *before* they entered the Holy Place: a memento to us of the need of inward cleansing before we come near to God. "I will wash my hands in innocency, O God, and so will I compass thine Altar" (Ps. xxvi. 6. Cp. Heb. x. 22). "Be ye clean, ye that bear the vessels of the Lord" (Isa. liii. 11).

With this Laver in the Tabernacle, compare the Molten Sea in the Temple; and on the spiritual meaning of both, see below, on 1 Kings vii. 23—25.

^{23. principal spices}] Four in number; as were the ingredients of the Incense, v. 34. The spices which composed the Chrim are emblems of the qualities of divine Grace.

— *pure myrrh*] Literally, *myrrh of freeness* (cp. Cant. v. 13), which was not forced out by excision, but exuded spontaneously from the shrub. It denotes the *freedom* of divine Grace in Christ (Rom. iii. 24; v. 15—18. 1 Cor. ii. 12. Titus iii. 5. Rev. xxi. 6; xxii. 17). On the different kinds of myrrh and its qualities, see *Plin.*, xii. 15. *Winer*, ii. 126; and below, Matt. ii. 11. John xix. 39.

— *cinnamon*] Myrrh flows freely, and has an astringent, cleansing, and preservative power. Cinnamon is very fragrant, and on account of its medicinal properties is applied to wounds, and is used for making lights, which diffuse a grateful smell

z Cant. 4. 14.
Jer. 6. 20.
a Ps. 45. 8.
b ch. 29. 40.

|| Or, *perfumer*.
c ch. 37. 29.
Num. 35. 25.
Ps. 89. 20. &
133. 2.
d ch. 40. 9.
Lev. 8. 10.
Num. 7. 1.

e ch. 29. 37.
f ch. 29. 7, &c.
Lev. 8. 12, 30.

g ver. 25, 37.

h ver. 38.

i Gen. 17. 14.
ch. 12. 15.
Lev. 7. 20, 21.
k ch. 25. 6. &
37. 29.

l ver. 25.
† Heb. *salted*.
Lev. 2. 13.

m ch. 29. 42.
Lev. 16. 2.
n ver. 32.
ch. 29. 37.
Lev. 2. 3.
o ver. 32.

z calamus two hundred and fifty *shekels*, ²⁴ And of ^a cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^b hin: ²⁵ And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be ^c an holy anointing oil. ²⁶ ^d And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, ²⁷ And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, ²⁸ And the altar of burnt offering with all his vessels, and the laver and his foot. ²⁹ And thou shalt sanctify them, that they may be most holy: ^e whatsoever toucheth them shall be holy. ³⁰ ^f And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. ³¹ And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. ³² Upon man's flesh shall it not be poured, neither shall ye make *any* other like it, after the composition of it: ^g it is holy, and it shall be holy unto you. ³³ ^h Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, ⁱ shall even be cut off from his people.

³⁴ And the LORD said unto Moses, ^k Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*: ³⁵ And thou shalt make it a perfume, a confection ^l after the art of the apothecary, [†] tempered together, pure and holy: ³⁶ And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, ^m where I will meet with thee: ⁿ it shall be unto you most holy. ³⁷ And *as* for the perfume which thou shalt make, ^o ye shall not make to yourselves according to the composition thereof: it shall be

(*Winer*, ii. 734). In this and other respects it also is figurative of the qualities of divine Grace.

— *calamus*] Its stem is very fragrant, and its root is used for an ointment (*Plin.*, xii. 12; *Winer*, i. p. 615).

24. *cassia*] Also used as an ointment, and very fragrant (Ps. xlv. 8. *Winer*, R. W. B. i. p. 651).

— *an hin*] See xxix. 40.

HOLY OINTMENT.

25. *an oil of holy ointment*] For the anointing of the Tabernacle, its vessels, and the priests, that they may be holy. Here is another proof of their imperfection, and a witness to the need of the outpouring of the true Unction,—the Unction of the Spirit,—which flows down from the Head of the Holy One, Christ, the Anointed of God, upon all the members of His mystical Body, by virtue of His Incarnation, and their Incorporation in Him, in Whom “dwelleth all the fulness of the Godhead bodily” (Col. ii. 9), and of Whose “fulness we have all received, and grace for grace” (John i. 16).

32. *Upon man's flesh shall it not be poured*] It is not to be applied to common uses. But the prophecy of Joel was fulfilled on the day of Pentecost, that the Spirit (of Whose Grace the holy oil was a type) should “*be poured on all flesh*” (Joel ii. 28. Acts ii. 17). Joel declares that the Spirit shall be poured upon all flesh, that is, upon all nations of the world; but the injunction here is, that the holy oil is *not* to be poured upon the flesh of *man* (*Adam*). Grace will be vouchsafed to all; but it will not be poured on the flesh, that is, not be given to the *carnal* man, who lives according to the flesh, as a mere *Adam* (*ἄνθρωπος*: see St. Paul's words, 1 Cor. iii. 3, 4; and Rom. viii. 7, which is the best comment on this text: cp. John xiv. 17. Jude 19; and above, on Gen. vi. 1). If we desire the gifts of the Spirit, let us not walk according to the flesh, but according to the Spirit (Rom. viii. 4).

33. *Whosoever compoundeth any like it*] No one might compound for himself any unguent like that of the holy Oil, prescribed by God for holy purposes. Here is a spiritual warning that no one should pretend to counterfeit the means of grace, or to apply them to uses not appointed by God: cp. v. 37.

34. *Take unto thee sweet spices*] For the making of the *sacred incense* by divine direction.

Incense is the emblem of prayer (cp. Rev. v. 8); and the commandment for the making of it follows that concerning the holy Oil. There can be no acceptable prayer without divine grace. The prevalence of the prayer of Christ is from the divine Unction upon Him, by which He was consecrated to be our Priest.

— *stacte*] Heb. *nalaph*, from *nataph*, to drop, to distil (*Gesen.*, p. 547); whence it is rendered *στακτή* by *Sept.*; and so *ulg.* Some suppose it to be a distillation from the myrrh-tree; others believe it to be the storax, a sweet-smelling, resinous gum, which distils of its own accord (*Winer*, ii. 512. 535; *Kalisch*, p. 568).

— *onycha*] The crustaceous covering of certain shell-fish, which was used as an ingredient in perfumes (*Dioscor.*, ii. 10; *Winer*, R. W. B. ii. 594).

— *galbanum*] The resin of a thorny umbelliferous shrub-like fennel, which is said to be efficacious in fumigations for driving away serpents (*Virgil*, Georg. iii. 415, “Galbancoque agitare graves nidore chelydros”). Is it a fanciful supposition that in the incense, the emblem of prayer, this ingredient was introduced, prayer being a spiritual safeguard against the Old Serpent, and one of the appointed means for putting him to flight? (Luke xxii. 31, 32).

— *frankincense*] *Lebanah*, from *laban*, to be white, the whitest being the purest (*Plin.*, xii. 14; *Gesen.*, p. 429). It was obtained by incisions in the shrub, called *amyrus* or *juni-perus thurifera* (*Plin.*, xii. 31; *Winer*, R. W. B. ii. 682).

35. *thou shalt make it a perfume, a confection,—pure and holy*] A direction which shows the need of care in the framing and offering up of prayers to God.

— *tempered together*] Or, rather, *with salt*. Cp. Lev. ii. 13. Mark ix. 49, 50, “Have salt in yourselves;” and Col. iv. 6.

36. *thou shalt beat some of it very small*] “A broken and contrite heart, O God, Thou wilt not despise” (Ps. li. 17. Isa. lvii. 15).

37. *ye shall not make to yourselves*] A warning against familiar and irreverent use of holy things. See below, on the act of Mary in the Gospel breaking the box of spikenard, and devoting the whole contents to Christ (Mark xiv. 3). Did she remember that the ointment applied to holy uses was not to be applied to any secular purpose?

unto thee holy for the LORD. ³³ ^p Whosoever shall make like unto that, to ^{p ver 33.} smell thereto, shall even be cut off from his people.

XXXI. ¹ And the LORD spake unto Moses, saying, ² ^a See, I have called ^{a ch. 35. 30. & 36. 1.} by name Bezaleel the ^b son of Uri, the son of Hur, of the tribe of Judah: ^{b i Chron. 2. 20.} ³ And I have ^c filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, ⁴ To devise cunning works, to work in gold, and in silver, and in brass, ⁵ And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. ⁶ And I, behold, I have given with him ^d Aholiab, the son of ^{d ch. 35. 34.} Ahisamach, of the tribe of Dan: and in the hearts of all that are ^e wise hearted I have put wisdom, that they may make all that I have commanded thee; ⁷ ^f The tabernacle of the congregation, and ^g the ark of the testimony, and ^h the mercy seat that is thereupon, and all the [†] furniture of the tabernacle, ⁸ And ^{i ch. 37. 10. k ch. 37. 17.} the table and his furniture, and ^k the pure candlestick with all his furniture, and the altar of incense, ⁹ And ^l the altar of burnt offering with all his furniture, and ^m the laver and his foot, ¹⁰ And ⁿ the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, ¹¹ ^o And the anointing oil, and ^p sweet incense for the holy *place*: according to all that I have commanded thee shall they do. ^{o ch. 30. 25, 31, & 37. 29. p ch. 30. 34. & 37. 29.}

¹² And the LORD spake unto Moses, saying, ¹³ Speak thou also unto the children of Israel, saying, ^q Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I ^r am the LORD that doth sanctify you. ¹⁴ ^r Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for ^s whosoever doeth *any* work therein, that soul shall be cut off from among his people. ¹⁵ ^t Six days may work be done; but in the ^u seventh is the sabbath of rest, [†] holy to the LORD: whosoever doeth *any* work in the sabbath ^{q Lev. 19. 3, 30. & 26. 2. Ezek. 20. 12, 20. & 44. 24. r ch. 20. 8. Deut. 5. 12. Ezek. 20. 12. s ch. 35. 2. Num. 15. 35. t ch. 20. 9. u Gen. 2. 2. ch. 16. 23. & 20. 10. † Heb. holiness.}

Chr. XXXI. 2. *Bezaleel*] *Betsal-el*—a name which means *in the shadow of God*. All true Artists—who understand what the proper aims of Art are—are *Bezaleels*. They grow up under the *shadow of God*; they are under the protection of His wings; their works are shadowings forth of the Divine attributes, as the Tabernacle was; and the Spirit of God dwells in them. The associate of Bezaleel, in the work of the Tabernacle, was *Aholiab* (v. 6),—a name which means *Tabernacle of the Father*. God is “*the Father of lights*,” and every “good and perfect gift is from Him” (James i. 17); and the “*Father of lights*” deigned to dwell in the Tabernacle framed by him; and all genuine Artists honour God as the Father of all their gifts; and in their works they erect Tabernacles for Him. Such specially is the mission of the Christian Artist. The Christian Architect, Sculptor, and Painter,—the Bezaleels and Aholiabs of the Gospel,—will love to dwell, as it were, under the *shadow of God*, and will endeavour, with the help of God's Spirit, which they seek for in prayer, in reading and hearing His Holy Word, and in the communion of the blessed Body and Blood of Christ in the Holy Eucharist, to produce noble and sublime works,—in which the Father of our Lord Jesus Christ may vouchsafe to dwell, as in the *tabernacle*.

3. *I have filled him with the spirit of God*] “If any man lack wisdom, let him ask of God, that giveth to all men liberally” (James i. 5. See above, xxviii. 3; and below, xxxvi. 1; and on James i. 17).

6. *Aholiab*] See on v. 2. God usually joins *two* persons together in all weighty affairs (cp. Hag. i. 14), as in the case of Moses and Aaron (see iv. 14; vi. 26), Zerubbabel and Joshua, Ezra and Nehemiah: the Apostles were sent forth *in pairs* (see on Matt. iv. 18); and the disciples (Luke x. 1), Peter and John (cp. Acts iii. 1; xii. 2), Paul and Barnabas (xv. 2. 40), Paul and Silas. Here is an example and pattern for Christian Missions.

10. *the cloths of service*] Rather, *the vestments of ministration*; the holy garments, in which the priests were clothed when they ministered. So *Sept.*, *Onkelos*, *Vulg.*, *Syriac*, *Arabic*. The following *tau*, and, is added by way of explanation, and

is omitted in xxxix. 41. Cp. also xxxi. 1; and see *Kalisch*, p. 572.

13. *Verily my sabbaths ye shall keep*] Do not suppose that the *daily* ministry of the Tabernacle, which is now to be erected, is to be any reason for neglecting the ordinance of the *weekly* Sabbath. No. “*Verily my Sabbaths ye shall keep*.” Indeed, the *weekly* Sabbath was the germ out of which all the services of the Tabernacle were evolved. From it was educed the cycle of the Sabbatical month, the Sabbatical year, and the Jubilee; and he who despised the Sabbath is declared in the Mosaic Law to be guilty of a capital offence against its Divine Author. Cp. xxiii. 10—12; xxxi. 14, 15; xxxv. 2. Num. xv. 33—36. Neh. x. 33; and xiii. 15—19. Isa. lvi. 2—6. Jer. xvii. 21; and Ezek. xx. 16—20. Hos. ii. 11; and see *Talmud*, Sabbath, 118; *Mischna*, Chagiga, i. 18; *Maimonides*, More Nevochim, ii. 31; iii. 32; *Kalisch*, pp. 356, 357.

— *my sabbaths ye shall keep: for it is a sign—that ye may know that I am the LORD*] As the *seventh-day* Sabbath was to be kept as a sign that God was the Lord, who overthrew the *gods of Egypt*, and delivered His people out of *bondage* into *rest* (cp. Ezek. xx. 12); so now is the *first-day Sabbath* to be kept as a sign that Christ is the Lord, Who by His Resurrection on that day has overthrown Satan, and has delivered the world from the bondage of sin into the rest of the glorious liberty of the Sons of God; and therefore it is called by the Holy Spirit “*the Lord's Day*” (Rev. i. 10). “This is the day that the Lord hath made; let us rejoice, and be glad in it” (Ps. cxviii. 24). Cp. *Bp. Pearson*, Art. v. p. 266; and notes above, on Gen. ii. 2, 3. Exod. xii. 2. Preliminary Note to Exod. xiv.; xx. 8—11; and see ch. xii. and ch. xiv. throughout.

14. *shall be cut off*] By judgment of God. If the act of profanation is public, then he is to be punished by the arm of the law (see v. 15. Num. xv. 27. 35); if private and wilful, then God Himself will punish him: cp. Gen. xvii. 14.

15. *the sabbath of rest*] Heb. *shabbath shabbathon*. A Sabbath of Sabbatism,—an image of that Sabbatism, which, as St. Paul declares, “remaineth to the people of God” (see

day, he shall surely be put to death. ¹⁶ Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. ¹⁷ It is * a sign between me and the children of Israel for ever: for ^y in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.

¹⁸ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, ² two tables of testimony, tables of stone, written with the finger of God.

XXXII. ¹ And when the people saw that Moses ^a delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ^b Up, make us gods, which shall ^c go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ² And Aaron said unto them, Break off the ^d golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. ³ And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. ⁴ ^e And he received *them* at their hand, and fashioned it with a graving tool, after he had

x ver. 13.
Ezek. 20. 12, 20.
y Gen. 1. 31, &
2. 2.

z ch. 21. 12. &
32. 15, 16. &
34. 28, 29.
Deut. 4. 13. &
5. 22, & 9. 10, 11.
2 Cor. 3. 3.
a ch. 24. 18.
Deut. 9. 9.

b Acts 7. 40.
c ch. 13. 21.

d Judg. 8. 21, 25,
26, 27.

e ch. 20. 23.
Deut. 9. 16.
Judg. 17. 3, 4.
1 Kings 12. 28.
Neh. 9. 13. Ps. 106. 19. Isa. 46. 6. Acts 7. 41. Rom. 1. 23.

on Heb. iv. 9); and thus it reaches from the Creation to Eternity.

¹⁷ *was refreshed*] By the sight of His works, which were all very good; and by foresight of His well-beloved Son, who is the True Sabbath, in Whom all find rest, and in Whom the Father is well pleased, and Who by His Rest in the Grave on the Seventh Day, consecrated the Grave to be a Rest in the Lord to all the Israel of God. See on Gen. ii. 1—3. Matt. xxviii. 1. Col. ii. 16. Heb. iv. 9.

THE TWO TABLES OF STONE.

¹⁸ *tables of stone, written*] These two Tables were the work of God (xxiv. 12; xxxii. 16). When they were broken (xxxii. 19), the other two were *hewn by Moses*, and the words on them were written *by God* (xxxiv. 1—4). The writing of the Decalogue on *stone* (not on parchment), and the writing of them by the *finger of God*, and the writing of them in such a manner so as to cover both sides, and that nothing should be added to them, declared the perpetuity of its obligation, and the completeness of the Ten Commandments, or Moral Law.

In the Gospel, God writes His Law by the finger of God, —the Holy Spirit of God (Matt. xii. 28, compared with Luke xi. 20),—on the fleshy tables of the heart (2 Cor. iii. 3. Cp. Ezek. xi. 19. Jer. xxxi. 33).

For evidence of the writing on stone in the earliest times, see Job xix. 24.

God gave to His people two Tables, written by His own hand; but they rendered themselves unworthy of them by idolatry, and the tables were broken.

The defection of the Israelites, and their disqualification of themselves for God's revelations by Moses, reached its climax in their rejection of Christ Himself. The Lord Himself now gives His Law to us Christians. What will be the punishment of those who disqualify themselves for it!

It is remarkable, that the first set of Tables, which were broken almost as soon as they were made, was the work of God; whereas the second set of Tables, which endured for many centuries, was the work of Moses; and that the writing on them both was the writing of the same Law by God Himself. Perhaps the first set of Tables intimated God's gracious desire and design for all men's eternal good (cp. 1 Tim. ii. 4: "God willeth that all men should be saved"); but that this gracious design may be, and often is, thwarted by man's abuse of his free will: and it may represent God's first offer to the Jews, and its rejection by them. The second set of Tables may represent the Gospel dispensation, where Man in Christ (typified by Moses the Mediator) hews out the Tables anew; and God writes anew upon them with His Divine Finger, in a second Dispensation, that of the Gospel, at Pentecost. See *Aug.*, Qu. in Exod. 144. 166, who in part only takes this view.

The first Tables are called *Tables of Stone*, in the *singular*; the second Tables are called *stones*, in the *plural*: see below, xxxiv. 1. The first set was hewn by God; the second set, by Moses. May this *circumstantial variety*, combined, as it is,

with *essential unity*, be designed to intimate the oneness of the Moral Code, under various dispensations, and that the duties of the *two* Tables rest on *one* and the same basis,—that of Love to God, and to Man for God's sake?

CH. XXXII. 1. *Moses delayed*] Forty days and forty nights (xxxiv. 28. Deut. ix. 9).

This chapter and the twentieth are read in the Church on the Tuesday after the Festival of Christ's Resurrection, to remind us that in our Baptism into Christ's Death and Resurrection God gives us a Law, and to show the fearful consequences of breaking it: see the note at the end of the last chapter.

THE GOLDEN CALF.

— *Aaron*] Who had been left in charge by Moses (xxiv. 14).

This circumstantial recital of the sin of the elder brother of Moses,—Aaron, the future High Priest, with whom God was very angry, on account of this sin, to have destroyed him (Deut. ix. 20),—is a strong evidence of the *truth* of the history. No palliations or extenuations are offered for Aaron, such as are suggested by the circumstances of the case, and are urged by many Christian expositors (*Theodore*, Qu. 66; *S. Ambrose*, Epist. chap. ii. 67). And the *reception* of this history by the whole Israelitish Nation is another proof of its veracity. This history relates their own sin,—a sin of great enormity, under peculiar circumstances, aggravating its guilt, and yet the whole Hebrew Nation agreed in *receiving*, and in publicly reading, this History as true, and divinely inspired. They never would have done this if they had not been convinced by the clearest demonstrations of its Truth and Inspiration: cp. below, on Deut. ix. 4—27; and *Introduction* to this Volume, p. xxii.

— *make us gods*] Rather, *make us a God (Elohim)*. Make us a visible representation of the *true God*. They had not advanced so far in sin as to desire Aaron to make *other* gods of silver or gold, against the express command in xx. 23. Nor would Aaron have done that: see v. 4. Cp. *Pfeiffer*, *Dubia*, p. 131; *Ainsworth*, p. 134; *Kalisch*, p. 574.

— *the man that brought us up*] They ascribe their deliverance to man, and so they fell from God (*S. Aug.*).

— *we wot not what is become of him*] We expected him to come and bring to us a visible form of worship. He has been absent nearly forty days (Deut. ix. 11, 12). God may have taken him to Himself, like Enoch. Do thou supply what we hoped to have from him.

The Mountain still burnt with fire (Deut. ix. 15); perhaps some of them may have imagined that Moses was consumed by it. The truth of this history is avouched in the New Testament by St. Stephen (Acts vii. 39, 40), who quotes the words of the *Septuagint* here; and also by St. Paul (1 Cor. x. 7), who does the same: cp. v. 6.

² *the golden earrings*] Spoils of Egypt (xii. 35). Perhaps Aaron expected to divert them from their purpose by this requirement (*Theodore*, *Augustine*).

⁴ *fashioned it with a graving tool*] By which it was

made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. ⁵ And when Aaron saw it, he built an altar before it; and Aaron made ^f proclamation, and said, To-morrow is a feast to the LORD. ⁶ And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the ^g people sat down to eat and to drink, and rose up to play.

⁷ And the LORD said unto Moses, ^h Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, ⁱ have corrupted themselves: ⁸ They have turned aside quickly out of the way which ^k I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ^l These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. ⁹ And the LORD said unto Moses, ^m I have seen this people, and, behold, it is a stiffnecked people: ¹⁰ Now therefore ⁿ let me alone, that ^o my wrath may wax hot against them, and that I may consume them: and ^p I will make of thee a great nation.

¹¹ ^q And Moses besought ^r the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? ¹² ^s Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^t repent of this evil against thy people. ¹³ Remember Abraham, Isaac, and Israel, thy servants, to whom thou ^u swarest by thine own self, and saidst unto them, ^v "I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed,

^f Lev. 23. 2, 4, 21, 37.
^g 2 Kings 10. 20.
^h 2 Chron. 30. 5.
ⁱ 1 Cor. 10. 7.

^h ver. 1.
ⁱ ch. 33. 1.
^j Deut. 9. 12.
^k Dan. 9. 24.
^l 1 Gen. 6. 11, 12.
^m Deut. 4. 16. & 32. 5.
ⁿ Judg. 2. 19.
^o Hos. 9. 9.
^p k ch. 20. 3, 4, 23.
^q Deut. 9. 16.
^r 1 Kings 12. 28.
^s m ch. 33. 3. 5. & 34. 9.
^t Deut. 9. 6, 13. & 31. 27.
^u 2 Chron. 30. 8.
^v Isa. 48. 4.
^w Acts 7. 51.
^x n Deut. 9. 14, 19.
^y o ch. 22. 24.
^z p Num. 14. 12.
^{aa} q Deut. 9. 18, 23, 27, 28, 29.
^{ab} Ps. 74. 1, 2. & 106. 23.
^{ac} t Heb. the face of the LORD.
^{ad} r Num. 14. 13.
^{ae} Deut. 9. 28. & 32. 27.

^s ver. 14.

^t Gen. 22. 16.
^u Heb. 6. 13.
^v u Gen. 12. 7. & 13. 15. & 15. 7, 18. & 26. 4. & 28. 13. & 35. 11, 12.

finished off after it had been molten. It seems probable that the internal form of the calf was of wood, and that the gold molten plate was laid over it, and polished: cp. Isa. xxx. 22; xl. 19; and *Keil*.

Some have supposed that the original words here signify "*he bound it in a purse*" (*Bochart, Shroeder*); but this version cannot be accepted: cp. *Keil*, p. 537.

— *a molten calf*] They returned back with their hearts into Egypt, says St. Stephen (Acts vii. 39, 40). A sentence which explains the particular form which Aaron adopted, a calf,—a resemblance of the gods of Egypt (*S. Aug.*, c. Faust. xxi. 93); an imitation of the Egyptian *Apis*, the living symbol of Osiris (*Plutarch*, Isid. 33) at Memphis; and of Mnevis, at On, or Heliopolis (*Diod. Sic.*, i. 21; *Strabo*, xvii. 803; *Hengstenberg*, Authent. i. 156. 161; *Winer*, R. W. B. i. 644; and *Pfeiffer*, Dubia, p. 131).

"They made a calf in Horeb," says the Psalmist, with great emphasis (Ps. cvi. 19, 20); that is, at the very mountain—then burning with fire—from which God had promulgated His law against worshipping any graven image.

— *These be thy gods*] Or, *This is thy god*. Aaron designed it to be an image of the true God (see *vr.* 1. 5); and he inaugurates it with the words, "To-morrow is a feast to the Lord."

This is important. Aaron's sin is strongly condemned by God in Scripture (see Deut. ix. 20). But it did not consist in setting up any rival to the true God, but in making an image of the True God. And they who imitate him are guilty before God.

Aaron's example was imitated by Jeroboam, in the calves at Bethel and at Dan (see on 1 Kings xii. 28), which were intended to be symbols of Jehovah, and which were denounced by God as idolatry (1 Kings xiv. 9).

Surely, those persons are even more guilty, who not only make images of the true God, and bow down for adoration, but who set up images as rivals to God, or as objects of that worship which is due to God alone! Let some Christian Churches ponder this warning.

5. *Aaron—built an altar before it*] The author of idolatry is the Devil (see on Matt. iv. 9. 1 Cor. x. 20). When God is about to give any great blessing to His People, the Devil is

specially active in his endeavours to make them sin against God (*Bp. Andrewes*, v. p. 505). And he endeavours to use holy instruments for that purpose. Here he beguiled Aaron, the priest of God, to make an altar to an idol. He has lured Christian Churches to idolatry. Here are proofs of his power, and of the need of watchfulness against him.

— *a feast of the LORD*] Aaron professed zeal for the Lord when he was breaking the second commandment (see 1 Cor. x. 7). The same thing is done now by some Christians, who are guilty of idolatry.

6. *to eat and to drink*] Of the sacrifices.

— *to play*] Heb. *tsachak*, to laugh (Gen. xxi. 6), with singing and dancing (see *vr.* 17—19), as at the festivals of the Egyptian *Apis* (*Herod.*, ii. 60; iii. 37), and other heathen sacred rites. Judg. xxi. 21. 1 Sam. xviii. 6, 7. 2 Sam. vi. 5. 1 Kings xviii. 26; and see note on 1 Cor. x. 7, where St. Paul comments on this act. It is (says *Tertullian* de Jej. 6) a modest word for immodest acts. *Justin Martyr* (Dialog. c. Tryphon. § 20) refers to this and similar acts of the Israelites as showing their need of a rigorous Code of Ceremonial Laws, to restrain their restless tempers and dissolute excesses.

7. *thy people, which thou broughtest*] *Thy people*; they ceased to be *My* people when they became idolaters (xxxiii. 1). Compare 2 Chron. xxxvi. 17, and our Lord's language to the Jews: "Your house is left unto you desolate" (Matt. xxiii. 38). It ceased to be *God's* house when they rejected His Son.

8. *said, These be thy gods*] Such was the language of their hearts, which God read,—if not of their lips (*S. Aug.*).

10. *let me alone*] A passage at which the Marcionites took great offence: see *Tertullian*, c. Marcion. ii. 26, who well observes that this Scripture is designed to bring out in the clearest manner the power and prevalence of the prayers of holy men with God; and how much more of the prayers of Christ! and who exclaims, "Miserandi vos, qui Christum non agnoscitis in personâ Moysi figuratum, Patris deprecatores, et oblatorem animæ suæ pro populi salute!" The heinousness of the sin of the Israelites is made more manifest by the divine declaration in this passage (*Theodoret*).

11. *Moses besought the LORD*] He recounts the words of his prayer in Deut. ix. 18. 20—29.

w Deut. 32. 26.
2 Sam. 24. 16.
1 Chron. 21. 15.
Ps. 103. 45.
Jer. 18. 8. &
26. 13, 19.
Joel 2. 13.
Jonah 3. 10. &
4. 2.
x Deut. 9. 15.
y ch. 31. 18.

and they shall inherit *it* for ever. ¹⁴ And the LORD ^w repented of the evil which he thought to do unto his people.

¹⁵ And ^x Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. ¹⁶ And the ^y tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. ¹⁷ And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.* ¹⁸ And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for † being overcome: but the noise of them that sing do I hear.* ¹⁹ And it came to pass, as soon as he came nigh unto the camp, that ^z he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. ²⁰ ^a And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink of *it*.

²¹ And Moses said unto Aaron, ^b What did this people unto thee, that thou

† Heb. *weakness*.

z Deut. 9. 16, 17.

a Deut. 9. 21.

b Gen. 20. 9. &
26. 10.

14. the LORD repented] See Gen. vi. 6. "Pœnitentia Dei dicitur rerum in Ejus potestate constitutarum hominibus inopinata mutatio" (Augustine).

15. on the one side and on the other were they written] Cp. Ezek. ii. 10. Rev. v. 1. Josephus (Ant. iii. 6. 5) says that the ten commandments were written five on each table, and two and a half upon each side of them: see above, Preliminary Note to ch. xx.

17. Joshua] See on xxiv. 13.

18. It is not the voice] Literally, *it is not the voice of crying (anoth)*, the infinite mood, from the verb *anah*, to cry] victory (*geharah*, mastery), and it is not the voice of crying (*anoth*) defeat; the voice of singing (*annoth*, infinitive *piel* from *anah*) I hear. There is a paronomasia between *anoth* and *annoth* (Kalisch, p. 577; and Gesenius, p. 612). The Sept. has ἐξαρχόντων in each clause, and this rendering is a good one. The proper sense of the Hebrew *anah* seems to be, to strike up a song, or strain, in answer; thence to begin.

19. he cast the tables out of his hands] Moses brake the tables (which had been written by the finger of God), because the people had rendered themselves unworthy to read them (S. Augustine, c. Faust. xxii. 93. Cp. S. Barnabas, Epist. § 4. 14).

The Two Tables were like the Marriage Contract between God and His Church, and these were broken by her idolatry,—which is spiritual adultery (Theodoret, Qu. 68). The Jews preserve a memorial of the breaking of the Tables by an annual fast on the 17th Tamuz (July) (S. Jerome, on Zech. viii.). On this day the Rabbis say that the daily sacrifice ceased in the first Temple, and the Romans made a breach in the walls of Jerusalem (Buxtorf, Syn. Jud. c. 20).

Men lose God's law by violating it. By sinning against God, Nations provoke Him to take the Scriptures from them.

20. And he took the calf] The difference between the character of Moses and Aaron is brought out in a striking manner in this verse compared with *ex. 4. 5*; and the divine wisdom was seen in the choice made between the two brothers for the leadership of the people. Aaron was an eloquent speaker, but, at this time, was wavering in action and deficient in moral courage. Perhaps his eloquence tempted him to court popularity, and to rely on his own dexterity in managing the people by compromise. Moses was slow in speech, but unflinching and vigorous in maintaining the truth. Aaron overreached himself by his own manoeuvres. He tried to sway the people by an artifice, instead of relying on God, and boldly resisting them with authority; and he was swayed by the popular voice, and sinned against God. Moses set God's law before his eyes, and had a single eye to God's glory, and resisted his brother to the face, as St. Paul did St. Peter (Gal. ii. 11). He vindicated God's honour, and ruled and corrected the People, and reconciled them to God; and was thus an illustrious type of Christ.

— he took the calf—and burnt it in the fire, and ground it to powder] "Ut omnia impietatis aboleret vestigia," and that they might not be tempted to a relapse; and that their

infatuation in worshipping what was thus treated might be more clearly exposed (S. Ambrose, Ep. ii. 67; S. Jerome, ad Fabiol. p. 576).

S. Augustine (c. Faust. xxii. 93) regards this act of Moses, burning the golden calf in fire, and grinding it to powder, and strawing it in water, and giving it to the people to drink,—as a figure of the work of the true servants of God, destroying idolatry, by the preaching of God's Word, which is compared to fire in Scripture (Jer. v. 14. Luke xii. 49), and reducing it to powder, and dissolving it by the waters of Christian Baptism. "Ille vitulus aureus, per ignem zeli, et aciem Verbi, et aquam baptismi, ab eis (qui cum fabricaverant) absorptus est" (S. Augustine, c. Faust. xxii. 93).

— the water] Of the brook that came down out of the mount (Deut. ix. 21); a proof that the Israelites were supplied with water at Sinai (cp. xix. 10), even in the middle of summer, when this event occurred; viz., forty days after the delivery of the Law, which coincided with the season of Pentecost.

— and made the children of Israel drink of it] He thus showed them the misery of sin; that it returns back upon the sinner, and incorporates itself with him; that "it enters into his bowels like water" (Ps. cix. 17); as the water of jealousy did into the adulteress (Num. v. 21, 22); and that men must have a deep and sorrowful sense of their sins, and take them into their own inmost parts by sincere repentance, and not lay them on others.

It is recorded in Deut. ix. 21 that the water in which this powder was dissolved was the water of the brook that descended out of the Mount Horeb. This water was a type of Christ (1 Cor. x. 4). It is only in the living waters which flow from Christ, that our sins can be dissolved. By mingling the remembrance of them with those living waters, together with confession of sin and penitential sorrow, and by abolishing, as for as we can, the effects of our iniquities, we obtain pardon for our sins. In this, as in many other matters, we may apply the wise counsel of S. Irenæus, "Non oportet iudicare, sed typum querere." Let us not venture to censure Moses, but see his Antitype in Christ. The typical character of the act has been unfolded by S. Augustine in his reply to the Manichæan's objections against it. See his treatise, Contra Faustum Manichæum, xxii. 93.

21. And Moses said unto Aaron] Since Aaron was the maker of the idol, why was not he punished either by the sword or the plague (v. 35)? Why was Aaron soon afterwards advanced to the priesthood?

This can only be ascribed to God's foreknowledge and mercy. God knows whom to punish and whom to spare; and He tempers judgment with mercy. From God's dealings with Aaron, we may infer His knowledge that Aaron would repent, and would continue faithful to the end. God had compassion on him, and spared him for the sake of his brother Moses, and on account of his prayers (see Deut. ix. 20); as He had spared Lot for Abraham's sake (Gen. xix. 29). So Christ had pity on St. Peter, and prayed for him, in order that when he was converted he might strengthen his brethren (Luke xxii.

hast brought so great a sin upon them? ²² And Aaron said, Let not the anger of my lord wax hot: ^c thou knowest the people, that they *are set* on mischief. ²³ For they said unto me, ^d Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ²⁴ And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there ^e came out this calf.

²⁵ And when Moses saw that the people *were* ^f naked; (for Aaron ^g had made them naked unto *their* shame among ^h their enemies :) ²⁶ Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. ²⁷ And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and ⁱ slay every man his brother, and every man his companion, and every

e ver. 4.

f ch. 33. 4, 5.
g 2 Chron. 28. 19.
h Heb. those that rose up against them.h Num. 25. 5.
Deut. 33. 9.

32). Perhaps it may hence be inferred that they, who were punished, would not have repented (cp. *S. Augustine*, Qu. 148).

25. Aaron] Who ought to have preserved their reverence for God; he himself was an instrument of their shame; and exposed them to insult from men and to the wrath of God.

It is observable that all the responsibility of the miserable condition to which the *people* were reduced, is laid upon Aaron; because he, who ought to have guided them aright, yielded to their solicitations (*S. Augustine*).

So it is in the Apocalypse. The errors and sins of Churches are imputed to the chief Ministers of the Churches (see on Rev. ii. 1). A solemn warning to Bishops and Pastors.

— *made them naked*] The Hebrew word here is from *para*, to let loose, to make naked, ungirdled (*Gesen.*, 690); probably with their garments loose, in a dissolute and licentious manner (cp. *vv.* 6. 18). The *Septuagint* has *διεσκεδάσμενον*.

— *unto their shame among their enemies*] Cp. *v.* 12; and Dent. xxviii. 37. Their enemies would scoff at them when they heard that they were chastised by their own brethren at the command of Moses; a proof of their sinfulness, as bringing a reproach from the heathen on themselves, God's people, and on God Himself.

26. *Moses stood in the gate of the camp, and said, Who is on the LORD's side?*] A bold appeal from the faithful Leader of Israel, when even his own brother had fallen away from his duty to God, and had basely given way to these people in their rebellion and idolatry. It required much courage to make the appeal, and to reply to it. Moses and the Levites were faithful, although Aaron had been faithless.

— *all the sons of Levi*] The tribe which, in the person of Aaron, had been guilty of the sin against God, and against Moses their own kinsman, must repair the evil.

27. *Thus saith the LORD God of Israel*] Observe, the command is from God Himself; not from Moses.

— *Put every man his sword by his side*] The moral of this is,—that nothing in the world is to be placed in the opposite scale against the love of God. No love of parents, brothers, or sisters is to be set against love of God. This had been shown in the case of Abraham offering up Isaac; and see below, *v.* 29; and *S. Ambrose*, Epist. ii. 68, who says,—“*Nihil durum videtur pro vindictâ, injuriæ cœlestis.*”

— *slay every man his brother*] That had been guilty of rebellion against God, by saying, “*Make us a god*” (*v.* 1. Cp. Num. xxv. 5).

The reason of this act is declared by Moses himself. Moses said, “*Consecrate yourselves to-day to the Lord*” (*v.* 29); literally, *fill your hands* for God's service (xxix. 9). The work was to be done in the name of God, for His service (cp. *Bp. Andrewes*, i. p. 323).

The infliction of punishment on the wicked by the lawful authority, for a breach of divine law, to which a capital penalty is annexed, is represented here and elsewhere in Scripture as an act due to God. Compare the act of Phineas (Num. xxiv. 11—13); and of Samuel (1 Sam. xv. 33).

God Himself intervened to punish this act of idolatry with a pestilence (see *v.* 35), and whether they fell by the sword of the destroying Angel, or of the Levites, it was equally the act of Him Who is the Arbitrer of Life and Death, and is the only “*Lawgiver* that is able to save and to destroy” (James iv. 12).

Moses, the divinely appointed leader of Israel, commanded

this act to be done, in his *fervent zeal for the glory of God* (*Bp. Andrewes*, *v.* 551); not from any feelings of revenge, but in that ardent love for God which consumed him, and would have made him (in the strong language of Christ Himself) hate even his father and mother (Luke xiv. 26), if they interfered with his love to God.

It is a remarkable circumstance, that in this same chapter, together with the record of this act, is contained that *prayer* by which Moses showed his *intense love* for the *people*,—“*Forgive their sin—if not, blot me out of Thy book*” (*v.* 32). He thus performed a double duty; that of a judicial Viceregent of God, and of a Mediator with Him for the People; and was, in both respects, a remarkable type of CHRIST. Let no one so presume on the mercy of the Saviour, as to forget the righteousness of the Judge.

Heathens have admired Brutus for punishing his sons for treason against their country; but Brutus had not the clear direction that Moses had; nor was their act like that of those who made the calf at Horeb, and were guilty of breaking the commandment given by God Himself from the mountain which still burned with fire.

The severity of the punishment shows the enormous heinousness of the sin. It may well make us tremble, before we allow ourselves to be betrayed into any approach to idolatry.

The *first* transgressors of any divine law have ever been most severely punished. We see examples of this in the punishment of our first parents; in the punishment of the man who gathered sticks on the sabbath; in that of Nadab and Abihu; and of Ananias and Sapphira; and in the case before us, the first act of idolatry,—and that a most heinous one,—committed by Israel.

These punishments were designed to be warnings that others might be deterred thereby from the like sins; and therefore their severity has an aspect of mercy in it.

In the present case, the greater part of the people had been guilty of idolatry. “*If in an army* (says *Calvin*) *a mutiny breaks out, the General of the army decimates the guilty; how much more mildly did God deal with Israel, where, out of 600,000 men, 3000 were slain.*”

No one but God could tell how terrible *might* have been the consequences if this impious outrage against God had not been punished as it was; and no one but God can tell how many thousands of Israelites, and how many thousands and tens of thousands of readers and hearers of this history have been *deterred from idolatry*, and will be saved from *eternal perdition* by this awful record of the terrible punishment inflicted upon idolatry by Moses, the servant of God, in the name of God. *We* cannot know this; and we are therefore *incompetent* to pronounce judgment here. The fact also that God showed his approval of the act of Moses and the Levites, by pronouncing a blessing upon them, and taking them into His service for their zeal for His honour, and for preferring His glory to all earthly considerations (Deut. xxiii. 8, 9; cp. Num. iii. 9. 41. 45. Matt. x. 37), is sufficient to check all rash judgments on our parts, and to constrain us to adore the awful majesty of God with reverence and godly fear.

It is well said by an ancient Father, commenting on this history: “*Ecce qui (Moses) vitam omnium eum suâ morte petivit, paucorum vitam gladio extinxit; intus ignibus amoris, foris accensus est zelo severitatis; utrobique legatus fortis,*

man his neighbour. ²⁸ And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. ²⁹ ⁱ For Moses had said, [†] Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

³⁰ And it came to pass on the morrow, that Moses said unto the people, ^k Ye have sinned a great sin: and now I will go up unto the LORD; ^l peradventure I shall ^m make an atonement for your sin. ³¹ And Moses ⁿ returned unto the LORD, and said, Oh, this people have sinned a great sin, and have ^o made them gods of gold. ³² Yet now, if thou wilt forgive their sin—; and if not, ^p blot me, I pray thee, ^q out of thy book which thou hast written. ³³ And the LORD said unto Moses, ^r Whosoever hath sinned against me, him will I blot out of my book. ³⁴ Therefore now go, lead the people unto the place of which I have spoken unto thee: ^s behold, mine Angel shall go before thee: nevertheless ^t in the day when I visit I will visit their sin upon them. ³⁵ And the LORD plagued the people, because ^u they made the calf, which Aaron made.

XXXIII. ¹ And the LORD said unto Moses, Depart, and go up hence, thou ^a and the people which thou hast brought up out of the land of Egypt, unto the

Num. 25. 11, 12, 13.
Deut. 13. 6—11. & 33. 9, 10.
1 Sam. 15. 18, 22.
Prov. 21. 3.
Zech. 13. 3.
Matt. 10. 37.
|| Or, And Mo es said, Consecrate yourselves to day to the LORD, because every man hath been against his son, and against his brother, &c.
† Heb. Fill your hands.
k 1 Sam. 12. 20, 28.
Luke 15. 18.
12 Sam. 16. 12.
Amos 5. 15.
m Num. 25. 13.
n Deut. 9. 18.
o ch. 20. 23.
p Ps. 69. 28.
Rom. 9. 3.
q Ps. 56. 8. & 139. 16.
Dan. 12. 1.
Phil. 4. 3.
Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15 & 21. 27. & 22. 19.
u 2 Sam. 12. 9. Acts 7. 41.

r Lev. 23. 30. Ezek. 18. 4.
a ch. 32. 7.

s ch. 33. 2, 14, &c. Num. 20. 16.

t Deut. 32. 35. Amos 3. 14. Rom. 2. 5. 6.

causam populi apud Deum precibus, causam Dei apud populum gladiis allegavit; intus amans divinae irae supplicando obstitit, foris saviens culpam feriendo consumpsit. Succurrit citius omnibus in offensâ paucorum; sed ideirô Deus eum citius audivit agentem pro populo, quia vidit quod super populum acturus esset pro Deo. In regimine ergo populi utrumque Moses misuit, ut nec disciplina decesset misericordiae, nec misericordia disciplinae" (S. Gregory, Moral. 26; and Pastor. iii. c. 23).

^{28.} the children of Levi did] How was it that the people allowed them to do this?

They were smitten with a sense of sin, and were overwhelmed with an awful dread of God's offended majesty which they felt to be present with Moses, who gave the command.

The act of the Levites was an act of faith and obedience, and is described as such by Moses (Deut. xxxiii. 9); and when men have God on their side, and are animated by zeal for Him, He puts their adversary to confusion before their face: "one of them can chase a thousand" (Deut. xxxii. 30).

For an inference from the danger thus incurred by the Levites, see below, Num. iii. 39.

^{29.} Consecrate yourselves to day to the LORD] Literally, fill your hands to day for the Lord: cp. xxix. 7. Lev. viii. 2; and see 1 Chron. xxix. 5. 2 Chron. xiii. 9; xxix. 31.

— upon his son] Or, against his son, and against his brother. "He that loveth father or mother more than Me, is not worthy of Me" (says Christ, Matt. x. 37). "And if any one come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke xiv. 26); so that if men censure Moses here, speaking for God, and for His glory and service, they may venture even to blame Christ Himself.

If this act of the Levites had been an act of private revenge, it would have incurred the same malediction from God, as did that of their forefather Levi, for his vindictive cruelty against the *Shechemites*. "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Gen. xlix. 7). But, on the contrary, by this act the Levites obtained a blessing from God (Deut. xxxiii. 9).

^{32.} if thou wilt forgive] On the ellipsis here, compare Gen. iv. 8. 1 Sam. xii. 14.

— blot me, I pray thee, out of thy book] Blot me out of the Book of Thine Elect (see Phil. iv. 3. Rev. iii. 5; xiii. 8). Not as if this were possible, but Moses thus shows his zeal for God's glory, which would be impaired, if it could be said that after He had saved the People, He destroyed them almost as soon as they were saved: see the comment which Moses himself supplies on this speech, in Deut. ix. 26—29.

St. Paul imitates the disinterestedness and self-devotion of Moses, and his ardent love for Israel, in Rom. ix. 3.

In both cases, that of Moses and of St. Paul, there is an

image of the self-sacrifice of Him Who, in His infinite zeal for His Father's glory, and in His unspeakable love for mankind, vouchsafed to become a curse for us (Gal. iii. 13), and Who satisfied God's offended justice, and appeased His wrath against sin, by offering Himself for us, and Who made thereby a "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

One of the Hebrew Expositors, *Rabbi Menachem*, makes a remarkable avowal here, viz. that Moses desired to bear their punishment and die for them, according to what is written in Isaiah (liii. 5), "He was wounded for our transgressions," which was fulfilled by Christ (Acts viii. 30—35. 1 Pet. ii. 24).

See the note below, on Rom. ix. 3. Compare also *S. Jerome*, Epist. ad Algas. p. 203; *S. Hilary*, in Ps. 68; *S. Augustine*, Qu. 147; *S. Greg. Mag.*, Moral. x. 6; and *Pfeiffer*, Dubia, p. 147.

The answer of God here appears to refer to *that* sacrifice, "Whosoever hath sinned against Me, him will I blot out of My book." Thou art a servant, not a Son. Thy life cannot atone for sin. It cannot propitiate Me. Moses and the Law cannot do this. A Moses and a Samuel cannot deliver a guilty nation (Jer. xv. 1). Noah, Daniel, and Job, cannot deliver them (Ezek. xiv. 14. 20). "Was Paul crucified for you?" (1 Cor. i. 13). Could he save you? No; but Christ can. "The soul that sinneth, it shall die" (Ezek. xviii. 4). Christ took the nature of all, and died for all. But He had not sinned, and therefore was not blotted out of God's book. Nay, rather by His perfect sinless obedience and suffering He purchased redemption for all; and the names of His faithful people, the *Church of the firstborn*, the sons of God by adoption in Him, are written in heaven (Heb. xii. 23. Luke x. 20), and are in the Book of Life (Phil. iv. 3); and the Book of Life itself is called the "*Lamb's Book of Life*" (Rev. xxi. 27); the Book of Life of "the Lamb slain from the foundation of the world" (Rev. xiii. 8).

^{34.} mine Angel shall go before thee] Some have doubted whether this is the same Angel as was promised in xxxiii. 20 (*Dr. W. H. Mill*, on Luke i. p. 92; *Dr. W. Lee*, on Inspiration, p. 125): see on xxxiii. 2.

— I will visit] Unless they repent. Let them therefore not abuse my mercy, and presume upon my grace and goodness. If they do, then this pardon will be cancelled, and the guilt of this sin will return and rise up against them: cp. Matt. xviii. 34; and *S. Jerome*, in Ezek. xx.; *S. Athanas.*, Epist. 6, ad Serapion. p. 707.

^{35.} the LORD plagued the people, because they made the calf, which Aaron made] Why then did He not plague Aaron? See above, v. 25.

Chr. XXXIII. 1. the people which thou hast brought up] God no longer calls them His own people: see xxxii. 7.

land which I swear unto Abraham, to Isaac, and to Jacob, saying; ^b Unto thy seed will I give it: ² And I will send an angel before thee; ^d and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: ³ Unto a land flowing with milk and honey: ^f for I will not go up in the midst of thee; for thou art a ^e stiffnecked people: lest ^h I consume thee in the way.

⁴ And when the people heard these evil tidings, ⁱ they mourned: ^k and no man did put on him his ornaments. ⁵ For the LORD had said unto Moses, Say unto the children of Israel, ^l Ye are a stiffnecked people: I will come up ^m into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may ⁿ know what to do unto thee. ⁶ And the children of Israel stripped themselves of their ornaments by the mount Horeb.

⁷ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, ^o and called it the Tabernacle of the congregation. And it came to pass, *that* every one which ^p sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp. ⁸ And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man ^q at his tent door, and looked after Moses, until he was gone into the tabernacle.

⁹ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* ^r talked with Moses. ¹⁰ And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and ^s worshipped, every man *in* his tent door. ¹¹ And ^t the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but ^u his

b Gen. 12. 7.
ch. 32. 13.
c ch. 32. 34. &
34. 11.
d Deut. 7. 22.
Josh. 24. 11.
e ch. 3. 8.
f ver. 15, 17.
g ch. 32. 9. &
31. 9.
h Deut. 9. 6, 13.
i ch. 23. 21. &
32. 10.
j Num. 16. 21, 45.
k Num. 14. 1, 39.
l Lev. 10. 6.
m Sam. 19. 21.
n 1 Kings 21. 27.
o 2 Kings 19. 1.
p Ezra 9. 3.
q Esth. 4. 1, 4.
r Job 1. 20. & 2. 12.
s Isa. 32. 11.
t Ezek. 24. 17, 23.
u & 26. 16.
v ver. 3.
w In Sec Num. 16.
x 45. 46.
y Deut. 8. 2.
z Ps. 139. 23.
aa Job 1. 20. & 2. 12.
ab o ch. 29. 42, 43.
ac p Deut. 4. 29.
ad 2 Sam. 21. 1.

q Num. 16. 27.

r ch. 25. 22. &
31. 18.
s Ps. 99. 7.
t ch. 4. 31.

u Gen. 32. 30.
Num. 12. 8.
Deut. 34. 10.
v ch. 24. 13.

2. *I will send an angel before thee*] An angel *before* thee, instead of the cloud *in the midst of thee* (v. 3). As the Hebrew expositors say in the *Targum*, on Cant. ii. 17, "When the people of Israel made the golden calf, and worshipped it, the glorious cloud of God's presence, which had overshadowed them, was removed away from them."

The Angel, here mentioned, is supposed by some of the Fathers to be a created Angel (cp. above, note on xxxii. 34), and by others to be the Son of God. See *Euseb.*, *Dem. Ev.* v. 15. Cp. above, iii. 2; xxiii. 20—23. Whatever the meaning of the words may be, it is clear that in compliance with the earnest prayer of Moses, God promised that "His Presence" should go with them: see *vv.* 14—16.

3. *I will not go up in the midst of thee*] But now God is in the midst of us; for Christ is Emmanuel, $\mu\epsilon\theta' \eta\mu\omega\nu$ Θεός (more emphatic than $\sigma\upsilon\nu \eta\mu\omega\nu$ Θεός: see Matt. i. 23); and He says, "Where two or three are gathered together in My Name, there am I *in the midst of them*" (Matt. xviii. 20).

4. *when the people heard these evil tidings*] Which were accompanied with a demonstration of God's wrath in the plague (xxxii. 35), and probably by the removal of the cloud: see v. 9.

5. *For the LORD had said*] Rather, *And the Lord said*; so *Sept.*, *Vulg.*, *Onkelos*, *Syriac*. God's words were a consequence of the people's acts.

— *Say unto the children of Israel*] God sees their repentance, and changes His language (see v. 1). He now calls them *children of Israel*,—a gracious encouragement to repentance: see 1 Kings xxi. 29. Matt. xxi. 29.

— *I will come up into the midst of thee*] That is, if I come into the midst of thee, as thou now art, I shall consume thee. So *Onkelos*; *Sept.*; *Ainsworth*, p. 138; and *Kalisch*, p. 581. Cp. Ps. ii. 12.

— *put off*] Lay aside. So the *Arabic* Version.

— *thy ornaments*] Perhaps worn in honour of the festal celebration, which Aaron had proclaimed (see xxxii. 5), and so a memorial of idolatry.

— *that I may know what to do unto thee*] Rather, and *I shall know how to deal with thee*, by the temper which thou showest; that I may spare thee if thou art humbled and penitent, and if thou continuest to be so.

6. *by the mount Horeb*] Rather, *from the Mount Horeb*.

So *Sept.*, *Vulg.*, *Onkelos*, *Arabic*, *Syriac*, which either means returning to the camp from Mount Horeb (*Kalisch*, p. 581), or they removed them (their ornaments) far from Horeb, the holy mount of God, and after that time did not assume them. Cp. $\alpha\pi\delta$, in Heb. xiii. 24, and note there; and *Winer*, *Gramm.* § 47, p. 331. They left them off, from the time they were there.

7. *the tabernacle*] Not the Holy Tabernacle, which was not yet built (see below, xxxvi.), but either the tent of Moses himself (as the *Septuagint* renders it, and the *Syriac*, and so *Philo*, and *S. Cyril*), or some other tent which had been used for sacred purposes: see xviii. 7.

— *the Tabernacle of the congregation*] Rather, *the tabernacle of meeting*. See the *prelim. note* to ch. xxv.

9. *as Moses entered into the tabernacle, the cloudy pillar descended*] Thus God gave, in the presence of all Israel, a visible approval and sanction to the acts of Moses, recorded in the foregoing chapter, xxxii. 19, 20. 26—29. God had been alienated from Israel by their idolatry; but He acknowledged the faithfulness of Moses, His servant; and Moses was the Mediator between God and them, and reconciled God to them,—a signal type of the One Mediator and Intercessor (1 Tim. ii. 5. Heb. vii. 25).

11. *the LORD spake unto Moses face to face, as a man speaketh unto his friend*] A remarkable assertion of the intimacy to which Moses was admitted with God. See also the declaration in Num. xii. 8; and Deut. xxxiv. 10.

These passages are very important in relation to the question concerning the *composition of the Pentateuch*;

The Pentateuch was received by the Hebrew Church as the work of Moses. Christ and His Apostles received it as such. The Christian Church receives it as such.

These declarations, which affirm God's intimate intercourse with Moses, and the divine communication to him, afford a much more rational and credible account of the composition of the Pentateuch than any unauthorized speculations as to the existence of fragmentary documents from which the Pentateuch is supposed by some to have been compiled. How could any *uninspired* writer have given an account of what took place *before* the Creation, and in it? How could he have told us the number of fathoms of the water of the Deluge? How could he have given us such narratives as we read there, of the Sacrifice

servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

x ch. 32. 34.

y ver. 17.
Gen. 18. 19.
Ps. 1. 6.
Jer. 1. 5.
John 10. 14, 15.
2 Tim. 2. 19.
z ch. 34. 9.
a Ps. 25. 4. &
27. 11. & 86. 11.
& 119. 33.
b Deut. 9. 26, 29.
Joel 2. 17.
c ch. 13. 21. &
40. 34—38.
Isa. 63. 9.
d Deut. 3. 20.
Josh. 21. 44. &
22. 4. & 23. 1.
Ps. 95. 11.
e ver. 3.
ch. 34. 9.
f Num. 14. 14.
g ch. 34. 10.
Deut. 4. 7. & 34.
2 Sam. 7. 23.
1 Kings 8. 53.
Ps. 147. 20.
h Gen. 19. 21.
James 5. 16.
i ver. 12.
k ver. 20.
1 Tim. 6. 16.
l ch. 34. 5, 6, 7.
Jer. 31. 14.
m Rom. 9. 15.
16. 18.
n Rom. 4. 4. 16.
o Gen. 32. 30.
Deut. 5. 24. Judg. 6. 22. & 13. 22. Isa. 6. 5. Rev. 1. 16, 17. See ch. 24. 10.

¹² And Moses said unto the LORD, See, ^a thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^y I know thee by name, and thou hast also found grace in my sight. ¹³ Now therefore, I pray thee, ^z if I have found grace in thy sight, ^a shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is ^b thy people. ¹⁴ And he said, ^c My presence shall go *with thee*, and I will give thee ^d rest. ¹⁵ And he said unto him, ^e If thy presence go not *with me*, carry us not up hence. ¹⁶ For wherein shall it be known here that I and thy people have found grace in thy sight? ^f is it not in that thou goest with us? so ^g shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

¹⁷ And the LORD said unto Moses, ^h I will do this thing also that thou hast spoken: for ⁱ thou hast found grace in my sight, and I know thee by name.

¹⁸ And he said, I beseech thee, shew me ^k thy glory. ¹⁹ And he said, ⁱ I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; ^m and will be ⁿ gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. ²⁰ And he said, Thou canst not see my face: for ^o there shall no man see me, and live. ²¹ And the LORD said, Behold, *there is a place by me*, and thou shalt stand upon a rock: ²² And it

of Isaac, of the Passover, of the Passage of the Red Sea, —narratives which are evidently *pre-adjusted* to Christian Mysteries? How could he have given us such minute details of divine legislation as we find in the latter half of Exodus, and in the whole of Leviticus? On this subject, see the Discourses of the learned *John Smith*, of Cambridge, ch. xi. pp. 281—287; and the *Introduction* to the present Volume.

The single fact that *the Lord spake unto Moses face to face, as a man speaketh to his friend*, and that Moses wrote the Pentateuch by divine revelation, supplies the true solution of all these and similar phenomena.

The Fathers suppose that the Revealer was Christ. Thus *S. Irenæus* says (iv. 37), “Inasmuch as ‘no man hath seen God at any time, but the only-begotten Son, who is in the bosom of the Father, He hath declared Him’ (John i. 18); therefore, Moses had a Vision of Christ, the Divine Word;” and so *Tertullian* (c. Prax. c. 14), “*Enarrat Deum ab initio Filius.*”

Moses, the Mediator of the Ancient Covenant, had a nearer intimacy with God than any of the children of men. But He, of whom Moses was a figure, and who is the “Mediator of the New Testament,” was in the bosom of the Father from the beginning (John i. 18), and revealed Him to Moses. The ETERNAL WORD speaks by Moses in the written Word.

—*Joshua, the son of Nun, a young man, departed not out of the tabernacle*] Joshua was admitted into the tent of Moses, where God talked with Moses. The *Septuagint* here inserts the word *θεράπων*, minister. Joshua, the minister of Moses, when “a young man,” in the tent with Moses, is a figure of Jesus Christ, our Joshua, “who was born under the law” (Gal. iv. 4), and “fulfilled all righteousness” (Matt. iii. 15), and departed not from the tent of Moses, but glorified it with His presence: see below, on Josh. i. 1.

¹². *thou hast not let me know whom thou wilt send with me*] Thou hast not revealed to me, who the Angel is, promised in xxxii. 34.

—*I know thee by name*] In a special manner. I have chosen thee as mine own: see Isa. xlii. 1; xlix. 1. “The Good Shepherd calls all His sheep *by name*” (John x. 3. Cp. 2 Tim. ii. 19. 3 John 15).

¹⁴. *My presence*] Called by Isaiah (lxiii. 9) “the Angel of God’s Presence,” and by Malachi (iii. 1) “the Angel of the Covenant,” and “the Angel, the Redeemer,” by the Hebrew expositors, as *R. Menachem* here.

In some mysterious manner this Angel and this Presence are identified with God Himself: see v. 16, “*Thou goest with us;*” and therefore the *Septuagint* renders *thy Presence by thou thyself*, in v. 15, and *My Presence by I Myself*, v. 14.

The Angel, who is God’s *Presence*, is Christ, “the brightness of His Father’s glory, and the express image of His Person” (Heb. i. 3. See above on xxiii. 20).

The anxiety of Moses at this time, and his earnest longing for some manifestation of God’s presence and favour, are very natural, and easily explained.

Doubtless he felt some doubt, whether, after the enormous sin of ingratitude and rebellion against God, of which the Israelites had just been guilty, God would continue to be their Leader. The revelation, which he now received from God, was a gracious assurance of love to His faithful servant Moses, and of mercy to His sinful people. It was an act of amnesty and reconciliation; a renewal of the Covenant. It was a foretaste of that divine love which overflows upon us in Christ, as a reward for His Obedience, and in answer to His Prayers.

¹⁸. *shew me thy glory*] This is the craving of the law,—to see the glory of God in Christ. It yearned for the time when it could be said, as it is by the blessed Evangelist, “We beheld *His glory*, the *glory* as of the only-begotten of the Father, full of grace and of truth” (John i. 14. 1 John i. 2).

The prayer of Moses was granted at the Transfiguration, when he saw Christ’s glory, and shone by it (Luke ix. 31, 32. Cp. 2 Pet. i. 17; and *Tertullian*, c. Marcion. iv. 22; *Origen*, Homil. 12).

¹⁹. *I will make all my goodness pass before thee*] This blessed privilege was granted to Moses, who was only a servant, “for a witness of those things which were to be spoken after” (Heb. iii. 5). How much greater blessedness do they enjoy, who see the things themselves! And how great ought to be their thankfulness, and how great is their responsibility (Matt. xiii. 16)!

—*I will proclaim the Name of the LORD before thee*] See xxxiv. 5. Who is this that the LORD calls the LORD, and whose Name He will proclaim to Moses? Was there not here a Revelation of the Father and the Son? (*S. Cyril*, Cat. 10; see also *Concil. Antioch.*, c. Paul. Samos. p. 817; *Tertullian*, c. Prax. c. 14; *Novatian* de Trin. c. 26; *S. Cyril*, c. Julian. ix. p. 294; *S. Aug.*, Qu. 154, who sees here a promise of the proclamation of the Gospel to those whom Moses represented as their head; viz., the Jews); as there is also a promise to the Gentiles in the words “I will be gracious.” See *St. Paul’s* comment upon this passage, Rom. ix. 15, 16. 21—33.

²⁰. *Thou canst not see my face*] God spake with Moses *face to face* (v. 11), but Moses could not see His face. This is reserved in another life for the pure in heart (Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2; *S. Ambrose*, in Ps. 118); but all will see their Judge (Rev. i. 7).

shall come to pass, while my glory passeth by, that I will put thee ^p in a clift ^{p Isa. 2. 21.} of the rock, and will ^q cover thee with my hand while I pass by: ^{q Ps. 91. 1, 4.} ²³ And I will take away mine hand, and thou shalt see my back parts: but my face shall ^r not be seen.

XXXIV. ¹ And the LORD said unto Moses, ^a Hew thee two tables of stone like unto the first: ^b and I will write upon *these* tables the words that were in the first tables, which thou brakest. ² And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me ^c in the top of the mount. ³ And no man shall ^d come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

⁴ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had

The CLIFT of the ROCK.

22. *clift of the rock*] Moses, in the clift of the Rock, saw God's glory. The clift in the rock which contained him showed his littleness and God's strength (*S. Cyril, S. Aug.*).

Moses was the figure of the Law, and CHRIST is the Rock cleft for our sakes (1 Cor. x. 4). The Law could not see God, except by reception into Christ (*S. Augustine, Qu. 154*).

By our baptism we are in Christ: we are baptized into His death. Thus we are placed in *the clift of the rock*, and we see God's love. So true is it, as St. John declares, that "no man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). It is only by *being in Christ*, and by being in *Christ crucified*, that we behold God's goodness and glory. It is impossible for man to see God, except by being *in the clift of the Rock*,—which is Christ. See *S. Irenæus*, iv. 37, who has some excellent remarks on the revelation of Divine glory in *Christ*, to the Patriarchs and Prophets of the old dispensation.

This clift in the rock was on the top of Mount Sinai; see xxiv. 2. Some suppose that the place was the same as that on which Elijah passed the night in Horeb, and saw the vision of God (1 Kings xix. 8; *Hengst.*, Auth. i. 129); and that it is a small rocky level about eighty feet in diameter, on the summit of *Jebel Musa*, where is now a small chapel and a ruined mosque, under which is a small grotto (*Robinson*). The Moslem tradition, with which the Greek monks agree, points to this spot as the place where Moses received the Law. Both those two Visions at Horeb—this to Moses the Giver of the Law, and that other Vision to Elijah the greatest of the Prophets—declared one and the same truth, viz. that the *Law* and the *Prophets* were preparatory to the *Gospel*. See below on 1 Kings xix. 11, 12.

—*will cover thee with my hand*] When we are in Christ, God covers us. He hides our sins in Him; and we can say, "Blessed is the man whose unrighteousness is forgiven, and whose sin is covered" (Ps. xxxii. 1). And in Christ we are covered with His protection; we abide there under the shadow of the Almighty; we are covered with His wings, and are safe under His feathers (Ps. xci. 1. 4).

23. *my back parts*] Compare the vision to Elijah (1 Kings xix. 11). Such was the vision of God to the Patriarchs and Prophets; they saw the promises *afar off*, in front of them, and with the back turned to them: *we* look back, and see "the face of God in Christ" (2 Cor. iv. 6; cp. on Num. xiii. 23). But with our present faculties we cannot judge aright of God and of divine things. In the natural world, and much more in the spiritual, we see but the skirts of His glory (see Job xxvi. 14); and therefore we are incompetent to pronounce judgment upon them (cp. *S. Irenæus*, iv. 37; *S. Hilary*, on Ps. exiii.; *S. Cyril*, Cat. 10; *Theodoret*, Qu. 68).

This speech of God even to Moses,—to Moses, the saint of the Lord, with whom "He talked as with a friend" (xxxiii. 9—11), may well be a lesson of humility and reverence, especially in the interpretation of His Holy Word. "We now see through a glass darkly" (1 Cor. xiii. 12); but if we pray for His grace to open our eyes, and if we cherish a spirit of meekness, humility, piety, and love, we may see Him face to face.

Moses was permitted to see His *back parts*. What are these? Are they not the humiliations of the Godhead in Christ; His afflictions and sufferings? (*S. Ambrose*, in Ps. 43.)

The contemplation and imitation of these is the way to glory. If we are with Him in the clift of the rock, and if we suffer with Him, we shall also reign with Him (Matt. x. 38. Phil. iii. 10—14. 2 Tim. ii. 12).

St. Paul suggests the interpretation given in this and the foregoing note, by his comment on the inability of the literal Israel to see the glory of God, reflected on the countenance of Moses, and by saying that "the veil on his countenance is *taken away in Christ*" (see 2 Cor. iii. 16, and below on xxxiv. 33).

The historical truth of this mysterious revelation to Moses is avouched by St. Paul, who quotes the words of the *Septuagint* in Rom. ix. 15.

On this passage (xxxiii. 18—23) an ancient Father thus remarks;—"It may well be asked, 'How could Moses, who had so many visions of God, still desire to see God, as if he had never seen Him before; and how God could say, No man shall see Me and live? And what is the meaning of the words, There is a place by me, and thou shalt stand on a rock, and I will put thee in a clift of the rock, will cover thee with my hand, and thou shalt see my back parts?' In reply to these questions, we must first observe that God has no form or shape; for God is incorruptible, and indissoluble. Next, let us hence learn, that the true servant of God, like Moses, is never satiated with seeing God; and that this is the nature of divine knowledge, that it creates an appetite by feeding it. The more we know of God, the more we shall desire to know Him. The more we see of His beauty, the more we shall crave to see it. No man can see God's face and live; not that the vision of God is itself a cause of death,—for God is Life,—but because nothing that is visible to man, as man is now, is God; and if God could be seen by us in our present state, that vision would confound us; and thus we learn to look for another state of being where we shall be changed, and be able to see Him. But if we *stand upon a rock*, if we place our feet firmly on *the Rock*, which is Christ, we may have glimpses of God by faith; we may see His *back parts*. He that looks to God in Christ, as his Guide, he that comes after Him, and follows Him by faith and obedience, he has glimpses and gleams of God." See *S. Greg. Nyssen*, de Vit. Mos. pp. 240—243, and *S. Aug. de Trin.* ii. 16.

Cn. XXXIV. 1. *Hew thee two tables of stone*] Literally, *two tables of stones* (in the plural); and so v. 4. The former tables, which were hewn out by God, are called *tables of stone* (in the singular), xxiv. 12; xxxi. 18.

In the former, the material and the writing were from God; in the latter, the *writing* was from God, but the *material* was hewn by the ministry of man. God graciously permits Moses to hew again, and restore, what in his zeal had been broken; and He accepts the material prepared by him, and writes upon it. This was a mark of approval and favour. On this subject, cp. *S. Greg. Nyssen*, de Vit. Mosis, p. 183; and see above, on xxxi. 18, as to the probable spiritual significance of this action.

Moses, by obedience, zeal, and prayer, procured the restoration of God's Law: cp. Deut. x. 1, 2.

2. *in the top of the mount*] See above, on xxxiii. 22.

3. *neither let the flocks nor herds feed*] Hence it appears that there was pasturage for cattle near Mount Sinai. Moses had resorted thither in the first instance to feed Jethro's flock (iii. 1), and there he was called by God to be the shepherd of His people (cp. Ps. lxxvii. 20).

e ch. 33. 17.
Num. 14. 17.

f Num. 14. 18.
2 Chron. 30. 9.
Neh. 9. 17.
Ps. 86. 15. &
103. 8. & 111. 4.
& 112. 4. & 116. 5.
& 145. 8.
Joel 2. 13.
g Ps. 31. 19.
Rom. 2. 4.
h Ps. 57. 10. &
108. 4.
i ch. 20. 6.
Deut. 5. 10.
Ps. 86. 15.
Jer. 32. 18.
Dan. 9. 4.
k Ps. 103. 3. &
130. 4.
Dan. 9. 9.
Eph. 4. 32.
1 John 1. 9.
l ch. 23. 7. 21.
Josh. 24. 19.
Job 10. 14.
Mic. 6. 11.
Nah. 1. 3.
m ch. 4. 31.
n ch. 33. 15, 16.
o ch. 33. 3.
p Deut. 32. 9.
Ps. 28. 9. &
33. 12. & 78. 62.
& 91. 14.
Jer. 10. 16.
Zech. 2. 12.
q Deut. 5. 2. &
29. 12. 14.
r Deut. 4. 32.
2 Sam. 7. 23.
Ps. 77. 14. &
78. 12. & 147. 20.
s Deut. 10. 21.
Ps. 145. 6.
Isa. 64. 3.
t Deut. 5. 32. &
6. 3. 25. & 12. 28.
& 28. 1.
u ch. 33. 2.
x ch. 23. 32.
Deut. 7. 2.
Judg. 2. 2.
y ch. 23. 33.
z ch. 23. 24.
Deut. 12. 3.
Judg. 2. 2.
† Heb. *statues*.
a Deut. 7. 5. &
12. 2.
Judg. 6. 25.
2 Kings 18. 4. &
23. 14.
2 Chron. 31. 1. &
34. 3. 4.
b ch. 20. 3. 5.
c So Isa. 9. 6. & 57. 15.
d ch. 20. 5.
e ver. 12.
f Deut. 31. 16.
Judg. 2. 17.
Jer. 3. 9.
Ezek. 6. 9.
g Num. 25. 2.
1 Cor. 10. 27.
h Ps. 106. 28.
1 Cor. 8. 4. 7. 10.
i Deut. 7. 3.
1 Kings 11. 2.
Ezra 9. 2.
Neh. 13. 25.
k Num. 25. 1. 2.
1 Kings 11. 4.
l ch. 32. 8.
Lev. 19. 4.
m ch. 12. 15. & 23. 15.
n ch. 13. 4.
o ch. 13. 2. 12. & 22. 29.
Ezek. 44. 30.
Luke 2. 23.

commanded him, and took in his hand the two tables of stone. ⁵ And the LORD descended in the cloud, and stood with him there, and ^e proclaimed the name of the LORD. ⁶ And the LORD passed by before him, and proclaimed, The LORD, The LORD ^f God, merciful and gracious, long-suffering, and abundant in ^g goodness and ^h truth, ⁷ i Keeping mercy for thousands, ^k forgiving iniquity and transgression and sin, and ^l that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. ⁸ And Moses made haste, and ^m bowed his head toward the earth, and worshipped. ⁹ And he said, If now I have found grace in thy sight, O Lord, ⁿ let my Lord, I pray thee, go among us; for ^o it is a stiffnecked people; and pardon our iniquity and our sin, and take us for ^p thine inheritance.

¹⁰ And he said, Behold, ^q I make a covenant: before all thy people I will ^r do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it is ^s a terrible thing that I will do with thee. ¹¹ ^t Observe thou that which I command thee this day: behold, ^u I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. ¹² ^x Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for ^y a snare in the midst of thee: ¹³ But ye shall ^z destroy their altars, break their [†] images, and ^a cut down their groves: ¹⁴ For thou shalt worship ^b no other god: for the LORD, whose ^c name is Jealous, is a ^d jealous God: ¹⁵ ^e Lest thou make a covenant with the inhabitants of the land, and they ^f go a whoring after their gods, and do sacrifice unto their gods, and *one* ^g call thee, and thou ^h eat of his sacrifice; ¹⁶ And thou take of ⁱ their daughters unto thy sons, and their daughters ^k go a whoring after their gods, and make thy sons go a whoring after their gods. ¹⁷ ^l Thou shalt make thee no molten gods.

¹⁸ The feast of ^m unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the ⁿ month Abib thou camest out from Egypt. ¹⁹ ^o All that openeth the matrix is mine; and every firstling among thy cattle, *whether ox or sheep, that*

5. the LORD—proclaimed the name of the LORD] This manner of speech contains an intimation of a *plurality of Persons* in the Godhead: see Gen. xix. 24; and above, xxxiii. 19.

6. the LORD passed by before him] *S. Irenæus* (iv. 37) states his belief that in these communings with God, Moses had visions of Christ. This is the more probable, because it is in Christ alone that we can hope for *mercy*; and (as *Bp. Andrewes* observes, v. 324) “in God’s own style, framed and proclaimed by Himself here, consisting of thirteen titles, next after the LORD GOD, is this word *Merciful*; and of these thirteen titles, nine of them belong to *Mercy*.” see above, on xxxiii. 18—23.

Indeed, the special design of this revelation of God to *Moses* at *Sinai*, was, to intimate that the true end of the *Law* delivered to *Moses* at *Sinai* was to prepare the way for the *Gospel of Christ*; see below on 1 Kings xix. 11, 12, and below on v. 33.

7. that will by no means clear the guilty] The words *the guilty* are not in the text, but are rightly inserted, as in the *Septuagint* and *Onkelos*: cp. Num. xiv. 18. Nahum i. 3.

God proclaims His attributes of *mercy* first; and afterwards those of *justice*. He willeth that all should be saved: see 1 Tim. ii. 4; and note on Matt. xxv. 41.

—upon the children] If they imitate the sins of their fathers: see on xx. 6.

9. for it is a stiffnecked people] Moses pleads their natural corruption as a reason for mercy. God Himself had admitted that plea after the flood: see above, Gen. viii. 21.

13. images] Heb. *matseboth*, from *natsab*, to erect; either pillars dedicated to a deity (Gen. xxviii. 18: cp. Exod. xxiii. 14), or statues of a deity (2 Kings iii. 2); see *Gesen.*, p. 500.

—groves] So the Hebrew *asherim* is rendered by *Sept.*, *Tulg.*, *Onkelos*, and by our Version in Deut. vii. 5; xii. 3; xvi. 21 (where the ancient Versions agree with this interpretation. Judges iii. 7; vi. 25, 26. 28. 30. 1 Kings xiv. 15. 23), and in about twenty-five other places. But there are strong objections to this rendering (see 2 Kings xiii. 6); and the *Syriac* has *deities* here; the *Arabic* has *lofty trees*.

The idea contained in the root of the word seems to be *erection, setting up, straightness*. Thus it is probably connected with *ashrei*, *happy*, what is upright, prosperous, and flourishing; and with *asherah*, the Canaanitish Venus, or goddess of *prosperity* (see Gen. xxx. 13. Judges ii. 13; iii. 7. 2 Kings xxiii. 4), and thence it came to signify pillars, or columns, and statues dedicated to her; which were made of wood, and are therefore said to be *cut down* and *burned*: see here, and Judges vi. 25. 2 Kings xxiii. 6. 15: cp. *Movers*, *Phœnizier*, i. 560; *Winer*, R. W. B. i. 94; *Gotch* in *Smith’s Bib. Diet.* i. 120; *Gesenius*, p. 91; *Keil*, p. 553.

14. jealous] See xx. 5.

15. a whoring] Forsaking thy “Maker, who is thy husband” (Isa. liv. 5), and going as a harlot after idol lovers. Jer. iii. 1. Ezek. xvi. 36. Hos. ii. 5. 10. Spiritual whoredom was usually connected with carnal harlotry; see Num. xiv. 33. Lev. xvii. 7.

is male. ²⁰ But ^p the firstling of an ass thou shalt redeem with a || lamb : and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me ^a empty.

²¹ ^r Six days thou shalt work, but on the seventh day thou shalt rest : in eaning time and in harvest thou shalt rest.

²² ^s And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the † year's end.

²³ ^t Thrice in the year shall all your men children appear before the Lord God, the God of Israel. ²⁴ For I will ^u cast out the nations before thee, and ^v enlarge thy borders : ^w neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

²⁵ ^z Thou shalt not offer the blood of my sacrifice with leaven ; ^a neither shall the sacrifice of the feast of the passover be left unto the morning.

²⁶ ^b The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. ^c Thou shalt not seethe a kid in his mother's milk.

²⁷ And the LORD said unto Moses, Write thou ^d these words : for after the tenor of these words I have made a covenant with thee and with Israel.

²⁸ ^e And he was there with the LORD forty days and forty nights ; he did neither eat bread, nor drink water. And ^f he wrote upon the tables the words of the covenant, the ten † commandments.

²⁹ And it came to pass, when Moses came down from mount Sinai with the ^g two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that ^h the skin of his face shone while he talked with him.

³⁰ And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone ; and they were afraid to come nigh him. ³¹ And Moses called unto them ; and Aaron and all the rulers of the congregation returned unto him : and Moses talked with them. ³² And afterward all the children of Israel came nigh : and ⁱ he gave them in commandment all that the LORD had spoken with him in mount Sinai. ³³ And *till* Moses had done speaking with them, he put ^k a vail on his face. ³⁴ But ^l when Moses went in before the

p ch. 13. 13.
Num. 18. 15.
|| Or, kid.

q ch. 23. 15.
Deut. 16. 16.
1 Sam. 9. 7, 8.
2 Sam. 24. 24.
r ch. 20. 9, &
23. 12, & 35. 2.
Deut. 5. 12, 13.
Luke 13. 14.
s ch. 23. 16.
Deut. 16. 10, 13.
† Heb. *revolution* of the year.

t ch. 23. 14, 17.
Deut. 16. 16.
u ch. 33. 2.
Lev. 18. 24.
Deut. 7. 1.
Ps. 78. 55, &
80. 8.

x Deut. 12. 20.
& 19. 8.
y See Gen. 35. 5.
2 Chron. 17. 10.

Prov. 16. 7.
Acts 18. 10.
z ch. 23. 18.
a ch. 12. 10.
b ch. 23. 19.
Deut. 26. 2, 10.
c ch. 23. 19.
Deut. 14. 21.
d ver. 10.

Deut. 4. 13, &
31. 9.

e ch. 24. 18.
Deut. 9. 9, 18.

f ver. 1.
ch. 31. 18, &
32. 16.
Deut. 4. 13, &
10. 2, 4.
† Heb. *words*.

g ch. 32. 15.

h Matt. 17. 2.
2 Cor. 3. 7, 13.

i ch. 24. 3.

k 2 Cor. 3. 13.
l 2 Cor. 3. 16.

20. *the firstling of an ass*] See the notes on the parallel passage, specified in the margin, in this and other places throughout this chapter, and to the end of Exodus.

22. *the feast of weeks*] Pentecost : see Lev. xxiii. 15.

24. *neither shall any man desire thy land*] Either this prophecy came true, or it did not ; if it did not, then the law which contains it would never have been received as divine by the Jews ; if it did, then we have in its fulfilment a standing miracle, and an evidence of the divine mission of Moses.

29. *Moses wist not that the skin of his face shone*] It shone from communion with God ;

This *shining* was a sign of God's glory ; and it was also a proof to the people of the divine mission of Moses ; it showed him to be an accredited ambassador from God, Whose glory shone in his countenance. The face of Moses now shone with the glory of Jehovah ; it afterwards shone with the glory of Christ at the Transfiguration (Matt. xvii. 3) ; so the faces of the saints shine from communing with God in prayer. So St. Stephen's face shone like the face of an Angel (Acts vi. 15) ; and the righteous will shine forth like the sun in the kingdom of their Father (Matt. xiii. 43).

But *Moses wist not* that his face shone. The Saints of God are least conscious of their own gifts.

The *Vulgate* Version here has "ignorat quod *cornuta* esset facies sua ;" he wist not that his face was *cornuta*, a translation of the Hebrew *karan*, emitted beams, radiated. This Hebrew word is derived from *keren*, a horn ; the rays of a luminous body being like the horns which sprout from the face of an animal, whence the crescent moon was called *bicornis* ; and Diana is so represented ; and *Virgil* uses the term "*cornua* lunæ" (Æn. iii. 645). See also above, Gen. xiv. 5, on the name *Ashtoreth Karnaim*.

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The dual *Karnaim* is used for *flashes of lightning*, by Habakkuk, iii. 4 (which suggests that the Greek word *κεραυός*, thunder and lightning, may be connected with a similar root, —*képas*) ; and it is observable, that the Prophet is there describing the appearance of God Himself at Horeb, "His brightness was as the light ; he had *horns* (bright flashes) coming out of His hands."

Perhaps the framers of the *Vulgate* in the present passage did not intend the word *cornuta* to be understood *literally*, any more than *Aquila* did, who translated it by *κερατώδης* (*S. Jerome*, on Amos vi.). But the expression (which is strenuously defended by *à Lapidè*) has unhappily led to the representation of Moses as *cornutus* by Painters and Sculptors,—for example, in the celebrated statue of Moses by Michael Angelo, in the Church of *S. Pietro in Vincoli*, at Rome.

His face shone. It is observable that here it is only the face of Moses, that is described as shining ; but at the Transfiguration "Moses appeared in glory" with Christ (see Matt. xvii. 2—5. Luke ix. 31). The whole Law is bathed with light by the Gospel ; cp. *Origen*, Hom. 12, in Exod., "Nihil aliud in *Lege* gloriosum habet Moses, nisi totam faciem ; in *Evangelio* autem totus glorificatur."

THE VEIL ON THE FACE OF MOSES.

33. *And till Moses had done speaking with them, he put a vail on his face*] Rather, and when Moses had done speaking. So *Sept.*, *Vulg.*, *Onkelos*, *Syriac*, *Arabic*, *Kalisch*. Moses, whose face shone from communing with God, brought down from the Mountain the two Tables of the Law, written with the finger of God, and he declared God's will and words to the People. They had been guilty of idolatry,—which blinds the spiritual eye,—and could not bear to look at his coun-

LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.
³⁵ And the children of Israel saw the face of Moses, that the skin of Moses'

tenance, on which the divine glory beamed. They were afraid to behold, when they heard the declarations of the Divine Law which they had broken; they were confounded by a sense of their own sin, and were awe-struck with the terrors of the Divine Omnipotence (*Origen*, Hom. 12, in Exod.).

They feared to approach Moses (v. 30). "They could not stedfastly behold his face, for the glory of his countenance" (2 Cor. iii. 8); and when he had declared to them God's Law (which he could not have done, if he had then had a veil upon his face) he put on a veil, and when he returned to commune with God, he *took off* the veil (v. 34).

The Holy Spirit, speaking by St. Paul, has unfolded to us the figurative meaning of this act.

The Israelites were blinded by the hardness of their hearts, and by their disobedience to God, and were not able to look on the reflexion of His glory. Moses put a veil on his face, and he thus intimated that there was *a veil on their hearts*,—the veil of disobedience; for, if they had been true to God, they would have been able to look upon the countenance of Moses, and would have rejoiced in the sight.

Moses was the Giver of the Law, and its Representative. As such he appeared with Elias, the Representative of the Prophets, at the Transfiguration of Christ, in order to do honour to Christ and the Gospel, and to show that the glory of the Law and the Prophets is only a reflexion of the glory of Christ (Luke ix. 31).

When Moses came down from the Mount with the Law in his hands, his face shone. It was irradiated with the glory of God. Christ is the glory of God, shining in the Law of Moses. The Israelites, on account of their disobedience and rebellion against God, could not bear to look on that glorious illumination. They saw the two Tables of *stone*, and beheld the *letters* upon them, but they could not behold the divine glory in the face of Moses, the bearer of the Law from God. And so it is to this day. The Jews (as *Theodoret* says, Qu. 69) read the *letter* of the Law, but they do not behold its Glory. It is *veiled* to them, on account of their disobedience and rebellion against God, in rejecting His dear Son. They cannot see in the Law the glory of God, which is Christ. They cannot behold Him there. As St. Paul says, "The veil is on their hearts in the reading of the Old Testament. Even unto this day, when Moses is read, the veil is on their hearts. But this veil is done away in Christ; and when their heart shall turn to the Lord, the veil is taken away." Observe the *present tense*, *περιπαύεται*; in that very act of their turning to the Lord it is being drawn off; that veil, which was wrapped round (*περὶ*) it, is being drawn off (see on 2 Cor. iii. 8—16).

The words of the Holy Spirit in the Book of Exodus, when interpreted by the same Spirit speaking by St. Paul in the New Testament, are of unspeakable importance, as declaring the true end of the Law, and as instructing us how the Pentateuch ought to be read. And the reader will do well to compare the Greek words in the *Septuagint* in this interesting history, with the Greek words of St. Paul in commenting upon it. They may be seen below, placed side by side, in the note on 2 Cor. iii. 7—18, p. 154.

The end of the Law is CHRIST (2 Cor. iii. 12). He is veiled in types and shadows in the Law, and this veil is taken away in Him, Who is the substance of what was prefigured in the Law, in the Passover, the Passage of the Red Sea, the Manna, the Smitten Rock, the Pillar of Cloud and Fire (1 Cor. x. 1—6). The true meaning of these things cannot be understood without belief in the Gospel. They are unfolded there. "In Lege Evangelium latet, in Evangelio Lex patet." The veil is taken away in Christ, and our face shines, like that of Moses himself, when he took the veil from his face and communed with God. It is observable, that St. Paul, when speaking of the taking of the veil from the *heart*, uses precisely the same word, and that a remarkable and most expressive word, as the *Septuagint* had used to describe the taking away of the veil from the face of Moses (*περιπαύεται*, *Sept.*, v. 34).

The Spirit of Christ in the Gospel illuminates the Pentateuch, and takes the veil from its face, and irradiates its features with heavenly glory. It also takes the veil from the hearts of its hearers and readers, and enables them to see its true beauty and glory, illuminated by the light of Christ's Teaching, Actions, Sufferings, Death, Resurrection, and Ascension, as related in the Gospel. Christ opens to us the Scriptures (Luke xxiv. 32);

and He opens our hearts to understand them (see Luke xxiv. 45).

Without Christ, the Old Testament is veiled, and the New Testament itself is a sealed book, which can only be opened by Him, Who is "the Lamb that was slain, and alone is worthy to take and open the Book that was sealed" (Rev. v. 7—9). Let us, therefore, take heed to ourselves *how* we hear, and *how* we read it; and let us pray to Him to open our eyes, and to shine upon our hearts, that we may understand it. As is excellently said by an ancient Father of the Church,—*"Videamus ergo, ne non solum, cum Moses legitur, sed et cum Paulus legitur, velamen sit positum super cor nostrum. Et manifestè, si negligenter audimus, si nihil studii ad eruditionem et intelligentiam conferimus, non solum Legis et Prophetarum Scriptura, sed et Apostolorum et Evangeliorum, grandi nobis velamine tegitur. Ego autem vereor, ne per nimiam negligentiam et stoliditatem cordis, non solum velata sint nobis divina volumina, sed et signata: ut si detur in manus hominis nescientis literas liber legendus, dicat, quia nescio literas: si detur in manus hominis scientis literas, dicat quia signatus est (Isa. xxix. 11). Unde ostenditur, non solum studium nobis adhibendum esse ad discendas literas sacras, verum et supplicandum Domino, et diebus ac noctibus obsecrandum, ut veniat Agnus ex tribu Juda, et Ipse accipiens librum signatum (Rev. v. 7—9) dignetur aperire. Ipse est enim, Qui Scripturas adaperiens accendit corda discipulorum, ita ut dicant: 'nomen cor nostrum erat ardens intra nos, cum aperiret nobis Scripturas.'"* (Luke xxiv. 32.) *Origen*, in Exod. Hom. 12: cp. *Tertullian*, c. Marcion. v. 11, who says, "The veil will remain on the hearts of the Jews until they are converted to Christ. Then, and not till then, will they be able to understand the mysteries of their own Law."

34. *he took the veil off*] In God's presence; in order that he might see God's glory, and might receive light from Him. Observe the different effects of disobedience and obedience, with regard to the reception of *spiritual truth and divine knowledge*. The *Israelites*, by reason of disobedience, were not able to behold even the *reflexion* of the divine glory in the countenance of Moses. And Moses put a veil on his face. But Moses *took off the veil* when he went into the presence of God. He had been faithful and zealous in God's cause, and he went in and communed with God, and saw His glory, and was illuminated by it.

Here is warning, instruction, and encouragement to ourselves. We may read the Bible, but we cannot *understand* it, without *obedience* to God. Disobedience is the cause of spiritual blindness. He "that willetth to do God's will, shall know of the doctrine" (John vii. 17). He that "keepeth the Law getteth the understanding thereof" (Ecclus. xxi. 11).

He that reads the Law by the Light of the Gospel, and not only reads the letter, but receives the spirit into his heart, his veil is removed, and he follows Moses into the presence of God, and is illumined by the Divine glory (*S. Basil de Spiritu*, c. 21).

As a pure and bright Mirror reflects the images of objects, so the glass of a clean heart reflects the divine glory. They who receive divine grace, shine by its beams, and they who communicate habitually with God, are transformed into His image (*Theodoret*, Qu. 69).

When we interpret the Old Testament aright, we take off the "veil of Moses' face." Find Christ, find the mysteries of the Gospel, under the types of the Law, apply the old prophecies so as it may appear that "the spirit of prophecy is the testimony of Jesus" (Rev. xix. 10); and he is the best prophet now, that can do this best. *Bp. Andrewes*, iii. 312: cp. *Bp. Pearson*, Art. viii. pp. 316, 317, where he shows that this work is the work of God the Holy Ghost.

Moses took off the veil in God's presence. The veil is taken from the Law by Christ in the Gospel, where we not only see the divine glory, but we are illumined by it. The Gospel of Christ is our Mountain of Transfiguration. On that spiritual Mountain, if we are true disciples of Christ, "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (2 Cor. iii. 18); and are prepared thereby to be with Moses, Elias, and with Christ on the heavenly Mountain, and in the heavenly City, which is lightened by the Glory of God, and the Lamb is the Light thereof (Rev. xxi. 23).

May God grant us grace so to read the Law and the Gospel, that we come to that eternal Light, through JESUS CHRIST, our Lord!

face shone: and Moses put the vail upon his face again, until he went in to speak with him.

XXXV. ¹ And Moses gathered all the congregation of the children of Israel together, and said unto them, ^a These *are* the words which the LORD hath commanded, that *ye* should do them. ² ^b Six days shall work be done, but on the seventh day there shall be to you † an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. ³ ^c Ye shall kindle no fire throughout your habitations upon the sabbath day.

⁴ And Moses spake unto all the congregation of the children of Israel, saying, ^d This is the thing which the LORD commanded, saying, ⁵ Take ye from among you an offering unto the LORD: ^e whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, ⁶ And blue, and purple, and scarlet, and fine linen, and goats' hair, ⁷ And rams' skins dyed red, and badgers' skins, and shittim wood, ⁸ And oil for the light, ^f and spices for anointing oil, and for the sweet incense, ⁹ And onyx stones, and stones to be set for the ephod, and for the breastplate. ¹⁰ And ^g every wise hearted among you shall come, and make all that the LORD hath commanded; ¹¹ ^h The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, ¹² ⁱ The ark, and the staves thereof, ^j with the mercy seat, and the vail of the covering, ¹³ The ^k table, and his staves, and all his vessels, ¹ and the shewbread, ¹⁴ ^m The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, ¹⁵ ⁿ And the incense altar, and his staves, ^o and the anointing oil, and ^p the sweet incense, and the hanging for the door at the entering in of the tabernacle, ¹⁶ ^q The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, ¹⁷ ^r The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, ¹⁸ The pins of the tabernacle, and the pins of the court, and their cords, ¹⁹ ^s The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

²⁰ And all the congregation of the children of Israel departed from the presence of Moses. ²¹ And they came, every one ^t whose heart stirred him up, and every one whom his spirit made willing, ^u and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. ²² And they came, both men and women, as many as were willing hearted, ^v and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered ^w offered an offering of gold unto the LORD. ²³ And ^x every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought ^y them. ²⁴ Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought ^z it. ²⁵ And all the women

CH. XXXV. 1.] Here begins a new Proper Lesson of the Law, and continues to xxxviii. 20. The parallel Proper Lesson in the Prophets is 1 Kings vii. 13—26, concerning the building of Solomon's Temple by Hiram and his workmen.

2. *a sabbath of rest*] See xxxi. 13.

The present and following chapters describe the execution of the commandments propounded in previous chapters. The references in the margin will direct the reader to the passages which are parallel to those in the present and following chapters respectively, and to the notes upon them.

22. *bracelets*] The Hebrew *chach* is properly a thorn; hence a ring put through the nose, a hook, a pin, a clasp, a brooch: see *Gesen.*, p. 271.

— *earrings*] Rather, *nose-rings*: see Gen. xxiv. 22. 47; xxxv. 4.

— *tablets*] The Hebrew *cumaz*; literally, a *globule*. Perhaps a necklace of golden globules, or beads, strung together (*Gesen.*, p. 386). Cp. Num. xxxi. 50.

— *offered an offering*] Properly, *waved a wave-offering*: see on Num. viii. 11; xviii. 11.

w ch. 28. 3. &
31. 6. & 36. 1.
2 Kings 2. 7.
Prov. 31. 19, 22,
24.

x 1 Chron. 29. 6.
Ezra 2. 68.
y ch. 30. 23.

z ver. 21.
1 Chron. 29. 9.

a ch. 31. 2, &c.

b ch. 31. 6.

c ver. 31.
ch. 31. 3, 6.
1 Kings 7. 14.
2 Chron. 2. 14.
Isa. 28. 26.

a ch. 28. 3. &
31. 6. & 35. 10, 35.

b ch. 25. 8.

c ch. 35. 21, 26.
1 Chron. 29. 5.
d ch. 35. 27.

e 2 Cor. 8. 2, 3.

f ch. 26. 1.

that were ^w wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen. ²⁶ And all the women whose heart stirred them up in wisdom spun goats' hair. ²⁷ And ^x the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; ²⁸ And ^y spice, and oil for the light, and for the anointing oil, and for the sweet incense. ²⁹ The children of Israel brought a ^z willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

³⁰ And Moses said unto the children of Israel, See, ^a the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; ³¹ And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; ³² And to devise curious works, to work in gold, and in silver, and in brass, ³³ And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. ³⁴ And he hath put in his heart that he may teach, *both* he, and ^b Aholiab, the son of Ahisamach, of the tribe of Dan. ³⁵ Them hath he ^c filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

XXXVI. ¹ Then wrought Bezaleel and Aholiab, and every ^a wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the ^b sanctuary, according to all that the LORD had commanded. ² And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one ^c whose heart stirred him up to come unto the work to do it: ³ And they received of Moses all the offering, which the children of Israel ^d had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

⁴ And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; ⁵ And they spake unto Moses, saying, ^e The people bring much more than enough for the service of the work, which the LORD commanded to make. ⁶ And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. ⁷ For the stuff they had was sufficient for all the work to make it, and too much.

⁸ ^f And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them. ⁹ The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits:

25. *did spin*] On the practice of *spinning* by women in ancient Egypt, see *Wilkinson*, ii. p. 60; iii. p. 133: cp. *Hengstenberg*, Egypt, p. 140; and see Prov. xxxi. 19. The art of spinning is still much practised among the Arabs (*Burckhardt*, Nub. p. 211).

30. *Bezaleel*] And Aholiab: see xxxi. 2. They were filled with the Spirit of God, and wrought for the Tabernacle as Hiram and his workmen did for the Temple (1 Kings vii. 13, 14). So St. Paul and St. Peter, filled with the Spirit, were wise Master-builders of the Christian Church (1 Cor. iii. 10). The

Tabernacle of Christ's human body, which was not made with hands, and not of this building (Heb. ix. 11; x. 20), was from the immediate operation of the Holy Ghost Himself.

35. *Them hath he filled with wisdom of heart, to work all manner of work*] So the " manifold wisdom of God " (Eph. iii. 10) is seen in the rich variety of gifts and graces bestowed by the Holy Ghost on the builders of the Spiritual Tabernacle, — the Christian Church (1 Cor. i. 5. 7; xii. 4—9. Gal. iii. 2. 5. Eph. iv. 11).

the curtains *were* all of one size. ¹⁰ And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. ¹¹ And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. ¹² Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. ¹³ And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. g ch. 26. 5.

¹⁴ And he made curtains of goats' hair for the tent over the tabernacle: h ch. 21. 7. eleven curtains he made them. ¹⁵ The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. ¹⁶ And he coupled five curtains by themselves, and six curtains by themselves. ¹⁷ And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. ¹⁸ And he made fifty taches of brass to couple the tent together, that it might be one.

¹⁹ And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*. i ch. 26. 14.

²⁰ And he made boards for the tabernacle of shittim wood, standing up. k ch. 26. 15. ²¹ The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. ²² One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. ²³ And he made boards for the tabernacle; twenty boards for the south side southward: ²⁴ And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. ²⁵ And for the other side of the tabernacle, *which* is toward the north corner, he made twenty boards, ²⁶ And their forty sockets of silver; two sockets under one board, and two sockets under another board. ²⁷ And for the sides of the tabernacle westward he made six boards. ²⁸ And two boards made he for the corners of the tabernacle in the two sides. ²⁹ And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. † Heb. *twinned*. ³⁰ And there were eight boards; and their sockets *were* sixteen sockets of silver, † under every board two sockets. † Heb. *two sockets, two sockets under one board*.

³¹ And he made ^l bars of shittim wood; five for the boards of the one side of the tabernacle, ³² And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. ³³ And he made the middle bar to shoot through the boards from the one end to the other. ³⁴ And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold. l ch. 26. 26.

³⁵ And he made ^m a vail of blue, and purple, and scarlet, and fine twined m ch. 26. 31. linen: *with* cherubims made he it of cunning work. ³⁶ And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

³⁷ And he made an ⁿ hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, † of needlework; n ch. 26. 36. ³⁸ And the five pillars of † Heb. *the work of a needleworker, or, embroiderer*.

it with their hooks : and he overlaid their chapiters and their fillets with gold : but their five sockets *were of* brass.

a ch. 25. 10.

XXXVII. ¹ And Bezaleel made ^a the ark of shittim wood : two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it : ² And he overlaid it with pure gold within and without, and made a crown of gold to it round about. ³ And he cast for it four rings of gold, *to be set* by the four corners of it ; even two rings upon the one side of it, and two rings upon the other side of it. ⁴ And he made staves of shittim wood, and overlaid them with gold. ⁵ And he put the staves into the rings by the sides of the ark, to bear the ark.

b ch. 25. 17.

|| Or, out of, &c.

|| Or, out of, &c.

⁶ And he made the ^b mercy seat of pure gold : two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. ⁷ And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat ; ⁸ One cherub || on the end on this side, and another cherub || on the other end on that side : out of the mercy seat made he the cherubims on the two ends thereof. ⁹ And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another ; *even* to the mercy seatward were the faces of the cherubims.

c ch. 25. 23.

¹⁰ And he made ^c the table of shittim wood : two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof : ¹¹ And he overlaid it with pure gold, and made thereunto a crown of gold round about. ¹² Also he made thereunto a border of an handbreadth round about ; and made a crown of gold for the border thereof round about. ¹³ And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. ¹⁴ Over against the border were the rings, the places for the staves to bear the table. ¹⁵ And he made the staves of shittim wood, and overlaid them with gold, to bear the table. ¹⁶ And he made the vessels which *were* upon the table, his ^d dishes, and his spoons, and his bowls, and his covers || to cover withal, of pure gold.

d ch. 25. 29.

|| Or, to pour out
wth that.

e ch. 25. 31.

¹⁷ And he made the ^e candlestick of pure gold : of beaten work made he the candlestick ; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same : ¹⁸ And six branches going out of the sides thereof ; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof : ¹⁹ Three bowls made after the fashion of almonds in one branch, a knop and a flower ; and three bowls made like almonds in another branch, a knop and a flower : so throughout the six branches going out of the candlestick. ²⁰ And in the candlestick *were* four bowls made like almonds, his knops, and his flowers : ²¹ And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. ²² Their knops and their branches were of the same : all of it *was* one beaten work of pure gold. ²³ And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. ²⁴ Of a talent of pure gold made he it, and all the vessels thereof.

f ch. 30. 1.

²⁵ ^f And he made the incense altar of shittim wood : the length of it *was* a cubit, and the breadth of it a cubit ; *it was* foursquare ; and two cubits *was* the height of it ; the horns thereof were of the same. ²⁶ And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it : also he made unto it a crown of gold round about. ²⁷ And he made two

rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. ²⁸ And he made the staves of shittim wood, and overlaid them with gold. ²⁹ And he made ^g the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary. g ch. 30. 23.

XXXVIII. ^{1a} And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was four-square; and three cubits the height thereof. ² And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. ³ And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. ⁴ And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. ⁵ And he cast four rings for the four ends of the grate of brass, to be places for the staves. ⁶ And he made the staves of shittim wood, and overlaid them with brass. ⁷ And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

⁸ And he made ^b the laver of brass, and the foot of it of brass, of the || looking-glasses of the women [†] assembling, which assembled at the door of the tabernacle of the congregation. b ch. 30. 18.
|| Or, brasen glasses.
† Heb. assembling by troops, as 1 Sam. 2. 22.

⁹ And he made ^c the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: ¹⁰ Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver. ¹¹ And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. ¹² And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. ¹³ And for the east side eastward fifty cubits. ¹⁴ The hangings of c ch. 27. 9.

CH. XXVII. 29. And he made] These words, *he made*, recur in almost every verse; and show the minute care of Moses to make all things, even the minutest, with punctual exactitude according to the pattern in the mount (xxv. 10—40). And since such care was requisite in the Levitical Tabernacle, which was only the type and shadow of the Evangelical Church; and since the Holy Spirit has thought fit to record this punctual execution of the divine commands in these living oracles of Holy Scripture, “which were written for our learning” (Rom. xv. 4), it cannot be a matter of indifference whether we comply with the directions which God has given us for building up the spiritual Antitype,—the Christian Church.

CH. XXXVIII. 8. of the looking-glasses of the women assembling, which assembled] The Hebrew verb here rendered to assemble is *tsaba* (connected with *tsaba*, an army, host; whence *Sabaoth*, hosts), and it signifies to muster (in a neuter sense) for service or religion; the congregation being compared to a host, marshalled under the divine banner, to fight against the Enemy, with the arms of a spiritual warfare, especially with prayers and hymns; and this word is applied to the ministry of the Priests, who watched like sentinels in the service of God (Num. iv. 23; viii. 24). Here the word is explained by *Onkelos*, as meaning that these women assembled to pray, and so the *Syriac* Version; the *Sept.* renders it “*who fasted*,” the *Tulg.*, “*who watched*.”

It, therefore, seems probable, that these women assembled at the door of the Tabernacle for religious exercises (cp. *Hengstenb.* Auth. ii. 133—136, and see on 1 Sam. ii. 22, and *Abezra*, quoted by *Hengst.*); and they offered their mirrors of brass, which had formerly served for their own embellishment, and dedicated them to the service of God; and to the adornment of His House, and for the construction of the brazen Laver, which contained the pure water, the sea of glass, an emblem of that purity and self-examination, which is required of all who approach God in his House (see above, xxx. 18).

Perhaps the hearts of these women of Israel were fired with a brighter flame of holy zeal on this occasion, because they remembered to what unworthy and ungodly purposes their ornaments had been lately abused in the making of the golden calf (xxxii. 2). Were they not animated and quickened with a feeling of godly shame, remorse, revenge, and indignation against themselves for that abuse (2 Cor. vii. 11), and were they not more eager on that account to make reparation for their sin against God by these offerings of penitential love and zeal to His service? Was not their penitential zeal and love like that of the Woman in the Gospel, who washed Christ's feet with her tears, and wiped them with her hair, and kissed them with her lips, and thus consecrated to Him those members of her body which had been abused to the service of sin? (Luke vii. 37, 38.)

These women are likened to an army. The Church is compared to an “Army terrible with banners” (Cant. vi. 4), and weak women are strong as an Army, when united in love and prayer.

The Laver, standing near the entrance of the holy place, corresponded to the Baptismal Font at the door of the Christian Church; and this example of these holy women, renouncing their worldly pomps and vanities, and devoting their ornaments to God's Service, and adorning the holy Laver, and doing this with the enthusiastic zeal, rivalry, and eagerness of soldiers enlisting in military service, and mustering together in a well-marshalled Army, under the banner of their Leader, may serve as a suitable subject for meditation and imitation to those who, at the Baptismal Font, have renounced the pomps and vanities of the world, and the lusts of the flesh, and have been enlisted under the banner of Christ crucified, and have pledged themselves to fight manfully under that banner “against Sin, the World, and the Devil, and to continue Christ's faithful soldiers and servants unto their lives' end.” See below on 1 Kings vii. 23.

Here begins a new Proper Lesson of the Law as read in the Synagogues, and continues to the end of the Book. The parallel Proper Lesson of the Prophets is 1 Kings vii. 4—viii. 21, concerning the building of Solomon's Temple.

the one side of the gate were fifteen cubits; their pillars three, and their sockets three. ¹⁵ And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. ¹⁶ All the hangings of the court round about were of fine twined linen. ¹⁷ And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. ¹⁸ And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. ¹⁹ And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. ²⁰ And all the ^d pins of the tabernacle, and of the court round about, were of brass.

d ch. 27. 19.

e Num. 1. 50, 53.
& 9. 15. & 10. 11.
& 17. 7, 8. & 18. 2.
2 Chron. 24. 6.
Acts 7. 44.
f Num. 4. 28, 33.
g ch. 31. 2, 6.

²¹ This is the sum of the tabernacle, even of ^e the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, ^f by the hand of Ithamar, son to Aaron the priest. ²² And ^g Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. ²³ And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen.

²⁴ All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after ^h the shekel of the sanctuary.

h ch. 30. 13, 24.
Lev. 5. 15 &
27. 3, 25.
Num. 3. 47. &
18. 16.

i ch. 30. 13, 15.
† Heb. a poll.

k Num. 1. 46.

l ch. 26. 19, 21,
25, 32.

²⁵ And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: ²⁶ ⁱ A bekah for [†] every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^k six hundred thousand and three thousand and five hundred and fifty men. ²⁷ And of the hundred talents of silver were cast ^l the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. ²⁸ And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.

²⁹ And the brass of the offering was seventy talents, and two thousand and four hundred shekels. ³⁰ And therewith he made the sockets to the door of

24. All the gold—was twenty and nine talents, and seven hundred and thirty shekels (of gold)] A very large, and to some it has appeared an incredible, sum; to this must be added 100 talents, and 1775 holy shekels of silver; and 70 talents, and 1400 shekels of brass (v. 25). "It is computed that the value of the metals alone used in the Tabernacle would amount to more than 210,000*l.* of our money."

But they who make exception to this statement, have not duly considered the evidence which has been collected of the vast abundance of gold and silver in the East in ancient times; see *Bähr*, Symbolik, i. pp. 259, 260, who refers to *Diod. Sic.*, xvi. 57; *Polyb.*, x. 27; *Plin.*, xxvii. 3; *Heeren*, Ideen, i. pp. 87. 95; *Von Bohlen*, das alte Indien, ii. p. 118; *Ritter*, Erdkunde von Asien, iv. pp. 500. 538. 545.

The Egyptian Monarchs possessed gold mines in Arabia (*Diod. Sic.*, iii. 11); and the Egyptians were famous for their profuse employment of gold in ornaments (*Rosellini*, ii. 2, p. 419; *Hengstl.*, Egypt, pp. 136, 137).

The zeal of the women for the adornment of the Tabernacle has been already noticed (v. 8), and we have also already heard of the divine command given at *Horeb*, "Every woman shall ask of her neighbour jewels of silver and jewels of gold" (see iii. 22; xi. 2); and we have also heard the statement that they

asked of the Egyptians jewels of silver and jewels of gold (xii. 35). And we now see at *Horeb* the reason and end of that command; as well as the fulfilment of that other promise of God to Moses, likewise given at *Horeb*, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain (iii. 12). "The silver is Mine, and the gold is Mine, saith the Lord" (Hag. ii. 8). The spoils of Egypt are made ministerial to the adornment of God's House.

Here is a lesson of man's duty, to consecrate all to God (see on iii. 22). Here is a prophecy of the future, when all things will be made ministerial to God's glory, and to the edification and beauty of His Church. "The nations of them that are saved shall walk in the light of the heavenly City, and the Kings of the earth bring their glory unto it" (Rev. xxi. 24).

In these incidents we see marks of unity of plan in the History, and evidences of Truth.

25. And the silver of them that were numbered] Cp. on Exod. xxx. 13—15; the number of half-shekels (603,550) coincides with the number of persons in Num. i. 46. To facilitate the construction of the Tabernacle, and to evince the alacrity of the people, the money was paid in advance, and God preserved the lives of all in the interval between the payment and the census; see note on Num. i. 46

the tabernacle of the congregation, and the brasen grate for it, and all the vessels of the altar, ³¹ And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

XXXIX. ¹ And of ^a the blue, and purple, and scarlet, they made ^b cloths of service, to do service in the holy place, and made the holy garments for Aaron; ^c as the LORD commanded Moses.

² ^d And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. ³ And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. ⁴ They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. ⁵ And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

⁶ And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. ⁷ And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

⁸ And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. ⁹ It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. ¹⁰ And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. ¹¹ And the second row, an emerald, a sapphire, and a diamond. ¹² And the third row, a figure, an agate, and an amethyst. ¹³ And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. ¹⁴ And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. ¹⁵ And they made upon the breastplate chains at the ends, of wreathen work of pure gold. ¹⁶ And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. ¹⁷ And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. ¹⁸ And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. ¹⁹ And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. ²⁰ And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. ²¹ And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

²² And he made the robe of the ephod of woven work, all of blue. ²³ And there was an hole in the midst of the robe, as the hold of an habergeon, with a band round about the hole, that it should not rend. ²⁴ And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. ²⁵ And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pome-

granates; ²⁶ A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

1 ch. 28, 39, 40.

m ch. 28, 4, 39.

Ezek. 41, 18.

n ch. 28, 42.

o ch. 28, 39.

²⁷ ¹ And they made coats of fine linen of woven work for Aaron, and for his sons, ²⁸ ^m And a mitre of fine linen, and goodly bonnets of fine linen, and ⁿ linen breeches of fine twined linen, ²⁹ ^o And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

p ch. 28, 36, 37.

³⁰ ^p And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

q ver. 42, 43.
ch. 25, 40.

³¹ And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses. ³² Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did ^q according to all that the LORD commanded Moses, so did they.

† Heb, the incense
of sweet spices.

³³ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, ³⁴ And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, ³⁵ The ark of the testimony, and the staves thereof, and the mercy seat, ³⁶ The table, and all the vessels thereof, and the shewbread, ³⁷ The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, - ³⁸ And the golden altar, and the anointing oil, and † the sweet incense, and the hanging for the tabernacle door, ³⁹ The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, ⁴⁰ The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, ⁴¹ The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. ⁴² According to all that the LORD commanded Moses, so the children of Israel ^r made all the work. ⁴³ And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses ^s blessed them.

r ch. 35, 10.

s Lev. 9, 22, 23.

Num. 6, 20.

Josh. 22, 6.

2 Sam. 6, 18.

1 Kings 8, 14.

2 Chron. 30, 27.

a ch. 12, 2, &

13, 4

b ver. 17, &

ch. 26, 33.

Num. 4, 5.

d ver. 22.

ch. 26, 35.

e ver. 23.

XL. ¹ And the LORD spake unto Moses, saying, ² On the first day of the ^a first month shalt thou set up ^b the tabernacle of the tent of the congregation.

³ And ^c thou shalt put therein the ark of the testimony, and cover the ark with the vail. ⁴ And ^d thou shalt bring in the table, and ^e set in order † the things that are to be set in order upon it; ^f and thou shalt bring in the candlestick, and light the lamps thereof. ⁵ ^g And thou shalt set the altar of gold for the

e ver. 23. ch. 25, 31.

† Heb, the order thereof.

f ver. 24, 25.

g ver. 26.

CH. XXXIX. 22. the children of Israel did according to all that the LORD commanded Moses] An example of national union in the service of God, and in obedience to the command given to Moses for the erection of the material Temple.

If two Millions of people were of one heart and one mind in the execution of the divine direction for the details, however minute, of the external fabric of the itinerant Tabernacle in the wilderness, which was a type and shadow of those good things which are now revealed to us in the Christian Church, can it be a thing indifferent, undesirable, and impracticable, that a Nation should now be joined together in obedience to God's will and commands with regard to the spiritual fabric, of which the Tabernacle was a Type? (Heb. viii. 5.) If we have God's Spirit, the Spirit of Truth and Peace, we shall be enabled to do this. And if we would endeavour and pray that we may have that Spirit, He will be given us (Eph. iv. 3). And then we may hope to enjoy a greater and more glorious blessing than that which Moses invoked upon the Israelites, when he looked upon all the work, "and behold they had done it as the Lord commanded, even so had they done it" (v. 43).

CH. XL. 2. On the first day of the first month] The first day of Abib, or Nisan. This month was thus "a beginning of years," in another sense, to them (xii. 2). For now the Tabernacle was set up, and God fulfilled His promise to come and dwell among them (v. 33).

On the fourteenth of this month the People kept their first Passover in the wilderness (Num. ix. 1, 3).

On the first day of the second month they were numbered, and their tents were arranged about the Tabernacle (Num. i. 1, 2; ii. 2, 3), and the princes brought their offerings (Num. vii.).

In this interval, before the twentieth day of the second month, God delivered the Laws contained in the Book of LEVITICUS and the first nine chapters of NUMBERS.

On the twentieth day of the second month the Cloud removed, and the Tabernacle was taken down, and the Israelites began their march from the wilderness of Sinai toward Canaan (x. 11). See above, Preliminary Note to ch. xvi.

incense before the ark of the testimony, and put the hanging of the door to the tabernacle. ⁶ And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. ⁷ And ^h thou shalt set the ^h ver. 30. ch. 30. 13. laver between the tent of the congregation and the altar, and shalt put water therein. ⁸ And thou shalt set up the court round about, and hang up the hanging at the court gate. ⁹ And thou shalt take the anointing oil, and ⁱ anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the ⁱ ch. 30. 26. vessels thereof: and it shall be holy. ¹⁰ And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and ^k it shall be ^k ch. 29. 36, 37. an altar [†] most holy. ¹¹ And thou shalt anoint the laver and his foot, and [†] Heb. *holiness of holinesses.* sanctify it. ¹² ¹ And thou shalt bring Aaron and his sons unto the door of the ¹ Lev. 8. 1—13. tabernacle of the congregation, and wash them with water. ¹³ And thou shalt put upon Aaron the holy garments, ^m and anoint him, and sanctify him; that ^m ch. 28. 41. he may minister unto me in the priest's office. ¹⁴ And thou shalt bring his sons, and clothe them with coats: ¹⁵ And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be ⁿ an everlasting priesthood throughout their ⁿ Num. 23. 13. generations.

¹⁶ Thus did Moses: according to all that the LORD commanded him, so did he. ¹⁷ And it came to pass in the first month in the second year, on the first ^o day of the month, ^o ver. 1. Num. 7. 1. that the ^o tabernacle was reared up. ¹⁸ And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. ¹⁹ And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

²⁰ And he took and put ^p the testimony into the ark, and set the staves on ^p ch. 25. 16. the ark, and put the mercy seat above upon the ark: ²¹ And he brought the ark into the tabernacle, and ^q set up the vail of the covering, and covered the ^q ch. 26. 33. & 35. 12. ark of the testimony; as the LORD commanded Moses.

²² And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. ²³ And he set the bread in order ^r ch. 26. 35. upon it before the LORD; as the LORD had commanded Moses.

²⁴ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. ²⁵ And ^u he lighted the ^u ver. 4. ch. 25. 37. lamps before the LORD; as the LORD commanded Moses.

²⁶ ^x And he put the golden altar in the tent of the congregation before the ^x ver. 5. ch. 30. 6. vail: ²⁷ ^y And he burnt sweet incense thereon; as the LORD commanded ^y ch. 30. 7. Moses.

²⁸ ^z And he set up the hanging *at* the door of the tabernacle. ²⁹ ^a And he ^z ver. 5. ch. 2. 36. a ver. 6. put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and ^b offered upon it the burnt offering and the meat offering; ^b ch. 29. 38, &c. as the LORD commanded Moses.

15. *thou shalt anoint them, as thou didst anoint their father*] At the first *the sons* of Aaron were anointed as well as their father; but afterwards they were not anointed, but the *successors* of Aaron only; therefore the priest that is *anointed* signifies the *High Priest* (see Lev. iv. 3; and vi. 22); and therefore the word *Christ*, or the *Anointed*, does not signify *any* Priest, but the *High Priest* (*Bp. Pearson*, Art. ii. p. 93, note).

16. *according to all that the LORD commanded him, so did he*] *As the LORD commanded Moses*, this sentence is repeated eight times in this chapter.

17. *in the first month in the second year, on the first day of*

the month, that the tabernacle was reared up] Ten months after their arrival at Sinai (xix. 1), and one month and twenty days before they departed from it (Num. x. 11). See above, Preliminary Note to chap. xvi.

20. *the testimony*] The two tables: see above, xxv. 1. 16. The *Sept.* has the plural, μαρτύρια.

26. *he put the golden altar—before the vail*] It has been supposed by some expositors that the altar was *within* the veil, but this is an error: see *Joseph.*, Ant. iii. 6—8; *S. Jerome*, *Theophyl.*, in Heb. ix.; and *à Lapide* here; and note above on xxx. 6.

^c ver. 7.
ch. 30. 13.

^{30 c} And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*. ³¹ And Moses and Aaron and his sons washed their hands and their feet thereat: ³² When they went into the tent of the congregation, and when they came near unto the altar, they washed; ^d as the Lord commanded Moses.

^e ver. 8.
ch. 27. 9. 16.

^{33 c} And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

^f ch. 29. 43.
Lev. 16. 2.
Num. 9. 15.
1 Kings 8. 10, 11.
2 Chron. 5. 13. &
7. 2.
Isa. 6. 4.
Hag. 2. 7, 9.
Rev. 15. 8.
g Lev. 16. 2.
1 Kings 8. 11.
2 Chron. 5. 14.
h Num. 9. 17. &
10. 11.
Neh. 9. 19.
† Heb. *journeyed*.
i Num. 9. 19—22.
k ch. 13. 21.
Num. 9. 15.

^{34 f} Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. ³⁵ And Moses ^g was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. ^{36 h} And when the cloud was taken up from over the tabernacle, the children of Israel [†] went onward in all their journeys: ³⁷ But ⁱ if the cloud were not taken up, then they journeyed not till the day that it was taken up. ³⁸ For ^k the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

35. *Moses was not able to enter into the tent*] Here is an honest avowal of inability, and an evidence of truth. This is more remarkable, because Moses had been able to enter into the cloud on Mount Sinai, where God Himself was (xix. 20). But, as *S. Augustine* observes (Qu. 176), Moses in the mountain typified the Saints of God, who will be admitted to His beatific presence; but now, in the lower region of earth, and in the Tabernacle, which was a figure and shadow of Evangelical good things, he cannot come near to God. Moses himself informs us, that he was not able to enter into the Tabernacle

because of the cloud of Divine glory. Only when the Cloud had retired to the Holy of Holies, could Moses approach God and commune with Him. Such was the inadequacy and imperfection of the Law. How much more glorious is the Gospel of Him Who has entered into the heavenly Holy of Holies, and is there in Divine Majesty at the Right Hand of God! To Him, with the Father and the Holy Ghost, Three Persons and One God, be all honour and glory, now and for ever. AMEN.

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INTRODUCTION TO LEVITICUS.

“WHATSOEVER things were written aforetime”—that is, whatsoever things are written in the Old Testament—“were written for our learning,” says St. Paul¹; or, in other words, for the edification of Christians. And the same Apostle affirms, that “all Scripture is profitable for instruction, and is able to make us wise unto salvation, through *faith* which is in *Christ Jesus*”². He also asserts that the Levitical Law “had a shadow of *the*³ good things that were to come”—that is, of Evangelical blessings; and that it was “our schoolmaster to bring us to Christ”⁴. He does not hesitate to say that the Jews of his own age, who had not believed in Christ, did not understand the true meaning of the Law of Moses. He says that a veil was on their hearts when they read the Old Testament; and he declares that this veil is being drawn off, *περιαιρείται*,—a very expressive word in a remarkable tense. The veil, which is, as it were, glued to their faces, is being unwrapped from its extreme circumference,—as the folds are stripped off from a mummy,—in proportion as they turn to Christ, and descry Him in the Old Testament. The veil is withdrawn from their hearts, in proportion as they learn to see Christ in that Law⁵.

The Apostle has also made a special application of these principles to the Book of Leviticus. He has taught us that the ceremonial prescribed in the Sixteenth chapter for the Day of Atonement was “a figure for the time then present;” and that it foreshadowed the work of Christ, “who is the High Priest of the good things to come”⁶.

By this specimen, and by one or two other examples in the Epistle to the Hebrews, he has put into our hands the clue for the right interpretation of Leviticus. Our Blessed Lord Himself declares that “Moses wrote of Him”⁷; and that if the Jews had believed the writings of Moses, they would have believed the words of Christ; and it was not without a mystery that Moses was transfigured with the glory of Jesus on the Holy Mount, and conversed with Him concerning His death⁸; and that after His Resurrection our Lord began with Moses, in order to show that Christ must *suffer*, and so enter into His glory⁹. Christ Himself, speaking by the Psalmist, teaches us to look at the Levitical sacrifices as weak in themselves, but having divine meaning as preparatory to the sacrifice of Himself; and the Apostle thus introduces His words:—“It is not possible that the blood of bulls and of goats should take away sins; wherefore when HE cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared Me. In burnt-offerings and sacrifices for sin hast Thou had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God. He taketh away the first, that He may establish the second”¹⁰. In Leviticus, Moses presents to us the Code of Sacrifices instituted by God to prefigure the death of Christ.

This therefore is certain, that LEVITICUS is designed for the edification of the Christian Church, and that its true meaning is to be sought in the Gospel; and perhaps there is no portion of the Old Testament which demands more careful attention from the Christian student, or which will repay his labour with more abundant fruit than Leviticus.

Only four chapters of this Book are read publicly in the Church of England in the course of the year¹¹. The Church probably was of opinion, that on account of its need of continuous interpretation, it might be more profitably reserved for private study, or for exposition by her Preachers in their sermons¹². But her expectations do not seem to have been fulfilled.

¹ Rom. xv. 4.

² 2 Tim. iii. 15, 16.

³ τῶν μελλόντων ἀγαθῶν. Observe the article, Heb. x. 1.

⁴ Gal. iii. 24.

⁵ 2 Cor. iii. 14, 15.

⁶ Heb. ix. 11. In this passage, and in that just quoted, Heb. x. 1, the definite article *the* is in the original, and points to the good things of the Gospel.

⁷ John v. 46.

⁸ Luke ix. 31.

⁹ Luke xxiv. 27.

¹⁰ Heb. x. 4—9. See Ps. xl. 6. Both these Scriptures are connected by the Church with the sacrifice of the Cross, being appointed for use on *Good Friday*.

¹¹ Chapters xviii. xix. xx. xxvi.

¹² For a similar reason, it would seem, the Book of Canticles entirely, and the Book of Revelation in great part, were omitted from the Calendar of Lessons to be read in the Church.

The Book of Leviticus seems almost to have dropped out of the sacred Canon, so far as that Canon is practically received by a large number of Christians. Many persons never open it at all; and even some biblical students and commentators treat it as if it were only an antiquated record of an obsolete ritual.

But, when rightly read, Leviticus is a Manual of Christian Theology, of Christian Worship, of Christian Ethics, and of Christian Evidences.

It has been the endeavour of the Editor of the present volume to exhibit proofs of this assertion in the following Commentary, and especially in the Preliminary Notes to particular Chapters. And as it seems to him that the Pentateuch is most profitably studied, if the several parts of it are considered as forming one continuous whole, and as an Introduction to the whole has been already submitted to the reader of this work¹, he would willingly have forborne any further prefatory remarks upon any of its parts.

But for the reasons above stated, LEVITICUS seems to demand a special Introduction.

This Book then, be it premised, is not to be regarded as a mere rubrical order of a superannuated ceremonial.

(1) It is a Book of *Christian Doctrine*.

It exhibits in a clear view the true character of Christ's Sacrifice. It has been well said that the Two Testaments are like the Two Cherubim over the Mercy-seat on the Ark in the Holy of Holies. Both are of one beaten piece; each looks to the other, and toward one central point over the Mercy-seat, on which God was enshrined in love, and which was sprinkled with blood, typifying the Blood of Christ. They turn their eyes toward that One Sacrifice. And this is specially true of Leviticus.

As it is with the four Gospels, so it is with the Sacrifices prescribed in Leviticus. Each of the four Gospels displays some special element of Christ's office and character in greater prominence than the other. St. Matthew exhibits His royalty; He displays Christ as the promised King of the Jews, and as the Seed of Abraham and David. St. Mark dwells on His Manhood; St. Luke on His everlasting Priesthood, and propitiatory Atonement, and on the consequent blessings to all Nations. St. John declares His eternal Godhead as the source of Life and Immortality to Man, by virtue of the Incarnation, and by the instrumentality of the two Sacraments of the Gospel. These four Gospels make One Gospel. Each has a special function, and each is joined to the other three; and by means of the special work of each, and by the harmonious co-operation of all, we have a clearer view than we could otherwise have had, of the One Person, the Two Natures, and the Threefold Office of JESUS CHRIST.

So it is with the Sacrifices in Leviticus. No *one* single kind of sacrifice could have given even a faint image of the manifold richness of the virtue and efficacy of Christ's sacrifice. But each of these Levitical Sacrifices represents a special aspect of that One Sacrifice; and when they are combined together, they do what no one of them could do; they present to us a complete view of the true nature of the Sacrifice of Christ². MILTON therefore well says (*Paradise Lost* xii. 227):—

“God from the Mount of Sinai will Himself
Ordain them Laws, part such as appertain
To civil justice; part religious rites
Of sacrifice, informing them by *types*
And shadows, of that destined Seed to bruise
The Serpent, by what means He shall achieve
Mankind's deliverance.”

And *v.* 287—

“And therefore was Law given them, to evince
Their natural pravity, by stirring up
Sin against Law to fight: that when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The Blood of bulls and goats, they may conclude
Some Blood more precious must be paid for man;
Just for unjust; that, in such righteousness
To them by faith imputed, they may find

¹ Part I., p. xxviii—xxxvi.

² See below, on chap. i. 1.

Justification before God, and peace
 Of conscience ; which the Law by ceremonies
 Cannot appease ; nor man the moral part
 Perform ; and, not performing, cannot live.
 So Law appears imperfect ; and but given
 With purpose to resign them, in full time,
 Up to a *Better Covenant* ; disciplined
 From shadowy types to truth ; from flesh to spirit ;
 From imposition of strict laws, to free
 Acceptance of large grace ; from servile fear
 To filial ; works of law to works of faith.
 And therefore shall not Moses, though of God
 Highly beloved, being but the Minister
 Of law, his people into Canaan lead ;
 But Joshua, whom the Gentiles Jesus call,
 His Name and office bearing, Who shall quell
 The adversary Serpent, and bring back
 Through the world's wilderness long-wander'd man
 Safe to eternal Paradise of Rest."

The Levitical *Sin-offering*, which comes first in order, represents Christ's Sacrifice as the Expiation of our Sins ; as the Propitiation of the Anger of God ; and as the Satisfaction of His Justice ; and as our Atonement with Him. Except this Expiation be first made, we cannot approach God ; but when it is made, then comes the *Burnt-offering*, which exhibits Christ's total self-devotion and self-sacrifice to God ; and also reveals the gracious acceptance of that self-devotion and that self-sacrifice in the silver steam ascending from the altar to heaven.

To the Burnt-offering is adjoined the *Meat-offering* of fine flour, with its *Drink-offering* of wine, representing the co-operation of human will and labour with divine grace, and foreshadowing the perpetual exhibition of that One Sacrifice in the Elements of Bread and Wine in the Christian Eucharist¹. This is succeeded by the *Peace-offering*, in which the offerer himself, now being received into favour with God, enjoys the blessed privilege of being made to partake of the sacrifice together with God Himself ; and which represents the mercy and love with which the penitent and devout communicant is invited by His Heavenly Father to feed with festal joy and thanksgiving on Him who is our Peace, in the Holy Sacrament of the Lord's Supper.

If therefore the Christian student desires to have a clear view of the various phases, and divers effects, of the One Great Sacrifice offered once for all on the Cross ; if he would comprehend its composite universality, and analyze its distinct offices and benefits ; if he would understand the spiritual organism of each of its parts, and admire the harmonious symmetry and divine fulness of the whole ; and if he would rightly apprehend how that One Sacrifice is continually represented in the Christian Church, and how its virtue is ever communicated to the faithful in the Holy Eucharist, he will have his desires fully satisfied, and his labours amply rewarded, in reading the Book of Leviticus by the light of the New Testament, and with the help of those expositions which have been handed down from primitive times.

Nor is this all. The cause of the efficacy of the One Sacrifice of Christ is here presignified. That cause, as we know from the New Testament, is the union of the Divine Nature with the Human in the Person of Him who died upon the Cross. "Feed the Church of God," said St. Paul, at Miletus, to the Presbyters of Ephesus, "which He hath purchased with His own Blood²."

It is because the Blood which was shed on the Cross was the Blood of Him who is God, that its value and efficacy are infinite.

This doctrine of the union of the Two Natures in Him who died at Calvary, had been foreshadowed in the Levitical ritual (as the Ancient Church perceived) by means of the two Birds—the Living Bird and the Slain Bird—in the sacrifice appointed³ for the cleansing of Leprosy, the Levitical type of Sin. And as the two Natures of Him who is Very God and Very Man, and who, by virtue of that union in His own Person, was able both to suffer and to satisfy for us, were

¹ See below, on chap. ii. 1.

² See below, on Acts xx. 27. It is interesting to observe that a new authority for the reading Θεοῦ (*God*) here has lately been

brought to light in the Codex Sinaiticus.

³ See below, on xiv. 4—6.

represented in the two Birds of that Levitical Sacrifice; so the Death and Resurrection of Him who as Man suffered in weakness, and who as God raised Himself in Power, and who not only *bare* our sins, but *carried them away*, so that they are blotted out and no more seen, were represented by the two Goats—the one slain, the other set free—on the Great Day of Atonement¹.

JESUS CHRIST, God and Man, is not only our Sacrifice, but our Priest and Temple; and not only the Sacrifice of Christ, but His Ascension into Heaven, and His Everlasting Priesthood, were prefigured by the Levitical Ritual on the Great Day of Atonement, as we know from the sure witness of the Holy Ghost in the Epistle to the Hebrews².

If therefore we would read Leviticus aright, we must not only recognize the expiatory work of Christ as our Sacrifice in the Sin-offering of that day, but we must see Him as our Great High Priest entering with *His own Blood within the Veil* into the True Holy of Holies, even into heaven itself, in order to plead the efficacy of the Blood of that Sin-offering before the celestial Mercy-seat, and to obtain access for us to the Throne of Grace.

Leviticus exhibits in a figure all the great Articles of Christian Doctrine. It is a Creed in Types. We might proceed to illustrate this by showing how the work of the Holy Spirit is foreshadowed by the ceremonial of Pentecost³; and how the doctrine of forgiveness of sins is prefigured in the Jubilee⁴; and how the doctrine of the general Resurrection⁵ was foreshadowed, as St. Paul intimates, in the Wave-sheaf of the Passover⁶; and how the doctrine of Life Everlasting and the presence of God, tabernacling among Men, in the Incarnation of Emmanuel God with us, and tabernacling for ever with them in a blessed Eternity in heaven, were presignified to the eye of faith in the crowning festival of the Levitical Year—the Feast of Tabernacles⁷.

(2) But further: if the Christian student would clearly understand what *was* Man's condition by *Nature*, and what it *is* by *Grace*, and what therefore the World owes to Christianity, let him carefully examine Leviticus, and let him read it by the light of the Gospel.

In Leviticus, God declares that Man in his natural state is unclean from his Birth even to the grave.

The purification of Women after *Childbirth*, as prescribed by the Levitical Law⁸, testified to the hereditary taint which every child of man derives by natural generation from Adam; and it proclaimed the misery, degradation, and shame to which the Human Race was reduced by the Fall.

The divine prohibition and proscription in the Levitical Code of a large portion of the animal creation as not clean for human *Food*, attested the forfeiture of that sovereignty over the Creation, which was originally possessed by Man, while he was in a state of innocency in Paradise⁹, by the grant of Almighty God¹⁰.

The contagious and loathsome nature of *Disease*,—exemplified in Leprosy, not only polluting man's person, but even his clothes and habitation¹¹ with a foul plague, showed the hideousness of Sin, the prolific source of all the maladies which afflict the human frame.

The defiling influence of *Death*, the fruit of sin, and the baneful effect of Death on man as he is by *nature*, was displayed with awful solemnity by the divine command to Aaron, the Priest, not to mourn even for his dead sons; and to Eleazar and Ithamar, the Priests, not to bury their own dead brothers, lest they should be defiled by contact with Death, and be thereby disabled from ministering to the Holy One in His sanctuary.

Such—as God Himself declared in Leviticus by these significant edicts—is our own state by nature; a state of uncleanness, misery and shame, in Birth, in Disease, in Death; and even in many of those things which God created originally for the support of human life; a state of sorrow, of anguish,—almost of despair; a state which wrung from miserable humanity the piercing cry, which

¹ See below, xvi. 15—19, 20—22.

² See Heb. ix. 7—12. 24—28; x. 11—14. 19—22. Compare Lev. xvi. 1—4. 12—14. 15—17; and the notes on those passages. This is well expressed by *S. Augustine* (de Fide ad Petrum, c. 2): "In sacrificiis Carnalium victimarum, quæ ipsa sibi sancta Trinitas, quæ unus est Deus Novi et Veteris Testamenti, a Patribus nostris præcipiebatur offerri, illius Sacrificii significabatur gratissimum munus, quod pro nobis Seipsum solus DEI FILIUS secundum carnem esset misericorditer oblaturus. Ipse autem, secundum Apostoli doctrinam, obtulit Semetipsum pro nobis hostiam Deo in odorem suavitatis (Eph. v. 2). Ipse, verus *Deus* et *Pontifex*, qui pro nobis non in sanguine taurorum et hircorum, sed per sanguinem suum semel introivit in Sancta (Heb. ix. 12); quod tunc Pontifex ille significabat, qui cum sanguine hircorum in Sancta Sanctorum introibat. Iste igitur

est, qui in Se uno totum quod esse necessarium ad redemptionis nostræ sciebat effectum, idem Sacerdos et Sacrificium, idem Deus et Templum, Sacerdos per quem sumus reconciliati; Sacrificium reconciliationis; Templum in quo reconciliati; Deus cui reconciliati; solus tamen Sacerdos, Sacrificium et Templum, et hæc omnia Deus secundum formam servi."

³ See below, Lev. xxiii. 17—21.

⁴ See below, xxv. 8—17.

⁵ 1 Cor. xv. 20—23.

⁶ See below, xxiii. 10—14.

⁷ See below, xxiii. 33—43.

⁸ See below, xii. 1—8.

⁹ See below, xi. 1. Preliminary Note.

¹⁰ Gen. i. 28.

¹¹ See below, xiii. 47; xiv. 34.

is uttered by the natural man, speaking by the voice of the Apostle, "O wretched man that I am, who shall deliver me from the body of this death¹?"

"I thank God, through JESUS CHRIST our Lord," is the reply.

Let us contemplate, therefore, first our own state by Nature as it is presented to us in Leviticus; and then let us view it as it is by Grace, and as it is displayed in the Gospel of Christ.

How blessed is the contrast! Childbirth has been hallowed by the Incarnation of the Son of God. In Adam we all died: in Christ we live. The Diseases of the Body are transfigured into Health to the Soul by the cleansing and cheering influences of the Gospel. Christ has restored to Man the dominion over the creatures². The Grave is now beautified; and has become like a fair garden; it has been sanctified by the Burial of Christ; it has become a Sabbath of rest to all who fall asleep in Him. Death has been swallowed up in Victory. It has been made the Gate of everlasting life, by the power and love of Him who died and was buried, and rose again for us, and who is gone into heaven to prepare a place for His faithful servants, and who will come again in glory to receive them for ever to Himself.

Again, we see in Leviticus, that Marriage, the fountain-head and well-spring of all household charities, had been sullied by the natural man, and polluted by the foulest abominations³. The picture of incestuous and abominable marriages and connexions which is presented to us in the eighteenth chapter of Leviticus is indeed a dark one; and we almost shrink with horror from the supposition that such details were necessary, as are there displayed to our view. But we know little of the deep and gloomy abysses, the cavern-like dark places and fathomless gulphs of corruption which lie beneath the surface of human society in its natural state, even in nations which call themselves civilized, if we allow our feelings to stifle the awful warnings of Almighty God, who sees what is hidden there. The Canaanites were a wealthy, powerful, and enlightened people (according to the ordinary conventional meaning of these terms), and they "committed all the abominations⁴" which are revealed in that chapter. And these abominations are there set down and registered with stern exactness and plainness of speech; they are stamped and branded with the hot iron of God's wrath in that dark catalogue of sin for our warning.

Let us not flatter ourselves that we do not need the warning. The natural man is still what he was in the days of these Nations. The power of Satan over man's corrupt nature is as great now as it was then; and wealth, and commerce, and intelligence, and civilization cannot regenerate that Nature. The Holy Ghost alone can do this. And our responsibilities are far greater than theirs; for the Son of God Himself has come down from heaven, and has united our nature to His own, and has consecrated Marriage anew, by making it a figure of His own Union with His Church; and by being born of a woman He has raised Womanhood to a higher dignity than that of Eve in Paradise.

While therefore we thank Him for this blessed work of social regeneration, let us take heed, lest if we desecrate what has been so spiritualized, and beautified, and dignified, our condition should eventually be worse than that of the Canaanites themselves. Our present facilities for Divorce show our need of the warning.

If then we desire to measure aright from what depths of misery and shame we have been lifted, and to what heights of happiness and glory we have been raised in Christ, and how great therefore is the debt of gratitude which we owe to Him, and how great are our responsibilities, as well as our privileges, let us read the Book of Leviticus illumined by the Gospel.

(3) Leviticus is also a Book of *Christian Ethics*.

The considerations just stated cannot but produce, as a necessary consequence, a deep consciousness of moral obligation, and a keen sense of moral duty—the duty of love and obedience which we owe to Him who has wrought this blessed change in the state of Mankind in this world, and in our prospects for Eternity.

We need not dwell longer here on this topic, which suggests its own appropriate reflections.

But it may be worth while to observe that Leviticus has a special value in the department of Christian Morals and Metaphysics, as revealing the true character of Sin in its intricate and mazy windings, and as it appears in the eye of God.

Man is prone to imagine that *if* only he is *sincere* in his actions, he cannot be guilty; and that *if* he acts *according to his conscience*, he may conclude himself to be innocent.

¹ Rom. viii. 24.

² See below on Chapter xi., Preliminary Note. Cp. notes below on 1 Cor. iii. 22, p. 91; and on 1 Tim. iv. 4, p. 450.

³ Lev. xviii. 20—30.

⁴ xviii. 27.

But Leviticus shows that such reasoning as this is delusive. We here see that God required Sin-offerings for sins of *ignorance*¹, as well as for *wilful* and *presumptuous* sins. Thus God declared that a man may be guilty of sin, although he is not aware of his guilt; and that it is not enough for us to act according to our consciences, but that we must also take good care to inform our consciences aright, and to regulate them by the unerring rule of God's Will and Word.

God also declares in Leviticus that sins vary very much in their heinousness, according to the condition of those who commit them²; that the sin of a Priest and of a Ruler is greater in His sight than that of a private person; and that a whole People may be guilty of sin³, as well as individuals in it. He also displays the difference between *sin* and *guilt*; and teaches us that it is not enough to be sorry for *acts* of *sin*, but that we ought also to repent for the *guilt* contracted thereby, and for the *remanent effects* of *sin*, even after we have repented of it⁴.

Leviticus reveals the mysterious character of Sin, its insidious and subtle influence diffusing itself like a secret poison, and defiling and vitiating every thing around it as by a noxious atmosphere and pestilential miasma,—not only brooding, if we may so speak, in hazy mists over miry morasses and marshy quagmires, but sometimes basking at clear noonday in the bright sunshine and brilliant sky, and over sparkling streams and blue lakes, and amid the verdant shrubs and fair flowers of a luxuriant vegetation,—such as may be seen in parks, and palaces, and gardens in the outskirts of Rome, and bordering on the Roman Campagna, where the malaria lurks in ambush, and kills unawares its victims with the most intense virulence.

This secret moral pestilence of Sin could not be delineated by any process of the most minute metaphysical analysis with the same power and clearness as it is portrayed to our view in Leviticus, by a description of the working of that most expressive type of Sin—the plague of Leprosy⁵.

And when, after reading that awful description, we turn to the Gospel, and observe that the first miracle of *healing* which JESUS CHRIST is recorded to have wrought, after He had preached the Sermon on the Mount, is the healing of “a man *full of leprosy*,” and that He healed him saying, “*I will, be thou clean*”⁶; and that Christ was not polluted by the touch, but imparted immediate health thereby, we see another evidence of the blessed truth, that all the tide of Corruption, Disease, and Death, which flowed down upon us in a dark flood from the first Adam, and had gone on and swollen into a widening torrent, branching off and shooting itself into countless streams, and had well nigh overwhelmed us with a deluge, has been stemmed and flung back by the Second Adam; and that where Sin and Death abounded, there Grace and Life now much more abound⁷.

(4) That God requires of us certain *moral* dispositions in daily life, and especially in *divine worship*, will be clear to every careful reader of this book.

All the Levitical Sacrifices have their abiding *moral lessons*.

The Sin-offering declares the hatefulness of sin in God's sight, and the duty of holiness. The Burnt-offering reminds man of his duty to present himself a living sacrifice to God. Even the distinction between the unclean and clean animals, though it is now abolished in Christ, has a permanent moral meaning for us, as to Christian life and godliness⁸. The prohibition of honey and of leaven in the Levitical Ritual⁹ has a spiritual significance for Christian worshippers; and the going forth of fire from the Lord to destroy the two sons of Aaron, who offered strange fire before Him, may well inspire all Christian Ministers and Christian Congregations with godly fear; and may teach them to take good heed not to bring any strange doctrines into God's Church, and not to presume to approach Him with inventions of their own imagination and will-worship, either in the polity and government of that Church, or in the ministry of His Word and Sacraments.

(5) The Book of Leviticus concludes with laws concerning *Offerings and Tithes*.

This conclusion is grounded on the practical principle, that no system of religious worship and instruction, although instituted, as the Levitical economy was, by God Himself uttering His commands orally, can be expected to be sustained in this lower world without man's co-operation, and without the oblation of those earthly good things which God has lent him as talents, to be used in His service. Here is man's trial. Here is his privilege,—to consecrate his substance by offerings to God.

Here also the Christian Church may receive practical instruction. The elasticity and expan-

¹ See below, iv. 2. 13.

² iv. 23.

³ See below, chapters xiii. and xiv.

⁴ See below, iv. 3. 22.

⁵ See below, chap. v.

⁶ Luke v. 12, 13. Cp. Matt. viii. 2—4. Mark i. 40—45.

⁷ Rom. v. 20.

⁸ See below, on ii. 11.

⁹ See Prelim. Note to chap. x.

siveness of *voluntary* efforts, combined with the stability of *fixed endowments*, for the promotion of God's glory by the maintenance of His Worship, and by the Ministry of His Word and Sacraments to all classes of society, are most in conformity with the Will of God as revealed in His Holy Word.

(6) Leviticus claims also attentive consideration on account of its bearing on the *evidences of the truth of Christianity*.

This Book is a sacred Code delivered by God speaking to Moses at Mount Sinai in the Tabernacle, which had just then been reared up, as is related at the close of Exodus¹. It is an oracular utterance of the Almighty Legislator Himself. It was pronounced at intervals in the course of a *few days* in the *first month of the second year* of the deliverance of the Israelites from Egypt.

The character of divine inspiration and unity is therefore stamped strongly and deeply upon it². The Book of Leviticus was delivered at Sinai in the beginning of the second year of the Wanderings; and it was delivered on the supposition that the Israelites would be obedient, and *march immediately into Canaan*; and it was given with a view to its observance in *Canaan*. But they rebelled at Kadesh-barnea, and they were condemned to wander for *thirty-eight years in the Wilderness*. They forfeited their privileges by disobedience.

Thenceforth the Law was, for the most part, in abeyance. They were under a ban. And it was only when those thirty-eight years had expired, that the sentence of excommunication was taken off; and the Levitical Law, which had been dormant for thirty-eight years, awoke, together with the resurrection of the People, and with their national restoration to the favour of God. This is the answer to the objection of those who ask, "How could the Code of Leviticus be observed in the wilderness?" It was *not* intended for a rebel people in the desert, but for an obedient people in Canaan. They were *not allowed to observe it* in the wilderness, for they had forfeited the favour of God.

The requirements of this Levitical Code in their literal meaning may seem, at first sight, to concern mere outward observances; and if they are regarded only in this light, they cannot but appear to be wearisome, trivial, and even perhaps offensive; and they who look at them in this point of view may be tempted to ask, as indeed some have asked, whether such a Code of Laws as this is worthy of an all-wise and all-holy God, who requires the devotion of the heart, and the dedication of the life to His service?

But these very characteristics of this Code have their uses. The minute precision of the letter of the Levitical Law, its elaborate details, the complex, cumbrous nature of its requirements, the continual repetition of the same sacrifices (which was a practical evidence of their imperfection³), and the witness it bore to the sinfulness of the Priests themselves⁴, who were appointed to intercede for the People with God, suggested to the devout Israelite the belief that there must be a *spiritual* meaning *beneath* the surface of the letter. These characteristics of the Levitical Code made him to look forward to what was prefigured by it. They made him raise his eyes from the Type to the Antitype. They constrained him to yearn with intense desire for another Dispensation.

That other Dispensation appeared in the Incarnation of Christ. It was consummated in His Death, Resurrection, and Ascension, and in the sending of the Holy Ghost from heaven.

Thus the Levitical Law, which before that time had been like an enigmatic scroll of mysterious hieroglyphics, exercising the faith and patience, and quickening the hopes of the faithful Israelite, became intelligible. It was deciphered by the Holy Spirit in the Gospel. Its characters, before dim, were gilded with heavenly light, and shone forth in divine beauty and glory, and were seen to be instinct with moral and spiritual meaning. The literal requirements of the Levitical Law were fulfilled and done away in Christ; they fell off, like the husks of swelling seed, or like the blossoms of setting fruit; but their spiritual and moral meaning remains and is fruitful for ever, and is made more visible and beautiful, now that its preparatory integuments have been shed off, under the genial influence and soft vernal breath of the Holy Spirit in the Gospel.

On the one hand, therefore, the wonderful pre-adjustment of the Levitical Code to the great

¹ Exod. xl. 2. 17. Cp. Lev. i. 1.

² This appears to be generally admitted even by those Biblical critics who are most prone to scepticism. A recent Introduction to the Old Testament, where the objections that have been made to the inspiration and unity of other parts of the Pentateuch are minutely detailed, does not present a single allegation against the unity and inspiration of Leviticus.

³ See Heb. x. 2

⁴ For example, in the sin-offering the priest fed on the flesh in order to mark that he was appointed to take unto himself the people's sin (Lev. x. 17); and the blood of that offering was not brought into the sanctuary; but a sin-offering was to be offered for the priest himself, and its blood was brought into the sanctuary; he was not permitted to eat its flesh, in evidence that he could not take away his own sin: Lev. iv. 5. 16; vi. 30. Heb. x. 13—15.

events of the Gospel (supposed to be a divine Dispensation) is a striking proof of the divinity of that Code; and on the other hand, the marvellous adaptation of the great events of the Gospel to the requirements of the Levitical Code (acknowledged to be, what it declares itself to be, an utterance of God Himself) affords some of the clearest evidences of the truth of Christianity. The harmony of both is such as could not have been designed and executed by any other than Him, who does every thing in due season and order, and who sees the end from the beginning, and with whom a thousand years are as one day ¹.

¹ The most recent commentaries on Leviticus are those of *J. S. Vater*, Halle, 1802—5. *Baumgarten*, 1843—4. *Knobel*, Leipzig, 1858. *Keil*, Leipzig, 1863. To these may be added the following works on Sacrifice:—*Outram de Sacrificiis*, Lond., 1677. *Deyling*, *Observationes Sacrae*, 5 vols., 4to., Leipz., 1735. *Davison*, *Origin and Intent of Sacrifice*, Oxf., 1840. *Archdeacon Freeman's Principles of Divine Service*, 1855—1862. *Dr. Fairbairn's* excellent work on Typology, 1864. For Patristic commentaries see below, chap. i.

That the Levitical Code was derived by God from usages already received among Heathen Nations, is a theory which has been put forth by some eminent writers of our own country; especially by *Sir John Marsham*, *Canon Chronicus*, Sect. ix.,

Lond., 1672; and by *Dr. Spencer de Legibus Hebræorum*, Cantab., 1685; but has been examined and refuted by *Witsius*, *Ægyptiaca*, lib. iii. *Carpzov*, *Introd.* in V. T., p. 107. *Bp. Patrick* on Num. vi. 16. *Baltus*, *Défense des SS. Pères*, liv. iv. *Dr. Waterland's Charge*, Works, vol. viii. p. 6. *Dean Graves* on the Pentateuch, Part II., Lect. v., by whom it has been shown that it is far more probable that the heathen usages, as far as they coincide with those prescribed in the Pentateuch, were either derived from sacred primitive traditions, or from the Levitical Code itself. So far from being derived from Gentilism, as such, the Levitical Code was rather designed to keep the Israelites *separate* from Gentilism.

LEVITICUS.

I. ¹ AND the LORD ^a called unto Moses, and spake unto him ^b out of the tabernacle of the congregation, saying, ² Speak unto the children of Israel, ^{a Ex. 19. 3.}
^{b Ex. 40. 34.}
^{35. Num. 12.}
^{4, 5.}

PRELIMINARY NOTE TO CHAPTERS I.—VII.

A new *Parashah*, or Proper Lesson of the Law, as read in the Synagogues (see on Gen. i. 1), begins with Leviticus, chap. i., and extends to chap. vi. 8. The parallel *Haphtarah*, or Proper Lesson of the Prophets, is Isaiah xliii. 21 to xlv. 23, where God reproves Israel for their neglect of His worship, and promises them forgiveness of sins, and comforts the Church with the pledges of divine mercy: "I, even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins. . . . I will pour my spirit upon thy seed, and my blessing upon thy offspring. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto Me, for I have redeemed thee."

Thus even at the beginning of Leviticus, the ancient Jewish Church, when listening to the Law concerning *offerings* for *sin*, declared its faith in a better Covenant, and in larger outpourings of divine favour and spiritual grace in Christ. *S. Jerome* well expresses the typical character of the Book when he says, "In promptu est LEVITICUS, liber in quo singulæ penè syllabæ et vestes Aaron, et totus ordo Leviticus, spirant celestia sacramenta." (Epist. 50 ad Paulinum.)

The first seven Chapters of this Book treat of *Sacrifices*. The next three relate to the Priests who offered them.

The divine purposes of the Laws in Leviticus concerning Sacrifices and the Priesthood were manifold;—viz.

(1) To restrain the Israelites from Idolatry, and to separate them as a holy people to the Lord, and to join them to Him. Cp. *Tertullian*, c. Marcion. ii. 18. *Chrysost.*, Hom. vi. in Matt. "A true *Sacrifice* (says *S. Augustine*, de Civ. Dei x. 8) is every act which we perform in order that we may cleave to God in holy union; such act having relation to Him as our sovereign good, from Whom alone we can derive true happiness." Sacrifice, ever since the beginning, has been the divinely-appointed means by which men communicate with God, and endeavour to obtain His favour by a surrender to Him of themselves and their possessions, recognized as His gifts to men.

In LEVITICUS, the whole Hebrew Nation is encouraged and commanded by God Himself, speaking to Moses at Mount Sinai, to draw near to Him, and to be joined to Him in holy union by means of sacrifice. The sanctification of the whole Hebrew Nation as the chosen People of the Lord is what is here displayed to us. And in the sanctification of Israel, the ancient Hebrew Church of God, by the means of sacrifice, we have a foreshadowing of the sanctification of the Israel of God, the Universal Church of CHRIST, by means of His sacrifice; and of our perfect union with God, and of the derivation of all spiritual grace to mankind by means of that sacrifice of Him Who is God and Man.

(2) To give clear views of the nature of *sin*, by a minute spiritual analysis of it; to show the divine hatred of sin, and that the sinner is liable to punishment from God for sin,—even for sins of *ignorance* and *infirmity* (see chap. iv. 2), and much more for sins of *presumption*.

In this respect the Book of Leviticus is invaluable as a
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Code of Ethics framed by God Himself (see below, on chapters iv.—vi.).

(3) To show that Almighty God requires public honour and worship from men; and that He is to be worshipped in the ways of His own appointment, and not according to human inventions.

(4) To prepare the way for the Coming of Christ, and to cherish the faith and hope of God's people by Types, foreshadowing that Coming, and to prefigure the One full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world, to be offered by the One Great Everlasting High Priest on the Cross.

The comprehensive and manifold character of the One Sacrifice of Christ in its various aspects, could not be typified by any one kind of sacrifice; but it is reflected in the complex Sacrifices provided under the Levitical Law; and those Sacrifices, when considered together, serve to display as in a picture the true nature of that Sacrifice. They have therefore an important place in Christian Theology. As *Origen* says (Hom. iv.), "Sacrificium, pro quo hæc omnia Sacrificia in typo et figurâ præcesserant, unum et perfectum immolatus est CHRISTUS." It required such a combination of many kinds of Sacrifice to exhibit, even in a dim shadow, the wonderful fulness, and infinite value, of that one Sacrifice of Christ.

The *Sin-offering* represented the need of an *expiation* for Mankind alienated from God, and showed that this expiation was to be by *blood*, "in which is the life," and without which "is no remission." The *non-admission* of the offerer himself to participate in feeding on any part of the *sin-offering*, was an intimation that as yet he was unfit to communicate with God, and had no part in the work of expiation.

The *Burnt-offering* showed the total devotion of the Victim; and its consumption by fire showed its acceptance by God.

The *Peace-offering* crowned the whole by the union of God with the worshipper reconciled to Him, and joined together with Him in feeding on the Sacrifice.

All these sacrificial elements are united together in the One Sacrifice on the Cross. See below, viii. 1—32, which best explains the mutual relation and significance of the *Sin-offering*, *Burnt-offering*, and *Peace-offering*. In this respect the *Epistle to the Hebrews* may be regarded as a divine Commentary on the *Book of Leviticus*. Cp. also especially *S. Cyril. Alex.*, *Glaphyra*; and *De Adoratione*, tom. i. ed. Paris, 1638; *Euseb.*, *Dem. Evang.* i. 10; *S. Augustine*, de Civ. Dei xvii. 2; contra *Adversarium Legis*, c. 18; and *S. Leo*, *Serm.* viii. *De Passione Christi*; *Bede*, *Questiones in Leviticum*; *Hesychius*, in *Levit.* (Bibl. Patr. Max. xii. 52); *Radulphus*, in *Levit.* (Bibl. Patr. Max. xvii. 47); *A Lapide*, *Prolegomena in Leviticum*; *Joseph Mede*, on the Several Kinds of Sacrifice, Book ii. Disc. 51; *Ven. Archdeacon Freeman*, *Principles of Divine Service*, vol. ii. part ii. ch. i. pp. 141—282; *Rev. Canon Barry*, in *Dr. Smith's Bib. Dict.* ii. 1080; *Keil*, *Archæol.* i. pp. 195. 216—256; and above, the *Introduction to Leviticus*.

(5) To show also that not only were the various kinds of

c ch. 22. 18, 19. and say unto them, "If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

Levitical Sacrifices of a figurative kind, and that they all converge to the one Sacrifice of Christ, and are concentrated and fulfilled in it; but also that Christ is much *more* than a perfect Sacrifice; He is also a perfect offerer of Sacrifice; He sums up all Mankind sanctified to be a pure sinless worshipper in Himself; and, as being God and Man, He is also a perfect Priest, "a Priest for ever;" the one "Mediator between God and men" (1 Tim. ii. 5), who ever liveth to make Intercession for us (Heb. vii. 25).

(6) To afford *à posteriori* a clear proof of the truth of Christianity as fulfilling the types of the Levitical dispensation, and as showing its spiritual meaning, and vindicating them from the charge of being a mere outward ceremonial.

(7) To show by the peculiar character of the sacrifices prescribed (see on v. 2), and by the manner of their immolation, what are the *inward, moral, and spiritual* dispositions of the heart, which God requires of all worshippers in every age of His Church. In this view the Book of Leviticus, when rightly explained, becomes a *Rule of Living* as well as a *Manual of Devotion*, public and private, for the Christian believer and worshipper. On this point the reader may consult the treatises of the Christian Apologists against the Jews, such as *Justin Martyr*, Dialogus c. Tryphone Judæo; *Tertullian* c. Judæos; and the works of *Tertullian* against *Marcion*; and of *S. Augustine* against the Manichæans, who disparaged the Levitical Law as not in harmony with the Gospel; and see the Prolegomena of *Theodoret* to his book of Questions in Leviticum, tom. i. p. 176. The Christian student will find very interesting and valuable materials for the moral and spiritual exposition of the Levitical Code in the works of *S. Cyril of Alexandria*, especially his Treatise De Adoratione in Spiritu et Veritate; and in his *Glaphyra* already mentioned, in vol. i. of his works, ed. Paris, 1638. See also *Bähr*, Symbolik, 2 vols. Heidelberg, 1837.

(8) The Levitical Law professes to be from God Himself (see i. 1). The subjection of a Nation, so obstinate and stiff-necked as the Hebrew People, to its enactments so burdensome and minute with regard to Sacrifice, may justly be appealed to as a proof that they believed it to be, what it professed to be, from God.

(9) The Levitical Law was not only of great service *à priori* to the Israelite, as preparing him for the Gospel, and disposing him to look forward with faith to Christ, but it is also of great use *à posteriori* to the Christian, as enabling him better to understand the Gospel. Abstract Truths are best illustrated by living examples. Therefore Christ spoke to the People by Parables. By the means of Parables He enabled them to understand the mysteries of the Kingdom of Heaven. The Levitical Law, in like manner, is full of Parables representing Evangelical Mysteries. In these Levitical Parables we may see divine pictures, displaying in a vivid light those Christian Doctrines which are necessary to our everlasting salvation.

(10) In a word, it may be truly affirmed, that we can hardly have clear views of the true nature of our own sin and guilt, as they appear in the eye of God; and of the need of a Sacrifice to take away our sins, and to reconcile the sinner to God; and of the true character of that perfect Sacrifice in its manifold aspects; and of the duty and blessedness of repentance for sins,—whether they be sins of ignorance, negligence, or presumption; and of the glorious privilege of communicating with God in Christ in the Christian Peace-offering,—the Holy Eucharist; and of the character and office of Christ, not only as our Sacrifice, but also as our Priest; and as summing up all Mankind in Himself as the Universal Presenter and Offerer of the one Sacrifice acceptable to God,—without a careful study of the Book of LEVITICUS.

In all these respects, while it is true, as St. Paul says, that the letter killeth, i. e. the letter alone, without the Spirit; it is also true that the Spirit giveth life (see 2 Cor. iii. 6), and brings us to Him Who is the Life, and leads us to eternal Life in Him.

CHAP. I. 1. And the LORD called] Hebrew *vajikra*. The conjunction *vav*, and, marks the connexion of this Book with the foregoing one. The Books of Exodus, Leviticus, and Numbers, all begin with the conjunction *vav*, rightly rendered by *and* in the Sept. (Levit. i. 1. Num. i. 1), and thus the continuity of these Books is marked. The Books of the Pentateuch form one Book; see above, *Introduction* to the Pentateuch, p. xxviii; and below on Deut. xxxi. 9. 24

The LORD called unto Moses. Here is a reference to the words of the foregoing Chapter of Exodus, where it is said that "the cloud of the LORD was on the Tabernacle;" "Ipsum hujus libri initium termino præcedentis conjunxit legislator" (*Hesychius*). "Hujus libri initium præcedentis respicit finem" (*Raddolphus*). Here is another proof of the unity of these Books, the first verse of Leviticus flows on from the last verse of Exodus.

The LORD called unto Moses; the Lord Himself delivered these Laws to Moses: here is evidence of the Inspiration and Unity and Genuineness of this Book. See above, *Introduction* to the Pentateuch, p. xxx.

The final *aleph* in *vajikra* is written with a smaller letter in the Hebrew Manuscripts; by which it is intended to be intimated, that this call of Moses by God was in a lower voice than that with which the Decalogue was spoken from Mount Sinai. Cp. *Lightfoot's* Works, i. p. 29, who sees there a providential sign that the Law was to give way to a more glorious dispensation.

— of the congregation] Rather, of meeting with God.

The Laws in Leviticus were not delivered from Mount Sinai, but from the Mercy-seat over the Ark in the Tabernacle at the foot of Sinai (Exod. xxv. 22. Num. vii. 89). They were spoken from a lower level, among men; and by this mode of delivery their preparatory character was signified; they were designed to train the Israelites for the Coming of Him who would speak from "a greater and more perfect Tabernacle" (Heb. ix. 11).

All the Laws in Leviticus were delivered in the brief interval between the setting up of the Tabernacle on the first day of the first month of the second year of the journeying in the wilderness, and the twentieth day of the second month of that year, when they departed from Mount Sinai; see Exod. xl. 2. 17. Num. i. 1, and x. 11.

2. If any of you bring] of his own freewill. The freewill-offerings described in these first three Chapters are *Burnt-offerings, Meat-offerings, and Peace-offerings*.

In all, taken collectively, we see a figure of Christ who combines them all in Himself.

In the whole *Burnt-offering* consumed by the fire on the altar, we see Him freely devoting Himself in body, soul, and spirit, to God. In the *Meat-offering* the grace of the Spirit, typified by the oil; and the prevailing efficacy of His prayer, and the fragrance of His sacrifice in the incense. In the *Peace-offering*, our communion with Him, and through Him with God, by feeding upon Him in the Holy Eucharist. The significance of the various Levitical Sacrifices, as typical of the One Great Sacrifice, is exemplified and illustrated by the offerings of the Twelve Princes of the Twelve Tribes for the dedicating of the Altar, as described below in Num. vii. 13—89.

— an offering] *korban*, properly something that is brought near, from the biphal of *karab*, to approach (*Gesen.* 741). No one might come near to God empty (Exod. xxiii. 15). And the Israelite must not expect the Priest to fetch the offering; but he must bring it himself to the door of the Tabernacle. Thus a provision was made for the personal appearance of all the people before God; see v. 3. The word *Korban*, a thing brought near, as is an offering, is only used in Leviticus and Numbers, and in Ezek. xx. 28, xl. 43, and is rendered *δῶρον* by Sept.

— of the cattle] Rather, of the beasts; and these words ought to be joined to the words *the Lord*; i. e. if ye bring an offering from beasts, ye shall not bring any wild animal, but only such as are tame and domestic (viz. oxen, sheep, goats; and of birds, only turtles and pigeons), such, as by docility, harmlessness, and cleanliness, may seem to have a certain fitness to be offered, and such as may indicate symbolically that moral temper and those spiritual dispositions, by which the offerer himself ought to be animated; and such as by their domestic associations with yourselves, are most closely connected with you, and may seem therefore to be the most suitable offering in your stead; and such, as being taken from your own herds and flocks, and being males without blemish, may indicate a devout spirit of self-sacrifice on your part, and a readiness to offer the best of your substance to God.

God is not to be worshipped in places of man's choosing, or by offerings of man's invention, but according to His own appointment. He here excludes many animals which were offered by the heathen to their deities.

The consummation of these precepts is in CHRIST, who was the universal KORBAN of all Mankind; being near to God from Eternity, and being made near to us all by His Incarna-

³ If his offering be a burnt sacrifice of the herd, let him offer a male
^d without blemish: he shall offer it of his own voluntary will at the door of the
 tabernacle of the congregation before the Lord. ⁴ ^e And he shall put his hand
 upon the head of the burnt offering; and it shall be 'accepted for him' ^g to
 make atonement for him. ⁵ And he shall kill the ^h bullock before the Lord:
ⁱ and the priests, Aaron's sons, shall bring the blood, ^k and sprinkle the blood
 round about upon the altar that is by the door of the tabernacle of the con-
 gregation. ⁶ And he shall flay the burnt offering, and cut it into his pieces.
⁷ And the sons of Aaron the priest shall put fire upon the altar, and ^l lay the

23, 24. Rom. 5. 11.

h Mic. 6. 6.

i 2 Chr. 35. 11. Heb. 10. 11. ,

k ch. 3. 8. Heb. 12. 24. 1 Pet. 1. 2.

d Ex. 12. 5.
 ch. 3. 1 & 29. 20.
 21. Deut. 15. 21.
 Mal. 1. 14. Eph.
 5. 27. Heb. 9. 14.
 1 Pet. 1. 19.
 e Ex. 29. 10, 15,
 19. ch. 3. 2, 8, 13,
 & 4. 15. & 8. 14,
 22. & 16. 21.
 f ch. 22. 21, 27.
 Isa. 56. 7. Rom.
 12. 1. Phil. 4.
 18.
 g ch. 4. 20, 26,
 31, 35. & 9. 7. &
 16. 24. Num. 15.
 25. 2 Chr. 29.
 1 Gen. 22. 9.

tion, and who brings us all near to God, and by whom we draw nigh to God (Heb. vii. 19); and who is holy, harmless, undefiled (Heb. vii. 26), redeeming all by His own precious Blood (1 Pet. i. 19). See *S. Augustine*, de Civ. Dei x. 5. *Clem. Aler.*, Stromat. lib. v. *Theodoret*, de Sacrificiis, and *S. Leo*, de Passione Christi, Serm. viii., who says, "Nunc corporalium sacrificiorum varietate cessante, omnes differentias hostiarum una corporis et sanguinis DOMINI implet oblatio, ut, sicut est pro omni victima sacrificium, ita unum de omni gente sit regnum." The offerings from the herd are described first, v. 1—9; next those of the flock, v. 10—14; and of the birds, v. 14, to end.

³ burnt sacrifice] Hebr. *olah*, literally, a going up, to the altar. See above on Gen. viii. 20; Exod. xviii. 12: the Sept. renders it by ὁλοκαύτωμα, holocaust.

The burnt-offering is mentioned first, being offered daily morning and evening, and called therefore "the daily sacrifice" (Exod. xxix. 38—42; Numb. xxviii. 3, 4; Dan. viii. 11, 12), and it was consumed upon the Altar of God with fire, and therefore the Burnt-offering was eminently the type of Christ in going up by His own freewill to the Altar of the Cross (see Heb. vii. 27), and in giving Himself wholly in body, soul, and spirit to God (see Ps. xl. 6—9; Heb. x. 5), and in being consumed by the fire of God's wrath against sin (see Exod. xii. 8, 9), and in being also accepted as a full satisfaction and sacrifice for the sins of the whole world (Isa. liii. 10; Rom. iii. 25; 1 John ii. 2; iv. 10).

On the ceremonial used in the burnt-offerings, see *Light-foot's Works*, vol. i. p. 926, Temple Service, chap. viii.; *Winer*, R. W. B. i. 192; *Barry*, in Smith's Bib. Diet. i. 235; ii. 1076.

— a male] Whence the prophet says, "Cursed be the deceiver which hath in his flock a male, and sacrificeth to the Lord a corrupt thing" (Mal. i. 14).

— without blemish] as Christ was (1 Pet. i. 19); cp. *Prosper Aquitan.* de Prom. ii. 5, on the typical character of these requirements, and *Origen* in Levit. Hom. i. The Septuagint has ἁμωμον, a word adopted in the New Testament, and applied to the sacrifice of Christ; see Heb. ix. 14, ταυτην προσήνεγκεν ἁμωμον τῷ Θεῷ, and 1 Pet. i. 19, ἀμνοῦ ἁμώμου. It was the duty of the Priest to examine the victim carefully whether it had any blemish: this was called νυμοσκοπεῖν; an act which betokened God's searching of the heart of every offerer; see on Heb. iv. 13, and implied the duty of the offerer to search and cleanse his own heart, in order that his offering of himself might be acceptable to God.

— of his own voluntary will] Or rather, for his own favourable acceptance. So Sept., Fulg., Onkelos, Syriac, and Arabic Versions. Cp. Lev. xxiii. 11, and St. Paul in Rom. xii. 1, "I beseech you . . . to present your bodies a living sacrifice, holy, acceptable to God;" and Phil. iv. 18, where he adopts the words of the Septuagint. These words (for his own favourable acceptance) imply that there are some spiritual conditions requisite in the offerer, in order that his offering may be accepted by God. So, though Christ by His blood has made atonement for us, yet there are certain conditions (i. e. faith, and obedience, a dying unto sin on our part, and the sacrifice of ourselves) which are requisite to render that offering available for our acceptance with God.

— at the door of the tabernacle] to present the sacrifice to God: hence St. Paul's expression, "I beseech you, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (λατρεία, Rom. xii. 1).

⁴ put his hand] Literally, make his hand rest upon. He shall lean his hand on his victim while it is still alive, confessing his own sins (xvi. 21), and thereby in a figure discharging himself of his sin, and transferring it to the victim, which he has thus set apart and designated for sacrifice, and which is surrendered and presented at the door of the sanctuary to the Lord by the offerer as his vicarious offering, representative, and sub-

stitute. See Exod. xxix. 10. *Maimon.* on Sacrifice, iii. 6—9. *Origen*, Hom. i. on Levit. *Eusebius*, Dem. Evang. i. 10, and *Bp. Andrewes*, ii. p. 297.

Here is a figure of the sacrifice of Christ, on whom the burden of our sins is laid; and here is an emblem of the work of Faith making its hand to lean and rest upon His Head, who is our Substitute and Representative, and who Himself (αὐτὸς), and alone, bare our sins in His own Body on the Tree (see 1 Pet. ii. 24. Isa. liii. 4, 5), and in whom we are accepted by God (Eph. i. 6), and through whom, and in whom, we are enabled to offer up ourselves a living sacrifice holy and acceptable to Him (Rom. xii. 1).

When Burnt-offerings and Sin-offerings were combined, the Sin-offering preceded the Burnt-offering (Ex. xxix. 36—38. Lev. viii. 14—18; ix. 8—12). Christ has offered Himself as a pure offering for us, and we are enabled thereby to draw near and offer our Korban to God.

— to make atonement for him] literally, to cover for himself. To provide a covering whereby he may be hidden, and sheltered from the anger of God for his sin. See iv. 23. 26, and xvii. 11, where the altar and its sacrifices are said to cover the soul, or make atonement for it; and cp. Exod. xxix. 33; xxxii. 9, 10. The Septuagint has ἐξιλάσθαι περὶ αὐτοῦ, to make an atonement for himself. See below on Heb. ii. 17, ἰλασκεσθαι ἁμαρτίας, and 1 John ii. 2; iv. 10, where CHRIST is called our ἰλασμοὺς περὶ ἁμαρτιῶν. Cp. Heb. ix. 14.

⁵ he shall kill] he; the offerer (*Maimon.*, *Patrick*, *Freeman*, p. 237), or the Priest or Levite (2 Chron. xxix. 24; xxx. 17; xxxv. 10. Ezek. xlv. 24); this is spoken impersonally, it shall be killed (in token that he who brought it owned himself liable to death) by those who are appointed to kill it, and therefore the Septuagint here has the plural, they shall kill.

— the priests shall bring the blood, and sprinkle the blood] The blood, in which is the life (Gen. ix. 4), and without shedding of which is no remission (Heb. ix. 22). The Levites might kill the sacrifice, but the Priest only offered the blood. The Sacrifice was to be killed, for the Messiah was to be cut off (Dan. ix. 26), and the blood, in which is the life, was to be poured out and sprinkled, not by the offerer, nor by a Levite, but by the Priest; and He only, who is our Priest, can sprinkle the blood of the Sacrifice; and the only blood that can atone and cleanse is the blood of the true Priest and Sacrifice Himself (Heb. xii. 24. 1 John i. 7. 1 Pet. i. 2). In the Blood of Christ was His Life; that Life was given for us; by it we are ransomed and redeemed from death (Matt. xx. 28. 1 Tim. ii. 6); by it our debt of sin and guilt is paid, and we are reconciled to God; by it we are washed and cleansed, and a heavenly inheritance is purchased for us.

⁶ he shall flay the burnt offering] And the skin went to the Priest (vii. 8) as part of his maintenance, and there was scarcely any sacrifice of which the Priest had not a share (cp. ii. 3. 10). Thus God taught the duty of providing for His Ministers, and that they "which wait at the altar should be partakers with the altar," and "they which preach the Gospel should live of the Gospel" (1 Cor. ix. 13, 14). Here is an argument for the use of the Offertory, and for application of a portion of it to the maintenance of the Clergy, according to the tenor of the sentences from Holy Scripture, appointed to be read at the Offertory by the Church.

— and cut it into his pieces] This act of the Priest, dividing the victim into several pieces, and examining each whether it had any blemish, foreshadowed the judicial act of our Great High Priest, whose sword-like eye pierces "to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." See note below on Heb. iv. 12, 13.

⁷ shall put fire] The fire which came down from heaven

wood in order upon the fire: ⁸ And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar: ⁹ But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice; an offering made by fire, of a ^m sweet savour unto the LORD.

in Gen. 8. 21.
Ezek. 20. 28, 41.
2 Cor. 2. 15. Eph.
5. 2. Phil. 4. 18.
n ver. 3.
o ver. 5.

¹⁰ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male ^a without blemish. ¹¹ ^o And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

¹² And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

¹³ But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

p ch. 5. 7. & 12.
s. Luke 2. 24.

¹⁴ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of ^p turtledoves, or of young pigeons. ¹⁵ And the

(ix. 24) went not out (vi. 9. 12, 13), but it received addition from common fire at each burnt sacrifice (*Maimon.* on the Daily Sacrifice, chap. ii. sect. 1). The fire of the altar is from heaven; but there must be also a concurrence of the fire of human love and zeal, in every acceptable sacrifice to God. God gives the Holy Spirit; He is the Author of all heavenly grace, and He gives that grace in order that there may be a co-operation also of man's will. (See Phil. ii. 12.) The fire represented a double act on God's part, that of *consuming*—"our God is a consuming fire" (Deut. iv. 24. Heb. xii. 29); and in this respect it signified God's anger against sin. But while the flesh of the sacrifice was consumed, there was an act of purification going on, and the gift ascended, cleansed and refined, in a sweet-smelling savour to heaven; and so the fire represented the work of the Spirit, sanctifying the offerer, represented by the victim, and rendering him acceptable to God.

8. *shall lay the parts*] The several members of the victim. It was not to be offered confusedly, but after a careful partition of the several limbs, which were laid in regular order upon the altar (see *Maimon.* on Sacr. c. 6). This act of sacerdotal distribution betokens the necessity of a decent solemnity in the worship of God, and the duty of the Christian Priest "to divide rightly the Word of truth" (2 Tim. ii. 15).

— *the fat*] Hebr. *peder* (only used here and in v. 12, and viii. 20; from *padar*, to *fatten*, whence *food*, *fodder*, *fat*, *Futter*, *Fett*. Gesen., p. 667). See Bochart, Hierozoic. i. 472, and Baumgarten, p. 128, on the design of this precept, which intimates the duty of giving the best to God.

9. *his inwards and his legs shall he wash in water*] indicating the need and duty of internal purification of the heart, and also of holy actions,—a lesson taught by our Lord when He washed His Disciples' feet. See the notes on John xiii. 5—10.

By Christ, the true Priest, our hearts "are sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22).

Every one is bound to offer himself to God (Rom. xii. 1); and here is represented the duty of every one who offers, to purify the heart (James iv. 8), and to examine himself, and to confess his sins, before he approaches God's altar (1 Cor. xi. 28).

— *the priest shall burn all on the altar*] The Altar was the Table of God; and what was laid upon the altar was ministered to Him; and what became the food of the fire of the altar (see iii. 11) was regarded as fed upon by God Himself, and as *accepted* by Him. Christ's Sacrifice was offered to God on the altar of the Cross; He endured the fire of God's wrath against the sins of the whole world (Exod. xii. 8), and He was accepted as a whole burnt-offering by Him.

In a secondary sense this is to be fulfilled by all Christians, whose Exemplar Christ is, and who must be partakers of His sufferings and fiery trials and afflictions, by which they are purified as gold in the fire (1 Pet. i. 7), in order that they may be partakers of His glory. Every sacrifice must be salted with fire (Mark ix. 49. Heb. xii. 10; xiii. 11, 12. 1 Pet. iv. 1. 12).

The act of *burning*, like that of *pouring out the blood*, could not be done by the offerer, but required the mediation of the Priest; whereby it was intimated that only by means of Christ's Priesthood can our offerings be acceptable to God.

— *a sweet savour*] Literally, *a savour of rest*; complacency and acquiescence (see Exod. xxix. 18. Gen. viii. 21), the figure of Christ's acceptable sacrifice (Eph. v. 2), and of our offerings made acceptable through Him (Rom. xii. 1. 1 Pet. ii. 5).

St. Paul, by adopting the phrase of the *Septuagint*, *ἀσπὴν ἐωδίας*, and by applying it to Christ, teaches us to see a type of Him in these sacrifices (see above, on Gen. viii. 21). In the words of an ancient Father, "There is no other victim for sin but EMMANUEL, who is the true Lamb which taketh away the sins of the world. He is a *whole burnt-offering*, for He is *perfectly* holy, not partially; He is *wholly fragrant*, a Sacrifice of a sweet-smelling savour; for He did no sin, and He it is Who is the Author and Giver of Sanctity to all others. He hallows all Creation by His Spirit, for He came forth from God, and He is God" (*S. Cyril*, de Ador. xii. p. 442). "After that He was offered, all Sacrifices ceased, which were types and figures of that Sacrifice which the One True Priest and Mediator of God and man has offered" (*Bede*, Quæst. 2).

11. *northward*] The Hebrew Expositors say that whatever sacrifice was killed to the *southward* of the altar was polluted (*Maimonides*), and they say that the *North* is the symbol of evil; as it is said in Jer. i. 14, "out of the *north* an evil shall break forth"; and that, because these sacrifices were offered to *avert* evil, therefore they were killed *northward* of the altar (*R. Menachem*). The north is in Hebrew *tsaphon*, the *dark* quarter, from *tsaphan*, to *hide* (cp. *δόφος*), and it may be for this reason that it was regarded as the source of evil. Figuratively, this is applicable to the true Sacrifice, that of Christ, Who is the only defence of the faithful against the Powers of Darkness.

Some of the Fathers suppose here a reference to the Gentile world lying in darkness and the shadow of death, and an intimation of the application of the benefits of Christ's sacrifice to the Heathen; and to their illumination by the dawning upon them of the "Sun of Righteousness with healing in His wings" (Mal. iv. 2).

— *shall sprinkle his blood round about upon the altar*] So the blood of the true Sacrifice was poured out on the Cross. "He hath poured out His soul unto death" (Isa. liii. 12). "This is My blood," He said, "which is shed for many for the remission of sins" (Matt. xxvi. 28). See also St. John (xix. 34, 35), describing the pouring out of the Blood from the pierced side of Christ.

14. *of fowls*] Which were accepted by God, as well as larger and more costly sacrifices, such as oxen and sheep; so that no man, however poor, might be excluded from the privilege of offering to God (*Theodoret*). Such an offering was brought by the Mother of Christ Himself (Luke ii. 24). "If there be first a willing mind, a man is accepted according to that he hath, and not according to that he hath not" (2 Cor. viii. 12). Here is a divine precept for the gathering of alms from all, poor as well as rich; and therefore here is another reason for the use of the Offertory.

— *turtledoves, or of young pigeons*] Not any wild or carnivorous fowls, but such as were clean, harmless, and domestic (see on v. 2), and such as betokened the moral and spiritual dispositions required in the worshipper, and prefigured the love

priest shall bring it unto the altar, and || wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar: ^{|| Or, pinch off the head with the nail.}
¹⁶ And he shall pluck away his crop with || his feathers, and cast it ^{|| Or, the fifth thereof.} ^{q ch. 6. 10.} beside the altar on the east part, by the place of the ashes: ^{r Gen. 15. 10.} ^{s ver. 9. 13.} ¹⁷ And he shall cleave it with the wings thereof, *but* ^r shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: ^s it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

and innocence of Him through whose sacrifice alone all other sacrifices were accepted by God.

The turtle-dove, on account of its innocence and loving disposition, is used as an emblem of the Church (Ps. lxxiv. 19. Cant. v. 2; vi. 9). On the abundance of doves in Palestine see *Robinson*, i. 319; ii. 433, and *Keil*, p. 23.

15. wring off his head] or, *shall make an incision in*. The Hebrew word, *matak*, is found only here and in v. 8, in which place directions are given concerning the sin-offering. Our translators, following the *Sept.* (*ἀνοκνίσαι*), render it to *wring off*, and some of the Rabbinical authorities (see *Keil*, p. 23). But it seems not to signify to *wring off* the head, but rather to make an aperture with the nail of the finger, so that the blood might be poured out (see the *Arabic* version, and *Maimonides* in Ainsworth, p. 8, and *Gesenius*, p. 479, and so *Hesychius*, and *Radulphus*). There was no *severance* in the act of immolation (cp. v. 8), but only an outpouring of the life-blood. Thus, perhaps, this sacrifice prefigured Him of whom *not a bone was to be broken* (John xix. 36), and in whom the Godhead remained united with His human soul as well as with His human Body (cp. *Bp. Pearson*, Art. iv. pp. 213, 214). Another reason of the *non-severance* is suggested by an ancient Father: "The head of the turtle-dove was not separated from the *body*; Christ, our Head, is not separated from us who are His Body, in His Passion; nay, rather, by His Passion He joined us more closely to Himself" (*S. Gregory*, in *Ezekiel*, Hom. i.).

16. he shall pluck away his crop with his feathers] rather, with the excrement (*notsah*, from *yatsa*, to go out: *Gesenius*, p. 561; cp. *Baumgarten*, p. 129; and so *Onkelos* and *Syriac*); a figure of what is carnal and unclean (James i. 21). Neither the *skin* of the beast, nor the dung of birds were to be offered to God; they were unclean (*Theodore*). Nothing that defiles, or is defiled, may be presented to Him who is all holy.

— on the east part] which was nearest the outer court, and furthest from the Holy of Holies, and ready to be carried away (cp. Ps. xciii. 5. 1 Pet. i. 13, 16).

17. not divide it asunder.] See on Gen. xv. 10.

— a sweet savour] an odour of rest. The *Sept.* has *ὁσμή εὐωδίας*; as in the case of the two other sacrifices (v. 9, and v. 13). The phrase repeated here shows that the sacrifice of the poor is equally acceptable with that of the rich to God, who is no respecter of persons (Acts x. 34).

PRELIMINARY NOTE TO CHAPTER II.

ON THE MEAT-OFFERING.

What is the special significance of the Meat-offering?

Each of the Levitical Sacrifices prefigures some peculiar characteristic of the One great sacrifice of Christ; and also suggests some peculiar duty of the Christian Church, and of all her members.

The Hebrew word rendered *Meat-offering* (*Minchah*) properly signifies a *gift* (see on v. 1). The English word *meat-offering* may produce confusion unless it be remembered that *meat* does not here signify *flesh*, but only *food*; not, however, animal food.

The Meat-offering was an adjunct to the BURNT-OFFERING (see xciii. 13. 18); and is therefore here mentioned after it. It was also usually joined with a *Drink-offering* of wine; xciii. 13. Ex. xxix. 40. Num. vi. 17; xv. 7, &c.; xxix. 16. 22, &c. 2 Chron. xxix. 35. Joel ii. 14.

The Burnt-offering was one of God's animal creatures to whose life man contributed nothing; but the Meat-offering was an offering in which *human labour* intervened. It was of *fine flour* (v. 1), prepared and ground by *human industry*; and sometimes baked with an admixture of oil (v. 4—7), or it was corn, but not in a green state, but parched by *fire* (v. 14). Therefore the *Minchah*, or Meat-offering, represents *human labour* working together with *divine grace* in bringing gifts to God, and in acknowledging Him as the Author of all the good that is done by man's labour. Therefore the offerer did not

participate in the *minchah*; but it was given wholly to God, and called "*most holy*" (v. 10). A part of it was offered by the priest, and burnt on the altar with frankincense, and this was called the *Memorial*, *μνησθαι* (v. 2. 9. 16).

What, therefore, was the signification of the *Minchah*?

(1) With regard to Christ,—it represented the free offering of His labour in doing the Work of His heavenly Father. He went about doing good. "My *Meat* is to do the will of Him that sent Me, and to finish His work" (John iv. 34; vi. 38).

But, as all Christian Antiquity testified, it had also another meaning in regard to Christ. A part of the *Minchah*, called the *Memorial*, was offered on the altar with *incense*, and it was accompanied with a drink-offering of *wine*.

The flour and the cakes of the *Minchah* were a compound of many grains of corn kneaded into one substance; the wine was a product of many grapes fused into one liquid.

All the ancient Christian Fathers assert, that in this respect it was a figure of that "perpetual *memory* that is made of the precious death of Christ (Who joins us all together into One in His mystical Body) until His coming again," by means of God's creatures of Bread and Wine solemnly offered to God, as the Creator of all, in the oblation of the Holy Eucharist, according to Christ's own command, "Do this in remembrance of Me" (Luke xxii. 19. 1 Cor. xi. 24, 25); or, "for the commemoration of Me," and of My Sacrifice offered on the Cross, and for the continual representation of it before God on earth, as it is perpetually pleaded before Him by our great High Priest in heaven with the incense of prevailing Prayer; that He may remember that Sacrifice, and for its sake be gracious and merciful to His Universal Church. And thus the promise of God Himself in Malachi is fulfilled: "From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles, and in every place *incense* shall be offered unto My Name, and a pure *Minchah*; for My Name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11).

Thus the *Minchah* prefigured Christ's work upon earth consummated in His Passion; and as represented and pleaded before God in the perpetual *commemorative* Sacrifice of the Holy Eucharist. On this interpretation of the *Minchah* see *S. Justin Martyr*, c. Tryphon. c. 41. 117; and *S. Irenaeus*, iv. 32; *S. Cyprian*, c. Judeas i. 16; *Eusebius*, Dem. Evang. i. ad fin.; *S. Chrys.*, in Ps. xcvi. cp. in *Hebr.* Hom. 17; *S. August.*, de Civ. Dei xviii. 35; xix. 14; and the learned Treatise of *Joseph Mede*, pp. 355—379.

The *Minchah* was offered "with the *salt of the covenant*" (v. 13). The Christian *Minchah* is offered by those who have been brought into covenant with God; and it is offered in attestation of that covenant, and for a renewal and confirmation of it. The *Minchah* was "*most holy*" (v. 3), and not partaken of by the offerer; it did *not* represent Christ's work as a *Communion* (that was done by the *Shelem* or Peace-offering, see iii. 1), but as unique in its merits, and as perpetually pleaded and presented *before God*.

(2) With regard to the Church herself, and every member of it,—the meaning of the *Minchah* is obvious from what has been said, and from a consideration of the example of Christ, her Head and Pattern.

The *Minchah* represents the oblation of *human labour*, working with and sanctified by *divine grace*. It therefore suggests the duty of offering and consecrating all our works to God, and of ascribing all to Him. "To do good and to communicate forget not, for with such sacrifices God is well pleased" (Heb. xiii. 16. Cp. Phil. ii. 17; iv. 18). The sacrifice of prayers and thanksgiving, good works, alms, offerings, praise of the faithful, go to constitute the Christian *Minchah*, and they ascend to heaven as a *Memorial* to God, well-pleasing to Him through Jesus Christ (see on v. 2, and 1 Pet. ii. 5). In His Name the Church presents the alms of the faithful at the Christian Offertory, and prays (in the words of Nehemiah xiii. 14. 22), "*Remember me, O my God, concerning this, and spare me according to the greatness of Thy mercy.*"

a ch. 6. 14. & 9.
17. Num. 15. 4.

b ver. 9, ch. 5.
12. & 6. 15. & 24.
7. Isa. 66. 3.
Acts 10. 4.

c ch. 7. 9. & 10.
12. 13.
d Ex. 29. 37.
Num. 18. 9.

e Ex. 29. 2.

|| Or, on a flat
plate, or, slice.

f ver. 2.
g Ex. 29. 13.
h ver. 3.

II. ¹ And when any will offer ^a a meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon: ² And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^b the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD: ³ And ^c the remnant of the meat offering *shall be* Aaron's and his sons': ^d *it is* a thing most holy of the offerings of the LORD made by fire.

⁴ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers ^e anointed with oil.

⁵ And if thy oblation *be* a meat offering *baken* || in a pan, it shall be *of* fine flour unleavened, mingled with oil. ⁶ Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering.

⁷ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil. ⁸ And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. ⁹ And the priest shall take from the meat offering ^f a memorial thereof, and shall burn *it* upon the altar: *it is* an ^g offering made by fire, of a sweet savour unto the LORD. ¹⁰ And ^h that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

CHAP. II. 1. *will offer*] Of his own freewill.
— *a meat offering*] A *minchah*, gift (Gen. xxxii. 13; xliii. 11), or distribution, from *manah*, to distribute, and *manach*, to give. *Gesen.* 485, 6. Cp. the Latin *munus*; and see the foregoing note.

The *minchah* consisted of inanimate things, such as flour or roasted grain, and is thus distinguished from the *zebach*, which was *slain*; cp. 1 Sam. iii. 14. Ps. xl. 6, where both are mentioned. The former is an unbloody, the latter a bloody sacrifice. The *Septuagint* renders *minchah* sometimes by *θυσία*, as here; sometimes by *προσφορά* (Ps. xl. 7), and sometimes it preserves the Hebrew word (Ezek. xlii. 4. 7. 11).

The *minchah* was an accompaniment to the burnt-offering, which was preceded by the sin-offering. It was grounded on the supposition of previous atonement (expressed in the *sin-offering*), and of self-dedication to, and acceptance by, God (which was signified by the *burnt offering*); and it was an Eucharistic offering of God's gifts to the Giver Himself, and an acknowledgment of His love as the only source of blessing to men, and of man's consequent duty to God; and by its connexion with the burnt-offering, preceded by the sin-offering, it was a recognition, in a figure, of man's unworthiness to offer to God, except through the worthiness of Christ.

On the ritual of *Meat-offerings*, see *Lightfoot*, Temple Service, viii. 5, vol. i. p. 938.

— *his offering*] *his korban*.

— *fine flour—oil—frankincense*] Fine flour of wheat (Exod. xxix. 2), except in the case of the offering of jealousy (Num. v. 15), and the wave-sheaf at the Passover, which were of barley.

The fine *flour* of wheat, Heb. *soleth*, properly flour sifted and bolted (*Gesen.* 590), and purged from bran, denoted the purity of Christ's offering, and the holiness required of Christians, and it symbolized the produce of *human labour* applied diligently to the improvement of *God's gifts*, and the need of the concurrence of both. The pouring of the *oil* symbolized the *unction* of the Holy Spirit Who anointed our Great High Priest (Ps. xlv. 7. Luke iv. 18), and the effusion of the Spirit through Him upon all His members (1 John ii. 20. 27), and the co-operation of divine grace with man's will and work. And the *frankincense*, in its sweetness and ascent to God, was an emblem of "the sweet-smelling savour" of His prevailing Mediation and Intercession, and of the acceptance of the prayers of Christians through Him (Eph. v. 2. Rev. viii. 3, 4). It was "through the *Eternal Spirit* that Christ offered Himself *without spot* to

God" (Heb. ix. 14). It was by virtue of His Incarnation by the Holy Ghost, and by His *unction* to His office, that this offering was spotless and accepted (see on Heb. ix. 14); and the *oil* of the *minchah* showed the need of the Holy Spirit's influence to make our offerings acceptable to God.

² *he shall take*] that is, the priest shall take. See vi. 15. (*Targum of Onkelos*; *Maimonides*.)

— *the priest shall burn*] The offerer brought the offering to the Priest, the Priest took it, and burnt part of it on the altar: both these acts were figurative of the works of Christ, Who united both offerer and Priest in Himself. See Preliminary Note to chap. i.

— *the memorial*] a type of Christ's sacrifice, which is ever remembered on earth in the Holy Eucharist (Luke xxii. 19. 1 Cor. xi. 24. See Preliminary Note to this chapter), and which is ever presented to God's remembrance in heaven; and which, when remembered by Him, inclines Him to remember no more the iniquities of those for whom it is offered, but to remember them for good. This *memorial* is called also *σμνη εὐωδίας* here. The *Sept.* here has the word *μνησθῆναι*, and that word is adopted in the New Testament to describe the alms and prayers of pious men, such as Cornelius, which "went up as a *memorial* before God" (Acts x. 4).

³ *shall be Aaron's*] and it must be eaten only by the Priests in the Holy Place (vi. 16).

— *most holy*] *holiness of holinesses*. The *sin-offering* (vi. 25. 29), and the *trespass-offering* (vii. 1. 6), are called *most holy*, because they were entirely dedicated to God, and were shadows of the Holy One to come, the True Sacrifice Who sanctifies all other sacrifices, and those who offer them, and Who is to be fed upon with holy love and desire and thankfulness. Cp. *Mede* on the several kinds of Sacrifices, Book i. Discourse 51, p. 286.

⁴ *oblation*] *korban*.

— *oven*] not like a modern oven, but a large pot (*Keil*).

— *it shall be unleavened*] No meat-offering was to be with leaven (v. 11); an admonition to all worshippers that their offerings must be without hypocrisy, false doctrine, or malice; and be offered in "sincerity and truth" (Matt. xvi. 6. 12. Luke xii. 1. 1 Cor. v. 8. Gal. v. 9. See on Exod. xii. 15).

— *cakes*] See *Gesen.* 281.

— *wafers*] or pancakes.

— *oil*] See v. 1.

⁵ *in a pan*] a flat iron plate or girdle, held over the fire (*Robinson*, ii. 180).

⁷ *fryingpan*] rather a cauldron, or boiling-pot (*Ges.* 509)

¹¹ No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire. ¹² ^k As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not † be burnt on the altar for a sweet savour. ¹³ And every oblation of thy meat offering ¹ shalt thou season with salt; neither shalt thou suffer ^m the salt of the covenant of thy God to be lacking from thy meat offering: ⁿ with all thine offerings thou shalt offer salt.

¹⁴ And if thou offer a meat offering of thy firstfruits unto the Lord, ^o thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of ^p full ears. ¹⁵ And ^q thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. ¹⁶ And the priest shall burn ^r the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

III. ¹ And if his oblation be a ^a sacrifice of peace offering, if he offer it of

i ch. 6. 17.
See Matt. 16. 12.
Mark 8. 15.
Luke 12. 1.
1 Cor. 5. 8. Gal.
5. 9.
k Ex. 22. 29.
ch. 23. 10, 11.
† Heb. ascend.
l Mark 9. 49.
Col. 4. 6.
m Num. 18. 19.
n Ezek. 43. 24.
o ch. 23. 10, 14.

p 2 Kings 4. 42.
q ver. 1.

r ver. 2.

a ch. 7. 11, 20.
& 22. 21.

11. *No meat offering . . . shall be with leaven*] except in the case specified in vii. 13; xxiii. 17.

— *nor any honey*] In an oblation made with *fire*, no honey was to be offered; for honey, though sweet to the taste, tends to fermentation and acidity (Prov. xxv. 16. 27), “*Dulcia se in bilem vertent*” (*Horat.*, 2 Serm. ii. 75). A warning against such things as may be agreeable and luscious to the spiritual palate, but are not nutritive. Honey, being mingled with fire, boils up in froth, and is, by the Hebrew expositors, regarded as a symbol of pride (*R. Elias*; cp. *Bähr*, Symbolik ii. p. 322).

In divine worship nothing is to be introduced which ministers to the sensual appetite, to voluptuous excitement (cp. Prov. v. 3), or personal vain-glory; such, for instance, as certain kinds of music, and certain kinds of hymns of a familiar, meretricious kind; and all the delusive fascinations and dazzling allurements of creature-worship.

Only what is sound, sober, wholesome, and edifying, both in doctrine and ritual (1 Cor. xiv. 27), is to be admitted into the worship of God. We may not adopt our own inventions, though they may be sweet and delicious as honey to our own palates. We may not degrade God's worship into will-worship (Col. ii. 23). We must submit ourselves to God's Will, as revealed in His Word, and as declared by the public consent and authoritative judgment of His Church. Honey is good in its proper place, and heaven itself is typified by “a land flowing with milk and honey” (Exod. iii. 8; xiii. 5), but, if God forbids it, we must abstain from it, or we shall not come to that heavenly Canaan.

12. *As for the oblation*] rather, *As an oblation of the firstfruits*. Honey and leaven may be offered among the firstfruits (cp. xxiii. 17. 2 Chron. xxxi. 5). They were not to be mixed with any offering. They were not excluded from the firstfruits, but “they were not to be burnt on the altar for a sweet savour.”

13. *every oblation . . . shalt thou season with salt*] After the prohibition of leaven and honey we have the injunction of salt. Every oblation is to be seasoned with *salt*. The *Sept.* has πάντων θυσίας ὑμῶν ἀλλ’ ἁλὶ σθησεσθαι. All things in Public Worship are to be done to edification (1 Cor. xiv. 26). On the emblematic character of salt see Matt. v. 13. Mark ix. 49, where our Lord refers to this command of Leviticus, and the words of the *Sept.* are adopted. Luke xiv. 34. Col. iv. 6. Cp. *Baumgarten*, Pent., p. 31.

— *the salt of the covenant*] Salt is a preservative from corruption. “To eat salt with a man” was to be his friend; and so salt, especially among the Arabs and other Eastern tribes, was also a symbol of hospitality, and an emblem of an inviolable covenant; see *Bp. Patrick* here, *Schulz*, *Folney*, and *Tischend.* in *Keil*, p. 27; and below, Num. xviii. 19. 2 Chron. xiii. 5.

Therefore the salt represents the offering as deriving its efficacy from being offered by those who were in covenant with God and as offered in attestation of that covenant, and for a renewal and confirmation of it; cp. *Mede*, p. 371, and above, Preliminary Note to this chapter.

14. *dried by the fire, even corn beaten out of full ears*] In every case the Meat-offering implied the concurrence of human labour with divine grace, symbolized by the outpouring of the

oil; and with prayer, signified by incense; and with soundness of soul and spirit, in covenant with God, signified by salt.

CHAP. III. ON THE PEACE-OFFERINGS.

1. *a sacrifice*] literally, something *slain*, a *zebach*; the first mention of which is in Gen. xxxi. 54. It differed from the *burnt-offering*, or *olah* (which was wholly consumed), in that a portion of it was eaten by the offerer, and by others in covenant with him and with God; cp. Gen. xlv. Exod. xviii. 12.

— *peace offering*] *shelem*, an offering for *peace*; a thank-offering. See Exod. xx. 24; xxiv. 5; and therefore rendered by the *Sept.* an eucharistic sacrifice for *salvation* (θυσία σωτηρίου), i. e. in grateful acknowledgment of God's saving power and mercy. The *shelem* was frequently offered in distress to procure deliverance or salvation; see vii. 20; ix. 4. Judg. xx. 26; xxi. 4. Amos v. 22. (*Gesenius*, p. 830.) The *shelamim* were offered “de rebus prosperis impetratis aut impetrandis” (*Outram*).

The *shelem* prefigured Christ's sacrifice in its gracious effects, producing peace and salvation. “The chastisement of our *peace* was upon Him, and by His stripes we are healed” (Isa. liii. 5). He is our *Peace*, and hath made *peace* by the blood of the cross (Col. i. 20. Acts xiii. 47. Rom. v. 1. Eph. ii. 14—16. Heb. v. 9; ix. 28). It is well rendered εἰρηνικὴ by *Sept.* in several places. See 2 Sam. vi. 17, 18. 1 Kings viii. 64. Prov. vii. 14.

It represented the duty of thankfulness for peace and salvation produced thereby. Indeed this is a characteristic of all Levitical sacrifices, whether they be *sin-offerings*, *burnt-offerings*, *meat-offerings*, or *peace-offerings*. They represented Christ's *merit* and man's *duty*. They represent the perfection and efficacy of His sufferings, and they represent also our duty of being conformed to Him in His sufferings; and they exhibit the moral qualities of that sacrifice of ourselves which we must offer to God.

But there is a well-defined *order* and *significance* in each of these kinds of sacrifices. The *Sin-offering* comes first, because there is no approach to God before the *expiation* and *atonement* made by the Blood of Christ. The *Burnt-offering* comes next, as expressing His perfect self-dedication, and exhibiting our consequent duty as offering ourselves as living sacrifices in conformity to Him. The *Meat-offering*, added to the *Burnt-offering*, represents the perpetual *memorial* of His obedience and sacrifice, ever pleaded before God in the Holy Sacrament of Bread and Wine; and it exhibited our oblations, sanctified in Him to God. Then, at length, succeeds the *Peace-offering* (cp. below, viii. 14; ix. 2, 3, 4), significant of our deliverance and reconciliation to God; and expressing our thankfulness to Him, joy in Him, and union with Him, and also with men by acts of mercy and love (see vii. 14). It was an Eucharist coupled with an Offertory (see vii. 11—15).

The heads of the victims in ancient sacrifices were crowned with garlands (see Acts xiv. 13), and the Levitical Peace-offering was like a beautiful crown set upon the head of all the sacrifices of the Levitical Law.

There is this remarkable characteristic of the *Peace-offering*, as distinguishing it from the *Sin-offering* and *Burnt-offering*: viz., that in the *Sin-offering* and *Burnt-offering* the offerer

b ch. 1. 3.

c Ex. 29. 10.
ch. 1. 4, 5.d Ex. 29. 13, 22.
ch. 4. 8, 9.
|| Or, *suet*.|| Or, *midriff over the liver, and over the kidneys*.
e Ex. 29. 13.
ch. 6. 12.

the herd; whether *it be* a male or female, he shall offer it ^b without blemish before the LORD. ² And ^c he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. ³ And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; ^d the || fat that covereth the inwards, and all the fat that *is* upon the inwards, ⁴ And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the || caul above the liver, with the kidneys, it shall he take away. ⁵ And Aaron's sons ^e shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

⁶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the

himself had no share, but in the *Peace-offering* the worshipper was a partaker of the sacrifice with God Himself, and had communion with Him, and was made a guest at His Table.

Thus the *Peace-offering* represented the worshipper in his reconciled relation to God; it foreshadowed the penitent and faithful of every age under the Gospel, as communicating with God in Christ; and was a signal type of the Christian *Shelem*, the Blessed Eucharist, or Holy Communion, wherein we are invited to feast on Christ (1 Cor. v. 8), and are admitted to the Communion of His Body and Blood (1 Cor. x. 16), and are partakers of the Lord's table (1 Cor. x. 21), and dwell in Him, and He in us; He is therefore our *Peace-offering*; "for of the Peace-offering, part God had, and part the Offerer ate, in sign of perfect peace and reconciliation" (see *Bp. Andrewes*, ii. p. 296); and we have thereby a pledge of a blessed Resurrection and a glorious Immortality, by virtue of our union with Him who is the Resurrection and the Life. (See on John vi. 53—57.)

The Lord's Supper is of the nature of an *Eucharist* or *Peace-offering* to be eaten: such an offering was never made, but it was also *eaten*, that there might be a representation of the memory of that Sacrifice, and an application of it to each person partaking of it. (See *Bp. Andrewes*, v. p. 66.) On this important subject, cp. *Lightfoot's* Temple Service, viii. 4, vol. i. p. 936, and *Joseph Mede*, on the Christian Sacrifice, Book ii. chap. 7; *Dean Brevint*, on the Christian Sacrament and Sacrifice, Sect. viii. p. 91; and the *Rev. Philip Freeman's* remarks "on the Peace-offering, the proper analogue to the Eucharist," in his valuable work, entitled the Principles of Divine Service, vol. ii. part ii. pp. 263—276, who thus speaks—"The Mosaic *Peace-offering* consisted of a slain animal, male or female, which the offerer presented and slew at the door of the Tabernacle court, after laying his hand upon its head; when the Priest sprinkled the blood round about the altar. The body was divided into three parts: (1.) The fat and inward parts were burnt upon the altar by the priests; and it is more distinctly ordered (Lev. iii. 5) that in the case of any other personal offering, it should 'be burnt upon the Burnt sacrifice' (that is, the daily sacrifice), 'which is upon the wood, which is upon the fire.' (2.) A second portion, the breast and shoulder, was given to the Priest, after the one had been lifted or 'heaved' up, and the other 'waved' to and fro, the Priest putting his hands under those of the offerer (Lev. vii. 28, 34; Num. vi. 19, 20). (3.) The remainder, forming by far the greatest part, was returned to the offerer, and was eaten with rejoicing by the offerer and his household and friends, and to which the widow, orphan, poor, slaves, and Levites, were invited (Lev. vii. 15—21; Deut. xii. 11, 17)."

From the time the Israelites entered the Holy Land, besides a meat-offering of bread (flour and oil), a drink-offering of *wine* was required to be added to the peace offering as well as to the personal burnt-offerings (Lev. vii. 12. Num. xv. 2—12). Of this meat-offering, a handful called the "*memorial*," as *representing* the whole, was burnt upon the altar; the rest eaten by the priest.

Now it is to be observed of this kind of sacrifice, that besides that, like the other personal or congregational sacrifices, it served in a general way to present and to plead, on behalf of the worshipper, the virtue of the continual burnt-offerings; it contained in it, in a measure, the powers of the other two kinds. Inferior to the burnt-offering in expressing self-dedication and worship, since it was burnt *but in part*; and to the *sin-offering*

in respect of *atonement*, because the blood was not applied to the horns of the altar, nor yet poured out at the foot of it; it nevertheless was marked as of kin to the one by the *sprinkling* of the blood, and to the other by being partly eaten by the priest. While therefore the offering of *all three kinds* constituted the most complete act of personal priesthood, this one was best fitted to survive in the Christian Scheme as the representative of all, and carrying the powers of all in it. Nor is it to be doubted that the *Christian Eucharist* possesses in perfection the powers of the personal or congregational burnt-offering, sin-offering, and peace-offering all in one, and stands in the same relation to the Original and Continual Sacrifice of Christ, as all of them together did to the Mosaic Continual Sacrifice (*Freeman*).

The PEACE-OFFERING was also, in a signal manner, a figure of the Christian *Shelem* or Eucharist as a feast of Love; of Love to God and to man in God. In it the worshipper communicated with God by feasting on the sacrifice offered to Him; and he communicated with men by feasting together with his friends, and by gifts and alms to the poor; and thus it was a representation of that Sacrifice by which God the Father proved His love to us, in that He sent His Son to be the propitiation for our sins (1 John iv. 10, 11), and by which God the Son proved His love to us by giving Himself for us for an offering and a sacrifice to God for a sweet-smelling savour (Eph. v. 1, 2), and in the commemoration of which we are all members one of another, for we all drink of one cup, and are all partakers of that one bread (1 Cor. x. 17).

— *male or female*] The Burnt-offering, specially representing the self-sacrifice of Christ suffering for sin, was to be of a *male* only (i. 3), but the Peace-offering might be a female as well as a male; it represents communion with God in Christ, in whom there is no difference between male and female. See Gal. iii. 28, where St. Paul seems to refer to the words of the *Sept.* here.

2. *he shall kill it*] Some suppose that this could only be done by the Priest or Levite, cp. i. 5; the text and most ancient versions seem to show that the act might be done by the offerer. May it not be significant of the truth, that *we*, by our sins, were the authors of Christ's death? Cp. Heb. vi. 6.

3. *unto the LORD*] The breast and the right shoulder were waved and heaved before the Lord, and then given to the Priest (vii. 30); the other portions were eaten by the offerer and his friends (vii. 15, 16).

— *the fat*] that which is *best*, in every sacrifice, is God's portion, and therefore consumed by the fire on His altar, which represents the divine acceptance of the sacrifice. See Exod. xxix. 18. Lev. iii. 16; iv. 31; xvii. 6; and note on Num. xviii. 17. Cp. *Bähr*, Symbolik ii. p. 381. *Baumgarten*, p. 133; and see Gen. xlv. 18. Ps. lxxiii. 5. Isa. xxv. 6, where the fat is synonymous with what is best. Hence appears the heinousness of the sin of Eli's sons, who robbed God of His part—the fat—and took it to themselves. See 1 Sam. ii. 16, 17, 29.

4. *the two kidneys—and the caul above* (or, lobe of) *the liver*] the emblems of what is sensual, passionate, and unclean. Exod. xxix. 13. Col. iii. 5. (*S. Basil, Theodoret*.) These were to be burnt. "Mortify and kill in us all carnal and impure affections," is the prayer of the devout worshipper.

5. *upon the burnt sacrifice*] The peace-offering must be burnt *upon* the burnt-offering. The burnt-offering of Christ's sacrifice and sufferings must *precede*, in order that the peace-offering may be accepted. See v. 1.

flock; male or female, ^f he shall offer it without blemish. ⁷ If he offer a lamb ^{f ver. 1, &c.} for his offering, then shall he offer it before the LORD. ⁸ And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. ⁹ And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards, ¹⁰ And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹¹ And the priest shall burn it upon the altar: *it is* ^e the food of the offering made by fire unto the LORD.

g See ch. 21.
6, 8, 17, 21, 22. &
22. 25.
Ezek. 44. 7.
Mal. 1. 7, 12.
h ver. 1, 7, &c.

¹² And if his offering *be* a goat, then ^h he shall offer it before the LORD. ¹³ And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. ¹⁴ And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards, ¹⁵ And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹⁶ And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: ⁱ all the fat *is* the LORD's. ¹⁷ *It shall be* a ^k perpetual statute for your generations throughout all your dwellings, that ye eat neither ^l fat nor ^m blood.

i ch. 7. 23, 25.
1 Sam. 2. 15.
2 Chron. 7. 7.
k ch. 6. 18. & 7.
36. & 17. 7. & 23.
14.
l ver. 16.
ch. 7. 23.

IV. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children of

Compare with Deut. 32. 14. Nch. 8. 10.

m Gen. 9. 4. ch. 7. 23, 26. & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 33. Ezek. 44. 7, 15.

9. *whole rump*] or *tail*; the tail of the sheep or ram: as to the fatness of which, see *Herod.*, iii. 113; *Ælian*, Hist. An. x. 4; *Bochart*, Hierozoic. i. p. 556; *Robinson*, ii. 391; *Dr. Thomson*, Land and Book, p. 97, and *Keil's* note here; and *Kalisch* on Exod. xxix. 22.

10. *the caul above the liver*] or the lobe of the liver. See Exod. xxix. 13; *Bochart*, Hierozoic. i. p. 498; and *Bähr*, Symbolik ii. p. 354; others suppose it to be the 'omentum minus,' or 'reticulum jecmoris' (*Fulg.*, *Luther*, *De Welte*, *Knobel*, *Keil*).

11. *food of the offering made by fire*] Literally, it is the *bread of the fire-offering to the Lord*. The altar was as it were God's table. God's altar must be fed first, and then the offerer may partake of the sacrifice. God's justice must be satisfied, His anger against sin must be first appeased. God must first signify His acceptance of the sacrifice before man can communicate in the Christian peace-offering.

The words 'eating and drinking' in Holy Scripture signify *communion* (see 1 Cor. x. 16, 17; xi. 24. Acts x. 13—15. Heb. xiii. 10); and the eating of the sacrifice of the *Peace-offering* signified communion with God in Christ Who is our Peace. See above, v. 1.

17. *ye eat neither fat nor blood*] The *fat* is the Lord's (v. 16), and whosoever eateth of the fat of an offering made by fire (i. e. of oxen, sheep, or goats), that soul shall be cut off from his people (vii. 23); and as to the *blood*, the command is (Deut. xii. 16), "Ye shall not eat the blood of any beast or fowl, but ye shall pour it upon the earth as water." (Cp. Gen. ix. 4.)

The *fat* was to be consumed in the fire (see on vv. 3, 4), because it was God's portion. The *blood* was not to be eaten, but poured out at the foot of the altar, because in it is the life, and the *life* was due to God; and the blood maketh atonement (xvii. 11), and "without shedding of blood is no remission" (Heb. ix. 22). Cp. *Bochart*, Hierozoic. i. 2. 50; *Bähr*, Symbolik ii. p. 201; and below, on xvii. 10—12.

The worshipper partook in the sacrifice with God Himself, but *not* in the *blood*; that was a type of the *ransom* or price of redemption (1 Cor. vi. 20; vii. 23) paid to God for the worshipper himself and for all the world, namely, of Christ's blood (1 Tim. ii. 6). The worshipper was *forbidden* to partake in the *fat* and the *blood* of the Peace-offering. In dealing with the

doctrine of the *Atonement*, we must not rob God of what is due to Him as His part in the sacrifice of Christ; nor may we claim to ourselves any share in the meritorious work of our redemption (Isa. lxiii. 3. 5), in the satisfaction made once for all for our sins, and for our reconciliation with God, which was effected by the blood of Christ.

But in the Christian *shelem*, or Peace-offering, we are invited and commanded to *drink* of Christ's *blood*, as well as to *eat* of His *flesh* (Matt. xxvi. 26, 27. 1 Cor. xi. 23—25).

The reason is, that the *blood* is the *life* (Gen. ix. 4. Lev. xvii. 14), and that there is no life to us but by feeding on Him who is the *Life* (see John i. 4; xiv. 6). Therefore our Lord says, "Except ye eat the flesh of the Son of Man, and *drink His blood*, ye have no life in you" (John vi. 53, 54—56; cp. Ex. xxiv. 6).

CHAP. IV.—PRELIMINARY NOTE ON SIN-OFFERINGS.

The foregoing three Chapters, as we have seen, have an important bearing on *Christian Theology* and *Christian Ethics*, especially with reference to the Death of Christ, in its *sacristial* and *sacramental* character, and our consequent privileges and duties.

The following four Chapters have a no less important bearing on *Christian Theology* and *Christian Ethics*, especially with reference to the true character of the Death of Christ, as an expiation for sin, and with regard to the doctrine of the Atonement (see vv. 26. 31. 35), and to the true nature of Sin in its manifold forms, as it appears in the eye of God, and as it is analyzed by Him.

The *Sin-offering*, which is the subject of the following Chapter, represents Christ, who was "made sin for us" (2 Cor. v. 21), as shedding His blood for the *propitiation* (*ἱλασμός*) of God's wrath against sin; and for the *expiation* of man's guilt; and for the *cleansing* of mankind from their sins.

According to the law of the Sin-offering, the hand of the offerer was to be laid on the victim's head, to mark the transfer of his sins to the victim; then the victim was to be slain; and the Blood, "in which is the life," and which "made an atonement" (see v. 6), was to be sprinkled seven times before the Veil, that is, in front of the Mercy-seat; and some of the Blood was to be put on the horns of the golden altar of Incense before the Lord (v. 7), and *all the Blood* was to

a ch. 5, 15, 17.
Num. 15, 22, &c.
1 Sam. 14, 27.
1's 19, 12.

b ch. 8, 12.

c ch. 9, 2.

Israel, saying, "If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: ³ b If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, ^c a young bullock without blemish unto the LORD for a sin offering. ⁴ And he

be poured out at the foot of the Altar of Burnt-offering (v. 7). The fat, kidneys, &c., were to be burnt on the altar (v. 8—10): the skin and all the flesh, the head, inwards, &c., were to be carried forth out of the camp into a clean place and burnt with fire (v. 11, 12).

The Sin-offering, therefore, marked man's alienation from God. It showed that his life, represented by the blood which was poured out at the foot of the altar, was forfeited; and that death, the wages of sin, was his due: and that he was, as yet, incapable of communion with God; for in no case was any portion of the Sin-offering eaten by the offerer himself (see vi. 18, 22, 30; vii. 1; x. 17; xiv. 13); and thus it was distinguished from the Peace-offering, in which the offerer was admitted to communicate with God.

The sprinkling of the blood toward the Mercy-seat, and the pouring out before the Lord, showed that it was to God's free grace and mercy alone that the sinner looked for pardon and peace. The Sin-offering, therefore, foreshadowed the vicarious, expiatory, and propitiatory Sacrifice and satisfaction of Christ as our Atonement.

Observe, that the expiatory offerings, viz., the Sin-offering and the Trespass-offering, are not mentioned in the Pentateuch before the delivery of the Levitical Law. Not that the consciousness of a need of expiation for sin, and of man's inability to make atonement for himself, was unknown before the Sinaitic Legislation (for such consciousness is involved in the very idea of every sacrifice where blood was shed), but it was one of the designs of that Legislation to bring out more clearly that consciousness, by means of sacrifices, bearing the special name of Sin-offerings, and to prepare the way for the full reception of the doctrine of the Atonement to be made by Him who is the Lamb slain from the foundation of the world (Rev. xiii. 8), "the Lamb of God which taketh away the sins of the world" (John i. 29).

2. If a soul shall sin through ignorance, &c.] Literally, a soul when it shall have sinned in ignorance, or aberration, (*shegagah*, i.e. straying) from all the commandments of the Lord which shall not be done; and shall have done from (i.e., in his doings have swerved from) one of them: for example, if the Priest that is anointed, &c.

The cases contemplated in this chapter concerning Sin-offerings, are cases where a sin has been committed by infraction of one of the divine prohibitions: not, however, wilfully or willingly, but through want of due consideration, κατ' ἀγνοίαν (see iv. 13; v. 18). The Sept. has here ἀκούτως, unwillingly, and *Fulg.* "per ignorantiam," and so the other ancient Versions.

The word *shegagah*, here used, is properly applied to the straying of animals, sheep, &c., or of the blind (Deut. xxvii. 18; Ezek. xxxiv. 6; compare Isa. viii. 6—"all we like sheep have gone astray"), and is thence used to signify such sins as arise from blindness of the understanding, and are sins of ignorance; or from sudden transport of the affections, and are sins of infirmity (cp. Ps. xix. 12, 13); and not to such sins as are deliberate, and transgressions of the will, and are sins of presumption.

Ignorance of the Divine Law (ἀγνοία) is itself regarded as sinful in the Old and New Testament: for "the fear of the Lord is the beginning of wisdom," and "to depart from evil is understanding" (Ps. cxi. 10. Prov. ix. 10; xv. 33. Job xxviii. 28), and it is man's duty to know God's Law, and to obey it. In the New Testament the Jews are said to have crucified Christ through ignorance (κατ' ἀγνοίαν, Acts iii. 17), but they ought to have known and received "Him of whom Moses and the prophets did write." St. Paul says that he persecuted the Church through ignorance (ἀγνοία); but still he condemns himself as a "blasphemer and injurious" (1 Tim. i. 13).

But such sins were not so heinous as if they had been committed presumptuously and with a high hand (Num. xv. 30); and therefore our Lord pleaded for the Jews on the ground that "they knew not what they did" (Luke xxiii. 34), and St. Paul says, that he "obtained mercy" because he "did it ignorantly in unbelief."

On the threefold division of sins, viz.:—(1) of ignorance (i.e. want of consideration); (2) of infirmity; and (3) of presumption

tion; which is carefully to be remembered in reading this and the following chapters; the reader may refer to *Bp. Sanderson*, i. 89; iii. 22; and the notes below on Acts iii. 17; xxiii. 5. 1 Cor. iv. 4. 1 Tim. i. 12, 13. The Psalmist marks this distinction of sins, when he says, "Who can understand his errors?" (or strayings, *shegloth*), "cleanse Thou me from secretnesses," (sins hidden from myself). "Keep back thy servant from presumptuousnesses . . . then shall I be innocent from the great transgression" (Ps. xix. 12, 13). By the Levitical Law the wilful and presumptuous sinner was to be "cut off from his people" (Num. xv. 27—30).

An important lesson is inculcated by the precepts in this and the following chapter, and a very solemn view is presented of human responsibility.

Men are apt to imagine, that if they act according to their consciences, they are safe; but the Divine Lawgiver here teaches, that ignorances, infirmities, and negligences are sins, and were punishable as such; and that men must therefore take care to inform and enlighten their consciences by God's Will and Word; and keep a watch over their affections, as well as control their wills. We must pray for God's grace "to sanctify us wholly in our bodies, souls, and spirits, that we may be preserved blameless unto the coming of our Lord Jesus Christ."

This chapter also teaches the important moral truth that the heinousness of a sin varies according to the position of the sinner; for example, that sin in a Priest is more hateful to God than in a common person.

"Omne adeo vitium tanto conspectus in se

Crimen habet, quanto major, qui peccat, habetur."

(*Juvenal*, viii. 140.)

"A sharp judgment shall be to them in high places: mercy will soon pardon the meanest, but mighty men shall be mightily tormented" (Wisd. vi. 5, 6).

It also teaches that nations may be guilty of sin as well as individuals; and that they ought therefore to repent, when they have done wrong.

— commandments—concerning things which ought not to be done] For doing ignorantly what ought not to be done, the Sin-offering was to be offered; and it was limited to such cases (*Maimonides*, *Shegagoth*, c. 1): see v. 3.

3. the priest that is anointed] the High Priest: Exod. xxviii. 41; xxix. 7; Lev. xvi. 32; xxi. 10; and so *Sept.*, *Onkelos* 3. The Hebrew word here is *Mashiach*, whence *Messiah*, and the Greek word in v. 5 is Χριστός, *Christ*. Therefore, since our Blessed Lord is the Christ, or the Anointed, and since no other High Priest is now anointed, He is not an ordinary Priest, but the High Priest, the great High Priest of our profession (Heb. iii. 1; iv. 14), and He has absorbed into Himself all the glory and dignity of the Levitical Priesthood.

— do sin] The Levitical High Priest is regarded by the Levitical Law as liable to sin; and thus the Levitical Law acknowledges the infirmity of the Levitical Priesthood, and avows its own imperfection, and declares that the Levitical Law and Priesthood were designed by God to be temporary and transitory, and preparatory to a better dispensation, that of Christ and His Gospel, which has a High Priest "holy, harmless, and undefiled, separate from sinners," who is able, by reason of His perfect sinlessness, to make atonement for sin, and has offered one sacrifice, once for all, the sacrifice of Himself, by which He has perfected for ever them that are sanctified. See Heb. v. 2, 3; vii. 25—28; x. 1—14.

St. Paul refers to this law in Heb. v. 2, where he speaks of the High Priest having compassion on the ignorant and them that are out of the way, that is, those who sin from ignorance—the case considered here.

— according to the sin of the people] Literally, to the guilt of the people, to make them guilty before God (so *Fulg.*), for the Priest was their head. It is remarkable that both the words, *chattath* and *asham*, are here combined: see on v. 3.

— let him bring] The Sin-offering is expressly commanded in the Levitical Law: burnt-offerings, meat offerings, and peace-offerings, are presupposed. (See i. 3; ii. 1; iii. 1.)

— a young bullock] No less an offering than that of the whole congregation, v. 14; a solemn warning, showing the

shall bring the bullock ^d unto the door of the tabernacle of the congregation ^{ch. 1. 3, 4.} before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. ^e And the priest that is anointed ^e shall take ^e of the bullock's blood, and bring it to the tabernacle of the congregation: ^{ch. 16. 14. Num. 19. 4.} ^f And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. ^f And the priest shall ^f put ^f some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour ^f all the blood of the bullock at the bottom of the altar of the burnt offering, ^{ch. 8. 15. & 9. 9. & 16. 18.} which is at the door of the tabernacle of the congregation. ^g And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, ^g And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, ^g ^{ch. 5. 9.} ^h As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. ^h And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, ⁱ Even the whole bullock shall he carry forth ⁱ without the camp unto a clean place, ⁱ ^{Ex. 29. 14. Num. 19. 5.} [†] without the camp [†] ^{Heb. to without the camp.}

heinousness and evil consequences of the sins of *Priests*, even though they be only sins of *ignorance*.

There were also other differences between the sin-offering of the *Priests* and those of a civil ruler, and of an ordinary person. The blood of the former was to be sprinkled on the altar of incense before the veil (v. 7), like that of the sin-offering for *all* the congregation, and the *body* of the offering was to be burnt without the camp, which was not the case with those for the latter, which were eaten by the Priest (vi. 26—30).

These distinctions marked the gravity of the sins of *Priests*, and that they were equivalent to sins of the whole congregation.

— *a sin offering*] *Chattath*, from *chattath*, a *sin*, a *slip*, a *mishap*, from *chata*, to *miss* a *mark* (cp. ἀμαρτάνω, ἀμπλακέω, from πλάζω), said of an archer missing his aim, or of a runner failing to reach the goal (see *Gesen.* 271, 272). Since the *sin* was regarded as *transferred* to the offering by the laying on of the offerer's hands on the head of the victim, therefore the word *chattath* also signifies *sin-offering*, as here.

The *chattath* or *sin-offering* is distinguished from the *asham*, rendered *trespass-offering* by our Translators (from *asham*, to fail, to become guilty. *Gesen.* p. 86), ch. v. 1—19; vi. 1—7; vii. 1—7; and iv. 1—35; vi. 24—30.

On the difference between the *sin-offering* and the *trespass-offering*, see below, *Preliminary Note* to ch. v.

On the ceremonial of the *sin-offering*, see *Lightfoot*, Works, vol. i. p. 929, Temple Service, ch. viii.

4. *unto the door*] For it is only by the blood of Christ that we enter into the true tabernacle, even within the veil, into the heavenly Temple itself. *S. Cyril*.

— *lay his hand*] make his hand to *lean*; for a symbolical discharge and transfer of his sin (see i. 4). He made confession of his sin at the same time.

5. *the priest that is anointed*] In the Hebrew the word is here used, whence *Messiah* is derived; the *Septuagint* has κεχρισμένος here, and Χριστός v. 16 (*Christ*). Thus the Original and the Greek translation prepared the way for Him who has fulfilled the Law.

— *to the tabernacle of the congregation*] Rather to the *tabernacle of meeting*, namely, with God. The Priest came to meet God, and to propitiate Him; and so typified the true Priest that is anointed, who has sprinkled the blood of the one perfect sacrifice before God. Heb. ix. 11, 12. 24.

6. *the blood*] For expiation and atonement. All these Levitical appointments prefigured the preciousness and efficacy of the blood of Christ. *S. Cyril*, Glaphyr. in Levit. pp. 343—348, where is an exposition of their meaning in reference to Him whose “blood cleanseth from all sin” (1 John i. 7: see above, iii. 17).

— *seven times*] A sacred and perfect number (see *Ainsworth* here, p. 19, and see note below on Rev. xi. 19, p. 220), prefiguring

the sprinkling of the blood of that perfect and sabbatical sacrifice, which brings rest to the troubled conscience, and peace with God (Heb. ix. 13; 1 Pet. i. 2; 1 John i. 7). Compare these enactments with those in Exodus xxix. 10, 12, 20, for the *consecration* of a Priest, whence it appears that the *sin* of the High Priest *after* his consecration is regarded as more grave than all the sins committed *before* his consecration; the offering in both cases is the same, but the blood now needs to be *sprinkled seven times* before the veil (cp. *Baumgarten*, p. 134).

The sin of the High Priest is of equal gravity with that of the *whole congregation*, v. 13—21 (cp. *Mischna*, iv. p. 497, ed. Surenhusii; *Reland*, Antiq. p. 131).

— *before the vail*] Of the Holy of Holies: the figure of heaven itself, to which we have now access by the blood of Jesus (Heb. x. 19, 20); and which was therefore rent in twain, and the Holy of Holies opened, when He cried on the Cross “It is finished” (Matt. xxvii. 51; John xix. 30).

7. *upon the horns*] The four corners, so that the whole might be sprinkled with the blood and a full expiation made.

— *of the altar of sweet incense*] The golden altar before the veil, and in a direct line between the brazen altar and the Mercy-seat, on which God's glorious presence was enthroned. By this aspersion of the blood on the golden altar *of incense of sweet spices* (see Exod. xxx. 1—34), the type of Christ's acceptable offering, as of a sweet-smelling savour, and of His prevailing prayers, it was signified that we obtain remission, pardon, and peace, through Christ's blood, *once shed*, and seven times sprinkled before the Lord, and put on the horns of the altar of *incense*; that is, *always pleaded* by Him “who ever liveth to make *intercession* for us” (Heb. vii. 25).

8—10. *all the fat*] The best part, due to God: see iii. 3, 4, 9, 10, 14, 15, &c.

The burning of the fat and the entrails upon “the altar, which sanctified the gift” (Matt. xxiii. 19), signified the dedication to God of all the faculties and affections which are accepted by Him in Christ offering Himself for us, and through the Spirit; and represented our conformity to Christ, and communion with Him in sufferings and afflictions (Rom. vi. 4—12. Col. ii. 12; iii. 1—5).

11. *the skin of the bullock*] Adhering to the flesh; for it was not flayed, as the burnt-offering was: ch. i. 6 (*Maimonides*, de Sacrificiis, c. 5).

12. *shall he carry forth*] Literally, *he shall make to go out*: the *hiphil*, from *yatsa*, to *go forth* (*Gesen.* p. 359). We do not know the precise form of the Encampment; it may have been of a cruciform shape, with the Tabernacle in the intersection of what we might call the transept and the nave; and then the work would have been easy for any one to perform (*Lund*). However this may be, there is no ground for supposing with some—on the contrary, it is unreasonable to imagine—that this was a personal act *performed* by the Priest himself. The *Septuagint* translates it “they shall carry forth” (ἐξήλουν),

^k ch. 6, 11. ^k where the ashes are poured out, and ^l burn him on the wood with fire: † where
^l Heb. 13, 11. the ashes are poured out shall he be burnt.
[†] Heb. at the pouring out of the ashes.
^m Num. 15, 24. ¹³ And ^m if the whole congregation of Israel sin through ignorance, ⁿ and the
^{Josh. 7, 11.} thing be hid from the eyes of the assembly, and they have done *somewhat*
ⁿ ch. 5, 2, 3, 4, 17. *against* any of the commandments of the LORD *concerning things* which should
not be done, and are guilty; ¹⁴ When the sin, which they have sinned against
it, is known, then the congregation shall offer a young bullock for the sin, and
bring him before the tabernacle of the congregation. ¹⁵ And the elders of the
congregation ^o shall lay their hands upon the head of the bullock before the
LORD: and the bullock shall be killed before the LORD. ¹⁶ ^p And the priest
that is anointed shall bring of the bullock's blood to the tabernacle of the
congregation: ¹⁷ And the priest shall dip his finger *in some* of the blood, and
sprinkle *it* seven times before the LORD, *even* before the vail. ¹⁸ And he shall
put *some* of the blood upon the horns of the altar which *is* before the LORD,
that *is* in the tabernacle of the congregation, and shall pour out all the blood
at the bottom of the altar of the burnt offering, which *is* at the door of the
tabernacle of the congregation. ¹⁹ And he shall take all his fat from him, and
burn *it* upon the altar. ²⁰ And he shall do with the bullock as he did ^q with the
bullock for a sin offering, so shall he do with this: ^r and the priest shall make
an atonement for them, and it shall be forgiven them. ²¹ And he shall carry
forth the bullock without the camp, and burn him as he burned the first bullock:
it is a sin offering for the congregation.
²² When a ruler hath sinned, and ^s done *somewhat* through ignorance *against*
any of the commandments of the LORD his God *concerning things* which should
not be done, and is guilty; ²³ Or ^t if his sin, wherein he hath sinned, come to
his knowledge; he shall bring his offering, a kid of the goats, a male without
blemish: ²⁴ And ^u he shall lay his hand upon the head of the goat, and kill it in
the place where they kill the burnt offering before the LORD: it is a sin offering.
²⁵ ^x And the priest shall take of the blood of the sin offering with his finger, and
put *it* upon the horns of the altar of burnt offering, and shall pour out his blood
at the bottom of the altar of burnt offering. ²⁶ And he shall burn all his fat

and they shall burn; so the Samaritan Text. Cp. Dr. M'Caul, on Colenso, p. 38; Dr. Benisch, p. 10; and the Rev. J. B. M'Caul, p. 38: cp. below, v. 21.

— *without the camp*] The body was to be burnt *without the camp*, a figure of Christ suffering *without the gate* (Heb. xiii. 11, 12), in a place *nigh to the city* (John xix. 20).

Christ suffered without the camp, that the cross might be an Altar, not of the Temple but of the World (S. Leo, Sermon ix. on the Passion). He suffered without the City, that we might go forth from the cares and pleasures of this world, bearing His reproach: Heb. xiii. 13. (S. Cyril, de Adoratione, lib. xv.)

¹³ *if the whole congregation of Israel sin through ignorance*] Here is a declaration on the part of the Divine Lawgiver, that all the people collectively were liable to sin, and needed an expiation; so that the suppositions in this chapter prove the truth of St. Paul's argument, that all the world is guilty before God, and needs a sacrifice, which the Law could not provide. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Rom. iii. 19—31; xi. 32; Gal. iii. 22).

— *and are guilty*] Heb. *re-ashema*; that is, have contracted *asham*, or *guilt*, which is a consequence of *chattath* (see v. 3); the same phrase occurs in v. 22 and v. 27, and it seems to be added in order to teach the important lesson, that *guilt* is contracted even by *sins of ignorance*.

¹⁴ *a young bullock*] Cp. Num. xv. 24. Where the Law appoints a bullock for a burnt-offering, and a he-goat for a sin-offering, that case is said by the Hebrew Expositors to be a case of idolatry committed, or taught, in ignorance (Maimonides, Shega-

goth, c. 12). But the difference seems to be, that here the case supposed is one of *commission*, through ignorance, of some one sin, against a special commandment; but in Num. xv. 22, the case is that of *omitting* to do what was commanded.

^{16—20.}] See above, vv. 5—10.

¹⁶ *the priest that is anointed*] In the Hebrew the *Messiah*: in Greek, the *Christ*, ὁ Χριστός, see v. 3; and cp. Euseb., II. E. i. 3.

²⁰ *the priest shall make an atonement for them, and it shall be forgiven them*] Cp. v. 31. Since the *Priests* themselves required a sin-offering for their own sin (v. 3), it is evident that they could not do this by means of any virtue inherent in themselves; and this declaration is therefore a recognition of the need of some more perfect Priesthood and Sacrifice, from which the Levitical Priesthood and Sacrifices acquired the efficacy they possessed. Heb. vii. 27, 28; ix. 26. Bp. Pearson, Art. x. pp. 363, 364.

²¹ *he shall carry*] *shall cause to go forth*; see v. 12; here also the *Septuagint* has the plural number, "they shall carry, and they shall burn:" and so the *Syriac*.

²² *a ruler*] *nasi*, one that is *raised up* above the rest, as the head of a tribe. Num. iii. 24. Gesen., p. 569.

²³ *a kid of the goats*] Cp. Gen. xxxvii. 31: literally, a *hair* one of the goats; perhaps a peculiar kind (Bochart, *Keil*); a less offering than that of the Priest, v. 4; and of the congregation, v. 14; but greater than that of one of the common people, v. 28.

²⁴ *in the place where they kill the burnt offering*] the north side of the altar, i. 11.

upon the altar, as ^y the fat of the sacrifice of peace offerings: ^z and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

y ch. 3. 5.
z ver. 20.
Num. 15. 28.

²⁷ And ^a if [†] any one of the [‡] common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; ²⁸ Or ^b if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. ^{29 c} And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. ³⁰ And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. ³¹ And ^a he shall take away all the fat thereof, ^e as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; ^e and the priest shall make an atonement for him, and it shall be forgiven him.

a ver. 2.
Num. 15. 27.
† Heb. any soul.
‡ Heb. people of the land.
b ver. 23.

c ver. 4, 24

d ch. 3. 4.

e ch. 3. 3.

f Ex. 29. 18.
ch. 1. 9.
g ver. 20.

h ver. 28.

³² And if he bring a lamb for a sin offering, ^h he shall bring it a female without blemish. ³³ And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. ³⁴ And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: ³⁵ And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, ⁱ according to the offerings made by fire unto the Lord: ^k and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

i ch. 3. 5.

k ver. 26, 31.

V. ¹ And if a soul sin, ^a and hear the voice of swearing, and is a witness,

a 1 Kings 8. 31.
Matt. 26. 63.

^{23. shall burn}] But it must be remembered that in the case of the *Sin-offering* for a ruler or for a common person, the Priest must eat the residue in the holy place, vi. 30; cp. x. 19, and thus the Priest typified Christ taking our sins upon Himself.

^{27. if any one of the common people} (literally, *one soul*) sin] Therefore though the Priests of a nation sin (v. 3), and the whole nation sin (v. 13), yet this is not admitted as an excuse for the sins of individuals. "Every man shall bear his own burden," Gal. vi. 5. "The Lord will render to every man (whether small or great) according to his works," Ps. lxii. 12. Rom. ii. 6; xiv. 12. Rev. ii. 23; xx. 12; xxii. 12.

We may close the remarks on this chapter in the words of an ancient Writer commenting upon it: "All cleansing, whether of Priests or People, is from Christ; all expiation of sins, whether wilful or involuntary, is from Him. The Law of Moses pre-announced that all who are bound by sin, should be justified by Faith in Him, and in Him alone. He it is who is typified by the bullock that was brought to the door of the Tabernacle, to be slain, in order to gain an entrance for us; He it is who taketh away our sins; He, who with His own blood entered into the Holy of Holies, and obtained redemption for us, and by one offering perfected for ever them that are sanctified, as the blessed Paul testifies (Heb. x. 14); He it is who sanctifies the Church by the sprinkling of His own blood; 'for we have come to the Church of the firstborn, and the blood of sprinkling that speaketh better things than that of Abel' (Heb. xii. 24), for Abel's blood testified against his murderer, Cain; but Christ's blood pleads for us; and is the price by which eternal life is purchased for us all, and it cleanses from sin by baptism, if we endeavour to be holy as He is holy." *S. Cyril*, de Ador. xv. 525.

^{35. according to the offerings}] Rather, *upon the offerings*. Cp. v. 12.

CHAP. V.—PRELIMINARY NOTE ON TRESPASS-OFFERINGS.

The former chapter treated of *Sin-offerings*, the present chapter treats of *Trespass-offerings*.

What is the difference between a *Trespass-offering* and a *Sin-offering*?

Different replies have been given to this question, as may be seen by reference to the following writers: *Joseph*, Antiq. iii. 9. 3. *Philo*, de Victimis ii. p. 247. *Outram*, de Sacrificiis, c. 12. *Lightfoot*, Temple Service, ch. viii. sect. 3. *Jahn*, Archaeol. Bibl. §§ 251. 379. *Mather*, pp. 245—7. *Reland*, Antiq. Sacr. iii. 4. 4. *Bähr*, Symbolik, ii. 410. *Kurtz*, Mos. Opfer, p. 196. *Winer*, ii. pp. 429—435, and ii. pp. 543—545. *Hengstenberg*, Authentic ii. pp. 214—220. *Baumgarten*, p. 138. *Barry* in Smith's Bib. Dict. ii. 1323; and the works of *Hoffmann*, *Riehm*, *Rinck*, and *Oehler*, *Keil*, 42. *Fairbairn*, Typol. ii. 343—357.

Some have thought that the *sin-offering* was for sins of omission; and the *trespass-offering*, for sins of commission (*Jahn*).

Others have supposed that *Sin-offerings* were for offences against *man*, and *Trespass-offerings* were for offences against *God*.

Others are of opinion that the *sin-offering* is for sin considered *objectively*, and *trespass-offerings* for sin regarded *subjectively* (*Winer*).

Others have dismissed the question as inexplicable (*Gesenius*); and others have said that the Sacred Text is here corrupt, and that it is due to some writer more recent than Moses (*De Wette*).

None of these opinions appear to be satisfactory.

To ascertain the difference between the *Sin-offering* and the *Trespass-offering*, we must analyze the words assigned to each respectively.

The *sin-offering* is *chattath*. As was before observed (ii. 3), that word expresses properly an *aberration* from a *mark*, as in the case of an archer missing his aim (see Judges xx. 6, and Job v. 24; and cp. Ps. xxv. 8; li. 13). It designates an *act* by which a person fails of attaining what he ought to have attained, or deviates from a course which he ought to have followed.

It therefore signifies (1) a *delinquency*, or (2) a *transgression*. And because the sin is supposed to be transferred to the victim, therefore the word *chattath* comes to signify an *offering* for an act of delinquency, or transgression.

But the word for *Trespass-offering* signifies more than this:

b ver. 17.
ch. 7, 18 & 17, 16,
& 19, 8. & 20, 17.
Num. 9, 13
c ch. 11, 24, 28,
31, 39.
Num. 19, 11, 13,
16.

d ver. 17.
e ch. 12, & 13, &
15.

f See 1 Sam. 25.
22.
Acts 23, 12.
g See Mark 6, 23.

whether he hath seen or known *of it*; if he do not utter *it*, then he shall ^b bear his iniquity. ² Or ^c if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and ^d guilty. ³ Or if he touch ^e the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty. ⁴ Or if a soul swear, pronouncing with *his lips* ^f to do evil, or ^g to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty

and therefore the Lawgiver begins with *Sin-offerings*, and proceeds afterwards to speak of *Trespass-offerings*.

The word for *Trespass-offerings* is *asham*. This word expresses more than an *act*; it represents a *state*.

Chattath is an *act of sin*, but *asham* is a *state of guilt*; see Gen. xxvi. 10, "Thou shouldst have brought *guiltiness* (*asham*) upon us;" and Gen. xlii. 21, "We are verily *guilty* concerning our brother;" cp. 2 Sam. xiv. 13. Ezra x. 19. *Gesen.*, p. 86. And therefore we find the word *asham* applied to *persons, cities, and countries* lying in a *state* of desolation and ruin (see Ps. xxxiv. 21, 22. Isa. xiv. 6. Ezek. vi. 6. Hos. xiii. 16. Joel i. 18).

This difference may be illustrated by an example.

A man commits many acts of intemperance; he may be very sorry for each of those *acts* taken *severally*; but the acts taken *severally* do not represent his moral condition before God. There are *effects* of his sin remaining after his repentance. There is the moral *ruin* and *desolation* produced it may be in his health, his family, his fortunes, his reputation; there is the stain of sin contracted by repeated acts of sin; there is the *asham* of his bad example upon others, which cannot be removed by sorrow for the individual acts of sin. Or a man may have written and published a licentious or infidel book, he may have been brought to a sense of his sin in doing so, and may have repented of the act of writing and publication, but there are still the *effects* of the book upon the minds of others, in distant lands, and it may be, for many generations.

In such cases as these, there is the *asham* consequent on the *chattath*. There is the *reatus* consequent on the *culpa* or *delictum* (cp. *S. Augustine*, de Nupt. et Concup. i. 26, contra Julian. vi. 19). As *Bp. Pearson* says (Art. x.), speaking of particular sins, "Though the *sin* pass away together with the time in which it was committed, yet the *guilt* thereof doth not pass away, which by that sin was *contracted*; and as *guilty* he is subject to the wrath of God." See also *Bp. Butler* on the remanent effects of sin after repentance (Analogy, Pt. I. ch. ii.) and *Hengst*, Authentice ii. 214. *Baumgarten*, p. 137.

In a word, *asham* seems to represent the consequences of *chattath*; the ravages produced by sin on the frame of man; and the desolation and ruin of his moral condition towards God—his *guilt* towards Him in whose image he was created, and whose Law he has broken; and the *stain* of sin as infecting, contaminating, and polluting not only the sinner himself, but others by his vicious example.

In accordance with these statements, it may be observed that at the very beginning of the Law concerning *asham*, the soul is described as *bearing iniquity* (v. 1), that is, in a state of *guilt*. See also v. 2, he shall be unclean and *guilty*. The word *guilty* occurs four times in our Version of the first five verses of this chapter, as a translation of *asham*.

It follows as a result from these characteristics of *asham*, that when the Evangelical Prophet Isaiah would describe by one word what Christ has effected for the *World* by His *Sufferings*, he does not say that He is our *chattath* or *sin-offering* (which doubtless He is for each individual offence), but that He gave His soul to be an *asham*, an offering to take away the *guilt*, and to wash away the stain of sin, and to restore the ruins made by the sin, of the whole Human Race. Here is the inexpressible comfort of the penitent sinner when he looks to the Cross of Christ (Isa. liii. 10).

Perhaps *asham* might better be translated *guilt-offering*, than *trespass-offering*, which word does not mark the difference between it and sin-offering. In our authorized Version in Ezra ix. 6, and Ps. lxxix. 5, where *trespass* is in the text, *guiltiness* is rightly placed in the margin as the rendering for *ashmah*; and it is remarkable, that in the numerous places where the verb *asham* occurs—e.g., nine times in Leviticus alone, iv. 13. 22. 27; v. 2, 3, 4, 17. 19; vi. 4, it is rendered eight times by *is guilty* and once, v. 19, *he hath trespassed*.

In the case of the *chattath* or *sin-offering*, the Blood was put on the horns of the altar of burnt sacrifice, or sprinkled seven times before the Veil in the two more heinous cases (iv. 6. 17). The *asham* involved the duty of *reparation* of wrong done, and of *satisfaction* for *guilt* contracted by sin (v. 15, 16), and was prescribed for the purpose of reminding the sinner, that though he had offered his *sin-offering*, his repentance for sin was not complete without restitution of what he has obtained thereby, with an *addition* over and above the value of what he has acquired by it (see v. 16).

The Levitical Law concerning the *asham* as distinguished from the *chattath*, has an important ethical character, as placing before us in a clear view the defilement and guilt of sin; and the need of repentance, and reparation. It may serve to explain such sayings as those of the Psalmist, "Cleanse thou me from my secret faults" (Ps. xix. 12); "Remember not the sins and offences of my youth" (Ps. xxv. 6); and may serve to remind the Christian, of the continual need of godly fear and humiliation before God: and it may serve to show the wisdom of the Church in putting such deprecatory language as the following into the mouth of the penitent and faithful communicant, before the reception of the Holy Eucharist—"We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against Thy divine Majesty, provoking most justly thy wrath and indignation against us: the remembrance of them is grievous unto us, the burden is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our Lord. Amen."

1. *And if a soul sin*] Some modern expositors (*Baumgarten*, *Keil*) have supposed, that the following three cases belong to the category of *sin-offerings* described in the foregoing chapter; but the language of verse 7, as well as the difference of the treatment of these cases, compared with those in chap. iv., seem to show that they belong rather to the class of *trespass-offerings* or *guilt-offerings*: cp. *Ainsworth* here.

—*hear the voice of swearing*] Or *adjuration*, by which he is required to declare the truth; as our Blessed Lord was by Caiaphas (Matt. xxvi. 63; Mark xiv. 61). Christ obeyed the charge as enjoined in this Law, and declared the truth. *Guilt* may be contracted by *silence*, as well as by *speech*.

—*he shall bear his iniquity*] He has contracted guilt thereby; and owes an *asham* or guilt-offering; see *Preliminary Note*.

2. *if a soul touch any unclean thing*] Even unwittingly. This and the following precept clearly mark the guilt and stain contracted by sin; as, for example, by association with vicious company. It requires an *asham* or *guilt-offering*. On the spiritual character and moral meaning of these appointments of the Levitical Law, see *Origen*, Homil. 3.

3. *if he touch the uncleanness of man*] See chapters xii. —xv. A person who touched a dead body was unclean seven days (Num. xix. 16); and if he purified not himself, is said to defile the tabernacle, and was liable to be cut off from Israel (Num. xix. 11. 13).

Here is a moral lesson on the *contagious effects* of sin, and on the *permanent effects* of sin, after the act is committed; and this case serves clearly to bring out the difference between the *chattath* and the *asham*: see on v. 1.

4. *pronouncing with his lips to do evil*] *idly speaking*, a rash or wicked oath, such as Jephthah's (Judges xi. 30), or David's (1 Sam. xxv. 22), or Herod's (Mark vi. 23), or that of those who swore that they would not eat till they had killed Paul (Acts xlii. 21). Observe, that *guilt* may be contracted by the *tongue*, cp. James iii. 2—16.

in one of these. ⁵ And it shall be, when he shall be guilty in one of these things, that he shall ^h confess that he hath sinned in that thing: ⁶ And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

^h ch. 16. 21. & 23. 40.
ⁱ Num. 5. 7.
^j Ezra 10. 11, 12.

⁷ And ⁱ if [†] he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two ^k turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. ⁸ And he shall bring them unto the priest, who shall offer *that which is* for the sin offering first, and ^l wring off his head from his neck, but shall not divide it asunder: ¹ ch. 1. 15.

ⁱ ch. 12. 8. & 14. 21.
[†] Heb. *his hand cannot reach to the sufficiency of a lamb.*
^k ch. 1. 14.

⁹ And he shall sprinkle of the blood of the sin offering upon the side of the altar; and ^m the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. ¹⁰ And he shall offer the second for a burnt offering, according to the ⁿ manner: ^o and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

^m ch. 4. 7, 13, 20, 34.

ⁿ Or, *ordinance.*
^o ch. 1. 14.
^p ch. 4. 26.

¹¹ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; ^p he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it is a sin offering. ¹² Then shall he bring it to the priest, and the priest shall take his handful of it, ^q *even* a memorial thereof, and burn it on the altar, ^r according to the offerings made by fire unto the LORD: it is a sin offering. ¹³ ^s And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and ^t *the remnant* shall be the priest's, as a meat offering.

^p Num. 5. 15.

^q ch. 2. 2.

^r ch. 4. 55.

^s ch. 4. 26.

^t ch. 2. 3.

¹⁴ And the LORD spake unto Moses, saying, ¹⁵ ^u If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then ^x he shall

^u ch. 22. 14.

^x Ezra 10. 19.

6. *his trespass offering*] Or *guilt-offering, asham*: see the Preliminary Note.

— *a female from the flock*] The *guilt-offering* was not costly, and was the same for every one: in both these respects it differed from the *sin-offering* (see iv. 13. 22. 27).

The *guilt-offering* in the cases here supposed—not in the case specified v. 14—19, is the same victim as that prescribed for the *sin-offering* of one of the common people. *Acts of sin differ* in their heinousness according to the condition of the sinner. A priest and a civil ruler can bring, and ought to bring, a greater *chattath* than a private person; but the *moral stain and contagion* of sin is the same to every soul. The *chattath* differs, but the *asham* is the same; the *asham* is not made costly by the Legislator; in order that every one may bring it; and in order that every soul may be discharged from the weight and burden of guilt which oppresses it. And the prophet Isaiah has assured the Christian penitent, that Christ “has poured out His soul as an *asham* for all” (Isa. liii. 10).

7. *lamb*] Heb. *seh*, a word comprising sheep, goats, and kids of Exod. xii. 3; below, xxii. 23, 28. Gesen. 785.

— *two turtledoves*] innocent emblems of Christ, as a *sin-offering* and burnt-offering. Cp. xiv. 4 (*S. Cyril*).

— *one for a sin offering, and the other for a burnt offering*] T^{is} shows the *composite* character of the *asham*: and also exhibits the difference between it and the *chattath*, or *sin-offering*. *Guilt* supposes an *act of sin*, and therefore requires a *chattath*, but it is not removed thereby, because, after repentance for it, the *effects of sin remain*; and therefore after the offering of the *chattath*, there remains another sacrifice to be offered, and that is a *burnt-offering*, of which the *whole* is consumed, for a sweet savour to the Lord (i. 17), and which in a special manner represents the total self-oblation of Christ's sacrifice for sin.

8. *who shall offer that which is for the sin offering first*] The *sin-offering* comes first; because the particular *act of sin* is the first thing to be repented of, and then its consequences.

— *wring off his head*] Rather, *make an incision* in it, to let the blood run out; but it was not to be *wrung off* or severed, as is expressly stated here: see above, on i. 15.

9. *and the rest of the blood shall be wrung out*] And then the Priest was to consume the rest in the holy place, it being a *sin-offering* for the poor (see on iv. 26). Thus it was signified, that *acts of sin* are atoned for by Christ the spotless victim, whose blood is shed as an expiation for the sin of all who confess their sins, and are penitent for them, and that the sin is transferred from man to Him as our Priest, and abolished by Him. But there still remains another offering to be made for the *effects of the act of sin*, v. 10.

10. *the second for a burnt offering*] The first was for the particular sin; the second for its *effects*; which were consumed by the fire of the burnt-offering.

— *according to the manner*] Literally, *judgment*, the judicial decree of God.

11—13. *shall bring for his offering*] Here is another evidence of the *composite* character of the *asham*; it is commuted into a *sin-offering (chattath)*, and a *meat-offering (minchah*, v. 13). The *sin offering* had no oil nor frankincense, as the meat-offering had (see ii. 1). Till the sinner had confessed his sin and had made an offering for it, he was not an object of God's grace and favour, signified by the oil; and he could not offer any thing pleasing and acceptable to God, as sweet fragrance of frankincense; but he must first offer an offering made by fire, signifying the sufferings of Christ for sin; and after this was done, then the *remnant* was eaten by the Priest in the Holy Place as a meat-offering, signifying the abolition of the guilt of the offerer by the transfer of it from him to the Priest, the representative of Christ, who made “atonement for him.”

12. *according to, &c.*] Rather, *upon the offerings*. Cp. iii. 5.

14. *And the LORD spake unto Moses*] There is a gradual progress and ascent in these legislative enactments. They now rise a step higher, and proceed to deal with direct offences against holy things, and against the Lord.

15. *If a soul commit a trespass, and sin through ignorance*] The original word here used for to commit a trespass is *maal*, which signifies to act *faithlessly* or *stealthfully*, treacherously, as a wife by sinning against her husband (Num. v. 27); or a subject against his sovereign; and is therefore specially applied

y Ex. 30. 13.
ch. 27. 25.

z ch. 6. 5. & 22. 14.
& 27. 13, 15, 27, 31.
Num. 5. 7.
a ch. 4. 26.

b ch. 4. 2.

c ver. 15
ch. 4. 2, 13 22 27.
Ps. 19. 12
Luke 12. 43.
d ver. 1. 2.
e ver. 15.

f ver. 16.

g Ezra 10. 2.

a Num. 5. 6.

b ch. 19. 11.
Acts 5. 4.
Col. 3. 9.
c Ex. 22. 7, 10.
|| Or
in dealing.
† Heb.
putting of the
hand.
d Prov. 24. 28. &
26. 19.
e Deut. 22. 1, 2, 3.
f Ex. 22. 11.
ch. 19. 12.
Jer. 7. 9.
Zech. 5. 4.

g ch. 5. 16.
Num. 5. 7.
2 Sam. 12. 6.
Luke 19. 8.
|| Or, in the day of
his being found
guilty.
† Heb.
in the day of his
trespass.
h ch. 5. 15.
i ch. 4. 26.

bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after ^y the shekel of the sanctuary, for a trespass offering: ¹⁶ And he shall make amends for the harm that he hath done in the holy thing, and ^z shall add the fifth part thereto, and give it unto the priest: ^a and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

¹⁷ And if a ^b soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; ^c though he wist *it* not, yet is he ^d guilty, and shall bear his iniquity. ¹⁸ ^e And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: ^f and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him. ¹⁹ It is a trespass offering: ^g he hath certainly trespassed against the LORD.

VI. ¹ And the LORD spake unto Moses, saying, ² If a soul sin, and ^a commit a trespass against the LORD, and ^b lie unto his neighbour in that ^c which was delivered him to keep, or in || [†] fellowship, or in a thing taken away by violence, or hath ^d deceived his neighbour; ³ Or ^e have found that which was lost, and lieth concerning it, and ^f sweareth falsely; in any of all these that a man doeth, sinning therein: ⁴ Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, ⁵ Or all that about which he hath sworn falsely; he shall even ^g restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, || [†] in the day of his trespass offering. ⁶ And he shall bring his trespass offering unto the LORD, ^h a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: ⁷ ⁱ And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

to sins of faithlessness and rebellion against God; particularly when accompanied with hypocritical professions of zeal for His service (Josh. xxii. 16; 1 Chron. x. 13; 2 Chron. xxvi. 18): see *Schultens* on Job xxi. 34, and is therefore rendered "prævarico" by *Vulg.* Cp. *Gesen.*, p. 494.

— in the holy things of the LORD] As in not sanctifying their firstling males (Deut. xv. 19), or in eating the tithes of their corn, wine, and oil, within their own gates (Deut. xii. 17). The law here given represents in strong terms the sin of sacrilege, especially if accompanied with professions of piety; the sin of Ananias was of this kind: see on Acts v. 1.

— with thy estimation] That is, of such a value as Moses, and the Priest after him, may think fit to require. Besides this, the holy thing, of which God had been defrauded, was to be restored, and a fifth part to be added to it. It must be remembered that the case here contemplated is one of ignorance, not of wilful sacrilege (see the *Septuagint* translation here, and *Theodoret*, Qu. 2, and *Maimonides* in Ainsworth).

17—19. if a soul sin] If even unwittingly he do any one (so the original) of the things which God has forbidden to be done, and if he knew it not (as he ought to have done, for all Israelites are presumed to know God's commandments, and to consider, and obey them), and is guilty (has contracted *asham*, or guilt), and bears his sin (avon, guilt, *Gesen.* p. 614), then he shall bring a ram without blemish (that is, when the sin is brought home to his conscience), at thy estimation—a ram valued at the price fixed by thee (see v. 15), for a trespass-offering (*asham*) to the priest, who shall make atonement for him. And let him not suppose that because he knew it not, he is therefore innocent. No: it is a trespass-offering; by trespassing he trespassed against the Lord.

In order to make a more solemn protest against the notion, that if any man acts according to his conscience, and is sincere

in what he does, he is therefore safe; and in order to declare more strongly that ignorances and infirmities are sins, and bring guilt with them, and liability to the divine wrath, and to punishment, and therefore require repentance, and need an atonement for them, the Divine Legislator repeats the word *asham* three times in this verse: cp. note below, on 1 Tim. i. 12, 13; and above, *Preliminary Note* to chap. iv.

CH. VI. 2. If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour] Here is another step in the ascent of sin. The case supposed is a case of trespass, against the Lord and against man, and not in ignorance, as in the previous case.

— in that which was delivered him] That is, by embezzlement of that which was entrusted to his care.

— in fellowship] Literally, in the putting to hand; in barter, exchange, or traffic. On such frauds see *Bp. Sanderson*, ii. p. 349.

3. sweareth falsely] On the various kinds of false oaths, see *Bp. Andrewes*, v. 76.

5. principal] Heb. head, κεφάλαιον, Sept.; the caput, or capital.

— day of his trespass offering] Of his *asham*, see v. 1. The penalties here prescribed (the restitution of the capital, with the addition of a fifth part, and an offering also to the Lord, as an acknowledgment for the outrage done to Him by the violation of His Law) displayed the difference between the *chat-tath* or sin-offering, and the *asham* or guilt-offering; and that the latter was of a composite character, and declared the important moral truth, that it is not enough to repent of the special act of sin committed, but it is requisite to make restitution not only to man, but to God; and this brings out the true character of repentance and genuine sorrow for sin—which St. Paul calls

⁸ And the LORD spake unto Moses, saying, ⁹ Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, || because ^{|| Or, for the burning.} of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. ¹⁰ ^k And the priest shall put on his linen garment, ^k Ex. 28. 39, 40 41, 43. and his linen breeches shall he put upon his flesh, and take up the ashes which ^h the fire hath consumed with the burnt offering on the altar, and he shall put ^h Ezek. 44. 17, 18. them ¹ beside the altar. ¹¹ And ^m he shall put off his garments, and put on other garments, and carry forth the ashes without the camp ⁿ unto a clean place. ¹² And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon ^o the fat of the peace offerings. ^o ch. 3. 2, 9, 14. ¹³ The fire shall ever be burning upon the altar; it shall never go out. ¹⁴ ^p And this is the law of the meat offering: the sons of Aaron shall offer it ^p ch. 2. 1 Num. 15. 4. before the LORD, before the altar. ¹⁵ And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the ^q memorial of it, unto the LORD. ¹⁶ And ^r the remainder thereof shall Aaron and his sons eat: ^s with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. ¹⁷ ^t It shall not be baked with leaven. ^u I have given it unto them for their portion of my ^q ch. 2. 2, 9. ^r ch. 2. 3. ^s Ezek. 44. 29. ^s ver. 26. ^t ch. 10, 12, 13. ^u Num. 18. 10. ^t ch. 2. 11. ^u Num. 18. 9, 10

λύπην κατὰ θεόν, sorrow Godward, and not merely world-ward (see 2 Cor. vii. 10),—as involving the necessity of bringing forth “fruits meet for repentance” (Matt. iii. 8. Cp. *Bp. Andreeves*, i. 449, 450), and it displays the proper nature of the sacrifice of Christ as a satisfaction for the guilt of the world. See *Preliminary Note* to chap. v.

8. And the LORD spake unto Moses] Here begins a new Proper Lesson of the Law, and extends to viii. 36.

It would have been well if there had been a beginning of a new Chapter here, in our Bibles.

The parallel Proper Lesson of the Prophets is Jerem. vii. 21 to viii. 3 and ix. 23, 24, where God declares the vanity of sacrifice without obedience. By this combination the Ancient Hebrew Church declared its sense that the Levitical sacrifices have an inner spiritual meaning, and are of no avail unless that meaning is understood, and unless the moral precepts are obeyed which are embodied in them; cp. on ch. i. 1.

9. Command Aaron and his sons] Here is a recapitulation of the Law concerning the *Burnt-offering* and the *Meat-offering* (see chapters i. and ii.). The same subject is treated here, but it is handled in another relation, viz., with regard to the duties of the *Priests*; and not (as before) of the *offerer*. Therefore the address here is, *Command Aaron and his sons*; before it was, *Speak unto the children of Israel*.

This mode of dealing with the same subject in two different relations may be compared with that in Gen. ii. 4—22.

A careful examination of the details of these chapters will show that these laws are arranged with exact method.

— *It is the burnt offering*] Rather, *This the burnt-offering shall be upon the burning on the altar all night*.

10. put on his linen garment] No Priest might approach the Altar except in his holy garments, and these garments were to be put off when he had finished his ministration, and were not to be worn beyond the precincts of the Tabernacle, but to be laid up in the holy chamber appointed for that purpose (Ezek. xlv. 19).

Thus the Levitical Law prescribes to the Christian Minister the duty of sanctification in all liturgical approaches to God.

— *which the fire*] Rather, *to which the fire hath consumed*.
— *beside the altar*] On the east side—the most distant from the holy place; cp. i. 16.

11. carry forth] Literally, *he shall cause to go forth*. See on ch. iv. 12.

— *the ashes*] The consumption of the Burnt-offering on the holy altar foreshadowed the acceptance of Christ's sacrifice; the careful carrying out of the *ashes to a clean place* outside the camp may have been designed to typify the taking down of His precious body from the Cross,—the Christian Altar,—and the carrying it forth wrapped in the clean linen cloth, and its burial

in the new tomb, outside the city, in the garden (Matt. xxvii. 59, 60. John xix. 40, 41. Cp. Isa. liii. 9). The special care for these *ashes* seems to bespeak a Mystery; and what is that but the Mystery of the Resurrection?

13. *The fire shall ever be burning*] The fire came down from heaven (ix. 24), and was of divine origin, and it was to be continually watched, and fed by human vigilance and care, and to be kept constantly burning (cp. v. 9. *Pfeiffer*, *Dubia*, p. 135).

Christ Himself is like the fire which came down from heaven: that fire “ever burnt in Him bright and clear in His entire obedience all His life long” (*Bp. Andreeves*, v. 350). And the Holy Spirit, who descended upon Christ our Emmanuel, and remained ever with Him, and who also descended in tongues of fire on the Day of Pentecost, is like this fire from heaven (*S. Cyril*, de Ador. ch. xii. pp. 435, 436).

But, in order that the coming of Christ may justify us, in order that the coming of Christ may sanctify us, we must cherish the heavenly fire on the altar of our hearts. We must cherish and stir up the fire. The Spirit ζωοποιεῖ, but it is for us ἀναζωοποιεῖν (see 1 Thess. v. 19. 2 Tim. i. 6). The Holy Sacraments, and all other means of grace in God's Temple, are from God; but they must be cherished by human labour and diligence, and the sacred fire kindled by God on the sacred altar of our hearts must never be allowed to go out, but be ever fed and quickened.

14. *the meat offering*] *Minchah*, which was, in part, the produce of human labour—being fine flour from wheat cultivated by human hands—and carefully ground and sifted: and it was to be mingled with oil, the emblem of divine grace: and with frankincense, the symbol of prayer, ascending in sweet spiritual fragrance to heaven (see ii. 1—3). On the Christian significance of the Meat-offering, see *Preliminary Note* to chap. ii.

16. *the remainder thereof shall Aaron and his sons eat*] The Levitical Priests ate of the sacrifice which they offered for the people; so our true High Priest, Christ Jesus, “saw of the travail of His soul and was satisfied” (Isa. liii. 11). “For the joy that was set before Him He endured the Cross, despising the shame” (Heb. xii. 2). This also may be applied to every Christian. There is no sacrifice which he offers to God, on which he himself does not feed: he will feed with joy at the Great Day, on the fruit of his own works, done in faith and love.

— *with unleavened, &c.*] Rather, *shall be eaten unleavened*.
— *in the holy place, in the court of the tabernacle*] Rather, in a holy place, viz., in the outer court (*chatzer*, *atrium*, Exod. xxvii. 9) of the tabernacle; they were not eaten in the holy place, where the Priests ministered (cp. v. 26; viii. 31; and xxiv. 9; and *Keil*, p. 45).

17. *leaven*] See ii. 11.

x ver. 25.
Ex. 29. 37.
ch. 2. 3, & 7. 1.
y ver. 29.
Num. 18. 10.
z ch. 3. 17.

a Ex. 29. 37.
ch. 22. 3, 4, 5, 6,
7.

b Ex. 29. 2.

c Ex. 16. 36.

d ch. 4. 3.

e Ex. 29. 25.

f ch. 4. 2.
g ch. 1. 3, 5, 11, &
4. 24, 29, 33.
h ver. 17.
ch. 21. 22.
i ch. 10. 17, 18.
Num. 18. 9, 10.
Ezek. 44. 28, 29.
k ver. 16.
l Ex. 29. 37. & 30.
29.

offerings made by fire; *it is most holy, as is the sin offering, and as the trespass offering. ¹⁸ ^y All the males among the children of Aaron shall eat of it. ^z *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: ^a every one that toucheth them shall be holy.

¹⁹ And the LORD spake unto Moses, saying, ²⁰ ^b This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ^c ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. ²¹ In a pan it shall be made with oil; *and when it is baken*, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

²² And the priest of his sons ^d that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; ^e it shall be wholly burnt. ²³ For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

²⁴ And the LORD spake unto Moses, saying, ²⁵ Speak unto Aaron and to his sons, saying, ^f This is the law of the sin offering: ^g In the place where the burnt offering is killed shall the sin offering be killed before the LORD: ^h *it is* most holy. ²⁶ ⁱ The priest that offereth it for sin shall eat it: ^k in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

²⁷ ^l Whatsoever shall touch the flesh thereof shall be holy: and when there is

- - *most holy*] Literally, *holiness of holinesses*: see above, ii. 3. ¹⁸. *every one that toucheth them shall be holy*] Every one who approaches it must be sanctified. So *Sept.*, *Vulg.*, and other ancient Versions; and so *A. Lapide*, *Luther*, and others.

But there appears to be another meaning implied in this declaration, viz., that every one who touches it shall be *made holy*; and must regard himself as such; and therefore must abstain from all contaminations; and the moral is not only that all who approach holy things must remember the words, "sancta sanctis," "Be ye holy," says the Lord, "for I also am holy" (1 Pet. i. 16); but also they who *have* approached them, and have been made partakers of them, must remember that they have been consecrated thereby, and must consider themselves as priests and temples of God.

Besides (as *Origen* observes, Hom. 4 in Levit.), they who touch holy things, especially they who feed on Christ by faith, are sanctified and made holy thereby, and receive therefrom spiritual health and strength. The Woman in the Gospel, with the issue of blood, touched the Holy One by faith; and Virtue went forth to heal her, who, according to the letter of the Law (Lev. xv. 25), was unclean (Luke viii. 43). We touch the "Word made flesh" by faith in His Incarnation; and if we cleave to Him with love and obedience, then the Flesh of Him who is God, and who has touched us, and whom we touch by faith, heals the impurities and diseases of our corrupt and disordered humanity, and makes us to be holy (cp. *Origen*, Hom. 4).

²⁰. *in the day*] and *from* that time continually: compare vii. 36.

This concerned Aaron specially, and his successors. The ordinary Priests offered their Meat-offering only once, at their consecration. The High Priest daily (see v. 22. *Eccles.* xiv. 14. *Maimonides*, on Sacrifices, ch. 12. *Josephus*, Ant. iii. 10. 7).

This daily *Meat-offering* of fine flour with oil, for a *sweet savour*, prefigured the continual intercession of our Great High Priest, ever representing His own sacrifice, and pleading the efficacy of that sacrifice for sin, in the heavenly temple; and it typified the continual act of the Evangelical Priesthood on earth in the holy Eucharist. See *Prelim. Note* to chap. ii.

²³. *it shall not be eaten*] That is, by the Priest; because it was an offering for him. The *Levitical* Priest is to be regarded as a man needing pardon and salvation for *himself*; and the imperfect and preparatory character of the *Levitical* Priesthood is exhibited by this provision, that he was *not to eat the Meat-offering* which was offered by *himself* for *himself*. The act of eating by the Priest signified the transfer of the sin of the offerer to the Priest, who as a Priest—typifying Christ—incorporated into himself a part of the offering which represented the offerer's sin (cp. x. 17). He was to eat of the Sin-offering for the *People*

(vi. 26; x. 17); but he might not eat what represented his *own sin*. He could not transfer any thing *from* himself to himself. Thus the *Levitical* Priesthood showed its need of *another* Priesthood—the Priesthood of Christ—to take away the sins of its own corrupt humanity. It could not eat its own offering; that was eaten by the *Fire* of the Holy Altar; and this eating of it by the *Fire* represented God's acceptance of it (*Exod.* xxix. 25).

²⁵. *it is most holy*] Here is a great Mystery; the Sin-offering was "most holy" (cp. v. 29). Whosoever touched the flesh of it shall be holy (v. 27); and the earthen vessel in which it had been sodden was to be broken, so as never to be applied to common uses; and the brazen pot was to be scourged and rinsed in water.

The Sin-offering was a substitute for the sinner; its very name, *chattath*, literally signifies *sin*. The offerer's sins were transferred to the offering by the laying on of the offerer's hands upon it; and so the Sin-offering was "made *sin*," and its blood was shed for expiation and atonement; and yet it was "most holy."

Here was a figure of Him "Who was *holy*, harmless, undefiled, *separate from sinners*" (Heb. vii. 26), and yet was "made in the *likeness* of sinful flesh" (*Rom.* viii. 3), and "who knew no sin, and yet was *made* to be *sin* for us; that we might be the *righteousness* of God in Him" (2 Cor. v. 21).

The perfect sinlessness, and consequent efficacy of our Sin-offering, were foreshadowed in these requirements of the *Levitical* Law; and here we have a moral and spiritual lesson of the reverential awe with which the great mystery of the Atonement is to be treated by us.

²⁶. *in the holy place shall it be eaten*] The *Sin-offering* was *penitential*; not like the *Peace-offering*, of which a part was eaten by the offerer himself and friends, and which had a festal character.

The Ancient Fathers apply this to the consumption of the consecrated elements in the Holy Eucharist. The holy mysteries are offered in our Churches, and there Christ's chosen household are permitted to partake of His Holy Table, and the place is holy, and the Sacrifice sanctifies him who touches it; and we come to these holy mysteries in order to be partakers of the Holy One, by means of that ineffable and spiritual sacrifice (*S. Cyril*, de Ador. p. 412).

²⁷. *Whatsoever shall touch the flesh thereof shall be holy*] The Sin-offering being a figure of the Holy One, *who was made sin for us* (2 Cor. v. 21), and suffered for our sins, no unclean person might touch the flesh thereof; and whatever garment was sprinkled by its blood must be washed in the holy place.

Thus, if we are to profit by Christ's death, we must imitate

sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. ²⁸ But the earthen vessel wherein it is sodden ^m shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water. ²⁹ ⁿ All the males among the priests shall eat thereof: ^o it is most holy. ³⁰ ^p And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

VII. ¹ Likewise ^a this is the law of the trespass offering: ^b it is most holy. ² ^c In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. ³ And he shall offer of it ^d all the fat thereof; the rump, and the fat that covereth the inwards, ⁴ And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: ⁵ And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering. ⁶ ^e Every male among the priests shall eat thereof: it shall be eaten in the holy place: ^f it is most holy.

⁷ As the sin offering is, so is ^g the trespass offering: *there is one law for them*: the priest that maketh atonement therewith shall have it. ⁸ And the priest

m ch. 11. 33. & 15. 12.
n ver. 18.
Num. 18. 10.
o ver. 25.
p ch. 4. 7, 11, 12, 18, 21. & 10. 18. & 16. 27.
Heb. 13. 11.

a ch. 5. & 6. 1—7.
b ch. 6. 17, 25. & 21. 22.
c ch. 1. 3, 5, 11. & 4, 24, 29. 23.

d Ex. 29. 13.
ch. 3. 4, 9, 10, 14, 15, 16. & 4. 8, 9.

e ch. 6. 16, 17, 18.
Num. 18. 9, 10.
f ch. 2. 3.

g ch. 6. 25, 26. & 14. 13.

the holiness of His life. "If we walk in the light, as He is in the light, the blood of Jesus Christ the Son of God cleanseth us from all sin" (1 John i. 7).

By this precept, spiritually understood, is inculcated the duty of careful preparation for the reception of the Communion of the body and blood of Christ in the Lord's Supper. 1 Cor. xi. 28. Cp. Theodoret, Qu. in Exod. 5; and Origen, Hom. 4 in Levit.

— *when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place*] So that none of the blood might ever come in contact with what is unclean.

28. *the earthen vessel wherein it is sodden shall be broken*] The earthen vessel shall be broken. If ye be risen with Christ, seek those things which are above. Set your affections on things above, and not on things on the earth. Mortify your members which are upon the earth—fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry (Col. iii. 1—5). The spiritual meaning of this precept seems to be, that we, having had communion with Christ our sin-offering in our baptism, must break our earthen vessel. We must be "dead to the world and alive to God," for our "life is hid with Christ in God" (Col. iii. 3). Our old man has been crucified with Him, that the body of sin might be destroyed in us (Rom. vi. 6). We must know no more of the earthen vessel of the "first Adam, who is of the earth, earthy" (1 Cor. xv. 47), but live the life of Him "who is the Lord from Heaven." Then at the great day our "vile bodies will be made like unto His glorious body" (Phil. iii. 21), and be "like vessels unto honour" for ever in the temple of the Lord (2 Tim. ii. 21).

By this breaking of the earthen vessels employed in sacred things it was provided that after they had been employed in this holy service, they should be never afterwards used for ordinary purposes. Compare the breaking of the alabaster box, from which the ointment was poured on our Lord's head, Mark xiv. 3.

— *brazen pot*] Which partook less of earth than the vessel of clay, and was more precious. That was to be carefully cleansed. Even what in our nature is best—our reason, our conscience, our memory, our imagination—requires to be cleansed and sanctified by the living waters of Divine Grace.

30. *no sin offering—shall be eaten*] That is, no such sin-offering as was offered for the Priest himself, or for the whole congregation (see iv. 3—21), was to be eaten by the Priest, or by any one else, but to be carried out of the camp and burnt. The Priest could not take away his own sin, nor the sins of the whole community. It is only our Great High Priest, who is without sin, that can "take away the sins of the world."

Here is another evidence of the figurative and preparatory character of the Levitical dispensation. It could "make nothing perfect" in itself (Heb. vii. 19; x. 1), but, by its very imper-

fections, it perfectly did the work of preparing the way for Him who is perfect (Heb. x. 1; ix. 11), and it perfectly represents to us our own imperfections and the perfections of Christ.

— *whereof any of the blood is brought into the tabernacle of the congregation*] i.e., tabernacle of meeting with God. Such were the Sin-offerings for the People generally, and for the Priest himself (iv. 5—16).

— *to reconcile withal in the holy place*] As the blood was brought into the tabernacle to reconcile withal in the holy place, so it pleased the Father through the Son, "having made peace by the blood of the Cross, by Him to reconcile all things unto Himself" (Col. i. 20—22. 2 Cor. v. 19. Bp. Pearson, Art. ii. p. 74).

— *it shall be burnt in the fire*] Here is a signal type of the One true Sin-offering, as St. Paul has taught us to understand it. "The bodies of those beasts (he says) whose blood is brought into the sanctuary by the High Priest for sin (such as were offered for all the People and the Priests) are *not eaten*, but) *burned* with fire without the camp. Wherefore JESUS also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii. 11; cp. below, xvi. 27).

St. Paul there adopts the words of the *Septuagint*: he calls the sin-offerings by the periphrasis *περὶ ἀμαρτίας*, which is the language of the *Septuagint*; and he says, *πυρὶ κακὰ-κατετα*, as the *Septuagint* does; which is a stronger expression than our English Version, "burned with fire," and means *utterly consumed by fire*.

CH. VII. 1. *this is the law of the trespass offering*] or *guilt-offering (asham)*. What follows is a directory to the Priests, concerning their duties in offering the sacrifices described in chap. v. and vi. 1—7.

— *most holy*] Literally, *holy of holinesses*. See vi. 17.

2. *In the place*] The north side of the altar; i. 11.

3. *the rump*] The fat tail: see iii. 9. "I have seen many of these fat tails of sheep in Lebanon so heavy that the owners could not carry them without difficulty. Their fat is used instead of Arab butter. This is the rump so often mentioned in Leviticus; it is not properly a tail, but a mass of marrow-like fat, which spreads over the whole rump of the sheep down almost to the caudal extremity." Dr. Thomson, Land and Book, p. 97.

4. *caul*] See iii. 10.

7. *the priest—shall have it*] Cp. Ezek. xlv. 29. This and the following verse declare the Divine will, that they "who wait at the altar should be partakers with the altar" (1 Cor. ix. 13, 14), and show the duty of all to provide maintenance for their Ministers; and when compared with the following passages of the New Testament, are Divine testimonies to the wisdom of the Church in making the Offertory a means for the sustenance of the Christian Priesthood. See Luke x. 7. 1 Cor. ix. 7—14. Gal. vi. 6. 1 Tim. v. 17, 18.

h ch. 2. 3, 10.
Num. 18. 9.
Ezek. 44. 29.
|| Or, on the flat
plate, or, slice.

i ch. 3. 1. & 22.
18, 21.

k ch. 2. 4.
Num. 6. 15.
1 Amos 4. 5.

m Num. 18. 8,
11, 19.
n ch. 22. 30.

o ch. 19. 6, 7, 8.

that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered. ⁹ And ^h all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and || in the pan, shall be the priest's that offereth it. ¹⁰ And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

¹¹ And ⁱ this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD. ¹² If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers ^k anointed with oil, and cakes mingled with oil, of fine flour, fried. ¹³ Besides the cakes, he shall offer *for* his offering ^l leavened bread with the sacrifice of thanksgiving of his peace offerings. ¹⁴ And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, ^m and it shall be the priest's that sprinkleth the blood of the peace offerings. ¹⁵ ⁿ And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. ¹⁶ But ^o if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: ¹⁷ But the remainder of the flesh of the sacrifice

10. *one as much as another*] Literally, *man as his brother*—a Divine precept of love and fellowship, especially among the Ministers of God.

11. *peace offerings*] Which had a twofold character, as *Peace-offerings* and as *Thank-offerings*, and were feasted upon by the People as well as by the Priest and by the Altar, and were especially types of Christ's sacrifice in its *saving* efficacy; and in its being the means of our *Communion* with God.

The Levitical Law of the Peace-offerings is like an Eucharistic homily. It shows the duty and privilege of thankful Communion with God, in Christ, both God and Man, in the participation of His most blessed Body and Blood (1 Cor. x. 16) in the sacred feast of His own institution, the *Communion of His Body and Blood* in the Holy Eucharist, which is the Christian *Shalem*, Peace-offering and Thank-offering. See above, iii. 1—17.

12. *thanksgiving*] Literally, *confession* of God's love and mercy; and of thankful acknowledgment of it, and of praise for it. St. Paul adopts the language of the *Septuagint* here, and authorizes and exhorts us to apply these precepts, in a Spiritual sense, to Christ. "By Him (Christ) let us offer the *sacrifice of praise* (θυσίαν αἰνέσεως—the words, frequently repeated, of the *Sept.* here) continually to God; that is, the fruit of our lips, giving thanks (ὁμολογούντων) to His Name," Heb. xiii. 15. St. Paul, in that passage, appropriately connects the *sacrifice of praise* (θυσίαν αἰνέσεως), that is, the Christian Peace-offering or Eucharist, with the duty of Almsgiving. "To do good and to communicate forget not." The Peace-offering, and its Meat-offering, betokened that in consequence of God's love to us in Christ, we who communicate with Him are bound to communicate with one another in the body of Christ by acts of love and beneficence. With "such sacrifices God is well pleased" (Heb. xiii. 16). See below, v. 18.

— *with oil*] the oil is thrice mentioned; an emblem of the *grace* given in the Christian *Shalem* or Eucharist. See v. 11.

He, who was "anointed with the oil of gladness above His fellows" (Ps. xlv. 8), "offered Himself through the Eternal Spirit without spot to God" (Heb. ix. 14), and He thus was our *Peace-offering*, and He invites us to feast on Himself, and gives us of His own fulness, and diffuses on us the *oil* of His grace in the Holy Eucharist, or *Thank-offering*.

13. *leavened bread*] *Not* leaven mixed with the cakes and wafers in which the oil was; but leavened bread as a separate offering by itself: he shall offer ordinary bread with the unleavened bread; but it was *not* to be burnt on the altar (ii. 11), it was to be given to the priest (cp. *A Lapid*, and *Keil*, p. 48).

The Christian worshipper must bring his cares, his affections, all the infirmities of his humanity, and all the troubles of his daily life, and sacrifice them to God. He must lay them all at the foot of Christ's Cross; and pray for grace that they may all be sanctified to him.

The Holy Eucharist was the daily bread of the Primitive Church (see the treatises of *Tertullian* and *S. Cyprian* quoted in the note on Matt. vi. 11). She regarded it as the necessary

food of the soul, as bread is of the body. The faithful are not to be deterred from the Christian *Shalem*—the Holy Eucharist—by their worldly cares and secular business, but they must bring their interests and concerns, and sanctify them to God's glory and service. Nor will they make the heaven of their corrupt nature to be a plea for absence. They may not wait till they are perfectly pure and holy before they come; if so, they will never come, and they will lose the blessings there promised by Christ. They are sick, and need the Physician; and are graciously invited to bring their sicknesses to Him who said, "They that are whole, need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance" (Matt. ix. 12). They are sinners, and must feel that they are so, and that they need pardon and grace; and *because* they are sinners, and feel that they are sinners, they will come with sincere repentance, devout humility, and loving trust in Him; and because they are unworthy, and know that they are unworthy, they will come to Him "Who alone is worthy" (Rev. iv. 11; v. 12), and who will take away the rags of their unworthiness, and clothe them with the white robe of His own righteousness, by feeding them with His body, and by cleansing them with His blood.

Perhaps, also, the Divine requirement that *leavened* bread, as well as *unleavened* cakes, should be offered in the *Peace-offering*—which is the Levitical type of the Holy Eucharist—may have a prophetic meaning;

It has long been a controversy in the Church whether our Lord instituted the Eucharist in leavened or unleavened bread? But why should Christendom be divided by such questions as these? In the Levitical *Shalem* both leavened and unleavened bread had their place; and may not this have been providentially designed to assure the Christian Church that both are acceptable to God in the Holy Eucharist, if the Christian Communicant desires to sanctify his daily life, and if the heart of the receiver is purged from the leaven of unsound doctrine and unholy desires, and if he comes to Christ in faith and love?

14. *one out of the whole oblation*] Rather, *out of each offering*; the rest were eaten by him who brought them, and by his friends; and so in the Sacrifice, the Priest had the breast and shoulder; the other flesh was eaten by the person who brought it, and by his friends; and was thus the means of *Communion* with God, and with man in God.

15. *the same day*] Without delay: see v. 18. The eating of the Peace-offering was a festal act of communion with God, and an eucharistic expression of thankfulness to Him (see Deut. xii. 6, 7). The command to eat of it *on the same day* was an exhortation not to delay in the keeping of God's commandments, and in thanking Him for His mercies (Ps. xev. 6, 8; exil. 60). Is there not also a warning here against the postponement of the reception of God's grace; and especially *against delay* in receiving the Christian *Shalem*, or Eucharist? (Cp. Heb. iii. 12—15.) It implied a blessing to those who come—and who come *soon*—to God (cp. Exod. xii. 10, and xvi. 20).

on the third day shall be burnt with fire. ¹⁸ And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be ^p imputed unto him that offereth it: it shall be an ^q abomination, and the soul that eateth of it shall bear his iniquity. ¹⁹ And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. ²⁰ But the soul that eateth of the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, ^r having his uncleanness upon him, even that soul ^s shall be cut off from his people. ²¹ Moreover the soul that shall touch any unclean *thing*, as ^t the uncleanness of man, or *any* ^u unclean beast, or any ^w abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul ^x shall be cut off from his people.

²² And the LORD spake unto Moses, saying, ²³ Speak unto the children of Israel, saying, ^y Ye shall eat no manner of fat, of ox, or of sheep, or of goat. ²⁴ And the fat of the [†] beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. ²⁵ For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people. ²⁶ ^z Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings. ²⁷ Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

²⁸ And the LORD spake unto Moses, saying, ²⁹ Speak unto the children of Israel, saying, ^a He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. ³⁰ ^b His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that ^c the breast may be waved for a wave offering before the LORD. ³¹ ^d And the priest shall burn the fat upon the

p Num. 18. 27.

q ch. 11. 10, 11, 41. & 19. 7.

r ch. 15. 3
s Gen. 17. 14.t ch. 12. & 13. & 15.
u ch. 11. 24, 28.
w Ezek. 4. 14.
x ver. 20.

y ch. 3. 17.

† Heb. carcase,
ch. 17. 15.
Deut. 14. 21.
Ezek. 4. 14. &
44. 31.z Gen. 9. 4.
ch. 3. 17. & 17.
10—14.

a ch. 3. 1.

b ch. 3. 3, 4, 9, 14.

c Ex. 29. 24, 27.
ch. 8. 27. & 9. 21.
Num. 6. 20.
d ch. 3. 5, 11, 16.

17. *third day*] Is there not a mystery here? Is there not a reference to the Christian Peace-offering? Christ rose on the *third day*, and saw no corruption (Acts xiii. 37), but of Lazarus it is said that "he stinketh, for he hath been dead *four days*" (John xi. 39).

18. *not be—imputed*] as acceptable to God: cp. Num. xviii. 27—30.

— *an abomination*] Heb. *pigul*; literally, *fetid, putrid, polluted* (see xix. 7; and *Gesen.* 665). The flesh was not to be kept for the reason stated above (v. 15), and to prevent its being kept, in parsimony, and not *communicated to others*, it was ordered to be burnt, and it was declared to be polluted if it was reserved to the third day.

So the Christian Peace-offering is a *Communion* in a manifold sense; it is a communion with God and Christ; a communion of the Priesthood with the Laity, and of the worshippers with one another. It is a communion of alms and offerings to the poor: see above, v. 12. In all those respects, delays are dangerous.

19. *the flesh*] The holy flesh of the Peace-offerings (*Jarchi*). — *shall be burnt*] Thus the offerer was restrained from grudging a part to his friends and the poor (*Theodore*), and the holy flesh was preserved from the danger of corruption. Cp. Exod. xxix. 34; and below, xix. 8.

21. *that soul shall be cut off*] By the judgment of God (see xxii. 3. 9), if he does it presumptuously—not ignorantly. So St. Paul declares that whosoever eateth or drinketh of the Christian *Shewbread* unworthily, i.e. in an irreverent and profane manner, and without self-examination, "not discerning the Lord's body—eateth and drinketh judgment to himself" (1 Cor. xi. 27—29).

23. *Speak unto the children of Israel*] He turns from the Priests to the People, and speaks to them by way of recapitulation concerning their duties in holy things.

— *no manner of fat*] Which belongs to God. Here is a reference to the precept in iii. 16, 17.

24. *ye shall in no wise eat of it*] Ye may not eat of any thing

that died of itself—for its blood is in it, which is the life. See v. 27; and below, xvii. 15. The act of eating represents participation not only with the thing eaten, but with others who also ate of the same food. To eat of what had died of itself was to be a partaker with Death; to eat what had been torn by wild beasts, was to be a partaker with wild Beasts; to eat of what had been offered to idols, was to be a partaker with Devils, or demons (*δαίμονιοις*), 1 Cor. x. 20, 21. All these injunctions contain moral cautions against evil associations (1 Cor. xv. 33).

25. *the fat*] Of an offering. See iii. 16, 17.

26. *eat no manner of blood*] For the reason of this law see iii. 17; and below, xvii. 10—12.

29—34.] Another recapitulation and enlargement on the duties of those who bring their Peace-offerings. See iii. 1—17. He sums up with a requirement that provision should be made for the Priests from the offerings to the Altar: see above, v. 7.

30. *waved for a wave offering*] The breast of the *peace-offering* was to be waved for a *wave-offering*; and the right shoulder was to be *heaved* for an *heave-offering*. On the significance of *waving* and *heaving*, see above, Exod. xxix. 24—27. This is observable, as a type of Christ's Sacrifice, and of the application of its benefits in the Holy Eucharist.

The *Sin-offering* was penitential, and represented the Atonement made by the shedding of Christ's blood for sin. The offerer was not admitted to partake of it; for men did nothing for their own Redemption. It represented the outpouring of Christ's blood, who was made sin for us, and "died for our sins." But the *Peace-offering* was festal and eucharistic; it represented the sacrifice of Christ, who not only "died for our sins," but was raised for our *justification* (Rom. iv. 25). It represented our justification and acceptance with God through Christ's Death and Resurrection. Therefore the offerer was admitted to partake of this offering; to communicate with God in Christ at His table. And, therefore, it was *waved* and *heaved*, because it signified the Resurrection and Ascension of Christ, filling all things and sitting in heaven at God's right hand. Cp. x. 14.

e ver. 31.
f ver. 34.
ch. 9. 21.
Num. 6. 20.

g Ex. 29. 28.
ch. 10. 14, 15.
Num. 18. 18, 19.
Deut. 18. 3.

h Ex. 40. 13, 15.
ch. 8. 12, 30.

i ch. 6. 9.
k ch. 6. 14.
l ch. 6. 25.
m ver. 1.
n Ex. 29. 1.
ch. 6. 20.
o ver. 11.
p ch. 1. 2.

a Ex. 29. 1, 2, 3.

altar: ^ebut the breast shall be Aaron's and his sons'. ³² And ^fthe right shoulder shall ye give unto the priest ^gfor an heave offering of the sacrifices of your peace offerings. ³³ He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for ^hhis part. ³⁴ For ⁱthe wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel. ³⁵ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day ^jwhen he presented them to minister unto the LORD in the priest's office; ³⁶ Which the LORD commanded to be given them of the children of Israel, ^kin the day that he anointed them, ^lby a statute for ever throughout their generations.

³⁷ This is the law ^mof the burnt offering, ⁿof the meat offering, ^oand of the sin offering, ^pand of the trespass offering, ^qand of the consecrations, and ^rof the sacrifice of the peace offerings; ³⁸ Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel ^sto offer their oblations unto the LORD, in the wilderness of Sinai.

VIII. ¹ And the LORD spake unto Moses, saying, ² ^aTake Aaron and his

35. *This is the portion of the anointing of Aaron*] *This is the Anointing*: so *Sept.*, *Vulg.*, *Onkelos*, *Syriac*. Some modern Expositors interpret the word here used, *mashchah*, by *portion* (so the *Arabic* Version and *Keil*), from a secondary meaning of *mashach*, to *measure* (*Gesen.*, p. 515). But the other and common interpretation seems preferable.

This anointing of Aaron, and of his sons, entitled them to share in the offerings by fire unto the Lord, when He made them *come near* (to Himself) to perform the Priest's office to the Lord; which (things) the Lord commanded to be given to them in the day of their anointing, by the Children of Israel. *This is the anointing*: that is, their anointing entitled them to these gifts. These gifts are a necessary consequence of it; and who-soever deprives them of it, does injury to the Spirit of God by whom they are anointed.—A warning against robbing God's Ministers of their dues.

37. *This is the law of the burnt offering*] He returns to the point from which he began, and so concludes this portion of the code: an evidence of the unity of its authorship.

—*consecrations*] Literally, *fillings* of the hand: see *Exod.* xxix. 9; and below, viii. 27, and xxi. 10.

38. *Which the LORD commanded Moses in Mount Sinai* (i.e. in the region of Mount Sinai)—*in the wilderness of Sinai*] To be a figure of, and a preparation for, the Law to be given by God on Mount Zion (*Heb.* xii. 22).

RETROSPECTIVE VIEW OF THE EFFICACY OF THE LEVITICAL SACRIFICES.

St. Paul says that Sina was typified by Agar, and Zion by Sarah (*Gal.* iv. 24—31), and that the Laws given at Sinai were shadows of the good things to come (*Heb.* x. 1), of which the body is Christ (*Col.* ii. 17), and that they were like the manuductory slave which led the Hebrew child to the school of the Gospel (*Gal.* iii. 24); and that thus the legislation of *Sinai* was preparatory to the time when the Lamb should stand on Mount *Sion* (*Rev.* xiv. 1), and when He should make His soul an offering for guilt (*Isa.* liii. 10), and take away the sins of the world (*John* i. 29, 36), and cause the sacrifice and oblation to cease (*Dan.* ix. 27), and rend the veil in twain (which under the Law separated the people of Israel, and even the Priests themselves, from the Holy of Holies), and should say on the Cross, "It is finished;" and fulfil all the sacrifices of the Law, and by fulfilling them take them away; and by one Offering, perfect for ever them that are sanctified (*Heb.* x. 14), and unite all men in Himself by His incarnation and by their mystical indwelling in Him through the operation of the Holy Ghost; so that now among the Gentiles, in every place, incense is offered unto God, and a pure offering (*Mal.* i. 11), and all the human race is invited to feast on the Christian Peace-offering, by which the Universal Church shows the Lord's Death till He come (1 *Cor.* xi. 26).

As to the efficacy of sacrifices before the Incarnation, and as to the cause of that efficacy, we know from the New Testament that Abel offered *by faith* a more excellent sacrifice than Cain (*Heb.* xi. 4); and that Abraham *by faith* offered up Isaac (*Heb.* xi. 8), and rejoiced to see Christ's Day, and saw it and was glad (*John* viii. 56), and that, if the Jews had believed Moses, they would have believed Christ (*John* v. 46), and that many prophets and righteous men desired to see the mysteries of the Gospel (*Matt.* xiii. 17), and that all the Fathers *died in faith*, not having received the promises, but having seen them afar off, they were persuaded of them and embraced them (*Heb.* xi. 13; *cp.* *r.* 39); "and it was revealed to the Prophets" (and therefore doubtless to the Law and the Priesthood), "that not unto themselves but unto us they ministered" divine truths (1 *Pet.* i. 12). We know, also, that it was not possible for "the blood of bulls and goats to take away sin" (*Heb.* x. 4), and that the Levitical Sacrifices could not make the comers thereto perfect, as pertaining to the conscience (*Heb.* ix. 9); and that the Eternal Word, the Son of God, is the True Light, that "lighteth every man that cometh into the world" (*John* i. 9), and that the Scriptures of the Old Testament were able "to make wise unto salvation through faith which is in Christ Jesus" (2 *Tim.* iii. 15). And the Church of England teaches in her Seventh Article "that both in the Old and New Testament everlasting life is offered only by CHRIST, Who is the only Mediator between God and Man."

S. Cyril says (Glaphyr, in *Gen.* lib. iii. p. 66), "It was revealed in a type and figure to the Israelites, that they could not be saved by any other means but through Christ, who justifieth the ungodly and forgiveth sins," and he there proceeds to prove this proposition; and S. Augustine says, c. Faustum xv. 2, "The Old Testament was a prophecy of the New; and therefore the holy Patriarchs and Prophets, who had an understanding of what their own actions meant, or of what was done by their means, placed their hope of eternal life in the New Testament; for that which they understood and loved, appertained to the New Testament, which was even then pre-signified, albeit it was not revealed." "The New Testament (says *Lactantius*, de Vera Sap. iv. 20) is the fulfilling of the Old; and there is One and the same Testator in both—Christ Jesus." Cp. note below, on *Heb.* ix. 16, p. 408, where it is shown that the Levitical Code is rightly called a *Testament*, as being grounded on the presupposed death of Christ.

The faith of those who offered the sacrifices under the Levitical Law was doubtless more or less clear-sighted and explicit in different persons, and at different times. But there was faith and obedience in the very act of complying with the complex requirements of a ceremonial system, which exacted so much self-sacrifice from the worshipper, and which bore continual witness of man's sinfulness, and of his need of a Saviour, and proclaimed its own insufficiency (*cp.* ix. 8—10; x. 1—10),

sons with him, and ^bthe garments, and ^cthe anointing oil, and a bullock ^bEx. 28. 2, 4.
for the sin offering, and two rams, and a basket of unleavened bread; ³ And ^cEx. 30. 24, 25.
gather thou all the congregation together unto the door of the tabernacle of the
congregation. ⁴ And Moses did as the Lord commanded him; and the
assembly was gathered together unto the door of the tabernacle of the
congregation.

⁵ And Moses said unto the congregation, ^dThis is the thing which the Lord ^dEx. 29. 4.
commanded to be done. ⁶ And Moses brought Aaron and his sons, ^eand ^eEx. 29. 4.
washed them with water. ⁷ ^fAnd he put upon him the ^fcoat, and girded him ^fEx. 29. 5.
with the girdle, and clothed him with the robe, and put the ephod upon him, ^gEx. 28. 4.
and he girded him with the curious girdle of the ephod, and bound it unto him
therewith. ⁸ And he put the breastplate upon him: also he ^hput in the ^hEx. 28. 30.
breastplate the Urim and the Thummim. ⁹ ⁱAnd he put the mitre upon his ⁱEx. 29. 6.
head; also upon the mitre, *even* upon his forefront, did he put the golden plate,
the holy crown; as the Lord ^kcommanded Moses. ^kEx. 28. 37, &c.

and incompetency to take away sin, and which pointed in almost every enactment to something beyond itself.

And it cannot admit of a doubt that the acceptance, *on God's part*, of the person of the worshipper and of the sacrifice offered by him, was due to the *divine foreknowledge* of the Incarnation and Sacrifice of His Only-Begotten Son, "the Lamb slain from the foundation of the world" (see Rev. xiii. 8; notwithstanding the objection of a recent learned writer, this appears to be the right translation), and "who was fore-ordained before the foundation of the world" (1 Pet. i. 20); and that all who were ever accepted by the Father since the beginning, were accepted in the well-beloved Son (Eph. i. 4—6).

On this subject the reader may consult the remarks of one of the best Theologians of Christian Antiquity, *S. Cyril of Alexandria*, who has treated it fully in his works *De Adoratione*, and *Glaphyra*, ed. Paris, 1638.

CH. VIII. 1. *And the Lord spake unto Moses*] Having given commands concerning *holy things*, he now proceeds to speak of the consecration of *holy Persons*. On the ceremonies used in the consecration of Priests, see *Bähr*, *Symbolik*, ii. 61. 166. 414. 429; *Winer*, *R. W. B.* ii. 269. 275; *Jahn*, *Archæol.* § 366. On the consecration of Aaron, as figurative of the consecration of Christ, see the interesting remarks in *Dean Jackson* on the Creed, book ix. ch. xxv.—xxviii.

2. *Take Aaron*] Who had been before designated for the priesthood, Exod. xxviii. 1.

— *the garments*] The holy garments prescribed in Exod. xxviii. 5—9, and described in Exod. xxix. The definite article *the* is also in the Hebrew before *bullock, rams, basket*.

The Book of *Leviticus* takes for granted that the reader is acquainted with the Book of *Exodus*. This chapter is grounded on the last twelve chapters of that Book. Here is evidence of unity of design in the Pentateuch.

3. *And gather thou all the congregation together unto the door of the tabernacle*] *Gather the congregation*: though a man have a *call* from God, as Aaron had, to the Priesthood (Heb. v. 4), yet he is not a Priest, till he has received a public *mission and ordination*, in the sight of the congregation, from those who are authorized to ordain him. *Origen*, in *Levit.*, *Hom.* 6: see below, on Acts xiii. 1—3.

How (it has been asked) could two millions of people be collected "at the door of the tabernacle?"

The words rendered *unto the door* are *el pethach*, that is, *towards the opening*: see *Gesenius*, p. 46, under the word *el*, and p. 697, under the word *pethach*, which is connected with the word *pateo*, to be *wide*, and is a different word from the door of a house, *deleth* (from *dalah*, to hang, to swing): see above, Gen. xix. 9. Strictly speaking, the tabernacle had no door; the east end being formed by the Hangings described in Exod. xxxvi. 37.

What the divine command required was, that the People should be summoned towards the east end of the Tabernacle (in order that they might be witnesses of the consecration of their future High Priest). Many of them might have been on the acclivities of Mount Sinai.

Besides, the word *all* is not to be pressed literally here, any more than in Matt. iii. 5, where it is said that "Jerusalem and all

Judea, and *all* the region round about Jordan, went to the baptism of John and were baptized of him in Jordan, confessing their sins;" or when it is said by *Juvenal* (xi. 195), "*Totam hodie Romam Circus capit*" (cp. *Dr. M'Caul* on Colenso, p. 16). The word translated *all the congregation* might more fitly be rendered "all the assembly," as it is rendered in v. 4; the word is the same, *edhah*, in verses 3, 4, 5; and *edhah* signifies a *meeting appointed* (from *yaad*, to fix, appoint: *συναγωγή, ἐκκλησία*: see *Gesen.* 607); and it probably means "the people represented by their elders in a set assembly" (*Keil*, p. 55; and his *Archæologie*, ii. p. 221).

The People are summoned to this Consecration, because the Priests, who are to be consecrated, are to be their Ministers before God. They are to come "to the tent of meeting"—God.

It is observable that the Septuagint has here the word *ἐκκλησιάζω*, and in some MSS. *ἐκκλησία*, and this is the first place in that Version where this word, *Ecclesia*, or its derivative, occurs. *S. Cyril* of Jerusalem (Cant. 18) remarks, that the word *Church* is thus presented to us first when the Lord invested Aaron, the type of Christ, with the High Priesthood.

— *tabernacle of the congregation*] Rather, *tabernacle of meeting*; that is, of meeting with God. See Exod. xxix. 42—44.

5. *This is the thing which the Lord commanded*] See Exod. xxviii. 1; xxix. 1—37. Moses here takes for granted that they are acquainted with what is related there. Here is an evidence of unity and truth.

6. *and washed them with water*] So our Great High Priest was publicly inaugurated in the presence of a large multitude, by His Baptism, when He "sanctified water to the mystical washing away of sins" (see Matt. iii. 5, 15). *Hesych.*

So all Christians, who "are made Priests to God" in Christ, are initiated into their priesthood in Baptism, when His cleansing blood is first applied to them (Titus iii. 5). "To Him that loved us and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father" (or rather, *who made*, i.e., at that time; the tense used is the *aorist*, ἡς ἐποίησεν); "to Him be glory and dominion for ever and ever" (Rev. i. 5, 6).

7. *the coat*] the priestly linen tunic: see Exod. xxviii. 4.
— *the robe*] the *meit*, or long purple robe of the Ephod (Exod. xxviii. 31—34), typifying the dress of Christ (Rev. i. 12). *S. Iren.*, iv. 37.

— *the ephod*] See Exod. xxviii. 6.

8. *the breastplate*] With the twelve precious stones: see Exod. xxviii. 15.

— *he put in the breastplate the Urim and the Thummim*] See Exod. xxviii. 30. The original word for *he put* is different here from that which is rendered *he put* in the previous clause; in the previous clause (*he put* the breastplate upon him), the word is *yasem*, *he placed*; here it is *gitten*, *he gave*. In the next verse the word *yasem* occurs twice, *he placed* the mitre; *he placed* the golden plate. Perhaps by this difference it is marked that there was a special gift of *grace* in the Urim and Thummim: see above, note on Exod. xxviii. 30; and *Origen*, *Hom.* 6 in *Levit.*, on the mystical meaning of Urim and Thummim. The word *gitten* is also applied to the priestly *lien tunic* and the *ephod* in v. 7.

9. *the mitre*] See Exod. xxviii. 36, 37.

1 Ex. 30. 26, 27,
28, 29.

m Ex. 29. 7. &
30. 30
ch. 21. 10, 12.
Ps. 133. 2.
n Ex. 29. 8, 9.
† Heb. bound.

o Ex. 29. 10.
Ezek. 43. 19.
p ch. 4. 4.

q Ex. 29. 12, 36.
ch. 4. 7.
Ezek. 43. 20, 26.
1 Heb. 9. 22.

r Ex. 29. 13.
ch. 4. 8.

¹⁰ ¹ And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. ¹¹ And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. ¹² And he ^m poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. ¹³ ⁿ And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and [†] put bonnets upon them; as the LORD commanded Moses.

¹⁴ ^o And he brought the bullock for the sin offering: and Aaron and his sons ^p laid their hands upon the head of the bullock for the sin offering. ¹⁵ And he slew it; ^q and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. ¹⁶ ^r And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. ¹⁷ But the bullock,

— the golden plate] on which was engraven "Holiness to the Lord" (Exod. xxviii. 36—38).

10. the anointing oil] See on Exod. xxix. 7; xxx. 23—25.

11. seven times] See iv. 6.

— all his vessels] The vessels of the Tabernacle are figures of those who are set apart by God for holy uses in His Church; as St. Paul, who was "a chosen vessel," *σκευὸς ἐκλογῆς*, Acts ix. 15 (*Hesych.*).

12. he poured of the anointing oil upon Aaron's head] A figure of the Unction of the true High Priest, who was anointed by the Holy Spirit (Isa. lxi. 1. Luke iv. 18. Acts x. 38), in His miraculous Conception in the womb of the Blessed Virgin (Luke i. 35), and at His Baptism in the river Jordan, when He was openly invested in His Priesthood (Luke iii. 22); and who was full of grace, and of whose fulness we all receive (John i. 14. 16); for we have received an anointing from Him (1 John ii. 20. 27). We are *Christians* because He is the *Christ*, or Anointed One (see on Acts xi. 26); and the Holy Unction, which was poured upon Him, flows down upon us; as the precious ointment upon the head of the High Priest ran down upon the beard, even Aaron's beard, and went down to the skirts of his clothing. Ps. cxxxiii. 2. Cp. *Bp. Andrewes*, i. 76. *Bp. Pearson*, Art. ii. p. 100.

13. And Moses brought Aaron's sons, and put coats upon them] See Exod. xxviii. 40. 43.

— as the LORD commanded Moses] It is not here mentioned that he also anointed them; which had been commanded in Exod. xxviii. 41; xl. 15, but the Anointing is taken for granted, below, v. 36; x. 7; and Num. iii. 3—another evidence of the unity and truth of the component parts of the Pentateuch.

According to the best Hebrew authorities, the High Priest alone had the oil poured on his head (see iv. 3); and his sons were only anointed with the oil applied by the finger on the forehead (see *Reland*, Antiq. ii. 1. 5. *Selden*, de Succes. Pontif. ii. 2. *Keil*, p. 56).

Our Great High Priest, Jesus Christ, has the fulness of the Divine Unction poured without stint or measure upon Him (John iii. 34). We, the children of the true Aaron, are anointed with His Unction on our foreheads at our baptism, when we receive our *Christian* name, and the blessing of spiritual sonship in Him (*Hesychius*), and are made priests and kings to God in Him (Rev. i. 6; v. 10; xx. 6). Cp. below, xxi. 10.

14. And he brought the bullock for the sin offering] There are three Sacrifices offered here at the inauguration of the Priesthood.

(1) *The Sin-offering*, v. 14.

(2) *The Burnt-offering*, v. 18; and

(3) *The Peace-offering*, v. 22—28.

These three Sacrifices showed the imperfection of the Levitical Priesthood, and its need of another dispensation, from which it derived all its efficacy, and for which it was preparatory.

Besides, here we have a lively image of the manner in which that other Priesthood, the Priesthood of Christ, was inaugurated. St. Paul says that Christ was made perfect through suffering; the word there rendered *made perfect* is *τελειωθείς*, which is the word used by the *Septuagint* for consecrated (see Exod. xxix. 10. 29. 33. 35; and Lev. viii. 33; ix. 32; xxi. 10. Num. iii. 3), and is rendered consecrated by our Translators in Heb. vii. 28. Cp. Heb. ii. 10, where it is

said that Christ was consecrated through suffering; our Priest was consecrated by being our Sacrifice also.

Christ is both our Victim and our Priest, and He was fully consecrated to His everlasting Priesthood, which He exercises in Heaven, through His sufferings endured upon the Cross.

The One Sacrifice of Christ upon the Cross was represented by these three sacrifices in the Levitical Law, specified here, viz.:

(1) *The Sin-offering.*

(2) *The Burnt-offering.*

(3) *The Peace-offering.*

Observe their order, and their significance.

First came the *Sin-offering*, which represented Christ's Death as our Atonement (see above, iv. 1).

Next was the *Burnt-offering*, representing His perfect Self-dedication to God: cp. xiv. 10; xv. 15.

Thirdly, came the *Peace-offering* (see iii. 1; ix. 2—4), in which the offerer was admitted to partake, signifying our justification and continual communion with God, by virtue of Christ's Death, Resurrection, and Ascension into Heaven (see vii. 11. 15).

There must first be the shedding of the Blood of Christ's Sacrifice as our Sin-offering, for propitiation, expiation, satisfaction, and atonement, before any other sacrifice can be accepted by God. There must be the *Burnt-offering* of His perfect sinless obedience and self-dedication to God (see Ps. xl. 8—10). Then the way has been prepared for the *Peace-offering*, in which the worshipper rejoices with thankfulness before God for the infinite benefits procured by Christ's sacrifice; the blessings of redemption, pardon, peace, and filial adoption in Him; and in which the worshipper himself is admitted to feed on the sacrifice, and to communicate with God in Christ, in the Holy Eucharist.

Thus these three Levitical Sacrifices, by which the Priests were consecrated, represent comprehensively and clearly the One Sacrifice, by which He who is our Priest and Sacrifice was consecrated; and which is to us both a Sacrifice and a Sacrament even "till the Lord come."

— and Aaron and his sons laid their hands upon the head of the bullock] Confessing their sins, and transferring them in a figure to the victim. But "the blood of bulls and goats could not take away sin" (Heb. x. 4). Here, therefore, in the public inauguration of the Levitical Priesthood, in the presence of all Israel, was a public profession, made by God's appointment, of the infirmity of the Levitical Priesthood, and of its inadequacy to take away sin; and of the consequent need of another Priesthood, to make atonement for the sins of the Priests themselves as well as of the People. Thus the Levitical Priesthood at Mount Sinai preached Christ, and prophesied of the grace to be given at Zion (cp. Heb. vii. 28).

15. he slew it] Moses slew it (see v. 19). A Victim therefore is presupposed for the initiation of the Levitical Priests, who are afterwards to be the sacrificers. In the Divine Mind the Gospel is before the Law. Christ is before Moses. He is the Lamb "slain from the foundation of the world" (Rev. xiii. 8. 1 Pet. i. 20). From His blood the Levitical Sacrifices derived all their efficacy: see above, the note at end of chap. vii.

— the altar] Which required to be sanctified, in order that it might sanctify the gifts laid upon it (Matt. xxiii. 19).

16. the caul above the liver] Rather, the lobe of the liver (see iii. 4. 10). The word above is not in the Hebrew; the word

and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD ^s commanded Moses.

^s Ex. 29. 14.
ch. 4. 11, 12.

¹³ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. ¹⁹ And he killed *it*; and Moses sprinkled the blood upon the altar round about. ²⁰ And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. ²¹ And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; ^u as the LORD commanded Moses.

^t Ex. 29. 15.

^u Ex. 29. 18.

²² And ^w he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. ²³ And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. ²⁴ And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. ²⁵ ^x And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder: ²⁶ ^y And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder: ²⁷ And he put all ^z upon Aaron's hands, and upon his sons' hands, and waved them

^w Ex. 29. 19, 31.

^x Ex. 29. 22.

^y Ex. 29. 23.

^z Ex. 29. 24, &c.

are rendered "lobe of the liver" by *Sept.*, and "reticulum jecoris" by *Vulg.*

^{17. without the camp}] Here, in the first inauguration of the Levitical Priesthood, is a figure of another sacrifice, as St. Paul teaches (Heb. xiii. 12), which by its being burnt *without* the gate (as this was burnt *without* the camp) would be more extensive in its efficacy than the camp of the literal Israel, and would be applicable to all nations: cp. iv. 12.

^{18. the burnt offering}] A burnt sacrifice for a *sweet savour* (v. 21. See on v. 14; and above, on Exod. xxix. 18; and Levit. i. 3—17). Christ is not only our *Sin-offering* for expiation of sin; but also our *Burnt-offering*. The Burnt-offering was consumed by the fire on God's Altar, and signified the entire Self-devotion of our Victim to God, and God's acceptance of Him, and of us in Him (see Eph. i. 5—7; v. 2).

^{19. Moses sprinkled the blood}] Moses acted as a Priest on this special occasion (see v. 29) by express *command* of God (see the *Sept.* here, and *Vulg.* in v. 23); thus showing that the power of the Priesthood was not *inherent* in itself, but is *derived* from God, who constituted it. See above, on Exod. xxix. 11.

^{21. burnt the whole ram}] The *Septuagint* has here ἀνέχεκεν, the word adopted by St. Paul to describe the act of Christ, who offered Himself (ἀνέχεκεν ἑαυτὸν) as a sacrifice, a whole burnt-offering (*olah*), upon the cross (Heb. vii. 27); and since in offering Himself Christ bore the weight of our "sins in His own body on the tree," and took them away, He is said also ἀναφέρειν ἁμαρτίας as well as ἀναφέρειν ἑαυτὸν (see Heb. ix. 28; 1 Pet. ii. 24); a most comfortable assurance to us of forgiveness through Him.

^{22. the ram of consecration}] Literally, the ram of *fulness* (of the hand), and the *Sept.* renders it, the ram of *perfecting* (τελειώσεως): see above, Exod. xxix. 22; and above, on v. 14; and below, 27. 33.

The *filling* of the hand with sacrificial gifts signified that the Priest was henceforth now enabled to offer sacrifice to God; and was endowed with the appurtenances which the Priesthood received from the Altar. Corresponding to it is the delivery of the Holy Bible, accompanied with prayer for the reception of the Holy Ghost, "for the office and work of a Priest in the Church of God," and with a conveyance of "authority to preach the Word of God, and to minister the holy Sacraments," with which the Christian Priests are inaugurated. Cp. *Bingham*, *Antiq.* II. xix. 17.

The Sacrifice here offered was a *Peace-offering* (see iii. 1—17). It is called the Sacrifice of *perfecting* by the *Septuagint*. The *Peace-offering*, which comes last, *perfects* and *consummates* all other offerings. It was the offering wherein God had His

share, which was accepted by Him in the fire, which came down from heaven (ix. 24), and was the emblem of His glorious presence on the Altar. In it also the ministering Priest had his portion (v. 31); and the offerer who brought it had also his share, on which he feasted with his friends. Therefore, the Peace-offering was a very significant figure of Christ, who is our Peace (Eph. ii. 14), our *ἁγία σάρτιον*, or sacrifice of *salvation* (as the *Sept.* translates the Hebrew word *shelem*, *Peace-offering*), our sacrifice of joy and thanksgiving; and in whom we are admitted to *communicate* with God, when we feast on the spiritual food of His most precious body and blood in the Holy Eucharist (see above, on chap. iii. 1); and in whom we are made Kings and Priests to God (Rev. i. 6; v. 10); and who, having offered one sacrifice for sins for ever, *sat down at the right hand of God*; for by one offering *He hath perfected* (τετελειώκεν, hath consecrated as Priests) for ever them that are sanctified (Heb. x. 14). This *perfecting* character of Christ's Sacrifice, who is not only our Sacrifice, but our Priest, ministering at the *right hand of God*, was signified also by the *Wave-offering* and *Heave-offering*, which accompanied the *Peace-offering*, and typified His exaltation to heaven in His Ascension, and that perfect fulness by which He now filleth all things: see above, v. 14, and vii. 30, and Heb. xiii. 20; "The God of *Peace*" (is there a reference here to the true εἰρηναῖα, or Peace-offerings offered by Christ on the Cross, our Victim and our High Priest?), "that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect to do His will."

^{23. ear—hand—foot}] To signify the sanctification of the ear for hearing God's word, and of the hand for doing it, and of the feet for walking in God's commandments; an obedience fully realized in our Great High Priest, and in Him alone (cp. Ps. xl. 8), and to be imitated by all His Priests and people (1 Thess. v. 23; 1 Cor. ix. 27); cp. *Theodore*t, Qu. 8; and *Hesych.* here.

^{26. unleavened bread}] A type of the Christian Passover; and as these Levitical symbols were waved as a wave-offering before the Lord, so the Body and Blood of Christ, now risen from the dead, and glorified in heaven, are represented before God in the Christian Church, in that Holy Sacrament wherein we lift up our hearts in joy and thanksgiving to Him, and have a pledge and foretaste of a glorious Resurrection and a blessed Immortality in heaven (John vi. 51, 54); see *Hesych.* here.

^{27. put all upon Aaron's hands}] And so filled his hands, and consecrated him; hence the act of Consecration is called in the original Hebrew, the *filling of the hands*. Exod. xxviii. 41; xxix. 9, 24; and see above, v. 14, and below, xxi. 10.

- a Ex. 29. 25 for a wave offering before the LORD. ²³ a And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it is an offering made by fire unto the LORD.
- ²⁹ And Moses took the breast, and waved it for a wave offering before the LORD:
- b Ex. 29. 26. for of the ram of consecration it was Moses' ^b part; as the LORD commanded Moses.
- ³⁰ And ^c Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.
- d Ex. 29. 31, 32. ³¹ And Moses said unto Aaron and to his sons, ^d Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
- e Ex. 29. 34. ³² e And that which remaineth of the flesh and of the bread shall ye burn with fire.
- ³³ And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for ^f seven days shall he consecrate you. ³⁴ g As he hath done this day, so the LORD hath commanded to do, to make an atonement for you. ³⁵ Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and ^h keep the charge of the LORD, that ye die not: for so I am commanded. ³⁶ So Aaron and his sons did all things which the LORD commanded by the hand of Moses.
- f Ex. 29. 30, 35. Ezek. 43. 25, 26. g Heb. 7. 16.
- h Num. 3. 7. & 9. 19. Deut. 11. 1. 1 Kings 2. 3.
- a Ezek. 43. 27.
- IX. ¹ And ^a it came to pass on the eighth day, *that* Moses called Aaron and his

Part of the sacrifice was *put into the hands* in token that the function of sacrificing was committed to him. Cp. John iii. 27. 35, where it is said of Christ, our Great High Priest, "The Father loveth the Son, and hath given all things *into His hand*."

— *waved*] See Exod. xxix. 24. 27.

²⁸. *upon the burnt offering*] We must have Christ as our Sin-offering and as our Burnt-offering, *before* we can have Him as our Peace-offering (see on iii. 1, and above, v. 14).

— *consecrations*] Literally, *fillings*: see v. 27.

²⁹. *Moses took the breast*] which was the Priest's part (see Exod. xxix. 28; Lev. vii. 34). Moses on this special occasion acted as a Priest by God's express command. Exod. xxix. 26: see above, v. 19.

³⁰. *anointing oil, and of the blood*] Exod. xxix. 21; xxx. 30.

Here is a figure of the union of the unction of the Holy Spirit with the Blood of the Son of God (cp. 1 John v. 8). He who shed His own blood for us was sanctified by the Holy Ghost, and by that divine unction of the Eternal Spirit He offered Himself without spot to God (John xvii. 18, 19; Heb. ix. 14). And these gifts are communicated to Christ's children and members, and sanctify them; especially in the Holy Sacrament of His body and blood, as the oil and the blood, first sprinkled on Aaron, were sprinkled afterwards on his garments, his sons, and sons' garments, and sanctified them (cp. *Hesych.* here).

³¹. *Boil the flesh—and there eat it*] it being a *Peace-offering* (see v. 22), in which the person who brought it (here Aaron) partook with God, whose share was consumed by the fire on the altar (v. 28), and also communicated with the Priest (here Moses): see v. 29.

In the Levitical *Peace-offering* there must be *eating* as well as *offering*. The offerer feasted on the Sacrifice, and so communicated with God and with His Priests. So it is in the Christian Peace-offering or *Holy Eucharist*. There must be Communion on the part of the worshipper with God and His Priests.

Here is a warning against the errors of those, who regard the Holy Sacrament as a Commemoration merely, and not a Communion; and against those who adore the Sacrament, but do not partake of it; and against those who deny a part of the Sacrament to the Laity.

— *at the door of the tabernacle*] *At the opening of the tent of meeting* (see v. 3), in the outer court, the *αὐλῇ* (*Sept.*), the court where the brazen altar and the laver were.

— *as I commanded*] Moses speaks in the person of God, whose Priest on this occasion he was (see Exod. xxix. 32, and below, v. 36).

³². *that which remaineth*] According to the law of Peace-offerings (see vii. 15—18).

³³. *the days of your consecration*] Literally, *till the day of fulfilling the days of your fillings, or consecration*. The fulfilling of the days for the consecration may have been a foreshadowing of the attendance of Christ at the Temple in the earthly Jerusalem, where He taught daily in the week of His Passion, till He was fully consecrated and perfected as our High Priest, and entered into the heavenly Sanctuary (see *Dean Jackson* on the Creed, ix. 28, "how the consecration of Aaron prefigured the consecration of the Son of God").

The fulfilling of the days of the consecration may also have been figurative (as *Hesych.* observes) of the *fulfilling of the day of Pentecost*, on which the Apostles were consecrated and perfected as Priests by the unction of the Holy Ghost (Acts ii. 1). And as Aaron and his sons were commanded *not* to go out of the Tabernacle till they were *consecrated*, so the Apostles were commanded *not* to go forth from Jerusalem till they had been endued with power from on high (Luke xxiv. 49).

— *seven days*] A sacred symbol of perfection: see v. 11, and iv. 6.

— *for seven days shall he consecrate you*] Literally, *in seven days shall he fill your hand* (see Exod. xxix. 35), where it is prescribed that a bullock is to be offered as a sin-offering for seven days.

He shall consecrate. It is *God* who consecrates, by the ministry of those whom He appoints to consecrate. The fact that He appointed *Moses* to consecrate Aaron, the future head and father of the Levitical Priesthood, is a striking evidence of the important truth, that all the authority which God's Ministers exercise, is *from Him*; and that they are *channels* of grace, and *not sources*; and it also shows that whosoever is appointed by God to discharge a sacred office, is to be revered for God's sake, and that the commands which he utters as God's ambassador, and by God's command, are of God (see v. 31, and v. 36, and above, on Exod. xxix. 9); and that whosoever receives His Ministers, receives Him who has authorized them to minister. He who receives a Prophet in the name of a Prophet, shall receive a Prophet's reward (Matt. x. 40; John xiii. 20).

³⁵. *shall ye abide*] Literally, *ye shall sit*: καθίσθετε, *Sept.*; cp. *S. Augustine*, Qu. 24; *Bp. Pearson* on the Creed, Art. vi. p. 278, note.

CHR. IX.] Here begins a new Proper Lesson of the Law, as read in the Synagogue, and reaches to Lev. xi. 3—47.

The parallel Proper Lesson from the Prophets is 2 Sam. vi. 1 to vii. 17, which describes the bringing up of the Ark by David to Mount Zion with sacrifice and joy, and his purpose to build a Temple for it.

1. *on the eighth day*] The *eighth day*, the day of Resur-

sons, and the elders of Israel; ² And he said unto Aaron, ^b Take thee a young calf for a sin offering, ^c and a ram for a burnt offering, without blemish, and offer *them* before the LORD. ³ And unto the children of Israel thou shalt speak, saying, ^d Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering; ^e Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and ^e a meat offering mingled with oil: for ^f to day the LORD will appear unto you.

b Ex. 29. 1.
ch. 4. 3. & 8. 14.
c ch. 8. 18.

d ch. 4. 23.
Ezra 6. 17. & 10.
19.

e ch. 2. 4.

f ver. 6. 23.
Ex. 29. 43.

⁵ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

⁶ And Moses said, This *is* the thing which the LORD commanded that ye should do: and ^g the glory of the LORD shall appear unto you.

g ver. 23.
Ex. 24. 16.
h ch. 4. 3.
1 Sam. 3. 14.
Heb. 5. 3. & 7.
27. & 9. 7.

⁷ And Moses said unto Aaron, Go unto the altar, and ^h offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and ⁱ offer the offering of the people, and make an atonement for them; as the LORD commanded.

i ch. 4. 16. 20.
Heb. 5. 1.

⁸ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself. ⁹ ^k And the sons of Aaron brought the blood unto him:

k ch. 8. 15.

and he dipped his finger in the blood, and ^l put *it* upon the horns of the altar,

l See ch. 4. 7.

and poured out the blood at the bottom of the altar: ¹⁰ ^m But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the

m ch. 8. 16.

altar; ⁿ as the LORD commanded Moses. ¹¹ ^o And the flesh and the hide he

n ch. 4. 8.
o ch. 4. 11. & 8.
17.

burnt with fire without the camp. ¹² And he slew the burnt offering; and

rection to new life and glory: see on Matt. v. 3; xxvii. 52. Luke xxiv. 1. Rev. xvii. 10, 11. *S. Barnabas* (Epist. c. 15) says, "We keep the *eighth* day as a day of joy, for on it Jesus arose from the dead."

The eighth day was the first day after Aaron's consecration; it was the day of his entry on his priestly office. And upon the *eighth* day, or the first Day of the Week (Easter Day), Christ, our Great High Priest, arose from the dead; and having ascended into the true Holy of Holies, He was inaugurated in His everlasting Priesthood, and began His work of Intercession; and on the eighth Day (Whitsunday) He sent down the Comforter from heaven to consecrate His Holy Apostles.

The eighth day, according to the Law, was the day on which Circumcision was administered, in which children were admitted into covenant with God; which was the type of Baptism, the Sacrament of Resurrection to new life in Christ (Rev. xx. 5, 6), who rose from the dead on the eighth day, the day after the Sabbath, and raised us to new life and eternal glory in Himself (1 Pet. i. 3); and who, being *made perfect*, or *consecrated* (τελειωθείς) by sufferings (Heb. ii. 10; see above, viii. 22, 27), "became the Author of Eternal Salvation to all them that obey Him" (Heb. v. 9). And by the Sacrament of Baptism—the antitype of Circumcision, administered on the eighth day—we are consecrated to God, and are made Priests to Him (Rev. i. 6) in Christ, whose unction is then first shed upon us.

2. *Take thee a young calf—and offer*] *Moses* now no longer performs the *priest's* office as he had done, by God's express command, for the consecration of Aaron (see viii. 14, 15. 29); *Aaron* is now consecrated to the priesthood: and now *Moses* says, "Take *thee* and offer."

Since, therefore, even *Moses*, who had been employed to *consecrate Aaron*, did not venture to perform any priestly function after Aaron had been consecrated, it is evident that no one else might do so. "No man taketh this honour to himself, but he that is called of God, as was Aaron" (Heb. v. 4). Here then is a solemn warning against all irregular intrusions into the sacred office of the Christian priesthood (cp. Acts xix. 15. Jude v. 11; and above, on Exod. xxix. 11; and Num. xvi. 1—40).

These first offerings of Aaron, now consecrated to the Priesthood, appear to be foreshadowings of the offerings of the Nations to God on the day of Pentecost, as the first fruits of the consecration of Christ in the heavenly Temple after His ascension (Acts ii. 8—42): see *Hesych.* here, and compare the metaphor used by *St. Paul* concerning "the offering up of the Gentiles," Rom. xv. 16.

— *a sin offering*] The first act of Aaron after his consecra-

tion is to offer a *sin-offering* for himself, and after it, a *burnt-offering*; a proof of the infirmity of the Levitical Priesthood, and of its need of another Priest to make reconciliation for it: see Heb. vii. 24, 27.

3. *Take ye*] The next act is to offer for the people: see v. 7, and Heb. v. 1—3; vii. 24, 27.

4. *peace offerings*] Which could not be offered till after the sin-offering and burnt-offering (see iii. 1; viii. 14).

— *a meat offering*] See ii. 1.

— *the LORD will appear unto you*] Cp. v. 6. The fulfilment of this pre-announcement (v. 24) was a proof of the Divine Legation of Moses.

5. *all the congregation*] See above, viii. 3.

6. *the glory of the LORD shall appear*] The glory of the Lord appeared in the Tabernacle, when Aaron had been consecrated; and "the glory of the latter house was greater than that of the former" when Christ came to it (Hagg. ii. 9). The glory of the Lord appeared, when Aaron had been *perfected*, and had entered upon his priestly ministration; so the glory of divine grace bestowed by God the Holy Ghost appeared, when the One sacrifice had been "finished" (John xix. 30); and our Great High Priest was perfected, and entered on His Ministration in the heavenly Sanctuary: see v. 23.

Observe the coincidence of time. The glory of the Lord appeared in the Tabernacle on the *eighth* day. The glory of the Lord appeared to the Apostles, when Christ arose on that day and showed Himself to them. The glory of the Lord appeared when the Holy Ghost came down on that day. The glory of the Lord appeared to St. John in Patmos, when he was in the Spirit on that day (Rev. i. 10). The glory of the Lord is ever appearing on that day; it is seen by the faithful in Christian assemblies gathered together on the Lord's Day; especially in the reading and hearing of His Holy Word, and in the breaking of bread (Luke xxiv. 35; cp. *Hesych.* here, p. 87).

9. *poured out the blood at the bottom of the altar*] Aaron does not seem to have carried the blood into the Sanctuary to sprinkle it before the veil, in *this* sin-offering for himself, and in that for the people (v. 15), as was to be done with all other sin-offerings offered after this time (see iv. 4—7, and 13—18).

As yet Aaron, though consecrated, had not access to the *Sanctuary*; that was to be obtained by means of this first sacrifice in the Court; another evidence of the infirmity of the Levitical Priesthood, and of the greater glory of the evangelical covenant, in which the veil of the Holy of Holies has been rent in twain, and we have free access through the blood of Jesus to the Throne of Grace (Heb. x. 19).

p ch. 1. 5. & s. 19. Aaron's sons presented unto him the blood, ^p which he sprinkled round about upon the altar. ¹³ ^q And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. ¹⁴ ^r And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

s ver. 3. ¹⁵ ^s And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

t ch. 1. 3, 10. ¹⁶ And he brought the burnt offering, and offered it ^t according to the || manner.

|| Or, ordinance. ¹⁷ And he brought ^u the meat offering, and [†] took an handful thereof, and burnt

u ver. 4. ^{it} upon the altar, ^x beside the burnt sacrifice of the morning. ¹⁸ He slew also

† Heb. *filled his hand out of it.* the bullock and the ram *for* ^y a sacrifice of peace offerings, which *was* for the

x Ex. 29. 28. people: and Aaron's sons presented unto him the blood, which he sprinkled

y ch. 3. 1, 5. upon the altar round about, ¹⁹ And the fat of the bullock and of the ram, the

z ch. 3. 5, 16. rump, and that which covereth *the inwards*, and the kidneys, and the caul *above*

a Ex. 29. 21, 26. the liver: ²⁰ And they put the fat upon the breasts, ^z and he burnt the fat upon

ch. 7. 30, 31, 32, the altar: ²¹ And the breasts and the right shoulder Aaron waved ^a *for* a wave

33, 34. offering before the LORD; as Moses commanded.

b Num. 6. 23. ²² And Aaron lifted up his hand toward the people, and ^b blessed them, and

Deut. 21. 5. came down from offering of the sin offering, and the burnt offering, and peace

Luke 24. 50. offerings. ²³ And Moses and Aaron went into the tabernacle of the congregation,

c ver. 6. and came out, and blessed the people: ^c and the glory of the LORD appeared

Num. 14. 10 & unto all the people.

16. 19, 42.

16. the burnt offering—according to the manner] Described Lev. i. The Burnt-offering represents Christ our Great High Priest offering Himself to God; and, secondarily, it represents the duty of every Christian to present himself as a sacrifice to God; it displays *the whole Christian life* dedicated to God, and accepted by Him; and the Meat-offerings, presented as a sweet-smelling sacrifice to God, are works done in faith and rendered well pleasing to Him through Christ, who offered Himself a sacrifice of a sweet-smelling savour to God (see S. Cyril, de Ador. p. 439).

17. the meat offering] or *minchah*. See above, ii. 1. — of the morning] The daily sacrifice, repeated every morning and evening (Exod. xxix. 38—41).

18. peace offerings] The completion of all; in which God, the Priest, and the people, all had their part, and were joined in spiritual communion; a figure of that Peace which is consummated in the one Great Sacrifice; and which is continually represented and celebrated with joy in the Christian Church, in the Holy Eucharist (see iii. 1; viii. 14).

22. Aaron lifted up his hand—and blessed them] Aaron lifted up his hand and blessed the people, and then he went into the Holy Place to burn incense on the golden altar. So our Great High Priest Christ Jesus having been consecrated by His sufferings, and having risen on the *eighth* day (see on v. 1), when He was about to commence the work of His everlasting Priesthood in heaven, “lifted up his hands over His disciples, and while He blessed them He was parted from them and carried up into heaven” (Luke xxiv. 50), and entered with His own blood within the veil into the true Holy of Holies, where “He ever liveth to make intercession for us” (Heb. vii. 25).

— Aaron—blessed them] In the form of Benediction prescribed to be used by Aaron in blessing the people, the word JEHOVAH occurs *three* times (Num. vi. 23—26), and God calls this act of Benediction, “the putting of His NAME upon the children of Israel.” Therefore, this Benediction foreshadowed the Mystery of the Ever-blessed Trinity, and of the blessings to be given to the World in the Name of the Triune God.

So our Great High Priest, when He was about to ascend into heaven, commanded His Apostles to go and baptize all Nations “into the NAME” of the One God in *Three Persons*, “The Father, and the Son, and the Holy Ghost” (Matt. xxviii. 19. See on Gen. ii. 4; Exod. vi. 3).

— came down] From the slope which led up to the altar (Exod. xx. 26. *Aug.*, Qu. 28; and *Keil*, on Exod. xxvii. 4).

23. And Moses and Aaron went into the tabernacle] Aaron

went into the holy place to burn incense on the holy altar, as prescribed Exod. xxx. 7, 8. Moses went in with him to direct him according to the commandment given by God (*Jarchi*, *Targum Jonathan*).

Our Great High Priest, Jesus Christ, having been consecrated by suffering, went into the true Tabernacle, even into Heaven itself, which He consecrated with His own blood to be the eternal mansion of all true believers (see Heb. ix. 11. 23; Ps. xv. and xxiv. 3—8. *Dean Jackson* on the Creed, book ix. c. 35; book x. c. 46).

Aaron first goes *into* the Tabernacle of God, and then comes out and blesses the People, thus signifying that all priestly blessing is from God (Eph. i. 3); and Aaron went in with Moses, and they blessed the people, showing thereby the *Royalty* of Christ joined to His Priesthood; and that all blessings given by the ministry of earthly Priests come through them as representatives of Christ, our Priest and King, and proceed from Him (*Hesych.*).

— the glory of the LORD appeared unto all the people] Cp. Num. xvi. 19; xx. 6. The glory of the Lord appeared, probably, in the *cloud* (Exod. xvi. 10; xl. 34; cp. 1 Kings viii. 10—12); and certainly in the fire mentioned in v. 24; as at Elijah's offering (1 Kings xviii. 38); and at the consecration of the temple of Solomon, when the *fire came down* from heaven and consumed the burnt-offering and the sacrifices, and the *glory of the Lord filled the house*, and when all the children of Israel saw how the *fire came down*, and the *glory of the Lord upon the house*, they bowed themselves with their faces to the ground upon the pavement and worshipped (2 Chron. vii. 1—3). After that our Great High Priest had been consecrated by suffering, and had risen from the dead on the eighth day, and had blessed His disciples, and had entered into the Holiest of all, even into heaven itself (see on v. 22), then the glory of the Lord appeared to all the people in the descent of the Holy Ghost in tongues of fire from heaven (Acts ii. 17). God poured out of His Spirit upon all flesh (Joel ii. 28; Acts ii. 18). The fire of His grace and love came down from heaven, and the Shechinah of His glorious Presence descended on the Church of Christ to abide for ever with her even unto the end, according to Christ's promise (John xiv. 16). “The Lord is among us, as in the *holy place of Sinai*. Thou art gone up on high, Thou hast led captivity captive, and received gifts for men, yea, even for thine enemies, that the *Lord God might dwell among them*” (Ps. lxxviii. 17, 18); a prophecy applied to Christ's *Ascension* and to the coming of the *Holy Ghost*, by St. Paul (Eph. iv. 8; cp. S. Cyril, c. Julian. x. p. 313; and *Hesych.* here).

²⁴ And ^dthere came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, ^ethey shouted, and fell on their faces.

X. ¹ And ^aNadab and Abihu, the sons of Aaron, ^btook either of them his censer, and put fire therein, and put incense thereon, and offered ^cstrange fire before the LORD, which he commanded them not. ² And there ^dwent out fire from the LORD, and devoured them, and they died before the LORD. ³ Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them ^ethat come nigh me, and before all the people I will be ^fglorified. ⁸ And Aaron held his peace. ⁴ And Moses called Mishael and Elzaphan, the sons of ^hUzziel the uncle of Aaron, and said unto them, Come near, ⁱcarry your brethren from before the sanctuary out of the camp. ⁵ So

John 13. 31, 32. & 14. 13. 2 Thess. 1. 10.

g Ps. 39. 9.

h Ex. 6. 18, 22. Num. 3. 19, 30.

i Luke 7. 12. Acts 5. 6, 9, 10, & 8. 2.

d Gen. 4. 4.
Judges 6. 21.
1 Kings 18. 38.
2 Chron. 7. 1.
Ps. 20. 3.
e 1 Kings 18. 39.
2 Chron. 7. 3.
Ezra 3. 11.
a ch. 16. 1. & 22.
9.
Num. 3. 3, 4. &
26. 61.
1 Chron. 21. 2.
b ch. 16. 12.
Num. 16. 18.
c Ex. 30. 9.
d ch. 9. 21.
Num. 16. 35.
2 Sam. 6. 7.
e Ex. 19. 22. & 29
43. ch. 21. 6, 17,
21.
Isa. 52. 11.
Ezek. 20. 41 &
42. 13.
f Isa. 49. 3.
Ezek. 28. 22.
g Ex. 19. 22. & 29
43. ch. 21. 6, 17,
21.

24. there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat] of the sin-offering and peace-offering, in token of gracious acceptance; as probably at Abel's sacrifice (Gen. iv. 4), and at Manoa's (Judges vi. 21); and at Elijah's (1 Kings xviii. 38), and at David's (1 Chron. xxi. 26), and Solomon's (2 Chron. vii. 1—3).

This fire which came down from heaven was carefully to be watched and fed; so that it might never go out (see vi. 12, 13). "Quench not the Spirit," says the Apostle. "Stir up the grace that is in thee" (1 Thess. v. 19; 2 Tim. i. 6).

It has been questioned by some, whether the descent of this fire was any thing more than a testimony of God's acceptance of the sacrifice, and an authorization of the Levitical Priesthood, and an acknowledgment of the validity of Aaron's ministrations. That it had this purpose cannot be doubted. Cp. 2 Chron. vii. 1—3.

Was the fire, which came down from heaven, designed to be kept up continually? and was it kept up by the Priests?

The Rabbinical authorities maintain the affirmative. Some of them assert that it did not go out till the days of Manasseh (see *Chazkuni* in Ainsworth, p. 48; *Buxtorf*, on the Sacred Fire, e. 2; and *Marck's* Essay on Levit. vi. 13; and *Pfeiffer*, *Dubia Sacra*, p. 136).

The objections of some (cp. *Keil*, p. 66), that common fire must have been used previously in the consecration of Aaron, and that therefore there could be no reason against the use of common fire in the sacred ministrations, are of no validity. At Aaron's consecration, *Moses*, who was not a Priest, officiated, by God's command, as a *Priest*; but after that consecration, Aaron and his sons—and they alone—ministered in the Priest's office (see ix. 2). Common fire was used in Aaron's consecration, but after it, when the fire had come down from heaven, that fire was never to go out (vi. 12, 13); and it was for their sin in using other fire, that Nadab and Abihu, the sons of Aaron, were punished, as we read in what follows immediately after the mention of the descent of this fire from the Lord: see x. 1.

— they shouted, and fell on their faces] As they did afterwards when the fire came down from heaven and consumed the burnt-offering, at the dedication of the Temple of Solomon. 2 Chron. vii. 1—3.

The fire which came down at Sinai at the consecration of the Tabernacle, and at Jerusalem at the consecration of the Temple, was seen by the children of Israel, and they fell on their faces and worshipped and praised the Lord. That fire is now extinct. After the destruction of Solomon's Temple it was never renewed, as the Jews themselves allow (*Talmud Babylon.* Yoma. c. 1).

But the fire of the *Holy Spirit*, which came down in tongues at Pentecost on the Church of Christ, was still more glorious in its original manifestation; its effects were seen by devout men out of every nation under heaven (Acts ii. 5. 8—11). It has gone forth as a living fire into all lands, and, though no longer visible, it still lives and burns in the writings of the Apostles and Evangelists, and in the hearts of the faithful throughout the world; and having been once kindled, it will never be put out (John xiv. 16).

CIT. X. 1.] Nadab and Abihu, the sons of Aaron] who had been honoured with special privileges, and had been called up into Mount Sinai, and had seen the God of Israel. They are supposed to be known to the reader of Leviticus from the previous mention of them in Exodus (Exod. xxiv. 1. 9, 10).

Perhaps they were "exalted above measure through the abundance of their revelations" (2 Cor. xii. 7), and were tempted by spiritual pride to imagine that they were not bound by

ordinary rules, in the discharge of the duties of the priest's office.

It has been inferred by some ancient Jewish interpreters from the prohibition which immediately follows against the drinking of wine by the Priests when they went into the Tabernacle, "lest they should die" (see r. 9), that Nadab and Abihu had been betrayed into forgetfulness of themselves, and of the sacred duties of their office, by indulgence in wine; perhaps in drinking the drink-offerings and eating the peace-offerings mentioned in the foregoing chapters; and this is confirmed by the precept given in xvii. 2, that the Priests should abstain from the Lord's portion of the sacrifice (cp. Ainsworth, and Bp. Patrick here; *Graves* on the Pentateuch, p. 67; *Blunt*, Coincidences, p. 61).

This record of their sin—the sin of the sons of Aaron, the brother of Moses—is another proof of the veracity of the sacred historian.

— censer] or fire-pan. See Num. xvi. 6.

— offered strange fire] Fire not taken from the holy altar (i. 7; vi. 12; ix. 24), in defiance of the divine command, "Ye shall offer no strange incense" (Exod. xxx. 9). Whenever God appoints a special thing to be used in His service, the substitution of any other thing in its place is sinful (cp. xvi. 12).

2. And there went out fire from the LORD, and devoured them] as by lightning; their bodies were not consumed (see r. 4). God had just before manifested His love by fire (ix. 24), and now He manifests His anger by fire. Fire is His minister, whether for mercy or judgment. Let no one worship fire, but let all fear its Creator and Lord, Who "is a consuming Fire" (Heb. xii. 29).

By fire they sinned, and by fire also they were punished. Pharaoh sinned by water (commanding the children of Israel to be cast into the Nile), and by water he was punished. So Korah and his company sinned with fire, and by fire they were consumed (see Num. xvi. 35). "Per quod quis peccat, per idem quoque plectitur idem."

The destruction of Nadab and Abihu for offering strange fire is used by the Christian Fathers as a warning against strange doctrines; as the destruction of Dathan and Abiram (Num. xvi. 32) is against schism. "Hæretici alienum ignem offerentes ad altare Dei, id est, alienas doctrinas, a caelesti igni comburentur, quemadmodum Nadab et Abihud; qui vero alteros adhortantur contra Ecclesiam Dei, remanent apud inferos voragine terre absorpti, quemadmodum qui circa Core, Dathan, et Abiron" (*S. Irenæus*, iv. 43). See also *S. Cyprian*, de Unit. Eccl. p. 116, who says that they who decline from the rules of God's appointment, in doctrine or worship, and bring into the Church of God strange opinions and human inventions, are followers of Nadab and Abihu, and expose themselves to their punishment; cp. *Theodoret*, Qu. 9, in Levit.; and *Hesych.*, p. 88; and *Bede*, Qu. 8, who say that these sons of Aaron offering strange fire at God's Altar, represent those who neglect the commands of God, and seek after strange doctrines and human inventions.

3. I will be sanctified in them that come nigh me] See 1 Pet. iii. 15, "Sanctify the Lord God in your hearts;" and as the same Apostle says, "Judgment begins at the house of God" (1 Pet. iv. 17), so it was here. Cp. our Lord's words, Luke xii. 47.

— Aaron held his peace] He did not murmur against God. "I was dumb (says David), and opened not my mouth, for it was Thy doing" (Ps. xxxix. 9). In his afflictions, "Job sinned not, nor charged God foolishly" (Job i. 22).

4. Mishael and Elzaphan] Chiefs of the house of the father of the families of the Kohathites. Num. iii. 19. 30.

— carry your brethren] Mishael and Elzaphan were their father's cousins: on this use of the word "brethren" for near

they went near, and carried them in their coats out of the camp; as Moses had said.

⁶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, ^k Uncover not your heads, neither rend your clothes; lest ye die, and lest ^l wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. ⁷ ^m And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: ⁿ for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

⁸ And the Lord spake unto Aaron, saying, ⁹ ^c Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: ¹⁰ And that ye may ^p put difference between holy and unholy, and between unclean and clean; ¹¹ ^a And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

k Ex. 33. 5.
ch. 13. 45. & 21.
1. 10.
Num. 6. 6, 7.
Deut. 33. 9
Ezek. 24. 16, 17.
1 Num. 16. 22, 46.
Josh. 7. 1. & 22.
18. 20.
2 Sam. 24. 1.
m ch. 21. 12.
n Ex. 28. 41.
ch. 8. 30.

o Ezek. 44. 21.
Luke 1. 15.
1 Tim. 3. 3.
Tit. 1. 7.

p ch. 11. 47. & 20.
25.
Jer. 15. 19.
Ezek. 22. 26. &
44. 23.
q Deut. 24. 8.
Neh. 8. 2, 8, 9, 13.
Jer. 18. 18. Mal. 2. 7.

kinsmen, see *Bp. Pearson*, Art. iii. p. 175. If this command had not been given to their *consins*, it is probable that their *brethren*, Eleazar and Ithamar, would have thought themselves bound by ties of natural affection to bury their dead—Nadab and Abihu—and thus they would have been disqualified for attendance on the Priest's office at the Passover, which was now at hand.

It seems probable that this act of burial disabled the Levites from keeping the Passover (see Num. ix. 6, 7; and *Blunt*, Coincidences, xiv. p. 63).

6, 7. Uncover not your heads Literally, *make not your heads loose*, which the *Sept.*, *Vulg.*, *Syriac*, and *Kimchi* explain by "do not bare your heads" (*Gesen.*, p. 690); "do not shave your heads;" others, by "do not let your hair flow loosely" (cp. xiii. 45. *Keil*, p. 69; and so *Arabic* and *Onkelos*. Cp. *Burton*, Synagog. p. 706).

The first interpretation seems preferable; "do not bare your heads," do not put off your priestly turbans; and be not like mourners for the dead (see below, xiii. 45). Here is a clear evidence of the uncleanness of *sin*, and of the misery of its fruit, *death*—apart from Christ. Here it is expressly commanded, that a father, who is a Priest, should not mourn for a dead son; and a brother, who is a Priest, may not touch a dead brother, lest he die; they may not put on the garments of mourning for him, they may not quit the Tabernacle to go and weep at his grave, "for the anointing oil of the Lord is upon them."

On the prohibition of mourning to the Priests, see below, chap. xxi.; and *S. Jerome*, Epist. ad Fabiolam de Veste Sacerd. ii. p. 574.

Such was the command of Moses to Aaron and his sons; "and they did according to the word of Moses" (r. 7). These commands—stern and severe as they seem—are indeed merciful, even in their sternness and severity; for they teach what all men need to know, the foulness of Sin, and the uncleanness of Death, in our natural state.

They show the inability of the Levitical Law to stem the tide of impurity, when they exhibit to us Aaron and his sons forbidden to bury and mourn over children and brethren; they show the impassable gulf between Death and Life, and between Sin and God, in the natural state of man, and under the Levitical Law. And thus they give us some notion of the debt of thankfulness and love which we owe to Jesus Christ, who is "the Resurrection and the Life," and to His blessed Gospel which brought Life and Immortality to light.

The Son of God has taken our nature. The Word was made flesh and dwelt among us (John i. 14). The Son of God Himself has become the Son of Man, the second Adam; EMMANUEL, God with us (Matt. i. 23), God manifest in the flesh (1 Tim. iii. 16); and He is our great and merciful High Priest who brings us near to God, Aaron and his sons, the Levitical Priests, were not able to bury their sons and brethren, lest they should be made unclean thereby, and be disabled for ministering to God in holy things. But Jesus Christ our High Priest—our Father and Brother, our All in All—came and *touch*ed the bier of the widow's son at Nain, and said, "Young man, I say unto thee, Arise" (Luke vii. 14). He took the damsel by the hand, and said *Talitha cumi*, and she arose. *He* was not made unclean by the touch of Death. No; he *gave* Life thereby. The Levitical Law testified to the uncleanness of death, the fruit of sin, but could not take it away. Christ, in whom is the

Life (John i. 4), and in whom dwelleth all the fulness of the Godhead (Col. ii. 9), who is JEHOVAH, the EVERLIVING One, the All-holy One, has come and touched us all by His Incarnation, and by our Incorporation in His mystical body, and has vivified and cleansed us thereby. He has died for us; He has been buried, He has lain in the grave, He has risen again, He has ascended into heaven; and we His members rise in faith and hope by the Resurrection of Him who is our Head, and we ascend by His Ascension into heaven. Thus He has taken away the curse of Sin, He has sanctified Death, He has hallowed and beautified the Grave, and made it the bright path to a glorious Resurrection and to a blessed Immortality.

No longer, therefore, under the Gospel, is Death an unclean thing. "Blessed are the dead that die in the Lord" (Rev. xiv. 13).

It is remarkable, that no sooner was Aaron inaugurated in his earthly Priesthood by his consecration and reception into the Tabernacle (ix. 1), than we hear of Death and Burial; and no sooner was Christ inaugurated in His heavenly Priesthood, by His ascension into heaven; and no sooner were the Apostles inaugurated in their Priesthood by the unction of the Holy Ghost, sent down by Christ from heaven, than we hear again of Death and Burial.

But how great is the contrast between the former cases, as recorded here in Leviticus, and the latter cases, as recorded in the Acts of the Apostles! Here Death is an unclean thing, and defiles; but there it is a holy thing. For Christ has died, been buried, and risen from the dead. He has taken away the sting of Death (1 Cor. xv. 55), and has sanctified the Grave. Therefore, after the Ascension of Christ, and His inauguration in His Priesthood, and after the giving of the Holy Ghost, we read that "devout men carried Stephen to his burial" (Acts viii. 2). Holy men collected the bones of Martyrs from the funeral pile (*Martyr Polygearp*, 18), and they were interred in Christian Churches, beneath the Altar of God, where the holy mysteries are celebrated by Christian Priests, which give to the Christian worshipper the gracious pledges of Resurrection and Life Eternal, when he kneels there and receives the Holy Communion of the Body and Blood of Christ (cp. below, on Acts viii. 2).

Thus the Levitical Law, in its precepts here rehearsed, concerning Death and Burial, when read by the light of the Gospel, reveals to us the true character of our own condition by nature, and shows us the wretchedness of our unregenerate state, and displays to us the blessings we receive from Him who is "the RESURRECTION and the LIFE."

7. the anointing oil of the Lord is upon you In a spiritual sense this is true of all *Christians*, who by virtue of their membership in Christ our Divine Aaron partake of His *chrism* or unction. "Ye have an unction from the Holy One" (1 John ii. 20, 27). All Christians are Priests in a certain sense (Rev. i. 6; v. 10), and all have need to remember this.

9. Do not drink wine See above, on r. 1.

— *strong drink* Hebrew, *shecar*, whence the Greek *σικερα* (Luke i. 15), whether wine (Num. xxviii. 7), or beverage from barley (*Herod.*, ii. 77), or from honey and dates (*S. Jerome*, iv. p. 361. *Gesen.*, p. 823. *Jahn*, Archaeol. § 144).

11. that ye may teach It was, therefore, the Priest's duty to *teach*, as well as to *offer sacrifice*. "The Priest's lips should

¹² And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take ^r the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for ^s it is most holy: ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} 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^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc}

XI. ¹ And the LORD spake unto Moses and to Aaron, saying unto them, ^a Deut. 14, 4. ² Speak unto the children of Israel, saying, ^a These are the beasts which ye shall Acts 10, 12, 14.

for them, *should it have been accepted in the sight of the Lord,* who requires them to *rejoice* who eat before Him? (Deut. xii. 7. Cp. Deut. xxvi. 14.) This feeling is explained by the words of the prophet Hosea (ix. 4), "They shall not offer wine-offerings to the Lord, neither shall they be *pleasing* unto Him: their sacrifices shall be unto them as the *bread of mourners*; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord." This is the interpretation given by *Maimonides* and others (see *Ainsworth*, p. 51). Or perhaps the meaning may be—Inasmuch as such fearful things have happened to me, it is to be feared that I also am now an object of God's anger, and am therefore in a state of sin, and that my offerings have not been accepted for the remission of my sin; and being therefore in this state of sin, and estrangement from God, how could I eat that offering which would imply communion with Him (cp. *Baumgarten* and *Keil*)? And this interpretation seems preferable.

The incidents recorded in this chapter afford clear proofs of the temporary and preparatory character of the Levitical Priest-hood.

Human Nature is God's work. Tears are a natural fountain gushing forth from our common humanity. Priests are men; and, as men, they must mourn when their children are taken from them. But Aaron is not permitted to mourn for his sons: their brethren may not bury them.

Here, therefore, we see the imperfect and provisional character of the Levitical Law. "That Law was added because of transgressions" (Gal. iii. 19). It was given to show man his own sinfulness, and the misery of his own state. It manifested the evil, but could not cure it; and by its inability to heal the disease, it showed the need of another Physician. It made man yearn for another Law, which could heal those wounds of suffering Humanity, which the Law had revealed. Sin was unclean, Death was unclean; they were the deadly fruits of the Fall. Even the Priest, who was dedicated to the daily service of a Holy God in the Holy Place, and who was appointed to be the Mediator of the people, and to offer their expiatory sacrifices for sin, was forbidden to bury the dead, and might not mourn for his own children. Thus, the corruption of Man's Nature was seen to be a bar to the exercise of the best feelings of humanity; and to have introduced a jarring discord into the music of that Nature which came from the hand of God.

The Levitical Law, therefore, by the very disabilities which it imposed on its own Ministers, proclaimed its own imperfection (Heb. vii. 11). Thus, also, it prepared the way for the Coming of that merciful High Priest, the ever-blessed Son of God, who is the Author of Human Nature, and who took that Nature and joined it to God in Himself, and who touched the bier of the Widow's son (Luke vii. 12, 14), and wept at the grave of Lazarus (John xi. 35), and has taken away the sting of Death, and has consecrated the Grave, and has restored the music of Humanity, and has given to it more than Paradisaical sweetness, and has made sympathy with the mourner to be a part of His religion, and has made the Burial of the Dead to be an act of Christian love, and who says in the Gospel, "Blessed are they that mourn" (Matt. v. 4); "Blessed are ye that weep" (Luke vi. 21); and by His holy Apostles, "Weep with them that weep" (Rom. xii. 15); "Pure religion, and undefiled" (observe the statement, *Mourning no longer defiles*) "before God and the Father is this, to visit the *fatherless and widows in their affliction*" (James i. 27); and Who has made peace between God and man; and between Man and himself; and has joined all men together as children of God, and as fellow-members in Himself.

CHAP. XI.—PRELIMINARY NOTE.

On the Difference between Animals which may and which may not be eaten.

What is the connexion between this and the foregoing chapter? And what was the design of Almighty God in these prohibitions which follow?

The foregoing chapter prohibits the exercise of *natural affections* in certain cases, and thus it shows the evil effects of the corruption of Man's Nature, consequent on the Fall. This prohibition, as we have seen, has been removed by the Son of God, who has restored the harmony of Man's Nature by His Incarnation, Death, and Resurrection, and Ascension into heaven: see note above, on x. 6. 19.

These prohibitions of the Levitical Law, which affected those persons most painfully who were brought most near to God, namely, the Levitical Priests, were an evidence of the alienation of Man from God; and a proof that the Levitical Law was not designed to be perpetual, and was to be succeeded by a better Dispensation, for which it prepared the way.

The prohibitions in the present chapter follow naturally on those contained in the preceding.

Those prohibitions concerned the *human affections*.

These relate to the *human appetite*. The former restrained the exercise of the one; the latter control the indulgence of the other.

At the Creation, Man received Dominion from God over all the creatures (see Gen. i. 28; ii. 20).

But this Dominion over the creatures was forfeited by Man, in great measure, by the Fall, consequent on the vicious indulgence of the *appetite*.

After the Flood God gave to Noah a new grant of every living thing for meat (see Gen. ix. 3). But this grant was abused by man's sin.

The Levitical Law "was added *because of transgressions*." Its design was to manifest man's sin, and to show his need of a Redeemer (Gal. iii. 19; and see *Introduction* to Romans, p. 191).

One of the ways in which God showed his disapproval of man's sin, was, by forbidding him the use of certain of His creatures; and by imposing a rein on his carnal appetite, by which he had fallen from grace, and which he indulged, in an abuse of those creatures.

Hence the Levitical Law contained a prohibition of certain animals, as not to be eaten.

It is observed by *Origen* (in Num., Hom. 16), that many of the animals forbidden as unclean were used by heathens as instruments of enchantment and divination: such were *serpents, eagles, ravens*. "Pythonibus dracones, ahique serpentes servire dicuntur."

And this observation leads us to remark, that these prohibitions had also another use, that of distinguishing the Israelites from other Nations, and of keeping them apart as a peculiar people, and of fencing them off from the world, and deterring them from participation in idolatrous sacrifices, where many of the animals here mentioned were eaten; and of maintaining the knowledge of God among them as the depositaries of His truth (see St. Peter's speech to Cornelius, Acts x. 28; and cp. Gal. ii. 12).

Thus the Levitical prohibitions were a restraint upon idolatry, and a safeguard of true religion. They were like a social hedge by which the Ancient Hebrew Church was girt around, and was protected from worldly incursion. See v. 44—47, and *Noctation*, de Cibis Judaicis, c. 4.

It is also probable, as some of the Fathers observe, that Almighty God, in these prohibitions of the Levitical Law, designed to guard the Israelites against the creature-worship prevalent in Egypt, by denouncing as unclean many of the animals which were deified there.

These prohibitions had also a sanitary purpose: see Dr. Mead's Works, iii. p. 167.

But further, these prohibitions, like every thing else in the Levitical Law, had also a *moral and spiritual* meaning.

Our Lord Himself describes *moral qualities* of men by reference to the animal creation. False teachers are *wolves* (Matt. vii. 15. Cp. Acts xx. 29). The Jews are compared to *serpents and vipers* (Matt. xxiii. 33). An enemy of the truth is called "that *fox*" (Luke xiii. 32). Unclean persons, and heretical teachers, are called *dogs* (see Matt. vii. 6. Phil. iii. 2. 2 Pet. ii. 22). Christian prudence and Christian innocence are described in the Gospel by reference to the animal creation: "Be ye wise as *serpents*, and harmless as *doves*" (Matt. x. 16).

The Levitical prohibition of a certain class of animals had a *moral* use, in showing to man what kind of *temper and habits* he himself ought to eschew, and what kind of society he ought to shun; and the *preference* of certain other animals (those that *part the hoof and chew the cud*, v. 3) might well be a moral directory to him with regard to the spiritual dispositions and exercises which God approves and loves.

On this portion of the subject, see the speech of the High Priest Eleazar to Ptolemy Philadelphus, in Aristæus ap. *Euseb.*, Præp. Ev. viii. 9. *S. Barnabas*, Epist. cap. 10. *Theophil. Antioch.*, ii. p. 110. *S. Irenæus*, v. c. 8. *Clemens Alexand.*, Paedagog. iii. p. 297; Stromat. v. p. 677. *Origen*, c. Cels. iv.

eat among all the beasts that are on the earth. ³ Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. ⁴ Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁵ And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁶ And the hare, because

p. 225, and in Lev., Hom vii. *Novatian*, de Cib. Judaic. cap. 2 and 3. *Euseb.*, Prap. Evangelica viii. 9. *Theodoret*, Qu. in Lev. xi. *S. Cyril*, c. Julian, p. 317; de Ador. lib. xiv. p. 503. *S. Augustine*, c. Faustum vi. 7; c. Adimantum Manichæum, c. 15 in Psalm 46. *Prosper Aquilan.*, de Prom. ii. 7. *Hesych.*, in Lev. p. 92. *Bede*, Qu. in Lev. c. 9. See also *Wagenseil* on the Mishna Sota, 1171, and the interesting Essay of the *Rev. William Jones*, of Nayland, entitled "Zoologia Ethica," on the Mosaic distinction of animals into clean and unclean, Works, ii. pp. 97—175; and especially *Richard Hooker*, E. P. IV. vi. 3.

Another main purpose of these prohibitions was to show the real character of the Levitical Law, and that it was a preparatory dispensation for a more perfect economy; and to make men look forward with faith, hope, and desire for the coming of Christ, who would restore Man to his place in Creation, and to the dominion over the creatures, which he had forfeited by Adam's fall; and would break down that fence which separated the Israelites from other nations (Eph. ii. 14); and by removing the Levitical distinctions between clean and unclean meats, would bring Men back again into one common family and household, and make them sit down together, as it were, at one common table, as children of one Father, in the Universal Church of God.

"The Earth is the Lord's, and the fulness thereof" (1 Cor. x. 26, 28). "Every creature of God is good" (1 Tim. iv. 4). "Nothing is unclean of itself" (Rom. xiv. 14). "To the pure all things are pure" (Titus i. 15). "Meat commendeth us not to God" (1 Cor. viii. 8). So says the Holy Spirit Himself by the mouth of the great "Hebrew of the Hebrews," St. Paul; and Christ Himself assures the world in the Gospel, that "there is nothing from without a man that coming into him can defile him" (Mark vii. 15).

It could not be, therefore, that a Law, such as the Levitical Code, could be designed by God to be perpetual, which proscribed the use of a large part of His creatures, and debarred man, whom He had created lord of Creation, from the exercise of his dominion over them.

These prohibitions, therefore, of the Levitical Law prepared the way for the Coming of the Second Adam, "Who is God blessed for ever" (Rom. ix. 5), the Creator and Lord of all, and Who by His Incarnation restored to man the dominion over the creatures, which he had lost in the first Adam, and gave to us the free and comfortable use of all the creatures. Therefore, in the Vision of Joppa, where St. Peter saw the sheet let down from heaven containing all manner of creatures, clean and unclean, the Divine voice said to St. Peter the Apostle of the Circumcision, "Rise, Peter, kill and eat" (Acts x. 13). Incorporate those creatures in thyself; "what God hath cleansed, that call not thou common" (see on Acts x. 15); and the Holy Spirit expresses the joy and triumph of emancipated and re-instated Humanity, when he says by St. Paul, "All things are yours, and ye are Christ's, and Christ is God's" (1 Cor. iii. 21—23). "All things are lawful for me" (1 Cor. vi. 12, 13). "God hath created them to be received with thanksgiving by them that believe" (1 Tim. iv. 3). "It is good that the heart be established with grace, and not with meats, which have not profited them that have been occupied therein" (Heb. xiii. 9), inasmuch as these ordinances of meats and drinks were imposed on the Hebrew Nation "until the time of reformation" in Christ (Heb. ix. 10), in whom these restrictions are removed (Col. ii. 14, 16—20).

No longer now are the Jews to be kept separated from other nations. The wall of partition has been broken down. The fence has been removed. All Creation is enfranchised; and Man is raised to more than the original dignity which he had in Adam in Paradise (see Ps. viii. 4—9. Heb. ii. 6—8; and *Bp. Sanderson's* excellent remarks, quoted below, on 1 Cor. iii. 22, 23), which may serve as a comment on the design and scope of this chapter.

Thus, then, these prohibitions of the Levitical Law, when read by the light shed upon them from the Gospel, reveal to us the true relation of the Animal Creation to Man, in his material and unregenerate state, and display to us the blessings we have received from the Incarnation of the Son of God.

At the same time, let us not abuse God's grace into an occasion of sin, and pervert our liberty into licentiousness. On the one hand, St. Paul warns us against the Judaizing error of those who would require us to abstain, as of necessity, "from meats which God has created to be received with thanksgiving by them which believe and know the truth." So, on the other hand, he teaches us to sanctify the creatures to ourselves by a reverent and holy use. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; because it is sanctified by the Word of God and Prayer" (1 Tim. iv. 3, 4. *Hooker*, II. iii.).

On this subject, in addition to the works above mentioned, the reader may refer to *S. Cyril*, de Adoratione, lib. xi. *Spencer*, de Legibus Hebræorum, lib. i. ep. vii. pp. 116—140. *Lewis's* Hebrew Republic, chap. xvi.—xix. References to modern works which treat on this subject, such as those of *Michaelis*, *Vater*, *Hess*, *Oedmann*, *Seetzen*, *Lengerke*, *V. Bohlen*, and the earlier ones of *Maimonides*, *Reinhard*, and *Hottinger*, may be seen in *Winer*, R. W. B. ii. pp. 492, 493; and *Keil's* Commentary on Leviticus. See, also, *Dr. Hayman*, in *Dr. Smith's* Dictionary of the Bible, Art. "Unclean Meats," ii. p. 1587.

CII. XI. 1. the beasts] Heb. *chayyah*; literally, living creature, differing from *behemah*, cattle (the word rendered *beasts*, in the second clause), from *baham*, to be dumb.

God begins with declaring what may be eaten; and thus declares His own original design of beneficence to man. The prohibitions, consequent on man's sin, follow afterwards.

3. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat] Not that which has a solid hoof, as the horse, nor that which parteth it, but not entirely, as the camel, but that which parteth the hoof into two, both above and beneath, as the ox; and not that which divideth the foot into claws, as the dog. Also, that which cheweth—literally, which makes to ascend—the cud, *gerah*, from *garah* in piel to stir up, and *garar*, to gargle; cp. *garon*, the throat, whence probably γέρας, and *grus*, crane, so called from the length of the throat; see *Gesen.*, 178. 180.

In the classification of animals we may see an image of mankind. St. Peter's sheet, containing clean and unclean animals, represented Man, viz., the Jewish and Gentile world (Acts x. 28). That passage of the New Testament is the clue to the interpretation of this portion of the Old (*Origen*, Hom. vii.).

The act of eating the flesh represents communion in that which is eaten, and assimilation to it. We are hallowed by spiritual feeding on His flesh, and made like Christ in the Holy Eucharist (*Origen*).

The animals which part the hoof walk most surely; those who ruminant digest most easily, and thrive most by their food (cp. *Jones*, pp. 116—118).

In this combination of parting the hoof and chewing the cud the union of two moral and spiritual qualities is supposed to be symbolized, viz. *sure walking*, in the way of God's law (Rom. ii. 18; iii. 20—22. Gal. ii. 12—14. Eph. v. 15), and meditation upon it (Ps. i. 2; *Theodoret*, and other fathers, quoted on v. 1. *S. Augustine*, on Ps. xlvii., who says that the hearer of God's Word ought to be like those animals that chew the cud; he ought not only to feed on it, but to ruminate upon it. Cp. *Ainsworth*, *Mather*, and *W. Jones*, pp. 117—119).

— shall ye eat] May ye eat. The act of eating represents communion with, incorporation of; and so was significant, spiritually, of moral sympathy with those persons whose condition and qualities were symbolized by the animals specified—see on Acts x. 13—17.

4. camel] The camel chews the cud, but does not divide the hoof above and beneath; its foot is severed, but not cloven; it has a ball behind on which it treads (see *Pfeiffer*, *Dubia*, p. 131); the swine divides the hoof, but does not chew the cud. Both are forbidden. Spiritual meditation and holy living are both necessary. Religious practice ought to be united with religious contemplation, as St. Peter and St. John were joined together: see Acts iii. 1; and v. 3.

6 the hare] Heb. *arnebeth*, found only here, and Deut.

he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. ⁷ And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^b he *is* unclean to you. ⁸ Of their flesh shall ye not eat, and their carcase shall ye not touch; ^c they *are* unclean to you.

b Isa. C5. 4. & 66. 3, 17.

c Isa. 52. 11. See Matt. 15. 11, 20.

Mark 7. 2, 15, 18. Acts 10. 14, 15. & 15, 29.

Rom. 14. 14, 17. Col. 2. 16, 21.

Heb. 9. 10. d Deut. 14. 9.

e ch. 7. 18. Deut. 14. 3.

^d These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. ¹⁰ And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an ^e abomination unto you: ¹¹ They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. ¹² Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

f Deut. 14. 12.

¹³ ^f And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage,

xiv. 7, translated *δαρμούς* by *Septuagint* (which changes the order of the verses here); and *lepus*, by *Tulg.*, and so the other ancient Versions. There seems little doubt, therefore, that the animal here mentioned is the *hare*.

It has been objected by some that the hare is *not* a ruminating animal. *Ehrenberg* (*Mammalia*, Heft 3) says, that only the "*mammifera bisulca*" are found to chew the cud; and therefore it is alleged, that Moses has here fallen into a mistake.

But the poet Cowper—who kept hares and observed their habits diligently—says (*Works*, ii. 364) that one of his "three hares *chewed the cud all day till evening*."

We have similar statements in *Bochart*, *Hierozyicon* (ii. p. 403), ed. *Rosenmüller*, who refers to *Linnaeus* in support of the assertion that the hare appears to ruminate, and in fact does bring up from the œsophagus portions of its food and chews them; and see in the note of *J. D. Michaelis* here, who observes, "Although there may have been no genuine rumination in the strict sense of the term, yet the act of the hare munching its food went popularly by the name of rumination, or chewing again; and the Israelites were wont to call that habit of the hare, rumination." See also *Kitto's* *Encyclopædia*, Art. "Hare;" *Mr. Tristram's Travels in Palestine*, p. 251; and *Keil's* note here, p. 74, who remarks, that although the hare has not the four stomachs of ruminating animals, yet a common observer would suppose from the movement of its mouth that it does ruminate, and *Linnaeus* classes it with ruminating animals, as Moses does, speaking from the popular opinion with regard to it.

The Hebrew Lawgiver's *design*—which is the main thing to be considered—was to prevent the Hebrew people from eating what was unclean.

It is evident that the Israelites might be led to infer from this appearance of rumination (which was all that they could judge by, for they are not supposed to be anatomists), that they were at liberty to *eat the hare*. The Legislator therefore calls their attention to *another* mark, and that an *external* one, which they *could observe*, namely, the *hare's feet*. He may be supposed to say to them, Let it be granted that the hare *does* ruminate; I allow that it seems to do so, and you may therefore be induced to suppose that it is a clean animal, and you *may* be tempted to eat it; but be on your guard; do not be deceived by its appearance; look at the other test which I have prescribed; observe its *feet*; it does *not* part the hoof; it is therefore unclean, and you must *not eat* of it.

It is hardly necessary, therefore, to resort to the treatises of natural Philosophers and Anatomists, who report from the result of the dissection of hares, that it has some of the internal marks of a ruminating animal. The candid interpreter of Holy Scripture will observe, that the Legislator *builds nothing* on the supposition of the hare's rumination; but, on the contrary, guards the Israelites against being misled by the semblance of rumination into a belief that the hare might be eaten, and that he refers to the criterion of its *feet*, by which they are to be deterred from eating as clean, what is proved to be unclean by the fact that it does *not* part the hoof.

7. *the swine*] Cp. 2 Pet. ii. 22.

8. *carcase*] What dies of itself: *θηρματων*, *Sept.*; 'cadaver,' *Tulg.*

9. *in the waters*] Christ compares men to good or bad fish (*Matt.* iv. 18); and thus teaches us to understand these Levitical prohibitions in a spiritual sense (*Origen*, *Hom.* vii.).

— *fins and scales*] In Egypt fishes without scales are still regarded with antipathy (*Lane*, *Mod. Eg.* p. 95).

Fins for guidance; scales for protection; an emblem of the Christian life, which has a sure guide and guard in God's grace (*Jones*).

Such fish as these are contrasted with those which do not swim in the pure water, but live like eels in the mud: and the former are emblems of holy life, unstained by the filth of carnal lust: *Barnab.*, Ep. 10. *Clem. Alex.*, *Strom.* ii. p. 461. *Theodoret*, Qu. ii. *Origen*, *Hom.* vii. *Novatian*, de Cib. Jud. c. 3. *Hesych.* ad loc. Unless men have the fins of faith, they cannot rise from the mud of unbelief and sin, and be drawn to the shore of everlasting life in the net of the Gospel (*Origen*).

Among the greater quadrupeds, all ravenous and rapacious beasts which tear the flesh of other live creatures, and feed on their blood, are regarded as unclean. Among those that live in the water, all snake-like fish, and slimy, scaly reptiles. Among the feathered tribes, the birds of prey, which attack the lives of other birds; those haunting marshes or fens, which feed on worms, carrion, and other impurities. Among the intermediate animals, the ostrich dwelling in the wilderness, and the bat flitting in the darkness. Lastly, of the smaller animals, down to the grass-eating, locust tribes, especially the snake-like lizards; because these creatures call to mind the old serpent, partly because they creep in the dust, or seek their nourishment in mud and mire, and suggest the idea of corruption by the slimy constitution of their bodies. Generally, all animals are regarded as unclean which more or less exhibit in themselves the darker type of *sin, death, and destruction*. On ethical grounds, these are not to be eaten by the people of Israel, who are *called to holiness*. We are unable indeed to perceive this type in many animals, e.g. the ass, the camel, &c., which are likewise called unclean; but we must recollect that the division into clean and unclean reaches far back into antiquity (*Gen.* vii. 2); and for the greater fish and quadrupeds, the Mosaic Law followed certain landmarks laid down by tradition received in primitive times; and the child-like, native intuition of the patriarchal age has apprehended the nature and character of animals with a reflective power and profound intelligence, far more wise and more real than we can command with our perceptions and reflections, which are so much disturbed by unnatural and ungodly culture (*Keil*).

13. *these—ye shall have in abomination among the fowls*] There are no criteria of clean birds specified in the Levitical Law; but the following are enumerated as unclean (and all others, says *Maimonides*, de Cibis vetitis i. 14, are lawful); such particularly are birds of prey, emblems of wild and savage and rapacious dispositions; and that feed on dead carrion, emblems of those who indulge in unclean and carnal lusts, and are given up to dead works: *Barnab.*, Ep. 10. *Clem. Alex.*, *Strom.* v. p. 677; *Pæd.* iii. p. 298. As *Origen* says (*Hom.* vii.), "These birds live upon carrion, and such is the life of those who love uncleanness, and fatten on the garbage of lust." Other birds here mentioned as unclean never come forth in the day, but are birds of night; as owls and bats. Such are they who "love darkness, and come not to the light, because their deeds are evil" (*John* iii. 20).

13—19. *the eagle*] See *Winer*, i. 21. On these birds, see *Bochart*, *Hierozyicon*, ed. *Rosenmüller*, Lips. 1793. *Michaelis*, *Mosaisch. Recht*, Frankf. 1770—5; and *Keil* here, pp. 74—82,

and the ospray, ¹⁴ And the vulture, and the kite after his kind; ¹⁵ Every raven after his kind; ¹⁶ And the owl, and the night hawk, and the cuckow, and the hawk after his kind, ¹⁷ And the little owl, and the cormorant, and the great owl, ¹⁸ And the swan, and the pelican, and the gier eagle, ¹⁹ And the stork, the heron after her kind, and the lapwing, and the bat.

²⁰ All fowls that creep, going upon *all* four, *shall be* an abomination unto you. ²¹ Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; ²² *Even* these of them ye may eat; * the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. ²³ But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you. ²⁴ And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. ²⁵ And whosoever beareth *ought* of the carcase of them ^h shall wash his clothes, and be unclean until the even.

g Matt. 3, 4.
Mark 1, 6.

h ch. 14, 8. & 15.
5.
Num. 19, 10, 22,
& 31, 24.

²⁶ *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. ²⁷ And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even. ²⁸ And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

²⁹ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and ⁱ the mouse, and the tortoise after his kind, ⁱ ³⁰ And the ferret, and the chameleon, and the lizard, and the snail, and the mole. ³¹ These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. ³² And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, ^k it must be put into water, and it shall be ^k unclean until the even; so it shall be cleansed. ³³ And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ^l ye ^l shall break it. ³⁴ Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. ³⁵ And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you. ³⁶ Nevertheless a

i Isa. 66, 17.

k ch. 15, 12.

l ch. 6, 28.
& 15, 12.

who observes that the notion that the eagle will not touch carrion is erroneous. Cp. Matt. xxiv. 28. On the moral dispositions symbolized by this class of birds, see Jones, p. 182.

— the *ossifrage*] or the sea eagle (*Schultz*).

— *ospray*] or bearded vulture (*Keil*).

14. *vulture*] or kite. See *Winer*, i. 403.

— *kite*] or vulture (*Keil*).

16. *the owl*] Literally, *daughter of screaming* (*Bochart*), or *daughter of greediness* (*Gesen.*); the *ostrich*, *struthio*: see *Bochart*, ii. 811, and *Winer*, ii. 540, and *Keil*.

17. *the great owl*] Perhaps the *ibis*, according to *Oedmann*, *Oken*, and others: see *Winer*, i. p. 352.

18. *the swan*] See *Winer*, ii. 436.

— *pelican*] See *Winer*, ii. 223.

19. *the heron after her kind*] It is remarkable that the Hebrew (*eth*) sign of the accusative case, which is prefixed to all the other animals in this list, is wanting here. *Knobel* supposes that the word rendered *heron* is an adjective, and designates some particular kind of stork.

— *the bat*] Always classified among birds by the Arabs.

22. *the locust*] See Matt. iii. 4. *Hasselquist*, *Travels*, p. 131. *Robinson*, ii. 628, and *Keil* here.

In Deut. xiv. 19 there is no mention of any locusts that may be eaten. Hence it is inferred by some (*Knobel*), that the Book of Deuteronomy was written in a later age than Leviticus, and at a time when locusts had ceased to be eaten—as if locusts did not continue to be eaten even to the times of the Baptist (Matt. iii. 4).

24. *the carcase*] The uncleanness consequent on touching the carcase of a dead animal, bespeaks the pollution which proceeds from the death of sin, and declares the need of the new birth in Christ (2 Cor. v. 17).

31. *when they be dead*] It is remarkable that no kind of living creature is defiled while it is alive, except *man only*. The creeping things defile not, till they are dead (*Maimonides*).

35—40. *shall be unclean*] All these enactments are evidences of the contaminating effect of that which brought death into the world—namely, sin.

[†] Heb. *a gathering together of waters.* fountain or pit, [†] *wherein there is plenty of water*, shall be clean: but that which toucheth their carcase shall be unclean. ³⁷ And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be clean*. ³⁸ But if *any water* be put upon the seed, and *any part* of their carcase fall thereon, it *shall be unclean unto you*.

³⁹ And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. ⁴⁰ And ^m he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

⁴¹ And every creeping thing that creepeth upon the earth *shall be an abomination*; it shall not be eaten. ⁴² Whatsoever goeth upon the belly, and

[†] Heb. *doth multiply feet.* whatsoever goeth upon *all four*, or whatsoever [†] hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are an abomination*. ⁴³ ⁿ Ye shall not make your [†] selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. ⁴⁴ For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ^o ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. ⁴⁵ ^p For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ^q ye shall therefore be holy, for I *am* holy.

⁴⁶ This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: ⁴⁷ ^r To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

XII. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children of Israel, saying, If a ^a woman have conceived seed, and born a man child: then ^b she shall be unclean seven days; ^c according to the days of the separation for

of baptism, and hence its benefits are recognized. See John iii. 5, 6. Tit. iii. 5.

Thus, then, these principles of the Levitical Law concerning *childbirth*,—when they are read by the light reflected upon them from the pages of the New Testament,—display to us the true nature of our moral and spiritual condition *without Christ*; and they display to us the inestimable blessings we receive from the Incarnation of the Son of God, and from His blessed Gospel, and from union with His mystical Body; and they inspire us with devout thankfulness for these benefits.

CH. XII. 1.] Here begins a new *Parashah*, or *Proper Lesson*, of the Law, as read in the synagogues, and extends to xii. 59. The parallel *Hapharah*, or *Proper Lesson* of the Prophets, is 2 Kings iv. 42 to v. 19, where Elisha cleanses the pottage which had death in it (2 Kings iv. 40), and cleanses Naaman from the leprosy by his washing in Jordan.

2. and born a man child: then she shall be unclean.] Here is a proof of original sin. “Who can bring a clean thing out of an unclean? not one” (Job xiv. 4); “Behold, I was shapen in wickedness, and in sin hath my mother conceived me” (Ps. li. 5); and therefore it is worthy of remark, we never read in Holy Scripture that any of the ancient Saints ever celebrated their *birthdays*. Pharaoh kept his birthday (Gen. xl. 20); Herod kept his birthday (Mark vi. 21); and both of them stained their birthdays with blood (cp. Job iii. 3; xx. 14. *Origen*, Hom. viii.). The *deathdays* of Saints are their *birthdays* (see on Acts ii. 24. Rev. xx. 4). But we celebrate the Birthday of CHRIST. The Nativity of “God manifest in the flesh” has given a new character to birthdays, as having the earnest of new life, and pledges of immortality, by union with Him who is the Life. Hence we see the need of Baptism into Christ; hence we see the reason (says *Origen*, in the beginning of the third century) why it is “the practice of the Church to minister baptism to *infants* for the remission of sins; whereas baptism would be superfluous, if infants had nothing in them which stood in need of forgiveness” (*Origen*, Hom. viii.).

— seven days.] And on the eighth day the man child received

PRELIMINARY NOTE TO CHAPTER XII.

In this group of chapters (x.—xv.) the Levitical Law teaches in clear language the doctrine of *original sin*, consequent on the Fall. It shows that all around us and within us is tainted with corruption. In the tenth chapter it has displayed the consequence of sin in *death*, and the pollution which thereby contaminates mankind, and separates man from God (see above on x. 6, 7). In the next chapter, the eleventh, it has exhibited to us the animal creation itself impaired by man’s sin, and brought under the bondage of corruption in its relation to man; so that the very animals which might have been for his food, become to him a cause of uncleanness (see above, xi. 1, Preliminary Note). And now, in the present chapter, the Levitical Law reveals Man to himself, as unclean in his birth,—unclean from his mother’s womb.

Thus, then, in the Law of God, we hear the language of the great Hebrew Apostle, saying, that “the whole Creation groaneth and travaileth in pain, and yearns for deliverance into the glorious liberty of the children of God” (Rom. viii. 21). “O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord” (Rom. vii. 25).

The Divine Lawgiver had spoken in the last chapter concerning causes of uncleanness from *without*, and he now proceeds to speak of uncleanness from *within*; and thus displays the twofold danger which besets our unregenerate humanity, and makes us detest and abhor all that partakes of the nature of sin; and renders us more thankful for the remedy provided for this twofold impurity by the Incarnation and Death of Christ, and by the gift of the Holy Spirit obtained by Him for us after His Ascension into heaven. Thus the Levitical Law is “our schoolmaster to bring us to Christ.” Cp. *Theodoret*, Qu. 11; *Hengstenberg*, Christologie iii. 592, 663.

The necessity of Purification after childbirth arises from the fact that all men are conceived and born in sin (Ps. li. 5. Job xxv. 4. John iii. 6. Rom. v. 12, 18. Eph. ii. 3). These Levitical enactments are like a divine testimony to the doctrine of *original sin*. S. *Augustine*, Qu. 40. Hence we see the need

her infirmity shall she be unclean. ³ And in the ^d eighth day the flesh of his ^{d Gen. 17. 12.} foreskin shall be circumcised. ⁴ And she shall then continue in the blood of ^{Luke 1. 59.} her purifying three and thirty days; she shall touch no hallowed thing, nor ^{& 2. 21.} come into the sanctuary, until the days of her purifying be fulfilled. ⁵ But if ^{John 7. 22, 23.} she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

⁶ And ^e when the days of her purifying are fulfilled, for a son, or for a ^{e Luke 2. 22.} daughter, she shall bring a lamb [†] of the first year for a burnt offering, and a ^{† Heb. a son of his year.} young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: ⁷ Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. ⁸ ^f And if ^{f ch. 5. 7.} ^g she be not able to bring a lamb, then she shall bring two turtles, or two young ^{Luke 2. 24.} pigeons; the one for the burnt offering, and the other for a sin offering: ^g and ^{† Heb. her hand find not sufficiency of.} the priest shall make an atonement for her, and she shall be clean. ^{g ch. 4. 26.}

XIII. ¹ And the LORD spake unto Moses and Aaron, saying, ² When a man

circumcision (see above, on Gen. xvii. 12; Luke i. 59; xxiv. 1), the type of the spiritual circumcision of the sacrament of Baptism, in which the old man is buried and the new man is raised up, which derives its efficacy from the death of Him who rose on the eighth day from the dead, and in which the Death, Burial, and Resurrection of Christ are visibly represented, and the benefits of that Death, Burial, and Resurrection are applied to the soul (see on Rom. vi. 3, 4. Col. ii. 12).

— for her infirmity] See xv. 19.

^{3.} shall be circumcised] Not that circumcision is of Moses, but of the fathers: see John vii. 22; and above, on Gen. xvii. 10—27.

The Circumcision of the child denoted its natural uncleanness, and it is a demonstration of the doctrine of original sin. The separation of the mother from the holy things denoted hers. The child which is born, and the mother who bears it, need to be cleansed, and find their cleansing in Christ, who is the Seed of the woman, and was Incarnate by the operation of the Holy Ghost; and is “Emmanuel, God with us,” “God manifested in the flesh.”

^{4.} nor come into the sanctuary] On the fortieth day she was clean, and came unto the sanctuary, and the man child was presented to the Lord. On the fortieth day after His Birth from the Blessed Virgin’s Womb, Christ, the Second Adam, our Emmanuel, was presented in the substance of our flesh; and on the fortieth day after His Resurrection, or Birth from the Grave (see Col. i. 18. Rev. i. 5), He was presented in our flesh in the heavenly sanctuary, and we were presented in Him in the dress of a cleansed and glorified humanity (cp. *Hesych.*, p. 99).

— until the days of her purifying be fulfilled] forty days in all: see on Luke ii. 22.

^{5.} a maid child, then she shall be unclean two weeks] Twice the time of uncleanness after the birth of a male. Some physiological reasons have been assigned for this (cp. *Aristot.*, H. A. vi. 22, 7. *Hippocrates*, i. p. 393. *Keil*, p. 87). Was this a memorial of the greater culpability of Eve? St. Paul says, “Adam was not deceived, but the woman, being deceived, was in the transgression” (see 1 Tim. ii. 14), and woman was therefore condemned in special penalties (Gen. iii. 16).

^{6.} for a burnt offering] The sin-offering was offered first, and then the burnt-offering (Exod. xxix. 14. 18. Lev. viii. 14. 18; ix. 7, 8. 12. 15, 16). The sin-offering was for expiation of sin. The burnt-offering—wholly consumed by fire—denoted total dedication, and also acceptance with God: see above, Preliminary Notes to chap. i. and chap. iv.

^{8.} she shall bring two turtles, or two young pigeons] As the blessed Virgin Mary did (Luke ii. 22. 24); and thus was shown “the grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich” (2 Cor. vii. 9); rich in our deliverance from the bondage and corruption of sin, and from the punishment due to it; rich in our deliverance from the burden of the Law, which He has fulfilled by obedience and suffering; rich in the graces of the Holy Spirit, which He has procured for us; rich in the heavenly inheritance which He has purchased for us by His Blood: cp. *Origen*, Hom. 8.

PRELIMINARY NOTE TO CHAPTER XIII.

The Divine Lawgiver, in the foregoing chapters, has shown us

how, in man’s natural state, a defilement is attached to him in all his progress from birth to death. He has thus displayed the bitter fruits of Sin which brought all this pollution upon Man. He has impressed upon him a consciousness of his degradation and misery, and taught him a salutary lesson of sorrow and self-humiliation; and has also stirred up in him an earnest yearning and craving for the Advent of that Deliverer and Healer, who would emancipate him from this debasing bondage, and cleanse him from this foul disease.

Thus, the Levitical Law was a “schoolmaster to bring him to Christ” (Gal. iii. 24).

And now that we have been brought to Christ, the Law inspires us with fervent gratitude and love to the Son of God for His infinite condescension and tender compassion in coming down from heaven, and taking our Nature, and dying for us and rising again, and ascending into heaven, and so delivering us from “the body of sin and death,” and from the “bondage of corruption” into the glorious liberty of the sons of God (Rom. vii. 24; viii. 21).

Having spoken of the uncleanness consequent upon Death (the punishment of sin), and even from Birth itself, the Divine Lawgiver now proceeds to show the effects of Disease, another consequence of Sin, and a visible emblem of it, in its ravages on the person affected by it, and its infection and contagion so as to pollute and destroy others.

The disease which is selected as a specimen of those effects, is Leprosy. The different kinds and degrees of Leprosy typify different kinds and degrees of sinfulness; as is observed by *Tertullian* against *Marcion* (iv. 35), who cavilled at these provisions of the Levitical Law; and alleged that our Lord set it at naught when He healed the Lepers in the Gospel. See also *Hesych.* on this chapter, and *Bede*, Qu. cap. xii., who consider these forms of Leprosy, in a spiritual sense, as emblematic of unsound doctrine as well as of moral depravity.

St. Matthew’s Gospel was written for the special benefit of the Jews, to whom the Levitical Law was given; and it is remarkable, that the first miracle which our Lord is recorded in that Gospel to have wrought, after He had preached the Sermon on the Mount, and by which He set a Divine seal on His doctrine, was the cleansing of the leper,—“Jesus put forth His hand and touched him, saying, I will, Be thou clean” (Matt. viii. 3). By touching the leper, and cleansing him, Christ proved that He was above the Law (*S. Ambrose*, in Luc., lib. v.). Instead of contracting any defilement by touching the leper, as He would have done if He had not been above the Law, He healed the leper by His touch: thus He showed that He, God manifest in our flesh, is not only the Well-spring of life and health to body and soul, but that He, the Second Adam, the Lord from heaven, has stemmed and sent back in a reflowing course that dark tide of Sin, Disease, and Death, which flows to us from the first Adam.

At the same time, by sending the Leper to the Priest, Christ took care not to disparage the Levitical Law written in this chapter, but acknowledged its heavenly origin, and set His own divine seal upon it (Matt. viii. 4. Cp. Luke v. 14; xvii. 14).

In our natural state, apart from Christ, Death and Disease are unclean and polluted things, being the fruits of sin; and they communicate uncleanness and defilement to man. But

¶ Or, swelling.
 a Deut. 28. 27.
 Isa. 3. 17.
 b Deut. 17. 8, 9.
 c 24. 8.
 Luke 17. 14.

shall have in the skin of his flesh a || rising, ^a a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; ^b then he shall be brought unto Aaron the priest, or unto one of his sons the priests: ³ And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. ⁴ If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall shut up *him that hath* the plague seven days: ⁵ And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more: ⁶ And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it is *but* a scab: and he ^c shall wash his clothes, and be clean. ⁷ But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: ⁸ And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

c ch. 11. 25.
 & 14. 8.

⁹ When the plague of leprosy is in a man, then he shall be brought unto the priest; ¹⁰ ^d And the priest shall see *him*: and, behold, *if* the rising *be* white in

d Num. 12. 10, 12.
 2 Kings 5. 27.
 2 Chron. 26. 20.

Christ came and touched the bier, and took the dead by the hand and raised him to life, and by dying and raising Himself. He sanctified Death and the Grave (see above, on x. 6, 7). He also *touched* the leper, and healed him. Nor was this all. He acted on Death and on Disease *at a distance* by His Divine Will: He raised Lazarus without any touch (John xi. 43). He healed the ten Lepers without any touch (Luke xvii. 14). Thus He assured us of his power to forgive sin—the cause of death—and to give us pardon and grace, and newness of life, and spiritual health, although we see Him not with the bodily eye.

Thus the Levitical Law concerning *Leprosy* acquires new interest and importance, and gains fresh beauty for us Christians, who are enabled to read it by the light of the Gospel. It reveals to us the true nature of sin. It shows its hideousness and its foulness; and fills us with shame, hatred, and loathing for it. And it reveals to us the inestimable benefits we have received from the Incarnation of the Son of God, “the Sun of Righteousness with healing in His Wings” (Mal. iv. 2), and fills us with joy, thankfulness, and love to Him for His infinite goodness to us.

It is also, as we shall see, like a divine Directory to the Christian Church as to the course to be followed by Bishops and Priests in dealing with sinners, and in the exercise of spiritual discipline; and it is also a Spiritual Manual for the penitent soul in its religious exercises of humiliation before God; and therefore what an ancient Father says is very true, “Potest lex lepræ *spiritualiter* servari, quæ secundum litteram non potest” (*Origen*, in Exod., Hom. xi. Cp. *S. Cyril*, de Ador. xv. p. 538).

On the various forms and phases of leprosy, the reader may consult the works of *Michaelis*, Mos. Recht, iv. 227. *Murray*, Historia Lepre, Gott., 1791. *Hensler*, Sprengel, Frank, and others quoted by *Winer*, R. W. B. i. 114; and those of *Pruner*, *Danielssen*, *Tobler*, and others specified by *Keil*, p. 88; and cp. *Bähr*, Symbolik ii. 460. *Jahn*, Archæol. § 188, 189; and *Dr. Hayman's* Article in *Dr. Smith's Bib. Dict.*, ii. 93—96, and the *Rev. S. Clark's* notes here.

On the spiritual meaning of the Law of Leprosy see notes below, and *Mather* on Types, p. 291—323 (an excellent work), and *Fairbairn*, Typology, ii. 412.

CH. XIII. 2. *leprosy*] Heb. *tsaraah*, from *tsara*, to strike down, a leper being as one stricken by God (*Gesen.* 719). Leprosy was regarded by the Hebrews as so clearly a scourge from God, that some of them were of opinion that it could not be healed by human skill, and that it was not even lawful to attempt the cure (*R. Menachem*, on Lev. xiii. See *Answorth*, on xiv. 4).

— he shall be brought unto Aaron the priest] A man often is not conscious of his own diseases, moral and spiritual, as well as

natural, and needs the physician both for soul and body. “Who can understand his own errors?” (Ps. xix. 12.) The leper is sent to the *Priest*, the minister of the *soul*, and *not* to the *physician*, who is healer of the *body*; and thus God teaches here, that diseases are due to *sin*, and are emblems of it; and that, therefore, in sicknesses of body and soul we should resort to Christ, the Great Physician of both (*Theodore*, Qu. 15).

Thou knowest that our Great High Priest, Emmanuel, being God, diligently examines us all, and receives those who are cleansed from sin, but puts out of the Camp those who are tainted with its leprosy (*S. Cyril*, de Ador. p. 540).

In like manner, in the Levitical Law concerning the leprosy of *houses*, it is *not* the *Architect* (who might naturally be supposed to know more of their structure and defects), but the *Priest*, who is required to examine the house (see xiv. 35, 36), and to order it to be pulled down if inveterately infected with leprosy (*ex.* 40—45), in order that men may recognize thereby, that the Levitical Law had a spiritual meaning, and that they may look to the Divine Priest, who also is Lord of the House, and can build up, pull down, and destroy.

3. *the priest shall look*] So, in a spiritual sense, the Minister of God must consider the state of the souls of those committed to his care; he must study their spiritual symptoms, and pronounce accordingly (*Ezek.* xxxiii. 7—9; *xxiv.* 2—4); and warn others against those that are infected with sin, and separate them from communion with God in holy things: see on Matt. xviii. 17; and 1 Cor. v. 5. 1 John v. 16. 1 Tim. i. 20.

4. *the priest shall shut up him that hath the plague*] Literally, *shall shut up the plague*—or *nega*, from *naga*, to touch, which is more expressive. The Leper has himself become a *plague*; the *sinner* becomes, as it were, *sin*, and spreads it to others. He must therefore be shut up: separated from others for a time, lest they catch the infection and die of the plague. But he is under probation: he has a “locus penitentiae,” and may be restored at the end of the term prescribed.

The prescription of these terms of “seven days” is like a spiritual directory to the Christian Church, as to the course to be pursued by her in dealing with sinners, and in the exercise of spiritual discipline. Sinners are not to be excommunicated at once; but to be admonished privately at first, and to be dealt with tenderly and compassionately (see Matt. xviii. 15—17). St. Paul prescribes “two admonitions” before the rejection of a heretic (Titus iii. 10).

6. *shall pronounce him clean*] The Leper is to be pronounced clean after having been shut up for two successive periods of seven days. So, after a term of probation, the penitent is to be forgiven, comforted, and restored in a spirit of meekness (2 Cor. ii. 6, 7. Gal. vi. 1).

8. *the priest shall pronounce him unclean*] Here is a warning

the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising; ¹¹ It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean. ¹² And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh; ¹³ Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean. ¹⁴ But when raw flesh appeareth in him, he shall be unclean. ¹⁵ And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy. ¹⁶ Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; ¹⁷ And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

¹⁸ The flesh also, in which, *even* in the skin thereof, was a ° boil, and is ^{e Ex. 9. 9.} healed, ¹⁹ And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; ²⁰ And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. ²¹ But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days: ²² And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. ²³ But if the bright spot stay in his place, *and* spread not, it is a burning boil; and the priest shall pronounce him clean.

against the danger of relapse after repentance from sin. "Behold, thou art made whole; sin no more," John v. 14.

¹¹ *shall not shut him up*] The case is clear, "it is an old leprosy," or "the leprosy has become inveterate," and therefore there is no reason for the probationary trial prescribed in vv. 4 and 5. "He must dwell outside the camp," v. 46.

^{12, 13} *if a leprosy break out abroad in the skin—he shall pronounce him clean*] If the leprosy is not harboured in the bodily constitution, but is ejected to the surface, and covers the skin with a white efflorescence, "wheresoever the Priest looketh," literally, *to all the sight of the eyes of the Priest* (and he is bound to examine the case carefully), then the crisis is past. Nature has made a great effort, a vigorous struggle, and has expelled the malady; the diseased matter turned into a scurf, which peeled off and died away; the Priest shall pronounce him clean; literally, *shall make the plague clean*.

This also may be understood spiritually—If the sinner does not cherish his sin in his heart, if he does not conceal it, but if he confesses it (1 Cor. xi. 31. 1 John i. 9), if he acknowledges that "there is no health in him" (Ps. xxxviii. 3; li. 3. Rom. vii. 18. 24), if he is penitent for his sins and makes restitution, if he makes public reparation for them (if they be open sins, like leprosy), then the Christian Priest has authority from the Great Head of the Church to pronounce the sinner to be clean; and by the application of the means, which the Great Physician has instituted in His Church—especially the Holy Communion of His blessed Body and Blood—to make him clean, and restore him to the society of the faithful by the ministry of reconciliation: see on Matt. xvi. 19; xviii. 18. Luke vii. 47, 48. John xx. 23. 2 Cor. v. 19. Cp. *Origen*, Hom. 8. *Tertullian*, de Pudic. c. 20. *Theodoret*, Qu. 16, who says, "that a heathen who proclaims his sin and unbelief is less to be shunned than a false Christian (2 Thess. iii. 6. 1 Cor. v. 9; x. 21); and that mixtures of error with truth are far more dangerous to others than open heresy." Cp. xix. 19. Deut. xxii. 9; and *Aug.*, Qu. 47.

Some of the Fathers suppose that this *total leprosy*—which is like death—is to be taken in the spiritual sense, according to which the Apostles speak, viz., of being *dead unto sin* (Rom. vi. 2. 1 Pet. ii. 24). *Mortify* your members (Col. iii. 5). Such a leprosy is health; such a death is life (*S. Cyril*, de Ador. pp. 512, 513).

The following remarks on this enactment are from *Lord Bacon* :—

"Take a view of the ceremonial law of Moses; you shall
39

find, besides the prefiguration of Christ, the badge or difference of the people of God, the exercise and impression of obedience, and other divine uses and fruits thereof, that some of the most learned Rabbins have travelled profitably and profoundly to observe, some of them a natural, some of them a moral sense, or reduction of many of the ceremonies and ordinances. As in the *law of the leprosy*, where it is said, "If the whiteness have overspread the flesh, the patient may pass abroad for clean; but if there be any whole flesh remaining, he is to be shut up for unclean;" one of them noteth a principle of nature, that putrefaction is more contagious before maturity than after: and another noteth a position of moral philosophy, that men, abandoned to vice, do not so much corrupt manners as those that are half good and half evil. So in this, and very many other places in that law, there is to be found, besides the theological sense, much aspersions of philosophy." *Bacon's Advancement of Learning*, p. 49.

¹⁴ *raw flesh*] Literally, *living flesh*; showing that the leprosy is not fully thrown out on the surface; the "*living flesh*" is unclean; being accompanied with other signs of leprosy, it shows that the disease is *within*. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them, shall have mercy" (Prov. xxviii. 13. Cp. 1 John i. 8, 9).

¹⁸ *The flesh also*] The minute details concerning the disease, and all its various symptoms, show a marvellous insight into its true character (as is observed by *Michaelis*, and *Winer*, R. W. B. i. 116); and doubtless the same Holy Spirit who directed Moses in this remarkable delineation of all the phases of Leprosy, has a clear insight into all the mysterious and subtle phenomena of its moral antitype—Sin. He perceives all the loathsome hatefulness of the foul disease; and none of the least efforts of the sinner to expel the plague from his spiritual system, escape His divine Eye; and He is ever ready to assist, with His divine grace, those endeavours, however feeble they may be.

The Levitical Priest was commanded to scrutinize all the phases of the leprosy, and to consider all its tendencies toward convalescence. So, we "have a merciful and faithful High Priest" (Heb. ii. 17), who "is touched with a feeling of our infirmities" (Heb. iv. 15). Even He Himself consented to be treated as a Leper by those whom He came to heal: see the wonderful Prophecy, Isa. liii. 4, where the words used, "stricken, smitten of God," are specially said of a *Leper* (*Buxtorf*, Lexic. Talmud., 724; and *Rev. A. Codd's Lectures* on that prophecy, p. 92). "He has compassion on the ignorant, and those who

† Heb. a burning
of fire.

24 Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white; 25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in sight* deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy. 26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days: 27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. 28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 If a man or woman have a plague upon the head or the beard; 30 Then the priest shall see the plague: and, behold, if it *be in sight* deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, *even* a leprosy upon the head or beard. 31 And if the priest look on the plague of the scall, and, behold, it *be not in sight* deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days: 32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be not in sight* deeper than the skin; 33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more: 34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be in sight* deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. 35 But if the scall spread much in the skin after his cleansing; 36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean. 37 But if the scall be in his sight at a stay, and *that there is* black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots; 39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it is a freckled spot *that* groweth in the skin; he is clean.

† Heb. head is
pilled.

40 And the man whose † hair is fallen off his head, he is bald; *yet is* he clean. 41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: *yet is* he clean. 42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. 43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; 44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his

are out of the way" (Heb. v. 1, 2); and He is "able to succour them that are tempted, in that He Himself hath suffered being tempted" (Heb. ii. 18). Blessed be God for His infinite goodness to us—who are spiritual lepers—in Christ!

31. *no black hair*—The appearance of black hair was a sign of convalescence, v. 37.

44. *unclean—utterly unclean*] If the leprosy exhibit itself on the bald head or bald forehead—a figure (it has been supposed) of sin boldly and presumptuously displayed—"præfrictâ fronte, exserto capite"—as it is by those "whose glory is in their shame" (Phil. iii. 19). He is "unclean, utterly unclean," and is to be avoided as such.

head. ⁴⁵ And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall 'put a covering upon his upper lip, and shall cry, ^f Ezek. 24, 17, 22. ^g Mic. 3, 7. ^g Lam. 4, 15. ^h Num. 5, 2. ^h & 12, 11. ^h 2 Kings 7, 3. ^h & 13, 5. ^h 2 Chron. 26, 21. ^h Luke 17, 12. ^h Unclean, unclean. ⁴⁶ All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; ^h without the camp *shall* his habitation *be*.

⁴⁷ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment; ⁴⁸ Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any † thing made of skin; ⁴⁹ And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest: ⁵⁰ And the priest shall look upon the plague, and shut up *it that hath* the plague seven days: ⁵¹ And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* † a fretting leprosy; it *is* unclean. ⁵² He shall therefore burn that garment, ⁱ ch. 14, 41. whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

⁵³ And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; ⁵⁴ Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more: ⁵⁵ And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, † *whether it be* bare within or without. ⁵⁶ And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: ⁵⁷ And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading plague: thou shalt burn that

45. *the leper—his clothes shall be rent*] as in mourning (x. 6. Gen. xxxvii. 29. 2 Kings vi. 30).

This, and the other signs which follow, represent the leper as mourning over himself as over one dead (Num. xii. 12); for he was as it were a "living corpse," "a walking sepulchre" (*Joseph.*, iii. 11. 3. *Bähr.*, Symb. ii. 460). How much more ought the sinner—the spiritual leper—to do so!

— *his head bare*] Literally, his head free from covering: see x. 6, and Ezek. xxiv. 17, "Make no mourning—bind the tire of thine head upon thee."

— *put a covering upon his upper lip*] Another sign of mourning: see Micah iii. 7, "The seers shall be ashamed, they shall all cover their lips; for there is no answer of God."

— *Unclean, unclean*] In Hebrew, *tamé, tamé* (a word connected with the Latin *contamino*. *Gesen.*, p. 322). *Unclean! Unclean!* Therefore come not near me! Hence the lepers in the Gospel stood "*afar off*" (Luke xvii. 12).

46. *he shall dwell alone*] See Num. v. 2. 2 Kings vii. 3; xv. 5. 2 Chron. xxvi. 20. He is to be separated from his wife, lest the contagion should be propagated.

At the present day there are pest-houses in the East, set apart for lepers, outside the towns. There is one at Jerusalem within the Zion gate (*Robinson*, i. 359).

— *without the camp*] Cp. Num. v. 2; as Miriam was for seven days (Num. xii. 14).

So in the Christian Church, the sinner who is tainted with the leprosy of flagrant and notorious sin is commanded to be "put out of the camp"—to be cut off from communion with the faithful in holy things, by excommunication, and is to be avoided as such: see on Matt. xviii. 15—18. 1 Cor. v. 3—5. 11. 13. Heb. xii. 15. Titus iii. 10. 1 Tim. i. 20. 2 Thess. iii. 6. 2 John 10; and *Theodore*, Qu. 16, 17. *Isidor.*, *Pelusi.*, Epist. iii. 411; iv. 117. 141. *Hesych.* in loc. *Abp. Cranmer*, Catechism, p. 201, ed. Oxf. 1829; and the Expositors of the Thirty-nine Articles, Art. xxxiii.

By such provisions as these the Levitical Law witnessed to

its own imperfection, and to its preparatory tendencies toward a more gracious dispensation. It shut the leper out of the camp; but it could not heal him. The Christian Church is commissioned by Christ to excommunicate the notorious sinner. But Excommunication itself is an act of mercy, and one of the means of grace. It is, as *S. Augustine* calls it (*ad lit. Petilian.*, iii. 4), "terribilis lenitas, charitatis severitas." Discipline is a Christian privilege. A Church which withholds it is cruel; a Christian who forfeits it is miserable (*Augustine*). "Knowing the terror of the Lord," says St. Paul, "we persuade men" (2 Cor. v. 11). In apostolic times the sinner was excommunicated in order that his "spirit might be saved in the day of the Lord" (1 Cor. v. 5. 1 Tim. i. 20); and that others, admonished by this example, might be the more afraid to offend. Excommunication was designed to be a rehearsal of the dread transactions of the Great Day, and a preparation for them. And when the sinner is thereby warned of his danger, and awakened to a sense of sin, the Christian Church pours the oil and wine of spiritual grace into his wounds, and restores him to spiritual health and joy (2 Cor. ii. 7—11. Gal. vi. 1). How many lost souls at that awful Day may rue the misery due to the neglect of spiritual discipline!

47. *The garment also*] Even the clothes of the leper are tainted, and under certain circumstances are to be burnt. Here is another proof of the infection and hatredness of the moral leprosy of sin. The fire of divine wrath is prepared for the gay robes of sin. Here, also, is a warning against all communion with it; and a lesson of tender compassion to sinners; and to "save them with fear, pulling them out of the fire, hating even the garment spotted by the flesh" (Jude 23). Compare the act of the Ephesian converts, casting their magical books—the garments of their former leprosy—into the fire (Acts xix. 19). See also the doom threatened to all the golden attire of the spiritual harlot—the purple and fine linen, and scarlet and silk—mentioned in the lamentations of the Kings of the Earth over the smoke of her burning (*Rev.* xviii. 9—18).

wherein the plague is with fire. ⁵⁸ And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

⁵⁹ This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

XIV. ¹ And the Lord spake unto Moses, saying, ² This shall be the law of the leper in the day of his cleansing: He ^a shall be brought unto the priest: ³ And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper; ⁴ Then shall the priest command to take for him that is to be cleansed two ||birds alive *and* clean, and ^bcedar wood, and ^cscarlet, and ^dhyssop: ⁵ And the priest shall command that one of the birds be killed in an earthen vessel over running water: ⁶ As for the

a Matt. 8. 2, 4.
Mark 1. 40, 44.
Luke 5. 12, 14.
& 17. 14.

|| Or, sparrows.

b Num. 19. 6.
c Heb. 9. 19.
d Ps. 51. 7.

58. *it shall be washed the second time, and shall be clean*] So, there is a second washing to the true penitent. He was washed once in his baptism. And for sins committed after baptism, there is also the washing of Repentance. We dwell here on earth (as *S. Ambrose* says, de Abraham. i. 9) in a spiritual *Mesopotamia*, between the two rivers of Baptism and Repentance; the “*lavarum Gratiae et fletum Penitentiae*.” Both these streams derive their virtue from one fountain—the blood of Christ crucified (*Zech. xiii. 1*). In the former we are washed but once; but there is a second washing in the other, during all our sojourn upon earth: see on Heb. vi. 3—6. Cp. Rev. vii. 14; and *Origen*, Hom. 8, in Lev. ad fin.

CHR. XIV. 1.] Here begins a new Proper Lesson of the Law, as read in the Synagogues, and extends to xv. 33.

The parallel Proper Lesson of the Prophets is 2 Kings vii. 3—20; which describes the entrance of the four Lepers into the camp of the Syrians, and the report which they bring to Samaria of their flight.

2. *He shall be brought unto the priest*] Not to the Physician, but to the Priest. The Priest was commanded to examine the leper, and to determine whether he was healed or no. This Divine enactment (which was sanctioned by Christ Himself, who sent the lepers, whom He had healed, “*to the Priest*,” Matt. viii. 2—4. Luke xvii. 11) was designed to show that all disease is to be regarded as a punishment inflicted by God for sin; and that every disorder of the *body* is to be considered an external index of the ravages made upon the soul by sin. Therefore, all these laws concerning leprosy have a *spiritual* meaning, and are to be applied spiritually. They show what sin is, how it is to be treated; and they display the inability of man, in his natural state, to provide a remedy for it; and they make him look for a cure from Him who alone has power to heal. Thus they prepared the way for Christ. They send Mankind (which is infected with Leprosy) “*to the Priest*”—to the One Great High Priest—who is not only able to examine the leper and to scrutinize his minutest symptoms, but is also able and willing to heal him. Cp. *S. Cyril*, Glaphyr. in Levit. lib. i. p. 354.

3. *the priest shall go forth out of the camp—the leper*] It would seem from this enactment, and from those in the foregoing chapter, that the Priests were mercifully preserved by God from the leprous contamination. They were commanded to examine minutely the body of the leper, and his clothes (xiii. 47—58); and we hear of no precaution provided for them against infection or contagion, by this close intercourse with the leper, or of any ceremonial uncleanness thereby contracted by them.

Leprosy was the scourge of God. The Priests were His Ministers. Perhaps here is another reason why they, and not the Physician of the body, were commissioned to execute the duties described in this chapter. He, whose Ministers they were, would protect them in discharging the duties which He commanded them to perform. They were *to go forth out of the camp* and examine the leper.

May we not also (as *Ihesychius* suggests) see a figure here of the compassion of our Great High Priest, who has *gone forth out of heaven itself*, the Camp of angel hosts, and has come down to earth, not only to examine, but to heal the moral leprosy of sin—“*to seek and to save the lost*” (Luke xix. 10)—and who carefully examines and scrutinizes all the secrets of all hearts (Heb. iv. 12)? and He was exempt from all contagion of sin while He lived and moved among sinners (Matt. ix. 11. Luke xv. 1); and was “*holy, harmless, and undefiled*” (Heb. vii. 26).

4. *take for him that is to be cleansed*] Literally, *for him that is cleansing himself*. The verb is in the *hithpael* form (*Gesen.* 318).

— *two birds alive and clean*] These *two birds*, one of which is to be slain, and the other let free, are regarded by the best ancient Expositors as figures of the One Sacrifice for sin, in His two natures, the Human and Divine; the union of which was necessary to constitute an acceptable sacrifice for the cleansing of the moral leprosy of sin (see *S. Cyril*, Glaphyr. in Levit. i. p. 356. *Theodoret*, Qu. 19; and *Ihesych.*, p. 108). If Christ had not been *Man*, He could not have suffered in the place of men; and if He had not been also *God*, His death could not have been an adequate satisfaction for the sins of men. Being *Man*, He was able to suffer: being *God*, He was able to satisfy. The Death of Him who was Very God and Very Man, was a “*full and perfect sacrifice, oblation, and satisfaction, for the sins of the whole world*”: see below, on 1 John iv. 10; and on Rom. iii. 23—26; vi. 20.

A similar type of the *Oae Christ* was displayed in the *two Goats* on the Day of Atonement: see below, on xvi. 8.

— *cedar wood*] Fragrant, and not liable to corruption (*Cyril*, *Theodoret*, *Ihesych.*). Such was the sacrifice of Him who died for us; see Ezek. xvii. 22, 23, where the cedar is a figure of Christ, “*who saw no corruption*” (Acts ii. 31; xiii. 37); and delivers us from it (Rom. viii. 21. 1 Cor. xv. 42. 57).

— *scarlet, and hyssop*] *Scarlet* was the colour of royalty and victory, the colour of joy and health as contrasted with the whiteness of the leper (see on Gen. xxxviii. 28. 30; and Josh. ii. 18. 21). It was the colour with which Christ was robed at His Passion (Matt. xxvii. 28). *Hyssop* was the plant used for purification: see Exod. xii. 22. Num. xix. 6. 18. Ps. li. 7.

These passages of Scripture, taken together, seem to show that it is no fanciful conceit in the ancient expositors who recognized here a type of the blood of Christ triumphing as a Royal Conqueror in His suffering. Indeed, St. Paul himself seems to justify the interpretation which regards the *scarlet* and *hyssop* of these Levitical Sacrifices as figurative of something more effectual; even of the sprinkling of the blood of Christ (see Heb. ix. 19. *Origen*, Hom. 8); and it is surely not unworthy of notice that a mention is made both of *scarlet* and of *hyssop* in the Gospel record of the Crucifixion of Christ (John xix. 29, 30). The *hyssop*, used as the instrument of cleansing, represents the *personal application* of the merits of the sacrifice of Christ to the individual soul, by the ministry of the Word and Sacraments. At the Crucifixion the vinegar was applied to the mouth of Christ by *hyssop* and a reed (John xix. 29. Matt. xxvii. 48. Mark xv. 36). And the blood of Christ crucified is applied to the cleansing of the Soul in the ministry of the Word and Sacraments, by weak agents and instruments; feeble reeds and lowly hyssops (1 Kings iv. 33); but the virtue of the blood of Christ is made more manifest even by the simplicity and feebleness of the means by which it is applied to the soul: see on Exod. xii. 22. 2 Cor. iv. 7.

The Psalmist, lamenting the moral leprosy of his own sin, and craving God’s pardon, exclaims, “*Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow*” (Ps. li. 7); and thus he confirms the interpretation which regards Leprosy—described in this chapter and the foregoing—as an emblem of sin.

5. *in an earthen vessel over running water*] or *living water*; so that the blood might be mingled with the pure water in the earthen vessel. The slain bird was a type of Christ, sacrificed

living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: ⁷ And he shall ^esprinkle upon him that is to be cleansed from the leprosy ^fseven times, and shall pronounce him clean, and shall let the living bird loose [†]into the open field.

e Heb. 9. 13.
f 2 Kings 5. 10, 14.
† Heb. upon the face of the field.
g ch. 13. 6.

⁸ And he that is to be cleansed ^gshall wash his clothes, and shave off all his hair, ^hand wash himself in water, that he may be clean: and after that he shall come into the camp, and ⁱshall tarry abroad out of his tent seven days.

h ch. 11. 25.
i Num. 12. 15.

⁹ But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

¹⁰ And on the eighth day ^khe shall take two he lambs without blemish, and one ewe lamb [†]of the first year without blemish, and three tenth deals of fine flour for ^la meat offering, mingled with oil, and one log of oil. ¹¹ And the priest [†]that maketh *him* clean shall present the man that is to be made clean,

k Matt. 8. 4.
Mark 1. 41.
Luke 5. 11.
† Heb. the daughter of her year.
l ch. 2. 1.
Num. 15. 4, 15.

for us; and from Him came forth blood mingled with water; and He comes to us with water and blood (see on John xix. 34. 1 John v. 6). We are baptized into His death (Rom. vi. 3); and it is His Blood which gives efficacy to the Water of Baptism, which is received in the earthen vessels of our souls and bodies, and thereby He washes us from the leprosy of original sin: see on Titus iii. 5; and *S. Cyril*, *Glaphyr.* in Levit. p. 366; and *Hesych.*, p. 108, whose words may be paraphrased thus—"We are earthen vessels; and the Only-begotten Son of God, whose two Natures, the one human and the other divine, the one passible and the other impassible, are symbolized by the two birds, the one killed, the other let free, is as it were slain for us over living waters—the waters of Baptism—and by the dipping as it were of the Divinity, and the shedding of the blood of the Humanity of Christ into those waters, and by the application of them by the hyssop of the Christian Ministry to our souls, we are cleansed from original sin, and are born anew. For, as St. Paul says, we are baptized into His death (Rom. vi. 3); and He saves us by the 'washing of regeneration' (Tit. iii. 5), which derives its virtue from the Passion of Him who suffered as Man, and who is impassible as God."

6. the cedar wood, and the scarlet, and the hyssop] These were bound together and attached to the wings and tail of the living bird (the figure of the Divine Nature in Christ), and were dipped in the living water and in the blood that were in the vessel (*Maimonides* on Leprosy, ch. xi.): and with them the hand and forehead of the leper was sprinkled seven times; and then the living bird was set free.

This cleansing ceremony signified the application, through the blood and water, of the virtue of the sufferings of Christ, both God and Man. The cedar, an emblem of incorruption; the scarlet wool, the emblem of royalty and victory triumphing in battle (Isa. lxiii. 1—3. See v. 4); the hyssop, representing the personal application of His blood by sprinkling on the soul in the ministry of the Word and Sacraments, are combined with the living bird—the emblem of His Divinity—and these together are dipped in the blood and water of the Christian Sacraments, in which the virtue of Christ's sacrifice is exhibited and applied to the penitent; and by the power of His Godhead, which cannot suffer, but gave infinite virtue to His sufferings, they are instrumental in the cleansing of the spiritual leper (Heb. ix. 14).

These two birds seem to be like to the two he-goats in the ritual of the Day of Atonement; both are types of Christ (see xvi. 8—21). The wool of the cedar is added here for purification. The Leprosy of sin cannot be purged except by the wood of the cross. The water is a figure of that, concerning which St. John speaks, "a soldier pierced His side, and forthwith came there out blood and water" (John xix. 34. Cp. 1 John v. 6. *Origen*, Hom. 8).

Theodoret thus writes:—

"We see here a type of the Passion. As one of the birds was killed, and the other, having been bathed in the blood of the slain bird, was set free, so our Lord Christ was crucified in His Humanity for the moral leprosy of the World; and His human flesh suffered death, while the Godhead united itself to the suffering of His humanity. As the leper was made bright when

sprinkled with the blood of the slain bird, mingled with living water, with cedar, hyssop, and scarlet, so he who believes in Christ our Saviour, and is washed with the water of Holy Baptism, is cleansed from the spots of sin. The cedar represents the incorruptibility of Christ; the oil poured on the right hand, foot, ear, and head, signifies the consecration of all our members to God's service. The leper was to be without the camp; the impenitent sinner is to be put out of the Church" (Qu. on Levit. 19).

Another ancient Bishop and Father thus writes:—

"The Leper is without the camp; so we, when infected with the leprosy of sin, were aliens from the city of God. The Priest goes forth to the leper: Christ has come down from heaven to visit us. He has died to save us. This is what is signified by the two birds. They represent the two Natures of Christ. The birds are clean, and Christ is holy. When we read of two birds, let us not dream of two Christs. No! the Only-begotten Son of God took our Nature in the womb of the Virgin Mary; but in what manner He, who is truly One Person, consists of two Natures, the divine and human, far transcends our power of understanding. The Holy Scripture, contemplating these two Natures, speaks of two birds joined together. The cedar is an emblem of the incorruption of His holy flesh. The hyssop is dipped in living water, typifying the water of baptism. The living bird is dipped in the water, in which the blood of the other bird has been received, because One Christ was in death and above death; for 'He was put to death in the flesh, and was quickened by the Spirit' (1 Pet. iii. 18). As far as He was man He endured death, but in that He is the Life He conquered it" (*S. Cyril*, *Glaphyr.* in Levit. p. 357).

This subject receives much light from a comparison of the ceremonial prescribed for the sacrifice of the Red Heifer: see Num. xix. 2—8.

— the living bird] is to be dipped in the blood of the slain bird. The union of Christ's Everliving Godhead with His Manhood is that which gives efficacy to His Blood, "which cleanses from all sin," because it is the blood of God: see on Acts xx. 28. 1 John i. 7. *Origen*, Hom. 8. *S. Cyril*, *Glaphyr.* p. 357. *Theodoret*, Qu. 19.

7. seven times] A perfect number (see iv. 6); ep. the washing of Naaman in Jordan (2 Kings v. 10. 14).

8. he that is to be cleansed shall wash his clothes] There must be a co-operation of man's will and work with divine grace. Every man that hath this hope in Him (Christ) purifieth himself, even as He is pure (1 John iii. 3. *Origen*, Hom. 8. *S. Cyril*, *Glaphyr.* pp. 355. 358).

10. the eighth day] the day of Resurrection: as *Hesychius* says, p. 109. The eighth day has the same virtue as the first day, for all time is distributed into weeks of seven days (cp. ix. 1).

— two he lambs] one for a trespass-offering (v. 13, 14), the other for a burnt-offering (v. 19, 20).

— one ewe lamb] for a sin-offering (v. 19).

— three tenth deals] of an ephah (Num. xxviii. 5), an omer for each of the three offerings above mentioned.

— meat offering] as an act of thanksgiving: see Matt. viii.

4. Luke v. 14.

— log of oil] About half a pint (cp. v. 15).

m ch. 5. 2, 18.
& 6, 6, 7.
n Ex. 29. 24.

o Ex. 29. 11.
ch. 1. 5, 11,
& 4. 4, 24.
p ch. 7. 7.

q ch. 2. 3. & 7. 6.
& 21. 22.

r Ex. 29. 20.
ch. 8. 23.

s ch. 4. 26.

t ch. 5. 1, 6.
& 12. 7.

u ch. 5. 7.
& 19. 8.
† Heb. *his*
hand reach not.
† Heb. *for a*
waving.

w ch. 12. 8.
& 15. 14, 15.
x ver. 10, 11.

y ver. 12.

z ver. 14.

and those things, before the LORD, at the door of the tabernacle of the congregation: ¹² And the priest shall take one he lamb, and ^m offer him for a trespass offering, and the log of oil, and ⁿ wave them for a wave offering before the LORD: ¹³ And he shall slay the lamb ^o in the place where he shall kill the sin offering and the burnt offering, in the holy place: for ^p as the sin offering is the priest's, so is the trespass offering: ^q it is most holy: ¹⁴ And the priest shall take some of the blood of the trespass offering, and the priest shall put it ^r upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: ¹⁵ And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: ¹⁶ And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: ¹⁷ And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: ¹⁸ And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: ^s and the priest shall make an atonement for him before the LORD. ¹⁹ And the priest shall offer ^t the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: ²⁰ And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

²¹ And ^u if he be poor, and [†] cannot get so much; then he shall take one lamb for a trespass offering [†] to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; ²² ^w And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. ²³ ^x And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. ²⁴ ^y And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: ²⁵ And he shall kill the lamb of the trespass offering, ^z and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: ²⁶ And the priest shall pour of the oil into the palm of his own left hand: ²⁷ And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD; ²⁸ And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the

11. of the congregation] to which he was now restored: as the sinner is, on his repentance, to the Holy Communion.

12. a wave offering] Exod. xxix. 24. Lev. vii. 30; viii. 27, 29.

13. most holy] A figure of the Holy One (vii. 6).

14. tip of the right ear] See Exod. xxix. 20. The blood of Christ must first be applied for atonement and justification; then the oil of the Spirit for sanctification (see v. 17).

17. the oil—upon the blood of the trespass offering] The Blood must be applied first, then the Oil; and the Oil is to be poured upon the Blood, and they are to be applied to ear, hand, foot. Man needs Christ's cleansing blood and the Holy Spirit's grace in every organ and faculty. "Christ is made to us Righteousness," or Justification; and then He is made to us Sanctification (1 Cor. i. 30. See on 1 John ii. 20.

2 Cor. i. 21, 22). By His Sacrifice and Resurrection and Ascension, the gift of the Holy Ghost was purchased; the Oil is poured out from Heaven upon Sion where His blood was shed (Ps. lxxviii. 18). The word *cleansed* means *declared clean*.

19. the sin offering—and afterward—the burnt offering] for we must first be reconciled to God by Christ's atoning blood before we can be accepted by God in Him: see above, viii. 14; xii. 7, 8.

21. if he be poor] See v. 7; xii. 8.

—of fine flour] The symbol of human labour improving God's gifts; mingled with oil—the emblem of divine grace, co-operating with human labour and sanctifying it; and with frankincense, the type of Christ's sweet-smelling sacrifice and prevailing prayer; all combined together, and making an eucharistic offering to God: see above, ii. 1, 2.

23. the eighth day] See xii. 3.

great toe of his right foot, upon the place of the blood of the trespass offering :

²⁹ And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

³⁰ And he shall offer the one of ^a the turtledoves, or of the young pigeons, such as he can get ; ³¹ *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering : and the priest shall make an atonement for him that is to be cleansed before the LORD. ³² This *is* the law of him in whom *is* the plague of leprosy, whose hand is not able to get ^b that which pertaineth to his cleansing.

³³ And the LORD spake unto Moses and unto Aaron, saying, ³⁴ ^c When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession ; ³⁵ And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were ^d a plague in the house : ³⁶ Then the priest shall command that they *||* empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean : and afterward the priest shall go in to see the house : ³⁷ And he shall look on the plague, and, behold, *if* the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall ; ³⁸ Then the priest shall go out of the house to the door of the house, and shut up the house seven days : ³⁹ And the priest shall come again the seventh day, and shall look : and, behold, *if* the plague be spread in the walls of the house ; ⁴⁰ Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city : ⁴¹ And he shall cause the house to be

a ver. 22.
ch. 15. 15.

b ver. 10.

c Gen. 17. 8.
Num. 32. 22.
Deut. 7. 1.
& 32. 49.

d Ps. 91. 10.
Prov. 3. 33.
Zech. 5. 4.
|| Or, *prepara*.

34. *When ye be come into the land of Canaan—and I put the plague of leprosy in a house*] Here is a pre-announcement of, and a legislative provision for—a very remarkable phenomenon—the Leprosy of houses ; which seems to be a visitation not found, or very rarely found, in other countries. The salt-petre corrosion of Egypt, described by *Folney*, *Travels* i. 55 ; *Michaelis*, *Mos. Recht*, iv. 267, seems to be hardly a parallel to it. The Hebrew Expositors assert, that it was not seen elsewhere than in the land of Israel, and that the houses of heathens in that land were not visited by it. *Maimonides* on Leprosy, chaps. xiv. and xvi. So *Abarbanel* and other Rabbis. See *Burton*, *Lex. Talmud*, 1943 ; *Pfeiffer*, *Dubia*, p. 36 ; *A Lapid* ; and *Bp. Patrick* here.

Here then is evidence of more than human foresight in this Code of Legislation.

— *I put the plague of leprosy in a house*] It was therefore a divine visitation, and it was designed (as *Theodoret* observes, Qu. 18) to serve a spiritual purpose ; to warn the Israelites by visible tokens, even in their houses, of the contagion and deadly character of the moral leprosy of sin ; and that it is able to ruin whole houses, however strong they may be, and to make it necessary that they should be abandoned, shut up, and pulled down, and their stones scattered to the winds.

Hereby (adds *Theodoret*) Almighty God gave a solemn warning to the whole Nation, “the House of Israel.” It was dedicated to Him : a holy house, a Temple of God. But let them take heed to sanctify themselves, let them shun the leprosy of sin. In the course of their history, the House of Israel was on several occasions demolished on account of its leprosy. It was destroyed by the Assyrians, by the Babylonians, by Antiochus. But God in His mercy restored it.

He raised up prophets to warn it of its danger. Turn unto thy God, O Israel ; behold, the plague is come unto thy house ; and if thou wilt not be converted, it shall abide on thee and thy children (cp. *Zech.* v. 3, 4). If, after these divine warnings and repeated visitations, they still allowed the plague to infect the walls of their national habitation, then the Great High Priest Himself would come and survey their house, and would command the national structure of Israel to be demolished, because it was tainted with leprosy. So it was. In the fulness of time, Christ, the Divine High Priest, came to examine the House. At the beginning and close of His Ministry He purged the Temple, which was His Father's House (*John* ii. 16. *Matt.* xxi.

12, 13). He would have healed that leprous house, if it would be healed. But it would not. It became inveterately polluted by leprosy ; therefore He pronounced its doom. He said to the Jews, “*Your House is left unto you desolate*” (*Matt.* xxiii. 38). “The abomination of desolation” was set up in it—even by their own hands (see on *Matt.* xxiv. 15). Therefore the house was to be demolished. “Not one stone shall be left upon another, that shall not be thrown down” (*Luke* xxi. 6).

On this typical meaning of the Law, see *S. Cyril*, *Glaph.* in *Levit.* lib. i. pp. 361—4 ; *Theodoret*, *Qu.* 18 ; and *Hesychius* here, who enlarge on this spiritual meaning. See also *S. Jerome*, on *Zephaniah*, c. i. ; and on *Jerem.* c. i.

Here then, in these enactments concerning the *Leprosy of Houses*, was a solemn prophetic warning to the House of Israel and to all Churches in all ages of the world. Let them ponder it well.

35. *come and tell the priest*] This reference to the *Priest*, and not to the *Architect* or *Builder* (who might be presumed to have more experience on the structure of houses, and more knowledge of the materials used in them), necessarily suggests that in this legislation concerning the *leprosy of houses*, we must look beneath the surface and see something *sacred* and *spiritual*—something which specially concerned the Priest to know, as the Minister of God, and as the Teacher of his people (see *Deut.* xxiv. 8). Take heed (says God to Israel) in the plague of leprosy that thou observe diligently and do all that the *Priests the Levites* shall teach you ; compare above, v. 2.

37. *hollow strakes*] Concavities, furrows. *κοιλάδας*, *Sept.* — *lower than the wall*] Beneath the surface.

39. *And the priest shall come again*] The process of examination, in the case of leprosy of a house, is more slow and minute than in that of a person ; and remedial measures are adopted, such as the removal of the stones infected, the plastering and scraping of the house, before the house is pronounced unclean.

So God deals with Nations and Churches.

He bare long with the Amorites (*Gen.* xv. 16). How merciful was He to the House of Israel, and to the House of Judah, and how compassionate and long-suffering is He to Christian Churches ! But, if they abuse His patience and resist His grace, then the sentence of demolition at length goes forth, and the house is broken down (cp. *Rom.* ii. 3—9). So it was with Jerusalem ; so will it be with the World (2 *Pet.* iii. 9—11).

41. *And he shall cause the house to be scraped*] In a spiritual sense, this is what the Christian Priests do when they endeavour

scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place : ⁴² And they shall take other stones, and put *them* in the place of those stones ; and he shall take other mortar, and shall plaister the house. ⁴³ And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered ; ⁴⁴ Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* ^e a fretting leprosy in the house : it *is* unclean. ⁴⁵ And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house ; and he shall carry *them* forth out of the city into an unclean place. ⁴⁶ Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. ⁴⁷ And he that lieth in the house shall wash his clothes ; and he that eateth in the house shall wash his clothes.

⁴⁸ And if the priest † shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered : then the priest shall pronounce the house clean, because the plague is healed. ⁴⁹ And ^f he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop : ⁵⁰ And he shall kill the one of the birds in an earthen vessel over running water : ⁵¹ And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times : ⁵² And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet : ⁵³ But he shall let go the living bird out of the city into the open fields, and ^g make an atonement for the house : and it shall be clean.

⁵⁴ This *is* the law for all manner of plague of leprosy, and ^h scall, ⁵⁵ And for the ⁱ leprosy of a garment, ^k and of a house, ⁵⁶ And ^l for a rising, and for a scab, and for a bright spot : ⁵⁷ To ^m teach † when *it is* unclean, and when *it is* clean : this *is* the law of leprosy.

XV. ¹ And the Lord spake unto Moses and to Aaron, saying, ² Speak unto the children of Israel, and say unto them, ^a When any man hath a || running issue out of his flesh, *because of* his issue he *is* unclean. ³ And this shall be his uncleanness in his issue : whether his flesh run with his issue, or his flesh be

e ch. 13. 51.
Zech. 5. 4.

† Heb. *in coming*
in shall come in,
§c.

f ver. 4.

g ver. 20.

h ch. 13. 30.

i ch. 13. 47.
k ver. 54.
l ch. 13. 2.
m Deut. 24. 8.
Ezek. 44. 23.
† Heb. *in the day*
of the unclean,
and in the day
of the clean,
a ch. 22. 4.
Num. 5. 2.
2 Sam. 3. 29.
Matt. 9. 20.
Mark 5. 25.
Luke 8. 43.
‡ Or, *running of the reins*.

to reform a Church which is in a corrupt state. They scrape the walls, and cast forth the dust. This is what St. Paul did when he scraped off the scurf of Judaizing dogmas from the walls of the Church (*Hesychius*). This is what the Church of England did at the Reformation. She did not pull down her house, and build a new Church : heaven forbid ! but she *scraped the walls* of the old, from the scurf of corrupt accretions, and restored them to their primitive purity. This is what is to be done in other Western Churches, such as those of Italy, France, and Spain. Not a work of building a new Church, but of purifying the old. This is genuine Reformation.

^{42. they shall take other stones} Another process in true Reformation of Churches—to take out old stones that are decayed, and put new ones in their place. We must cast out unsound dogmas, and place sound doctrine in their stead (*Hesych.*).

^{45. he shall break down the house} if, after all his endeavours, there is no hope of its recovery : see on vv. 31. 39.

^{46. he that goeth into the house} A warning against communion with heresy (*Hesych.*).

^{49. And he shall take} The house is cleansed in the same manner as the person ; see vv. 4. 7. There is no cleansing for Churches or for Nations, any more than there is for individuals, except by the sacrifice of Christ, God and Man, dying for sin, and rising again for our Justification. Faith in Christ is the only safeguard of States against moral pollution ; it is the only remedy of social corruption ; and if they renounce Christianity, they cannot escape condemnation and demolition.

^{49—53. two birds} See on vv. 4—7.

PRELIMINARY NOTE TO CHAPTER XV.

This chapter displays additional proofs of the unclean and miserable state of Man by nature, and of his need of such cleansing as the Law prefigured, but could not provide.

By the various kinds of uncleanness here described, the foul source of which was in Man *himself*, and some of which were wholly involuntary (2—15), others natural (16—24), others contrary to his will and most repugnant to it (25—31), and not to be healed by human skill (ep. Luke viii. 43) ; and by consequence of which he was disqualified for approaching God (xxii. 4), and he was even (for some of them) to be put out of the camp (Num. v. 2) ; the inveterate deep-rooted malady of original Sin is displayed to man in the Levitical Law.

But the GREAT HIGH PRIEST has come down from heaven. The Woman, who had been diseased with a bloody issue twelve years, came behind Him, and touched the hem of His *garment*, (she could not touch His holy person in her uncleanness,) she touched with faith, and virtue went out of Him to heal her, and she was made whole from that hour, and received a blessing from Him ; “ Daughter, be of good comfort ; thy faith hath made thee whole ” (Matt. ix. 20—22. Mark v. 34. Luke viii. 43—48).

Thus, then, in reading these precepts of the Levitical Law, and in comparing them with the gracious dispensation revealed to us in the Gospel, we learn to comprehend the misery of our state by nature, and to appreciate the blessedness of our condition by grace ; and to feel something of the debt of thankfulness

stopped from his issue, it is his uncleanness. ⁴ Every bed, whereon he lieth that hath the issue, is unclean: and every [†] thing, whereon he sitteth, shall be unclean. ⁵ And whosoever toucheth his bed shall wash his clothes, ^b and bathe ^{b ch. 11. 25. & 17. 15.} himself in water, and be unclean until the even. ⁶ And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. ⁷ And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. ⁸ And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. ⁹ And what saddle soever he rideth upon that hath the issue shall be unclean. ¹⁰ And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. ¹¹ And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. ¹² And the ^c vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. ¹³ And when he that hath an issue is cleansed of his issue; then ^d he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. ^{d ver. 28. ch. 14. 8.} ¹⁴ And on the eighth day he shall take to him ^e two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: ^{e ch. 14. 22, 23.} ¹⁵ And the priest shall offer them, ^f the one for a sin offering, ^{f ch. 14. 30, 31.} and the other for a burnt offering; ^g and the priest shall make an atonement for him before the LORD for his issue. ^{g ch. 14. 19, 31.} ¹⁶ And ^h if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. ^{h ch. 22. 4. Deut. 23. 10.} ¹⁷ And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. ¹⁸ The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and ⁱ be unclean until the even. ^{i 1 Sam. 21. 4.} ¹⁹ And ^k if a woman have an issue, and her issue in her flesh be blood, she shall be [†] put apart seven days: and whosoever toucheth her shall be unclean until the even. ^{k ch. 12. 2.} ²⁰ And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. ^{† Heb. in her separation.} ²¹ And whosoever toucheth her bed shall wash his clothes, and bathe himself in water,

which we owe to our Heavenly Father, and to His Ever-Blessed Son, who became Man for our sakes.

Chr. XV. 4. *Every bed*] See a figure here of the contagious effects of sin: he that toucheth pitch shall be defiled therewith (Ecclus. xiii. 1).

^{8.} *if he that hath the issue spit upon him that is clean*] The spittle of the unclean person conveyed uncleanness with it. But Christ Himself, the Holy One, was reviled as unclean. He was called a Samaritan by the Jews, who said that He had a devil (John viii. 48). It was not therefore without good reason and divine wisdom, that on three several occasions He employed spittle as an instrument in healing diseases. "He spit, and healed the deaf and dumb" (Mark vii. 33). He spat on the eyes of the blind, and restored his sight (Mark viii. 23). He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and sent him to wash in the pool of Siloam; and he went and washed and came seeing (John ix. 6, 7).

He thus refuted the calumnies of the Jews, His enemies, to whom the Levitical Law was given, and proved His Divine Power.

If He had been unclean—as they alleged—then, according to that Law, His spittle was unclean. But He was the Holy One of God; He was God manifest in the flesh, and He employed that which was an efflux of His humanity as an instrument for the exercise of His Omnipotence. He mingled it with the clay of the earth, and used it as a healing unction, and sent the blind man to Siloam to wash; and thus He showed that He had come to sanctify the elements themselves, to consecrate the earth of our old Adam, and to wash us from our sins by the means of grace, which derive their virtue from the Incarnation and Death of Him who is Emmanuel, God with us (see on John ix. 6, 7).

^{14.} *on the eighth day*] the day of Resurrection to new life: see above, ix. 1; xiv. 10.

^{15.} *the one for a sin offering, and the other for a burnt offering*] See viii. 4; xiv. 22.

^{16.} *be unclean*] Hence we may infer the doctrine of original sin, and the consequent necessity of Baptism for Infants (*Hesychius*).

^{19.} *if a woman have an issue*] See above, v. 1. Woman was a principal cause of Sin and Death to Man (see 1 Tim. ii. 14): and her uncleanness in nature is specially displayed in this part of the Levitical Law (cp. xii. 2. 5). How merciful there

and be unclean until the even. ²² And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even. ²³ And if it be on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. ²⁴ And ¹if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

¹ See ch. 20, 18.

m Matt. 9, 20.
Mark 5, 25.
Luke 8, 43.

²⁵ And if ^m a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall* be unclean. ²⁶ Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. ²⁷ And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even. ²⁸ But ⁿ if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. ²⁹ And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. ³⁰ And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

n ver. 13.

³¹ Thus shall ye ^o separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they ^p defile my tabernacle that is among them.

o ch. 11, 47.
Deut. 24, 8.
Ezek. 44, 23.
p Num. 5, 3.
& 19, 13, 20.
Ezek. 5, 11.
& 23, 38.
q ver. 2.
r ver. 16.
s ver. 19.

³² ^a This is the law of him that hath an issue, ^r and of *him* whose seed goeth from him, and is defiled therewith; ³³ ^s And of her that is sick of her flowers, and of him that hath an issue, of the man, ^t and of the woman, ^u and of him that lieth with her that is unclean.

t ver. 25.
u ver. 24.

a ch. 10, 1, 2.

XVI. ¹ And the LORD spake unto Moses after ^a the death of the two sons

fore was the dispensation of God in making the Seed of the Woman to be the source of Eternal Life and Health to Man!

^{30.} *the priest shall offer the one for a sin offering*] The issue of blood, of the corrupt nature derived from the old Adam, was unclean and sinful, and needed a sin-offering and a burnt-offering; the one for atonement, the other for acceptance into favour with God. We see therefore the uncleanness of man by nature, and the weakness of the Law, and the power of Faith in Christ. The touch of the faithful woman in the Gospel made her whole (Luke viii. 48); she did not defile Him, but He cleansed her. His divine Love responded to the Touch of Faith, and virtue went forth from Him to heal her, and to bless her in soul and body. And why? Because He is the Fountain opened for sin and uncleanness (Zech. xiii. 1). The streams of life and health which flow from this Fountain have power to cleanse the dark waters of pollution which issue from the first Adam, and to stem the dark foul tide, and to turn it backward, and to fill the channels of Human Nature with the refreshing waters of salvation. "He is the Lord who hath washed away the filth of the daughters of Zion, and hath purged the blood of Jerusalem from the midst thereof" (Isa. iv. 4).

PRELIMINARY NOTE TO CHAPTER XVI.

In the foregoing chapters (x.—xv.) the Holy Spirit has revealed the evidence afforded by the Levitical Law of Man's manifold uncleanness in his natural condition by reason of Sin. He has displayed the defilement of Death, the consequence of sin (x. 6). He has unfolded the relation of the Animal Creation to Man, apart from Christ (ch. xi.). He has shown us our uncleanness from our natural Birth, and the uncleanness produced by it (ch. xii.). He has exhibited the uncleanness of Disease, the figure of sin, communicating itself by contagion and infection to all around, even to garments and houses (xiii. 2—48). He has opened to our eyes a view of the livid waters of the dark fountain within us (xv. 2—33). He now proceeds to display to us a

brighter and more joyous spectacle; He lifts up the Veil of the Holy of Holies, and reveals to us God sitting on the Mercy-seat between the Cherubim, and reconciled to Man by the Sacrifice of the Death of Christ, our Divine Victim, and Eternal High Priest, who has entered into the heavenly Holy of Holies with His own blood, "where He ever liveth to make intercession for us" (Heb. vii. 25).

This chapter displays a clear evidence of the true scope and meaning of the Levitical Law.

The Law of the Great Day of Atonement is declared here to be "a statute for ever," "an everlasting statute" (see *ver.* 29, 31, 34).

In what sense is it everlasting? Not certainly in a literal sense: not certainly as celebrated in the Tabernacle or in the Temple, but as perpetuated in the "everlasting Gospel" of Christ.

It is well said by an ancient Christian Father: "We who are in Christ's Church, believe Moses; we read his writings, as well knowing that he was a Prophet, and that by the revelation of God he described future mysteries, which we see fulfilled in their season. But they who do not read them in their spiritual sense, how can they believe Moses to be a prophet? The Levitical Law, as St. Paul has taught us, and all things that are in it, were 'imposed until the time of reformation' (Heb. ix. 10). They were like moulds of a statue: but now the statue is made, the use of the mould ceases. Jerusalem was once a royal city, and it had a magnificent temple. But He has now appeared who is the True Temple of God, and who said, 'Destroy this Temple' (John ii. 19). He has built the heavenly Jerusalem. And now that the heavenly city is built, the need of the earthly has ceased. Of old there was a High Priest who cleansed the people with the blood of bulls and goats, but now that the true High Priest is come, the former Priesthood is no more.—It is a providential dispensation of God, that the City and Temple of Jerusalem have been destroyed; for if they were still standing,

of Aaron, when they offered before the LORD, and died; ² And the LORD said unto Moses, Speak unto Aaron thy brother, that he ^b come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for ^c I will appear in the cloud upon the mercy seat. ³ Thus shall Aaron ^d come into the holy place: ^e with a young bullock for a sin offering, and a ram for a burnt offering. ⁴ He shall put on ^f the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore ^g shall he wash his flesh in water, and so put them on. ⁵ And he shall take of ^h the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

b Ex. 30. 10.
ch. 23. 27.
Heb. 9. 7. & 10. 19
c Ex. 25. 22.
& 40. 34.
1 Kings 8. 10,
11, 12.
d Heb. 9. 7, 12,
24, 25.
e ch. 4. 3.
f Ex. 28. 39, 42,
43.
ch. 6. 10.
Ezek. 44. 17, 18.
g Ex. 30. 20.
ch. 5. 6, 7.
h See ch. 4. 14.
Num. 29. 11.
2 Chron. 29. 21.
Ezra 6. 17. Ezek. 45. 22, 23.

some who are weak in faith might be dazzled by the outward splendour of the literal types, and not cleave by faith to the spiritual antitypes. If there are any, therefore, who in considering the Levitical ritual of the Great Day of Atonement, and in looking at the two he-goats,—the one sacrificed; the other let go, charged with sins, into the wilderness,—do not recognize the One Christ, who died for our sins, and who took away our sins; and do not see there 'the everlasting statute' of which God here speaks by Moses, let him go up thrice a year to Jerusalem, and there search for the Altar which has crumbled in the dust, and offer up his victims there without a Priest. But no: thanks be to God, the earthly Temple and Priesthood are abolished, that we may raise our hearts to the heavenly, and look up with faith and love and joy to Him who offered Himself once for all, and who ever liveth to make intercession for us: see *Origen*, Hom. x.

Here begins a new *Parashah*, or Proper Lesson of the Law, and extends to xviii. 30.

The parallel Proper Lesson of the Prophets is Amos ix. 7—15, which pre-announces the restoration of the Tabernacle of David; a prophecy applied by St. James—the Bishop of Jerusalem—at the first Council of the Christian Church, to the raising up of the Jewish Church in Christ, and to the union of all Nations therein (Acts xv. 16, 17). Perhaps St. James may have been induced to cite specially that prophetic Scripture, because it had been associated, in the public readings of the Synagogues, with this portion of Leviticus, which displays, in a figure, the work of Christ, our Great High Priest, entering into the heavenly Holy of Holies, and reconciling the World to God by His own Blood (Heb. ix. 7—12. 24—28).

CH. XVI. 1. the two sons of Aaron] Nadab and Abihu (x. 1). The Divine Legislator, having exhibited the various evidences of man's uncleanness, which are implied in the Levitical enactments contained in the foregoing chapters, proceeds now, in natural order, to speak of the remedy provided for sin, the source of all uncleanness; and reveals in a figurative shadow the Atonement to be made by Christ, entering with His own blood into the heavenly Holy of Holies.

He connects this revelation with the sin of Nadab and Abihu, because it showed the uncleanness of Death, the common heritage of sin: see x. 4—6; and because it showed also the necessity of faith and undeviating obedience to God's commands.

2. that he come not at all times into the holy place] the Holy of Holies; but only once a year, on the day of Atonement or Expiation (see *vv.* 16—18. Exod. xxx. 10; and Heb. ix. 7), the fifth day before the Feast of Tabernacles; the tenth day of the seventh month, Tisri (Num. xxix. 1—11. *Josephus*, Ant. iii. 103). On the ceremonial of this day, see the treatise *Yomah* (Tract xvi.), in the Mishna (Seder Mo'ed). *Lightfoot*, Temple Service, chap. xiv. vol. i. p. 961. *Reland*, Antiq. Sacr. iv. 6; and the learned essay of *Bähr*, Symbolik ii. 664—698. Cp. *Winer*, R. W. B. ii. p. 655. *Rev. S. Clark*, in Dr. Smith's Bib. Dict. i. 135. *Fairbairn*, Typology, ii. 353.

On the typical meaning of this day's ritual, see Heb. ix. 1—15. 23—28; x. 12—13.

The High Priest under the Law was an express type of the Messiah and His priestly office; the Atonement which he made, was the representation of the propitiation effected by Christ for the sins of the world. For the making this Atonement, the High Priest was appointed once every year to enter into the Holy of Holies, and no oftener. For the Lord said unto Moses, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark, that he die not." None entered into that holy

place but the High Priest alone; and he himself could enter thither but once in the year; and thereby showed that "the High Priest of good things to come, by a greater and more perfect tabernacle not made with hands," was to enter into the holy place, "having obtained eternal redemption for us" (Heb. ix. 11, 12). The Jews did all believe that the Tabernacle did signify this world, and the Holy of Holies the highest heavens; wherefore, as the High Priest did slay the sacrifice, and with the blood thereof did pass through the rest of the Tabernacle, and with that blood enter into the Holy of Holies; so was the Messiah here to offer up Himself, and, being slain, to pass through all the courts of this world below, and with His blood to enter into the highest heavens, the most glorious seat of the majesty of God. Thus Christ's Ascension was represented typically (*Bp. Pearson*, Art. vi. p. 504. Cp. *Origen*, Hom. in Levit. 9. *S. Cyril*, de Ador. ix. p. 311; and *Glaphyr*. in Levit. ii. p. 369. *Theodoret*, Qu. in Levit. 22. *Deyling*, Obs. Sacr. ii. 75). The High Priest could only go once a year into the Most Holy Place; and he went alone. Aaron could not obtain admission there even for his own sons. But our Great High Priest, Jesus Christ, has consecrated for us a new and living way into the holiest, so that we have boldness to enter in, by His blood (Heb. x. 19, 20). — the mercy seat] See Exod. xxv. 21, 22.

3. with a young bullock] The sacrifices offered on this day were fifteen: the two daily sacrifices; a bullock and two rams and seven lambs, all of them for burnt-offerings; and two goats for sin; the one eaten, the other burnt; the High Priest's bullock for sin, which is burnt. And the service of all these sacrifices offered on this day is done by the High Priest alone. And all the other services of this day, the burning of incense, the trimming of the lamps, is done by the High Priest only (*Maimonides* on the Day of Atonement, chap. i.).

Thus the High Priest prefigured Christ, who accomplished the work of Atonement "alone, and of the People there was none with Him; His own arm brought salvation" (Isa. lxiii. 5).

— a sin offering] and after it a burnt-offering; the sin-offering must precede the burnt-offering; for there is no acceptance of any offering without the previous atonement made for sin by the blood of Christ: see viii. 14; ix. 7.

4. the holy linen coat] See Exod. xxviii. 39, 42, 43. All these garments of linen were emblematic of the righteousness in which our Great High Priest is clothed (cp. Rev. xix. 8). The Priest was first attired in pure linen garments, and so entered into the Holy of Holies, and finally left them there (v. 23), where he put on other garments, which were called golden garments (*Maimonides* on the Day of Atonement, iii. 7—11; iv. 2), and came forth to the tabernacle.—The first were garments of holiness and grace, the second were robes of splendour and glory. Such was the act of our Great High Priest. He put on Holiness and was transfigured to Glory. And so are His Saints transfigured also.

It is observed by some of the Fathers, that the garments, which were first put on by the High Priest, were such as were common to other Priests, and not special to the High Priest alone; and the reason which they suggest was, that it was not proper that Aaron should appear as a type of Christ, when he was sacrificing for his own sins. *S. Cyril*, *Glaphyr*. pp. 372, 373.

— shall he wash his flesh] So Christ was baptized at His inauguration into His Priesthood (Matt. iii. 16). And here we may see the duty of all Christians, who in a large sense are made Priests to God in Christ (Rev. i. 6), to "have their hearts sprinkled from an evil conscience, and their bodies washed with pure water" (Heb. x. 22), and so to approach God.

5. two kids] rather, he-goats; in the original the word is *sair*, (literally, hairy, *hirtus*, whence Latin *hircus*). It is remarkable

† ch. 9. 7.
Heb. 5. 2.
& 7. 27, 28.
& 9. 7.

† Heb. *Azazel*.

⁶ And Aaron shall offer his bullock of the sin offering, which is for himself, and ¹ make an atonement for himself, and for his house. ⁷ And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. ⁸ And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the [†] scapegoat. ⁹ And Aaron shall bring

that the Vatican edition of the *Septuagint* here has *χιμάρους* throughout the chapter, not *τράγους*, though that word is found in the Frankfort edition of the *Sept.*, 1597 (*Trommius*, in *v. τράγος*). Perhaps the word *τράγος* was avoided as offensive to Greek ears; *χιμάρους* also occurs in *iv. 23, 24; ix. 3. 15; x. 16. Num. vii. passim; and xv. passim.*

⁶. And Aaron shall offer his bullock of the sin offering] for himself and his house; showing the inability of the Levitical Priesthood to take away sin.

This was the first offering that was peculiar to this day—the day of Atonement. It began with a profession of faith in a greater High Priest and a holier sacrifice, to come hereafter.

— make an atonement] The *Septuagint* has *ἐξιλάσεται*. The Apostles adopt the word *ἱλάσκεσθαι*, and apply it to Christ (*Ileb. ii. 17*), and call His atonement *ἱλαστήριον* (*Rom. iii. 25*), and *ἱλασμός* (*1 John ii. 2; iv. 10*).

⁷. the two goats] mentioned in *v. 5*.

⁸. shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat] Both of them, like the two birds (*in xiv. 4. 49*), were figures of Christ, but in different respects.

As the sacrifice of the one goat, and the escape of the other, were determined by the lot, which was “cast into the lap” by men, “but the whole disposal of it was of the Lord” (*Prov. xvi. 33*); so in the work of the Crucifixion, men were agents, but all that was done therein was foreknown by God; and although in the means used they sinned against Him, “and with wicked hands crucified and slew the Prince of Life,” yet the salvation of the world thereby was foreordained by the determinate counsel and foreknowledge of God (*see on Acts ii. 23; iv. 28*).

The two goats were presented before the Lord, and one goat was “to be offered for a sin-offering,” upon which the lot of the Lord should fall; and that lot of the Lord was lifted up on high in the hand of the High Priest, and then laid upon the goat which was to die; so the hand of God is said to have determined what should be done unto our Saviour, whose Passion was typified by that Sin-offering (*Bp. Pearson, Art. iv. p. 185*).

— for the scapegoat] Heb. for *Azazel*: a word found only in this chapter (*vs. 8. 10. 26*); and in each case it is preceded by the Hebrew prefix, signifying to or for.

The word *Azazel* is, probably, derived from the root *azal*, to remove, to ward off, to send away (*Gesen.*, pp. 6. 17; *Hengstenberg*, *Moses and Egypt*, p. 160), and it may therefore express the sense of removing, carrying away the sin of the people and its consequences. Therefore, the words “for *Azazel*” may mean “for carrying away,” or “for removal” (so *Bähr*, *Symb. ii. 668*; *Tholuck*, in *Ileb. ii. p. 80*; *Winer*, *R. W. B. ii. 659, 660*), and the *Septuagint* has in *v. 10, eis αποπομπήν*: and this sense is adopted by *Philippson* and others. *Cp. Davidson, Int. p. 269*.

Some Expositors have assigned to it the same meaning as belongs to the words *ἀλεξικακός*, *averruncus*, *ἀποπομπαῖος*, in an active sense; and it is rendered *ἀποπομπαῖος* by *Sept.* It is translated *ἀπερχόμενος* by *Symmachus*, *ἀφιέμενος* by *Theodotion*, and *ἀπολελυμένος* by *Aquila*, and “emissarius” by *Vulg.*, which last word has been understood by some to have a passive sense, though this is not necessary. The emissary of a lake is that which emits or lets out the water from it, as well as is let out from it. And the “hircus emissarius” is not only the goat which is sent out, but which sends forth and carries away the sin and guilt of Israel. The Arabic version interprets *Azazel* as the place to which the goat was sent, and so many of the Rabbis (*cp. Deyling, Observ. Sacr. i. 84; Bochart, Hieroz. i. p. 561; Bähr, Symb. ii. 666; Winer, R. W. B. ii. 658*). The Syriac version renders *Azazel* as equivalent to the mighty God. Others have derived the word *Azazel* from *az*, a she-goat, and *azal*, to remove (*Pfeiffer, Dubia, p. 136*), where is a learned essay on the subject. But this opinion seems now to be generally abandoned. Others regard *Azazel* as an Evil Genius, the opposite of Jehovah, and suppose that the goat was destined for him. So some of the Rabbis, and *Origen*, *c. Celsum vi. p. 305*. *S. Irenaeus* says (*i. 12*), that the Valentinian heretics gave that name to the Evil One. See also *S. Cyril, Glaphyr. p. 374*; *c. Julian. v. 9. Theodoret, Qn. 22. Cp. Spencer, de Leg. Heb. iii. 8. 3. Ammon, Rosenmüller, and Hengstenberg, Christol. i. 1. 36*; and on Egypt and Moses, pp. 159—172, where this

opinion is maintained; and *Keil*, p. 104, and *Davidson, Intr. p. 268*, who attributes this Levitical requirement to a dualistic theory, as if the Divine Legislator could countenance an error contravening His own supremacy, and make it the grand work of His own commands. The later Jews called the Evil Spirit by the name *Azazel* (*Book of Enoch, viii. 1; x. 12*; and see *Bähr, Symb. ii. pp. 667—669. Ewald, Israel. Alterthum, p. 370. Milton* (*Par. Lost, i.*) gives the name of *Azazel* to one of the spirits of Pandemonium. Some have thought that the *Azazel* represented the wicked sent into outer darkness. *Cp. Bede, Qu. p. xv. Radulph. Flaviac., in Levit. p. 160*).

The truth seems to be (as many of the Ancient Expositors affirmed) that Christ Himself was typified by the *Azazel*. “He was numbered with the transgressors.” “He bore our iniquities, and the chastisement of our peace was upon Him. God laid upon Him the iniquities of us all” (*Isa. liii. 6. 11, 12. 1 Pet. ii. 24*). And as the *Azazel* was sent away, loaded with the sin of the people, into the wilderness, and as he carried their sins into a land not inhabited (*v. 22*), so Christ took away the sins of the world (*John i. 29*). *Cp. Bp. Andrewes, i. 26; and Bp. Pearson* quoted in the foregoing note. *Deyling, Obs. Sacr. i. 84*.

The mysterious awe, with which the Jews regarded the *Azazel*, is very observable. He was considered as accursed. He was even regarded as a personification of evil itself. His name, *Azazel*—the emblem of all good to man—was by a remarkable transfer applied to the Evil One. No wonder. For the sins of the people were laid upon the *Azazel*. He was the living incorporation of their sin and guilt before God. In this respect he was the type of Christ. The prophet says of Christ, “We hid as it were our faces from Him; we did esteem Him stricken, smitten of God, and afflicted” (*Isa. liii. 3, 4*); and the Apostle says, “God made Him to be sin for us, Who knew no sin” (*2 Cor. v. 21*). “He was made a curse for us” (*Gal. iii. 13*). “Christ being made in the likeness of sinful flesh” (*Rom. viii. 3*), and dying for sin on the cross, was typified by the serpent itself (*John iii. 14*), the type of the evil one. Thus, by a mysterious combination, Christ joined in Himself the very image of evil, and yet was the essence and origin of all good to man. He seemed to be an incorporation of evil, and yet He took away evil. He endured death, the wages of our sin; and by dying He opened to us the gate of everlasting life.

It is in this sense that the Christian Fathers speak of Christ as our *Azazel*; see *S. Barnabas, Epist. § 7. Tertullian, c. Jud. ad finem, and contra Marcion. lib. iii. 7. Justin Martyr, c. Tryphon. c. 40. S. Cyril, Glaphyr. in Levit. p. 373. Theodoret, Qn. 22. Cp. Dean Jackson on the Creed, ix. c. xxiv. Ainsworth on v. 22. Mather on the Types, p. 457. Bp. Patrick on v. 10*. Some were of opinion that the live goat represented Christ in His Divine Nature, while the goat that was slain symbolized Him in His suffering humanity. See *Hesychius*, in *Levit. p. 122*. *Cp. above*, the ceremonies used in the purifying of the leper by means of the two birds, the one slain, the other let free, *xiv. 4—6. 49—52*. Those two interpretations of the Ancient Expositors do in fact run up into one: for it was as man that Christ suffered death; and as God, He raised Himself by His Divine Power, and abolished our sins.

It is a mistake to suppose that the words in the text, “one goat for the Lord, the other goat for *Azazel*,” imply an opposition as between two persons, the Lord and *Azazel*. Both the goats were for the Lord; both were presented to Him (*vs. 7. 10*); both (as the Talmudists say) were to be exactly alike in age, size, stature, and value; they were to be like twins—or as two in one; but one was to be received by the Lord as a sacrifice, the other to be sent away into the wilderness.

As an ancient Father says, “Some erroneously imagine that one of the goats was destined for an evil and unclean spirit, and was sent to him into the wilderness;” but this opinion is to be rejected as false, and as savouring of heathen superstition. What then was the meaning of this ceremony? Two goats were taken by the Priest, both were alike in age and beauty, and lots were cast upon them; one was sacrificed; the other, after Aaron had laid his hands upon it, and made a confession of sin over it,

the goat upon which the LORD's lot [†] fell, and offer him *for* a sin offering. [†] Heb. *went up*.
¹⁰ But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make ^k an atonement with him, *and* to let him go ^{k 1 John 2. 2.} for a scapegoat into the wilderness.

¹¹ And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: ¹² And he shall take ¹ a censer ^{1 ch. 10. 1. Num. 16. 18, 46. Rev. 8. 5.} full of burning coals of fire from off the altar before the LORD, and his hands full of ^m sweet incense beaten small, and bring *it* within the veil: ¹³ ⁿ And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ^o mercy seat that *is* upon the testimony, that he die not: ^{m Ex. 30. 34. n Ex. 30. 1, 7, 8. Num. 16. 7, 18, 46. Rev. 8. 3, 4. o Ex. 25. 21.}

was to be sent free into the wilderness. *Christ was typified by both these goats.* The goats being alike in nature and size, prefigured one and the same Christ. But they signified two different acts of Christ. One was sacrificed; so Christ was sacrificed for us. The other was let free; and He, Christ, was also let free. He died for our sins, according to the Scriptures, and He also rose again, and ascended into "a land not inhabited by us"—even into heaven itself—bearing our sins and carrying them away. A similar type is seen in the two Birds at the cleansing of the leper. Christ was typified by both (see above, on xiv. 4). One was sacrificed, the other was let free. Christ died, and Christ lives for ever. *S. Cyril*, Glaphyr. p. 273. *Cp. Theodoret*, Qu. 22. *Cp. Tertullian*, c. Marcion. iii. 7, "Duo hirci utrumque ordinem Christi figurant;" i. e. one represents Him in His humiliation, the other in His glory.

On the whole, it seems most reasonable to concur with those who interpret the words "*for Azazel*" as meaning "to be an Azazel," or *carrier away*, a *bearer off* of the sins of the people.

The two goats of the Great Day of Expiation represent the double work of Christ in making Atonement for the sins of the world, and not only *dying*, but also *rising again* and living for ever, and thus showing that our sins are taken away and we are justified. He died for our sins, and rose again for our justification (Rom. iv. 25). He was crucified through weakness, but liveth by the power of God (2 Cor. xiii. 4). He was dead, and behold He liveth for evermore (Rev. i. 18). He was put to death in the flesh, and was quickened in the spirit (1 Pet. iii. 18). He bare our sins as our Sin-offering, and reconciled us to God. But He did something more than this, He also rose again and *carried them away*. As *Bengel* and *Matthew Henry* say, "The two he-goats prefigured Christ. The slain one was a type of Christ sacrificed for our sins; the other that was let go, was a type of Christ rising again for our justification, and the *living* surety of our forgiveness. As a single goat was insufficient for both purposes, two were used."

In looking at the goat on whose head Aaron laid both his hands, and confessed "over him the iniquities of the children of Israel, and all their transgressions, and all their sins, putting them upon the head of the goat" (v. 21), and in following with our eyes the goat as he is sent into a land not inhabited, and goes forth into the wilderness and so disappears from the sight, we see God's mercy and love in Christ not only in forgiving our sins, but in *putting them away* (Heb. ix. 26), in blotting them out for ever, in abolishing "the whole body of sin" (Rom. vi. 6), in hiding our transgressions from His own eyes and ours, and covering all our sins (Ps. xxxii. 1, 2; lxxxv. 2), so that He casts them behind His back and remembers them no more (Ps. xxix. 7. Isa. xxxviii. 17; xlv. 22). As far as the east is from the west, so far hath He removed our transgressions from us (Ps. ciii. 12): they are cast into the depths of the sea (Micah vii. 19), so that "though our sins be sought for, they cannot be found" (Jer. i. 20).

Here also is a representation of our own duty.

If our sins are put away, let us not recall them and cherish them in our hearts (2 Cor. v. 19. Heb. ix. 26. Rom. vi. 2. 6. 12). Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. ii. 14. *Cp. Theodoret*, Qu. 22. *Bp. Andrewes*, i. 26).

Lastly, it may be observed, that as it is with the ineffable Name JEHOVAH, so it is also with two names, SHILOH and AZAZEL, which designate our adorable Redeemer.

Both of them have baffled the powers of critical analysis

(with regard to *Shiloh*, see on Gen. xlix. 10). We may approximate to their meaning, but we cannot pronounce confidently upon it. We know of *Whom* they speak, but we cannot exactly define their significance.

Is there not a moral and spiritual lesson here? May we not thus be reminded of the limits of our own intellectual powers, and be taught to exercise humility in spiritual things?

Even in many matters of mere chronological and geographical detail we are often at fault. We do not know the exact day nor year of Christ's birth. The sites on which His miraculous actions were performed are unknown to us. We cannot trace the route of the Israelites in the wilderness. The place of the burial of Moses is hidden from us. We cannot analyze the words SHILOH and AZAZEL, Names of Christ, Who "hath a Name written which no man knoweth but He Himself" (Rev. xix. 12). We see only the skirts of His glory. We may learn knowledge from our ignorance. We may learn to know ourselves better, and to seek for knowledge not in ourselves, but in Him.

May we not also learn another profitable lesson? The doctrine of the Messiahship of Christ our *Shiloh*, and the doctrine of Christ our *Azazel*, and of the Atonement made by Him on the Cross, are divine mysteries; mysteries to be treated with deep reverence and humility. If we cannot analyze the Name, how can we expect fully to apprehend the thing itself? The Cherubim spread their wings over the Mercy-seat; the Angels desire to look into the mysteries of Christ's Incarnation, and of that priceless Blood sprinkled on the Mercy-seat (1 Pet. i. 12). Let us learn a lesson of reverential awe and devout humility from them.

9. *And Aaron shall bring the goat upon which the LORD's lot fell*] This goat is to be sacrificed first, *before* the other is let go. The death of the one goat precedes the dismissal of the other: Christ first *bears* our sins, and then He *carries* them away.

10. *the goat, on which the lot fell*] to be the scapegoat, or rather to be *Azazel* (or *carrier away*), shall be presented alive before the Lord, and be consecrated to God. Here is a refutation of the Rabbinical notion that *Azazel* is a name of the Evil One; see v. 8, and *cp. Theodoret*, Qu. 22. He was presented before the Lord, in order to make Atonement (*Cyril*, p. 373. Literally, *to cover*, i. e. to cover sins) with him (i. e. with the he-goat) and to send him for a carrier away (i. e. of sin) into the wilderness far from man's abode, and so that he might be seen no more. Here is another proof that this goat, as well as the other, is a type of Christ, Who alone (*αὐτός*) "is the propitiation for our sins" (1 John ii. 2).

11. *the sin offering, which is for himself*] See v. 6.

— *and shall make an atonement for himself*] For Aaron was a sinner; but Christ was without sin; and Christ sanctified the sanctuary itself; and takes away sin (*S. Cyril*).

12, 13. *he shall take a censer*] Lit. *the censer*, from the brazen altar of burnt offering in the outer court. The censer, which was used on this day, was a golden censer (*Maimonides* on the Day of Atonement, ii. 5), and to this censer probably the Apostle refers, when he is describing the ritual of this day as typical of the sacerdotal ministry of Christ entering within the veil, into the true Holy of Holies: see note on Heb. ix. 3, 4.

Before Christ entered into the Most Holy Place with His own blood, He sanctified Himself by prayer (John xvii. Matt. xxvi. 36).

This sweet incense, beaten small in the golden censer

p ch. 4. 5.
Heb. 9. 13, 25.
& 10. 4.
q ch. 4. 6.
r Heb. 2. 17. & 5.
2. & 9. 7, 28.
s ver. 2.
Heb. 6. 19.
& 9. 3, 7, 12.

t See Ex. 29. 36.
Ezek. 45. 18.
Heb. 9. 22, 23.

† Heb. *dwelt/eth*.

u See Ex. 34. 3.
Luke 1. 10.

14 And ^phe shall take of the blood of the bullock, and ^asprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. 15 ^rThen shall he kill the goat of the sin offering, that *is* for the people, and bring his blood ^swithin the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 16 And he shall ^tmake an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that [†]remaineth among them in the midst of their uncleanness. 17 ^uAnd there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. 18 And he shall go out unto the altar

brought within the veil, so that the cloud of the incense might cover the Mercy-seat, prefigured the prevailing prayer of our Divine Mediator, "who ever liveth to make intercession for us;" which ascends in a cloud of sweet incense before the Throne of Grace (ep. Rev. viii. 3. Ps. xli. 2. Heb. ix. 24).

14. *And he shall take of the blood of the bullock*] Into the Holy of Holies; as the Apostle says, "Into the second (i. e., the most holy place) went the High Priest alone once every year, not without blood, which he offered for himself and for the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing: which was a figure (*παράβολη*) for the time then present, in which (Tabernacle) were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. But Christ, being come an High Priest of the good things to come, by the greater and more perfect Tabernacle not made with hands, that is to say, not of this building, neither by the blood of goats and of calves, but by His own blood He entered in once for all into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament (or *Covenant*), that by means of death, for the redemption of the transgressions that were under the first testament (or *Covenant*), they which are called might receive the promise of the eternal inheritance. For Christ entered not into holy places made with hands, which are figures of the true; but into Heaven itself, now to appear in the presence of God for us: nor yet that He may offer Himself often, as the High Priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once for all in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And inasmuch as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear (*ἀνερεγκειν*) the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 7—15. 24—28).

— and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat] The blood of the bullock for the sins of the Priest himself, and the blood of the goat for the sins of the people (v. 15), are to be sprinkled upon the mercy-seat (so *Fulg.*; literally, at the face of the mercy-seat) eastward, that is, toward the door, showing its relation to the people, and also toward, and on, the mercy-seat, as showing its relation to God. The efficacy of the blood was twofold; to cleanse the people, and to propitiate God.

Such is the virtue also of Christ's blood. It is the blood of sprinkling which cleanses us; and it is the blood of Atonement which reconciles us to God. And this was to be done seven times, a perfect number. The mercy-seat upon the Ark was the Throne of God's presence, where He was seated between the Cherubim. "Without shedding of blood there is no remission" (Heb. ix. 22). "It is the blood that maketh atonement for the soul" (Lev. xvii. 11). And this sprinkling of the blood by the Priest upon the Mercy-seat, and before the Mercy-seat, was—

as we know from the Holy Spirit Himself speaking in the Epistle to the Hebrews—a figure of the act of Christ entering into God's presence in heaven with His own blood (Heb. ix. 11—14. 24) to make atonement for us, and to plead in His Father's presence the never-failing efficacy of that blood as a full and perfect sacrifice, oblation, and satisfaction, for the sins of the whole world (see on Rom. iii. 1—26. 1 Cor. i. 30. Col. i. 14. 1 John i. 7; ii. 2; iv. 10).

15. *within the vail*] A type of heaven; "whither the forerunner is for us entered, even JESUS, made a High Priest for ever" (Heb. vi. 19, 20).

16. *he shall make an atonement for the holy place, because of the uncleanness of the children of Israel*] A proof of the hatefulness of sin in God's sight. Though the children of Israel never entered into the Holy Place, yet it needed an atonement, because of their sin. The Altar of incense itself needed an atonement for the same reason (vv. 18, 19). The Church is defiled by our sins, and cannot be cleansed except by the Blood of Him who has washed her (Eph. v. 26). The holiest acts of the holiest men need a sacrifice for sin. Cp. *S. Augustine*, Qn. 53. *Theodoret*, Qn. 22.

17. *there shall be no man in the tabernacle*] while he makes atonement: the whole work of atonement was done by Christ. "He trod the winepress alone, and of the people there was none with Him" (Isa. lxiii. 3). Before His Passion, "all His disciples forsook Him and fled," and left Him alone (Matt. xxvi. 56. John xvi. 32). "There is one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5). We all like sheep have gone astray (Isa. liii. 6); we "are altogether become abominable; there is none that doeth good, no not one" (Ps. xiv. 3). "No man may deliver his brother nor make agreement unto God for him; for it cost more to redeem their souls, so that he must let that alone for ever" (Ps. xlix. 7, 8). No one was permitted by God to divide the honour and dignity of the Day of Atonement with Aaron the earthly High Priest, who was only a shadow of the true. Shall any one therefore dare to associate any creature in the great work of Atonement and Redemption and Intercession with Christ? Shall there be "Co-redeemers," "Co-mediators" with Him? Yet that title is applied to created beings by some who call themselves Christians, and denounce all others as heretics: see the recent work of the *Bishop of Mondovì* ("Un Anello," Torino, 1863), where the title "Co-redeemer" is given to the Blessed Virgin.

But let us shun such vanities, and let us ascribe all glory and praise to Him, and Him alone! "O priceless grace, O overflowing love! where sin abounded, grace did much more abound" (Rom. v. 20). "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). Marvel not, O man, that thou hast ascended in Christ, and that thou, who was once lying in shame, art now glorified in Him; for thy sake the Most Highest was made low, and suffered death, the death of the cross, and rose from the dead, and went up into heaven, within the veil, into the true holy of holies; and now thou thyself mayest have boldness to enter into the holiest, by the blood of Jesus (Heb. x. 19). O glorious King, what return can we make to Thee for this infinite love of thine? What sufficient thanks can we render to Thee who hast redeemed guilty man by Thine own blood, who art God? (*Radulph. Flaviac.*, in Levit. lib. xii. p. 160).

18. *shall go out*] in order to return again into the Most Holy Place. The manifold riches of the love of our Saviour Christ, both God and Man, in His one act of suffering on the Cross, and

that is before the LORD, and * make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. ¹⁹ And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ^y hallow it from the uncleanness of the children of Israel.

x Ex. 30. 10.
ch. 4. 7, 18.
Heb. 9. 22, 23.

y Ezek. 43. 20.

²⁰ And when he hath made an end of ^z reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

z ver. 16.
Ezek. 45. 20.

²¹ And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, ^a putting them upon the head of the goat, and shall send him away by the hand of [†] a fit man into the wilderness: ²² And the goat shall ^b bear upon him all their iniquities unto a land [†] not inhabited: and he shall let go the goat in the wilderness.

a Isa. 53. 6.

† Heb. a man of opportunity.
b Isa. 53. 11, 12.
John 1. 29.
Heb. 9. 28.
1 Pet. 2. 24.

† Heb. of separation.
c Ezek. 42. 14.
& 41. 19.

²³ And Aaron shall come into the tabernacle of the congregation, ^c and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: ²⁴ And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, ^d and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. ²⁵ And ^e the fat of the sin offering shall he burn upon the altar.

d ver. 3, 5.

e ch. 4. 10.

in redeeming the world by that one Sacrifice, could not be represented in any one single type; but required a large combination and rich variety of images to present even a dim shadow of its wonderful comprehensiveness (see above, i. 1), as was seen in the various sacrifices of this great Day of Atonement.

In like manner, His one act of entering with His own Blood into the heavenly Holy of Holies, once for all, at His Ascension, to make intercession for us, could not be represented by one single entrance of the High Priest into the Holy of Holies, which was a figure of the true, but required several acts of going into the Holy Place within the veil (see vv. 14, 15, and Philo in Leg. ad Caium, p. 1035, who says that the High Priest went in thrice; cp. Bähr, ii. 670), in order to represent, even in a faint shadow, the manifold benefits procured for the Church Universal, by Christ's Ascension into heaven.

18, 19, and make an atonement for it] See v. 16.

21. Aaron shall lay both his hands upon the head of the live goat] Aaron shall lay both his hands, so as to make them rest, and lean on the head with hard pressure. This is the meaning of the word *samach*, here rendered lay (see Exod. xxix. 10. 15. 19. Lev. i. 4. Judg. xvi. 29. Amos v. 19. Ps. lxxviii. 7. Cp. Gesen., p. 590); and it intimates that the sins of the people were laid as a burden or load on the head of the goat, and rested upon the goat, who was charged with their weight, and carried them away into the desert.

This act was accompanied with a confession of all the iniquities of the people (the form of which may be seen in *Maimonides*, iv. 2), and "all their transgressions in all their sins; and he shall put them (literally, he shall give them) upon the head of the live goat."

Here was a figure of Christ, who was made sin for us (2 Cor. v. 21), and who bare our sins and carried our sorrows, and on whom the iniquity of us all was laid (Isa. liii. 4—11. 1 Pet. ii. 24. See above, on v. 8), and who carried them away into a far-off land, so that they are no more remembered against us. The crown of thorns, which was placed on the head of Christ, has been regarded by some of the Fathers as an outward representation of the bearing of our sins by Him (*Hesychius*). Thorns are the fruit of sin (Gen. iii. 18). He wore them as His crown: He reigned in death, and by death, which He suffered for our sins; for by death He destroyed him that had the power of it, Satan (Heb. ii. 14), and procured for us eternal life.

— the live goat] The Sept. has τὸν χίμαρον τὸν ζῶντα — the living goat; as contrasted with the other that was sacrificed: the one represented Christ's death, and the other His resurrection to life.

— a fit man] Literally, an opportune, seasonable man, a man prepared and ready at hand; the Hebrew word here used (*itti*), is from *eth*, time, season, perhaps connected with the Greek *ετος*.

Christ came "in the fulness of time" (Gal. iv. 4), and was delivered by the determinate counsel and foreknowledge of God (Acts ii. 23). Nothing in His acts was done by chance. His Birth, His Passion, His Resurrection, His Ascension, were all foreseen, and pre-announced by God in types and prophecies. All was done, as it were, "by the hand of a fit, or seasonable man."

The goat was charged with sin, but he was not to be sacrificed, but to be let free, and to have a safe conduct into a land separate from man, where he would be safe from all pursuers.

In later ages the goat was cast down a rock by the man who carried it (*Talmud*, in Yoma, c. 6). But this was done in the same spirit of Jewish blindness as that which Isaiah describes in his fifty-third chapter. The Jews could not understand how the goat could be under a curse, and yet entitled to safe protection and life. We see the solution of this Mystery in Christ: see above, v. 8.

22. And the goat shall bear upon him all their iniquities unto a land not inhabited] Literally, into a land of separation; Heb. *gezerah*, from *gazar*, to cut off—a land cut off. The goat was let free, was conducted safely by a fit man, and yet was regarded as accursed, and he who conducted him away was unclean (v. 26. Cp. *S. Jerome* on Titus, c. iii.).

This mystery of the scapegoat bearing away sin, and yet regarded as under a curse; the means of pardon and life, and yet to be treated as communicating defilement, is explained by Christ, as bearing the weight of our sins, and as "made sin" for us; and "as being made a curse for us." He bore the character of one polluted, and accursed for sin, and He often speaks in that character in the Psalms (see below, on 2 Cor. v. 21); but yet, being "holy, harmless, undefiled, separate from sinners," He has a safe conduct; under the guidance of a fit man, He goes into a land separated from man, an inaccessible wilderness, where no enemy can follow him, and there He liveth for evermore. It is not without reason that the wilderness is made a type of heaven itself in the Gospel (Luke xv. 4).

23. shall put off the linen garments] See on v. 4.

— and shall leave them there] so that these linen garments might never be applied to any other use. These pure white linen garments represented the spotless holiness and righteousness in which our Great High Priest is clothed in the heavenly Holy of Holies (see v. 4).

The Hebrew High Priest left his linen garments within the Veil, and put on his other garments in which he usually ministered, and came out from the Holy of Holies; and in the next succeeding year he repeated the same ritual, and by this repetition he proved that the Levitical Law was not perfect in itself, as the Apostle declares (Heb. x. 1—3), but was preparatory to a better dispensation.

But our Great High Priest, the Mediator of the New Co-

f ch. 15. 5.

g ch. 4. 12, 21.
& 6. 30.
Heb. 13. 11.

h Ex. 30. 10.
ch 23. 27.
Num. 29. 7.
Isa. 58. 3, 5.
Dan. 10. 3, 12.

i Ps. 51. 2.
Jer. 33. 8.
Eph. 5. 26.
Heb. 9. 13, 14.
& 10. 1, 2.
1 John 1. 7, 9.
k ch. 23. 32.
l ch. 4. 3, 5, 16.
† Heb. *fill his hand*.
m Ex. 29. 29, 30.
Num. 20. 26, 28.
n ver. 4.
o ver. 6, 16, 17, 18, 24.

p ch. 23. 31.
Num. 29. 7.

q Ex. 30. 10.
Heb. 9. 7, 23.

²⁶ And he that let go the goat for the scapegoat shall wash his clothes, ^f and bathe his flesh in water, and afterward come into the camp. ²⁷ ^g And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. ²⁸ And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

²⁹ And *this* shall be a statute for ever unto you: *that* ^h in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: ³⁰ For on that day shall *the priest* make an atonement for you, to ⁱ cleanse you, *that* ye may be clean from all your sins before the Lord. ³¹ ^k *It shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. ³² ^l And the priest, whom he shall anoint, and whom he shall ^{† m} consecrate to minister in the priest's office in his father's stead, shall make the atonement, and ⁿ shall put on the linen clothes, *even* the holy garments: ³³ And ^o he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. ³⁴ ^p And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins ^q once a year. And he did as the Lord commanded Moses.

XVII. ¹ And the Lord spake unto Moses, saying, ² Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; *This is the*

venant (Heb. ix. 15), has entered *once for all* into the true Holy of Holies, and He has done this "*at the end of the world*" (Heb. ix. 25, 26), that is to say, no other dispensation besides the Gospel is now to be expected from God; and having *once* entered within the Veil, it is not necessary that He should again *come out* of the Holy of Holies, as the Jewish High Priest did, in order to *repeat* the same act of atonement, the following year; for Christ hath obtained *eternal* redemption for us (Heb. ix. 12; v. 9), and having offered *one* sacrifice for sins for ever, *sat down* on the right hand of God (Heb. i. 3; x. 12); He there *ever liveth* to make intercession for us (Heb. vii. 25); and when He appears again, it will not be as our Priest, but as our Judge (Heb. ix. 27. Cp. Theodoret, Qn. 22).

The Jewish High Priest, clothed with pure linen garments, entered into the Holy of Holies and there left them, and came out. The linen garments were emblems of Christ's holiness and of the holiness of the saints, which they derive from Him, as St. John declares (Rev. xix. 8. John i. 16), for they who are baptized into Christ have *put on Christ* (Gal. iii. 27). Christ, our Great High Priest, not only entered Himself into the Holy of Holies, but has taken us with Him thither. By one offering He hath perfected (i. e., hath *consecrated* as Priests with Himself, *τετελειωκεν*) for ever them that *are sanctified* (Heb. x. 14). *We* therefore have entered, and are there, *in Him*, by virtue of His Incarnation and Passion, and of our baptismal Incorporation in Him. As the Apostle says, "Having boldness to enter *into the holiest* by the blood of Jesus, by a *new and living way*, which He hath consecrated for us through the Veil, that is to say, *His flesh* (i. e., by reason of His Incarnation and Death in our nature), let us draw near with a true heart in full assurance of faith" (Heb. x. 19—22).

²⁶ *he that let go the goat* See v. 8, and v. 22. He was commanded to wash his clothes and bathe his flesh; but (as S. Augustine observes, Qn. 55) it is not therefore to be supposed that the goat itself is to be regarded in an evil sense, as something devoted to the Evil One; he who burned the sin-offering (in v. 28) was also commanded to wash his clothes and bathe his flesh: the latter act explains the former.

²⁷ *without the camp*] as unclean, because loaded with sin: so it was with Christ loaded with *our sin* (Heb. xiii. 11—14).

²⁹ *a statute for ever*] Cp. v. 31. This statute is fulfilled

and perpetuated in Christ, who remaineth a High Priest *for ever* (Heb. vii. 3; x. 12—24).

In a recently published version of a portion of the *Mishna*, it is said by the learned Jewish translators (*De Sola and Raphael*, p. 127), that the precepts there contained in the first seven chapters concerning the ritual of the Day of Atonement, which are derived from Lev. xvi. 1—34; xxiii. 26—32. Num. xxix. 7—11, are "*at present in abeyance*;" and are therefore not translated; yet the Law in this chapter is declared "*to be a statute for ever*."

Can then Judaism be true?

The same remarks may be applied to the Divine Law concerning the great Festival of the Passover. That also was an "ordinance for ever" (see Exod. xii. 14). If it is not fulfilled and perpetuated in Christ, and in the Gospel, it exists nowhere, and the Law is not from God, which declares it to be an ordinance "for ever." Will the Jews accept this consequence? God grant that the veil may be taken from their hearts, and that they may see the Passover in Christ, and the Day of Atonement in Him! See above, Preliminary Note to this chapter.

— *on the tenth day*] And on that day the Jubilee—the year of liberty and of release from the burden of debts—was proclaimed every fiftieth year: a type of "the acceptable year of the Lord," the year of Evangelical Liberty wherewith Christ has made us free, and which is proclaimed by Christ (Luke iv. 18—21), as a consequence of His Suffering for the remission of our sins (cp. 2 Cor. vi. 2. 1 Cor. vii. 23). Cp. Levit. xxv. 9.

— *ye shall afflict your souls*] by fasting and self-mortification (xxiii. 27. 32), by diligent self-examination and godly sorrow for sin.

Here is a divine command *to fast*: this is to be expounded in a twofold sense. Let us fast from evil acts; fast from evil words; fast from evil thoughts; fast from false doctrine, and from false philosophy. Such is the fast which God now approves. He does not require fasting from those creatures which He has made to be received with thankfulness. Not that we would relax the rein of Christian abstinence. We have the forty days of Lent, set apart for fasting; we have the fourth and sixth days of the week on which we fast (Origen, circ. A.D. 230).

³¹ *a sabbath of rest*] See Exod. xvi. 23.

³² *he*] is impersonal here. On the *linen clothes*, see v. 14.

thing which the LORD hath commanded, saying, ³ What man soever *there be* of the house of Israel, ^a that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, ⁴ ^b And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be ^c imputed unto that man; he hath shed blood; and that man ^d shall be cut off from among his people: ⁵ To the end that the children of Israel may bring their sacrifices, ^e which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD. ⁶ And the priest ^f shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and ^g burn the fat for a sweet savour unto the LORD. ⁷ And they shall no more offer their sacrifices ^h unto devils, after whom they ⁱ have gone a whoring. This shall be a statute for ever unto them throughout their generations.

⁸ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, ^k that offereth a burnt offering or sacrifice, ⁹ And ^l bringeth it not unto the door of the tabernacle of

a See Deut. 12. 5, 15, 21.
b Deut. 12. 5, 6, 13, 14.
c Rom. 5. 13
d Gen. 17. 14.
e Gen. 21. 33.
& 22. 2.
& 31. 54.
Deut. 12. 2.
1 Kings 14. 23.
2 Kings 16. 4.
& 17. 10.
2 Chron. 28. 4.
Ezek. 20. 28.
& 22. 9.
f ch. 3. 2.
g Ex. 29. 18.
ch. 3. 5, 11, 16.
& 4. 31.
Num. 18. 17.
h Deut. 32. 17.
i 2 Chron. 11. 15.
Ps. 106. 37.
j Cor. 10. 20.
Rev. 9. 20.
k Ex. 34. 15.
ch. 20. 5.
Deut. 31. 16.
Ezek. 23. 8.
l ch. 1. 2, 3. 1 ver. 4.

PRELIMINARY NOTE TO CHAPTER XVII.

Having provided, in the Sacrifices of the Great Day of Atonement, an expiation for the sins of the Priests and the People, in which the One Great Sacrifice was prefigured, and the Ministry of Christ our Great High Priest entering with His own Blood into the heavenly Holy of Holies, and ever pleading the efficacy of that Blood before the Mercy-seat of God, was foreshadowed, the Divine Legislator proceeds to declare the necessity of *unity* in religious *Worship*.

It is recorded in the Acts of the Apostles, that after the Ascension of Christ, which was typified in the ritual described in the foregoing chapter (Lev. xvi.), all the disciples "*were with one accord in one place*" (Acts ii. 1); and the Holy Ghost came down from heaven upon them gathered together in one.

So here, after a description of the ritual of the Day of Atonement prefiguring the Ascension, we have a declaration of the benefits of *Unity* in the public *Worship* of God.

All the Levitical sacrifices were to be brought to *one Place*; and to be offered by a *divinely-appointed Priesthood* (v. 6). And the Levitical Law contained denunciations of divine displeasure against those who *separate themselves* from the House of God and His Priesthood, and presume to be their own Priests, and to offer sacrifices in places of their own choosing (*S. August.*, Qu. 56).

He that communicates with the Tabernacle and the Priesthood partakes in the benefits of the Atonement made by the blood of the sacrifice; but "whosoever bringeth not his sacrifice to the door of the tabernacle, to offer it unto the Lord," blood shall be imputed to him; he is as one guilty of murder (cp. Isa. lxvi. 3), and "shall be cut off from among his people" (v. 3. Cp. Deut. xii. 11, 13, 14). "Take heed that thou offer not thy burnt-offerings in every place that thou seest, but in the place which the Lord thy God shall choose to cause His Name to dwell there; thither thou shalt bring thy sacrifices, and there thou shalt offer thy burnt-offerings." The great importance of this command is declared by its repetition and extension to Proselytes (vv. 8, 10).

Here then is a prophetic protest against the sin of Jeroboam; and against all similar sins of Schism in the Church of God, and of separation from it, and also against idolatry (see v. 7).

The Church of God is now extended to all nations; and the prophecy of Malachi (i. 11), and the promise of Christ (John iv. 21—24), are fulfilled. Men are no longer bound to one place for offering sacrifice; "a pure offering is offered every where;" the *Father* is worshipped every where; but the offering must be *pure*, and worship must be addressed to the *Father*; it must be offered in spirit and in truth; that is, with inward devotion, and also with outward conformity to that *true form* of worship which He has prescribed; and this cannot be, unless it is done in a spirit of *unity* with Christ. "No man cometh unto the Father but by Me," says Christ (John xiv. 6). "Where two or three are gathered together in *My Name*," that is, in faith and obedience to Him, and in conformity to all His appointments, "there," He says, "am I in the midst of them" (Matt. xviii.

20); and He has prayed that all His disciples may be one, as He and the Father are one (John xvii. 21, 23); and His Apostles condemn schisms and divisions as carnal, and exhort all to maintain the unity of the Spirit in the bond of peace (1 Cor. i. 10; iii. 3. Eph. iv. 3. James iii. 14, 16. Jude 19).

CH. XVII. 3. *man—that killeth*] or causeth to be sacrificed. — *lamb*] Heb. *seh*. Cp. v. 7.

5. *in the open field*] Literally, *in the face of the field*.

— *unto the door of the tabernacle*] How then could Elijah be justified in offering on Mount Carmel? 1 Kings xviii. 36—39.

Doubtless he had a special commission from God to do so, "et cum ille jubet, qui legem constituit, aliquid fieri, quod in lege prohibuit, jussio ipsa pro lege habetur" (*S. Augustine*, Qu. 56); and this is evident from the acceptance of Elijah's sacrifice by fire from the Lord (*A. Lapide*).

6. *the fat*] the best of the sacrifice, to be given to the Lord (see iii. 3; iv. 31. Num. xviii. 17).

7. *And they shall no more offer their sacrifices unto devils*] *Unto devils*, Heb. *seirim*, literally, hairy animals, like goats, (from *sair*, a goat; *Gesen.* 792). Cp. 2 Chron. xi. 15, where the same word is used, and is translated *devils*; and Isa. xiii. 21; xxxiv. 14, where it is rendered by *satyrs*. Deities like satyrs and other wild and unclean creatures were worshipped by some heathen nations, especially the Egyptians, who worshipped Pan, represented as a goat (*Joseph.*, c. Apion. ii. 7); and after them, the Greeks and Romans in their idolatries of *Pan*, *Faunus*, the *Satyri*, &c. (cp. *Bochart*, Hierozoic, ii. 844. *Maimonides*, More Nevoch. iii. 46; and *Spencer*, de Leg. Heb. pp. 350—355). The *seirim* were the gods after which the Israelites went a whoring in Egypt (Josh. xxiv. 14. Ezek. xx. 7; xxiii. 3, 8, &c.).

The *Septuagint* here uses the word *malakoi*, *vain things*. The *Vulgate* has "*demonibus*," in Deut. xxxii. 17, where the Hebrew text has *shedim*, *destroyers*; the *Sept.* has *δαίμονιοι*, *devils*, which is adopted by St. Paul (1 Cor. x. 20, 21). In Ps. cvi. 37 the Israelites themselves are charged with sacrificing their sons and daughters to *shedim*, *destroyers*, *devils*. Some of the Israelites imitated the heathen in their desire to avert the wrath of evil spirits by sacrifices.

There is a tone of indignant disdain in the word employed here. The gods which the heathen worship are not angels, nor men, nor even beautiful animals—but wild, shaggy, uncouth satyrs. Such is the degradation of their worshippers.

— *after whom they have gone a whoring*] Treacherously deserting the Lord, who vouchsafes to represent His nearness to His people by the endearing relationship of *Marriage*, and going after another in His stead, is called *fornication* and *adultery* (see Hos. ii. 2, 19, 20; iii. 1. Cp. Exod. xx. 5; xxxiv. 15. Lev. xx. 5, 6. Deut. xxxi. 16; and *Gesen.*, 249). Hence the corrupt Church in the Book of Revelation is called *πόρνη*, the *Harlot*: see on Rev. xvii. 1. The *Sept.* uses the word *εκτροπέειν* here, and in numerous other places cited in that note.

8. *of the strangers which sojourn*] Rendered *προσέητοι*, *proselytes*, by *Sept.*: see vv. 10, 13; and above, on Exod. xii. 48, 49.

the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

^{10 m} And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; ⁿ I will even set my face against that soul that eateth blood, and will cut him off from among his people. ^{11 o} For the life of the flesh *is* in the blood: and I have given it to you upon the altar ^p to make an atonement for your souls: for ^a it is the blood that maketh an atonement for the soul. ¹² Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

¹³ And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which ^r hunteth and catcheth any beast or fowl that may be eaten; he shall even ^s pour out the blood thereof, and ^t cover it with dust. ^{14 u} For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

^{15 x} And every soul that eateth † that which died of *itself*, or that which was torn with *beasts*, whether it be one of your own country, or a stranger, ^y he shall

m Gen. 9. 4.
ch. 3. 17.
& 7. 26, 27.
& 19. 26.
Deut. 12. 16, 23.
& 15. 23.
1 Sam. 14. 33.
Ezek. 44. 7.
n ch. 20. 3, 5, 6.
& 26. 17.
Jer. 44. 11.
Ezek. 14. 8.
& 15. 7.
o ver. 14.
p Matt. 26. 28.
Mark 14. 24.
Rom. 3. 25. & 5. 9.
Eph. 1. 7.
Col. 1. 14, 20.
Heb. 13. 12.
1 Pet. 1. 2.
1 John 1. 7.
Rev. 1. 5.
q Heb. 9. 22.
† Heb. *that hunteth any hunting.*
r ch. 7. 26.
s Deut. 12. 16, 24.
& 15. 23.
t Ezek. 24. 7.
u ver. 11, 12.
Gen. 9. 4.
Deut. 12. 23.
x Ex. 22. 31.
ch. 22. 8.
Deut. 14. 21.
Ezek. 4. 14.
& 44. 31.

† Heb. *a carcase.* y ch. 11. 25.

10. *eateth any manner of blood*] See above, vii. 26. The repetition of these commands (vv. 10—15), and of the preceding one (v. 1. 8, 9), declares their great importance, and the sin of violating them. All the Eastern Christians, as well as the Jews, regard the prohibition of blood as still obligatory. The barbarous Abyssinian devours flesh, even from the living animal (*Bruce*). The reason assigned for the precept, which was prior to the Law (see Gen. ix. 4), is that in the blood is the life, and it is the blood that maketh atonement, and is holy to God; and in the institution of the Holy Eucharist it was declared by Christ Himself, that His blood was shed for the remission of sins (Matt. xxvi. 28). On the continued observance of this precept in the East, see *Dr. Thompson*, "The Land and the Book," p. 95.

11. *the life of the flesh is in the blood*] See on Gen. ix. 4. Since the *life* is in the *blood*, it is evident that they who according to His command drink *His Blood* (Matt. xxvi. 27. Mark xiv. 23) partake of Christ's *life*—and in all its privileges of a glorious Resurrection and blessed Immortality (John vi. 53—57). God in the Levitical Law *forbade* the eating of *blood*; and the Son of God in the Gospel *commands* the drinking of *His blood*: "Except ye *eat the flesh* of the Son of Man, and *drink His blood*, ye have no life in you" (John vi. 53); and the Apostle says, "The cup of blessing, which we bless, is it not the Communion of the blood of Christ" (1 Cor. x. 16)? If Christ were not God, how could He abrogate the divine Law? But, since He is God, His command is to be obeyed; and the reason which God gives for the *prohibition* of eating blood, under the Law, is, in Christ's case under the Gospel, the very reason for the *performance* of His command. We drink His blood, *because* in it is the *life*—*life eternal*—for it is the blood of Him who is "*the Life*," it is the blood of Him who is God (see Acts xx. 28). Therefore Christ Himself says, "Whoso eateth My flesh, and drinketh My blood, hath *eternal life*" (John vi. 54). He that eateth of this bread shall live for ever; he that eateth Me shall *live by Me* (John vi. 57, 58), and will be raised up at the last Day, by virtue of his communion in Him who is "the Resurrection and the Life." As the life is in the blood, so the life of our souls is in the mystical blood of Christ (*S. Augustine*, Qu. in Levit. 57).

— *I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul*] That maketh an atonement for the *soul*, *nephesh*—or perhaps it ought to be rendered by *means of the life*, *nephesh* (ep. *Keil*)—the same word as is rendered by *life* at the beginning of the verse. "The *nephesh* of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your *nephesh*; for the blood makes atonement for, or by, the *nephesh*." Accordingly, the *Sept.* uses the word *ψυχή* three times in this verse; and the *Vulgate* repeats the word "*anima*" three times.

This is a most important declaration. The blood is not to

be eaten by man because in it is the *nephesh*; and *that* is due to God. Accordingly, "without shedding of blood is no remission" (Heb. ix. 22). And God says, that "He has *given* blood to be an *Atonement* upon His altar." It is a *gift* of His free grace. Further, the Holy Spirit expressly declares that "it is *impossible* for the blood of *bulls* and *goats*" (which were sacrificed on the Great Day of Atonement, see above xvi. 9. 11. 14. 18) "to take away sin" (Heb. x. 4). Therefore, the *blood* which God has promised as a *gift* for Atonement, must be *some* other blood than that of the Levitical sacrifices; and our Lord Himself has taught us *what* that blood is, by saying, "This is *My Blood*, which is shed for you and for many for the *remission of sins*" (Matt. xxvi. 28); and again, "The Son of Man came . . . to give His *life* (*ψυχήν*, *nephesh*, *soul*) a ransom for many" (Matt. xx. 28). God hath set Him forth to be a propitiation (*ἱλαστήριον*, Atonement) through faith in His blood (Rom. iii. 25). In Him we have redemption through His Blood (Eph. i. 7. Col. i. 14), and peace through the blood of His Cross (Col. i. 20). The Good Shepherd giveth His *life* (*ψυχήν*) for (*ὑπὲρ*) the sheep (John x. 11). He gave Himself a ransom for, and in the stead of, all (*ἀντὶ πάντων ὑπὲρ πάντων*, 1 Tim. ii. 6), a text which with many others (see Heb. ix. 12. Col. ii. 16, 17. Heb. x. 1. 4) declares that the blood which God gave under the Levitical Law, especially on the Great Day of Expiation for an *Atonement* for sin, was figurative of and preparatory for the voluntary and vicarious shedding of the blood of the Son of God, in which the Spirit was (1 John v. 6: ep. *Bp. Andrewes*, iii. 354), and which cleanseth from all sin (1 John i. 7. 1 Pet. i. 18, 19. Rev. i. 5; v. 9); and of which the Holy Spirit speaks by the prophet Isaiah (liiii. 10), "He made His soul (*nephesh*) an offering for sin." And therefore St. Paul calls our Lord's sacrifice "*the Testimony*," appointed for its proper season (*καρπὸς ἰδίοις*), as fulfilling all the ritual of the *Testimony* in the Holy of Holies. See the note below on 1 Tim. ii. 6.

The blood of a beast cannot make atonement for the soul of man, which cannot die; and this is what the Apostle declares (Heb. x. 4). But that Mediator, Who was prefigured by all the Levitical sacrifices, has made an atonement for our souls, and doubtless His life is here signified (*S. Augustine*, Qu. 56).

13. *cover it with dust*] so that none may eat it; being *covered*, at God's command, it would not be imputed to him that shed it (see Job xvi. 18. Ezek. xxiv. 7, 8). Here therefore is a permission to eat animal food (ep. Gen. ix. 3, 4).

14. *For it is the life*] Literally, *for the life of the flesh is its blood*; it (the blood) is for (in the place of, or what constitutes) its *life*, *nephesh*: *ψυχή* (*Sept.*); *anima* (*Vulg.*). See above, v. 11. The word *life* = *soul*; the words the *flesh* = *every flesh*.

15. *that which died of itself*] whose blood (which may not be eaten) is in it. See *Theodoret* here, and above, vii. 24, and Acts xv. 20. 29, on the prohibition of things strangled, and *Kalisch* on Exod. xxii. 30.

both wash his clothes, ² and bathe *himself* in water, and be unclean until the even: then shall he be clean. ¹⁶ But if he wash *them* not, nor bathe his flesh; then ^a he shall bear his iniquity.

z ch. 15. 5.
a ch. 5. 1. & 7. 18.
& 19. 8.
Num. 19. 20.

XVIII. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children of Israel, and say unto them, ^a I am the LORD your God. ³ ^b After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and ^c after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. ⁴ ^d Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God. ⁵ Ye shall therefore keep my statutes, and my judgments: ^e which if a man do, he shall live in them: ^f I *am* the LORD.

a ver. 4.
Ex. 6. 7.
ch. 11. 44.
& 19. 4, 10, 31.
& 20. 7.
Ezek. 20. 5, 7, 19, 20.
b Ezek. 20. 7, 8, & 23. 8.
c Ex. 23. 24.
ch. 20. 23.
Deut. 12. 4, 30, 31.
d Deut. 4. 1, 2. & 6. 1.
Ezek. 20. 19.
e Ezek. 20. 11, 13, 21.
Luke 10. 28.
Rom. 10. 5.
Gal. 3. 12.
f Ex. 6. 2, 6, 29.
Mal. 3. 6.
† Heb. remainder of his flesh.
g ch. 20. 11.
h Gen. 49. 4.
i ch. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11.

⁶ None of you shall approach to any that is † near of kin to him, to uncover *their* nakedness: I *am* the LORD. ⁷ ^g The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. ⁸ ^h The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness. ⁹ ⁱ The nakedness of thy sister,

ch. 20. 11. Deut. 22. 30. & 27. 20. Ezek. 22. 10. Amos 2. 7. 1 Cor. 5. 1. i ch. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11.

— *torn with beasts*] See Exod. xxii. 31.
¹⁶. *he shall bear his iniquity*] He shall bear his own sin: it shall not be borne by the sacrifice of Atonement (xvi. 22).

PRELIMINARY NOTE TO CHAPTER XVIII.

In the foregoing chapter Almighty God made provision for the *unity* of His Church in the true worship; He now makes enactments for its *universality*.

At the beginning God said to the first pair, when He blessed them, "Be fruitful, and multiply, and *replenish* the earth" (Gen. i. 28); and "for this cause shall a man *leave* his father and his mother, and shall *cleave unto his wife*" (Gen. ii. 24). And after the flood God repeated the command to Noah and his sons, "Be fruitful, and multiply, and *replenish the earth*" (Gen. ix. 1). And when man refused to obey, and built Babel, He scattered them abroad upon the *face of all the earth* (Gen. xi. 8). His design and desire was that *the whole earth should be peopled*; and that the human race, diffused every where, should be united in the knowledge and worship of the one true God.

But this design and desire was thwarted by the Evil One. God revealed, at a very early period, His divine will that *marriage* should not be contracted within certain degrees of consanguinity and affinity. The Hebrews themselves confess that marriage within certain degrees was unlawful by the law of the sons of *Noah* (see *Selden*, de Jure Naturæ i. c. 10; *Hooker*, IV. xi. 7; *Hammond's* Works, i. p. 587). The marriages which are prohibited in this eighteenth chapter of Leviticus were forbidden by *previous* Divine Legislation; and this chapter is only a *declaratory republication and reinforcement* of an earlier code, binding upon all nations. This is evident from the fact, that the nations of *Canaan* are here said to have been *guilty* of heinous sin, and to have incurred the Divine wrath which required their extermination (see v. 24, 25), *because they had transgressed* the law contained in this chapter; which therefore *must have existed before*; for "*sin is the transgression of the law*" (1 John iii. 4), and "*sin is not imputed where there is no law*" (Rom. v. 13), and "*where no law is, there is no transgression*" (Rom. iv. 15).

The Heathen Nations of Antiquity fell into flagitious practices by the non-observance of God's original law.

Marriages of brothers with sisters were even said to be consecrated by the example of the Father of their gods (see *Theocritus*, xvii. 130, and *Diodor. Sic.*, i. 27; on other like heathen enormities, *c. Jerome*, c. Jovinian. lib. ii. 7, and *Theodoret*, Qu. 24). Incestuous Marriages prevailed among some of those nations of the heathen world, which most gloried in their intelligence (see *Clem. Alex.*, Strom. iii. p. 431; *Euseb.*, Evangelic. Præpar. vi. 10; *Keil*, p. 115).

The contraction of such marriages was a contravention of the Divine Will that the human race should be diffused, and that the whole world should become a Church (cp. *S. Augustine*, de Civ. Dei xv. 16), and it was opposed to the express command of God.

In this respect, also, the Levitical Law of Marriage, which promulgated anew God's *original decree* on that subject, with fresh sanctions, and with a solemn warning grounded on the

punishment inflicted on the Canaanites for transgressing that Law (see v. 28), was preparatory to the Christian dispensation, in which the Son of God takes to Himself a Bride from the Gentile world (Ps. xlv. 11), and commands His disciples "to go forth into all the world and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 20).

Well therefore and wisely does the Christian Church regard this Eighteenth Chapter of Leviticus as part of the moral Law which God has given to all Nations; and which is to be maintained inviolably as such (see *Concil. Toletan.*, Sess. ii. cap. 5; cp. the *Canons of the Church of England* of 1603, Canon xcix.; and *Bp. Gibson*, Codex Juris Anglicani; *Burn*, Eccles. Law ii. pp. 440—7, ed. Phillimore; and *Reformatio Legum*, p. 47, where our Reformers say, "Deus in his gradibus certum jus posuit in Levitici xviii. et xx. capite, quo jure nos et omnem nostram posteritatem teneri, certum est. Nec enim hæc præcepta veteris Israelitarum republicæ propria fuerant; sed idem authoritatis pondus habent quod religio nostra Decalogo tribuit, ut nulla possit humana potestas quicquam in illis secus constituere").

All the earlier Continental Reformers (*Luther*, *Beza*, *Melanchthon*) asserted the authority of this Code: see *Gerhard* de Conjugio, in his *Loci Communes*, vol. vii.

These "prohibited degrees" are also recognized by the Church of Rome, who however claims authority to make additions to their number, and to give dispensations releasing from obligation to them: see *Concil. Trident.*, Sessio xxiv. Canon 3. Cp. *A Lapidè* here.

The Rabbinical expositions and traditions in reference to this subject may be seen in *Selden*, Uxor Hebræa i. c. 1; cp. *Michaelis*, Mos. Recht ii. p. 206; *Keil*, Archæol. ii. p. 108.

CH. XVIII. 6. *None of you shall approach*] Literally, *Man, man, you shall not approach*; by which the obligation of this code to every individual is strongly marked; and so *Sept.*, ἀνθρώπος, ἄνθρωπος . . . οὐ προσελεύσεται.

— *to any that is near of kin to him*] literally, to *any flesh of his shæer*: in the original, to any *shæer* of his *basar*. The word *shæer* is equivalent to *basar*, *flesh* (*Gesen.*, pp. 146. 799; and *Keil* here: cp. Ps. lxxiii. 26; lxxviii. 20. 27. Prov. v. 11; xi. 17). Some have derived the word from *shaar*, to *remain*; and suppose it to signify *residue*.

— *to uncover their nakedness*] The word nakedness, *erevah* (from the root *arah*, to be *naked*, *uncovered*; *Gesen.*, p. 653), signifies "membra inhonesta," those members in which man's shame is; and in which his real *nakedness*, or privation of God's favour and forfeiture of original grace, appears, by reason of sin (see Gen. iii. 7, 10, 11, 21), and in which was no shame as long as he was innocent (Gen. ii. 25). See the use of the word, Gen. ix. 22, 23; 1 Sam. xx. 30. The *Sept.* renders it by ἀσχημοσύνη; the *Vulg.* by 'turpilitudo.' Hence, whatsoever carnal conjunction is forbidden by the Law, for which a man is liable to "cutting off," and which is spoken of in Leviticus xviii., every one of them is called "nakedness" (*Maimonides*, in his Treatise on Wives, i. 5).

⁸. *thy father's wife*] This was Reuben's sin: Gen. xxxv. 22;

the daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.* ¹⁰ The nakedness of thy son's daughter, or of thy daughter's daughter, *even their nakedness thou shalt not uncover: for theirs is thine own nakedness.* ¹¹ The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. ¹² ^k Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. ¹³ Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. ¹⁴ ^l Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. ¹⁵ ^m Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. ¹⁶ ⁿ Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. ¹⁷ ^o Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are her near kinswomen: it is wickedness.* ¹⁸ Neither shalt thou take || a wife to her sister, ^p to vex *her*, to uncover her nakedness, beside the other in her life time.

k ch. 20. 19.

l ch. 20. 20.

m Gen. 38. 18, 26.
ch. 20. 12.
Ezek. 22. 11.n ch. 20. 21.
Matt. 14. 4.
See Deut. 25. 5.
Matt. 22. 24.
Mark 12. 19.
o ch. 20. 14.|| Or, one wife to another.
Ex. 26. 3.
p 1 Sam. 1. 6, 8.

cp. 1 Cor. v. 1; and was punishable by death: Lev. xx. 11; Deut. xxvii. 20.

— *it is thy father's nakedness*] The nakedness of the husband is uncovered in that of his wife, because man and wife are "*one flesh*" (Matt. xix. 6: see below, v. 14. 16). The union of husband and wife, so that "*they twain are one flesh*," has received additional strength and sanctity from the Incarnation of the Son of God, and from His mystical union with the Church, which is represented in marriage (Eph. v. 23—33).

This principle (viz., that the Husband and Wife are one, and that *her* relatives are *his*) is indispensable to be borne in mind for the right interpretation of the Levitical Law: see v. 18.

9. *whether she be born at home, or born abroad*] Whether she be the daughter of thy father, by thy mother, or by a *former wife*, or another woman (*Maimon., De Dieu*). On the marriage of "*comprivigni*," a question which has been connected with this verse and verse 11, see the learned Essay in *Pfeiffer*, *Dubia*, p. 138.

10. *The nakedness*] born of thee.

11. *Thy father's wife's daughter*] Absalom's sin: 2 Sam. xiii. 12. Cp. Ezek. xxii. 11.

14. *the nakedness of thy father's brother*] thy uncle's wife, called his nakedness, because man and wife are *one flesh*: see v. 8, and xx. 20. "If a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness" (cp. *S. Augustine*, Qu. 60).

15. *thy daughter in law*] Heb. *callah*, literally, a bride, so called from being crowned; from *calal*, to complete, to crown (*Gesen.* 399, 400): cp. *νύμφη*, *nurus*, *nubo*.

16. *of thy brother's wife*] Cp. xx. 21. Matt. xiv. 3; except when the brother has died without issue: see Deut. xxv. 5. Matt. xxii. 24. Gen. xxxviii. 8.

18. *Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time*] The original words of this sentence are thus to be rendered literally, in the order in which they stand in the text, "*And a wife to her sister thou shalt not take, to vex, to uncover her nakedness upon her in her lifetime.*"

The word rendered *vex* is *tsarar*, which properly means to bind (Prov. xxvi. 8; xxx. 4), to bind together (Exod. xii. 34. 1 Sam. xxv. 20. Latin, *stringo*). Thence, to compress, to distress by close pressure, to afflict, to vex by rivalry, jealousy, &c. (see *Gesen.*, p. 719.) The *Septuagint* well paraphrases the verb by *οὐ λήψῃ ἀντίζηλον ἐν αὐτῇ*.

This sentence forbids a married man to bring into his household another wife to vex her who is already his wife. Such a conjunction is compared to the binding of one thing on another thing; by which act the latter is compressed and distressed.

But what is the meaning of the word rendered *sister*?

In a table of affinity, like the present, where exactness of expression is required, it might naturally be anticipated that the word *achoth*, sister, would mean a sister by blood, as it does in v. 9. 11, 12, 13; and in xx. 17. 19.

If it has this sense here, then this sentence forbids a man to bring in another wife to her sister, to vex her in her life; that is, as long as she lives.

Such a conjunction had been seen in the house of their forefather Jacob, and might seem to be recommended to the Israelites by his example; and therefore the Legislator may have deemed it necessary to provide specially against it (*S. Augustine*).

It has been inferred by some, that the Legislator by prohibiting a man from bringing in a wife to her sister in her lifetime, allows him to marry his wife's sister, *after his wife's death*. But this deduction is not well grounded; and no one ought to act upon an inference which rests on so precarious a foundation.

Because a man *may not* take his wife's sister to wife while his wife is alive, it by no means follows that he may take his wife's sister to wife when his wife is dead. As *Richard Hooker* well says, "It is a mistake to suppose that a thing *denied* with special circumstance doth import an *opposite affirmation* when once that circumstance is expired" (*Hooker*, V. xlv. 2). "The manner of Scripture produceth no such inference as that" (*Bp. Pearson*, on Art. iii. p. 174. See note above on Gen. xlix. 10, and below on Matt. i. 25). If the Legislator is here speaking of two sisters by blood, his meaning is this—Thou shalt not take a wife to her sister, to vex her all the days of thy wife's life. Thou shalt not take a wife to her sister, *however long thy wife may live*; even though thy wife may be barren, aged, sickly, or ungracious; and though her sister may be younger than she is, and much more attractive in person—as Rachel was than Leah—and much more congenial to thee in temper and disposition than thy wife. Thou shalt bear patiently with all thy wife's infirmities of body and soul (1 Pet. iii. 7), however long she may continue to live. Besides "*to uncover her nakedness*" means to *commit incest with her*; and this incest is not affected by her sister's death.

But it is not certain that the word *achoth* is to be rendered here *sister by blood*.

It is remarkable that the phrases which would be *literally* rendered, "*a woman to her sister*" and "*a man to his brother*," occur more than thirty times in the Hebrew Bible, and *never* in these instances designate the blood relationship of *two sisters* or *two brothers*, but simply the addition of one person or thing to another of the same kind: see *Forster* on the Marriage of a Deceased Wife's Sister; and *Dwight*, *Hebrew Wife*, pp. 84—91, Glasgow, 1837, where the passages are cited and analyzed. Accordingly, in the margin of our Authorized Version, the words are rendered here "*one wife to another.*" And so the words are here understood by *Junius*, *Tremellius*, *Drusius*, *Calovius*, *Beza*, *Ainsworth*, *Willet*, *Hammond*, *Schlesner*, *Lex. V. T. v. ἀδελφῆ*; and cp. *Dr. J. A. Hessey*, in his letter on this verse, pp. 12, 19, Lond. 1855.

The sense of the passage is, as rendered in all the recent Versions, "thou shalt not take a wife to her sister" (whether that sister be a sister in blood, or a sister by nation), to vex her, and thou shalt not cohabit with her, *as long as thy wife lives*.

Here, however, it may be asked, if this is a prohibition against *Polygamy*, how is it that many of the ancient Hebrews were polygamists? How is it that Solomon, and even David,

¹⁹ ^a Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. ²⁰ Moreover ^r thou shalt not lie

ch. 20, 10. Deut. 5, 18. & 22, 22. Prov. 6, 29, 32. Mal. 3, 5. Matt. 5, 27. Rom. 2, 22. 1 Cor. 6, 9. Heb. 13, 4.

q ch. v. 18.
Ezek. i8, 6.
& 22, 10.
r Ex. 20, 14.

had more wives than one? Would this have been the case, if there had been a law of God against plurality of wives?

The answer is, that the practice of man is not a sure interpreter of the law of God. Let God be true and every man a liar (Rom. iii. 4). We may not say, some of the Kings were polygamists, and therefore God had not forbidden polygamy. No; God's Law says, the King shall not multiply wives to himself (Deut. xvii. 17). This is a prohibition of polygamy; and the words of the Old Testament which were quoted by our Lord as forbidding *divorce*, are as clearly prohibitory of *polygamy*; "A man shall cleave unto his wife, and they twain shall be one flesh" (Matt. xix. 5).

There is another argument in favour of the opinion, that this verse does not concern marriages of those who were connected by blood.

It is not inserted in the body of the Code, but it comes in as an appendage at the end, among precepts of a different kind.

One thing is clear, that no inference can be derived from this verse, *taken by itself*, as to the lawfulness of *marrying a deceased wife's sister*.

And when we come to examine the Code, taken as a whole, it is no less clear, by logical and necessary inference from the Code so taken, that such marriages are unlawful.

Observe the prohibitions of the Code. In it a man is forbidden to marry the *mother* of his deceased wife, and he is forbidden to marry the *daughter of his wife*, or the *daughter of her son*, or of her daughter. And why? Because, it is declared, they are *near of kin* to her, or, as the original expresses it, they are *her flesh* (v. 17; cp. xx. 14). And such marriages are described as *wickedness*. For they who are joined to him in such marriages are part of the *flesh of her* who had been made *one flesh with him by marriage*. And if they are part of her flesh, surely her sister also is part of her flesh. Indeed this point has been settled in this same Code, where it is expressly affirmed that a man may not marry the *sister* of his father. And why? Because (it is added) the *sister* is the *near kinswoman* of his father (v. 12); or, as the original expresses it, it is the *flesh of his father*.

Hence, it is clear that a man may not marry his wife's sister, because his wife's sister is *part of the flesh of her* who, as God declares in both Testaments, was made by marriage to be *one flesh with him*.

The Word of God forbids a man to marry "any that is *near of kin to him*;" and mentions, in the following order, thirteen instances of persons directly or indirectly near of kin, viz.:—His Mother, his Stepmother or Father's Wife, his Sister, his Half-Sister, his own Granddaughter, his Father's Sister, his Mother's Sister, his Aunt or Father's Brother's Wife, his own Daughter-in-Law or Son's Wife, his Sister-in-Law or Brother's Wife, his Wife's Mother, his Wife's Daughter, his Wife's Granddaughter. Six of these women are blood relations. Seven (printed in Italics) are persons made relations by marriage only. The whole follow the words "near of kin" without break or distinction: except that after the charge not to marry his wife's relations there is added, "for they are her near kinswomen; it is wickedness." This last word is the translation of the Hebrew word used for the vilest kind of *lewdness*, in Judges xx. 6. Ezek. xvi. 43, and xxii. 11.

It is clear, from this list, that the *death* of the person through whose marriage the nearness of kin began, does not alter that nearness. "A step-son may not marry his father's widow; and yet there is no kin between them, except through the woman's former marriage with his father, who is now dead. The death of the person through whose marriage the bond of kindred began, must either dissolve that bond in all cases, or it dissolves it in none. It dissolves it in none" (Rev. W. Abner Brown).

It has indeed been said that we have no right to deduce any prohibition *inferentially* from this Code, but ought to be content with the prohibitions that are *expressed*. This allegation is refuted by the fact that it is nowhere *expressed* in the Code that a man may not marry his own daughter, or his own sister. Let us also observe, that a man may not marry his brother's widow; or, in other words, a woman is forbidden to marry her deceased husband's brother. This prohibition is repeated twice in Holy Scripture (Lev. xviii. 16; xx. 21), with a special malediction. And the reason stated for this prohibition is, that the wife of a brother is *one flesh with him*—"Fratris nuditas est, id est, una caro cum fratre" (Hammond)—and therefore thou canst not make her to be one with thyself, by marriage with her. But thy wife's sister is as near to thee as thy brother is to thy wife; and since thy wife is forbidden to

marry thy brother after thy death, so art thou forbidden to marry her sister after her death. *Bp. Jewel* (in Strype's Parker).

In the New Testament (1 Cor. v. 1), a man may not marry his father's wife, because she is *one flesh* with his father: so he may not marry his wife's sister, because his wife is one flesh with him.

But here it has been alleged by some, that since in a certain case Almighty God commanded that a wife should be joined in marriage to a deceased husband's brother; namely, in case that her husband had died without issue (Deut. xxv. 5); and since God cannot be supposed to command any thing *immoral*, therefore the marriage of a wife with a deceased husband's brother cannot be sinful; and that therefore, by parity of reasoning, the marriage of a man with his deceased wife's sister cannot be immoral.

Is then God inconsistent with Himself? In His Word He has forbidden a woman to marry her husband's brother. In a special case, for a special reason, applicable only to the Jews, God was pleased to dispense with His own Law; and in the plenitude of His Omnipotence, to change the prohibition into a command.

But because God, Who is the Supreme Lord of all, and Who is the Fountain of Law, was pleased in a particular case to dispense with His own Law, surely it is not to be presumed that we can dispense with that Law. God is the "one Lawgiver, who is able to save, and to destroy" (James iv. 12). God cannot command any thing that is sinful. For *sin* is the "transgression of His Law" (1 John iii. 4), and whatever He commands is right. But it would be presumptuous to say, that we may dispense with God's Law concerning Marriage, because He in one case dispensed with it; as it would be impious to affirm, that murder is not immoral, and may be committed by us, because God, who is the sole Arbiter of life and death, commanded Abraham to slay his son Isaac; or that we may innocently commit theft, because God, who is the Lord of all the earth, commanded the Israelites to spoil the Egyptians (Exod. iii. 22; xii. 36).

Let us now consider how the Church of Christ has interpreted the Law of God in this matter. If Marriage with a wife's sister was lawful, many such marriages would have taken place. Let us look back to the past, to the time of Christ and of the Apostles. Not a single iota of testimony in favour of such marriages can be cited from any Christian writer of any note, for fourteen centuries after Christ. In the words of *S. Basil*, writing in the fourth century, and speaking not only in his own name, but bearing testimony to the judgment of his predecessors on this subject, "Our custom in this matter has the force of Law, because the statutes we observe have been handed down to us by holy men; and our judgment is this, that if a man has fallen into the sin of marrying two sisters, we do not regard such an union as marriage, nor do we receive the parties to communion with the Church until they are separated" (*Basil*, Epist. clx. tom. iii. p. 249, ed. Bened., Paris, 1730. Cp. *Bingham*, XVI. xi. 3). It is remarkable, that the *Vatican Manuscript* of the Septuagint (lately published by Cardinal Mai) contains a curse against those who lie with their wife's sister, in Deut. xxvii. 23. This was probably, at first, only a marginal note, and has passed from the margin into the text; but it is an important witness of the opinion of the early age in which that MS. was written.

Such is the testimony of Christian Antiquity; and such is the judgment of the Eastern Church to this day.

It has been said by some, that the Church of Rome allows such marriages, and that other Churches ought to do the same. But let it be observed, that the Church of Rome does not solemnize such marriages without a dispensation, and thus is still a witness to their illegality. She was tempted by the lust of lucre and of power, to swerve from the rule of her fathers, and to grant such dispensations, which she did first in the sixteenth century. The first dispensation of this kind was given A.D. 1500, by Pope Alexander VI. (Borgia), to Emanuel, King of Portugal.

In the next generation his family was extinct.

If it should be urged that some Protestant Communions do not censure these marriages, our only reply need be, that all their pious predecessors condemned those marriages. So *Beza*, *Melancthon*, *Luther*, and *Chemnitz*. See *Gerhard*, Loci Commun. De Conjugio, § 347, vol. vii. p. 374; the *Westminster Divines*; and *M. Henry*. The judgment of our own Reformers is evident from the "Table of Degrees" set forth by them, and is clearly summed up in *Reformatio Legum*, fol. 23, where it is said that marriage with a deceased wife's sister, "*communi doc-*

s ch. 20. 2.
2 Kings 16. 3.
& 21. 6.
& 23. 10.
Jer 19. 5.
Ezek. 20. 31.
& 23. 37, 39.
1 Kings 11. 7.
33. Called.
Acts 7. 43.
Molech.
u ch. 19. 12.
& 20. 3. & 21. 6.
& 22. 2, 32.
Ezek. 36. 20, &c.
Mal. 1. 12.
x ch. 20. 13.
Rom. 1. 27.
1 Cor. 6. 9.
1 Tim. 1. 10.
y Ex. 22. 19.
ch. 20. 15, 16.
z ch. 20. 12.
a ver. 30.
Matt. 15. 18,
19, 20.
Mark 7. 21, 22, 23.
1 Cor. 3. 17.
b ch. 20. 23.
Deut. 18. 12.
c Num. 35. 34.
Jer. 2. 7. & 16. 18.
Ezek. 36. 17.
d Ps. 89. 32.
Isa. 26. 21.
Jer. 5. 9, 29.
& 9. 9. & 14. 10.
& 23. 2.
Hos. 2. 13. & 8.
13. & 9. 9.
e ver. 28.
f ver. 5, 30. ch. 20. 22, 23. g ch. 20. 22. Jer. 9. 19. Ezek. 36. 13, 17. h ver. 3, 26. ch. 20. 23. Deut. 18. 9. i ver. 24. k ver. 2, 4.

earnally with thy neighbour's wife, to defile thyself with her. ²¹ And thou shalt not let any of thy seed ^a pass through *the fire* to 'Molech, neither shalt thou "profane the name of thy God: I *am* the LORD. ²² * Thou shalt not lie with mankind, as with womankind: it *is* abomination. ²³ ^y Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* ^z confusion.

²⁴ ^a Defile not ye yourselves in any of these things: ^b for in all these the nations are defiled which I cast out before you: ²⁵ And ^c the land is defiled: therefore I do ^d visit the iniquity thereof upon it, and the land itself ^e vomiteth out her inhabitants. ²⁶ ^f Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: ²⁷ (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) ²⁸ That ^g the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. ²⁹ For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. ³⁰ Therefore shall ye keep mine ordinance, ^h that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye ⁱ defile not yourselves therein: ^k I *am* the LORD your God.

torum virorum consensu putatur in Levitico prohiberi." If some Protestant communities have now fallen away from the faith and practice of their forefathers, whose names they hold in reverence, we may humbly hope they will not censure us for proving our reverence for their forefathers by vindicating their wisdom, and by following their example.

It is evident that the Legislator did not intend to set down in explicit terms in this Levitical Code all the Degrees within which Marriage is unlawful. He had not even expressly forbidden a man to marry his own daughter, or his own sister. But his design was, that men should use their reason, in drawing logical inferences from the principles laid down in the Code. This is our *moral probation*. As is well said in the *Reformatio Legum*, p. 47, "In his Levitici capitulis diligenter animadvertendum est *minimè ibi omnes non legitimas personas nominatim explicari*; nam Spiritus Sanctus illas personas expresse posuit, ex quibus similia spatia reliquorum graduum *possint conjectari*." And our Reformers proceed to say with great wisdom, "In hoc, duas regulas magnopere volumus attendi; quarum una est, ut qui loci viris attribuuntur eosdem sciamus feminis assignari, paribus semper propinquitatum gradibus. Secunda est, ut *vir et uxor unam inter se carnem habere existimetur*; et ita quo quisque gradu *consanguinitatis* quemquam contingit eodem ejus uxorem contingit *affinitatis* gradu, quod etiam in contrariam partem eadem ratione valet."

On this subject the reader may consult *Dr. Pusey's* volume, entitled "Marriage with a Deceased Wife's Sister prohibited by Holy Scripture, as understood by the Church for 1500 years," Oxford, 1849; and *Lord Chancellor Hatherley's* Speech, Lond. 1853.

19. *Also thou shalt not approach*] See xv. 19; xx. 18.

20. *Moreover*] See Exod. xx. 14.

The punishment for adultery was death to both parties. Deut. v. 18; xxii. 22.

21. *any of thy seed*] thy son or thy daughter: see xx. 2; and Deut. xx. 2.

— *pass through the fire to Molech*] by burning: see Deut. xviii. 10; 2 Kings xvi. 3; 2 Chron. xxviii. 3. Some being actually burnt to death as a sacrifice, as is said to have been done by Ahaz (2 Chron. xxviii. 3. Cp. Jer. vii. 31. Ps. cvi. 37). They sacrificed their sons and their daughters unto devils: see *Winer*, R. W. B. ii. p. 100; and *Wright*, in Smith's Bibl. Dic. ii. p. 402.

Whether the words in this place, "to make thy seed pass through fire," mean to burn them as sacrifices, has indeed been doubted by some of the Rabbinical writers (see *Spencer*, de Leg. Hebr. ii. 13, pp. 363—370, and *Keil*, p. 118; not so *Winer*, ii.

100, nor *Gesenius*, 477). Perhaps in the earliest time the worship of Molech was accompanied with a kind of lustration or baptism by fire, by which children were consecrated to his service (*Theodoret*, Qu. 25), and this in process of time was followed by actual immolation.

The act of consecrating Children to Molech, and of endeavouring to propitiate him by sacrifices of them in the fire, was practised in the valley of Hinnom, to the south and west of Jerusalem (2 Chron. xxxiii. 6. Jer. xxxii. 35; and *Gesen.*, p. 168; cp. 872), whence the word *Gehenna* for *Hell* (see on Matt. v. 30), and *Tophet* (see 2 Kings xxiii. 10. Jer. vii. 31; xix. 6. 13. Cp. *Bonar*, in Smith's Bibl. Dic. ii. 1564).

— *to Molech*] A name properly signifying *King* (cp. *Baal*), probably the same as the heathen Kronos or Saturnus (see *Diod. Sic.*, xx. 14. *S. Aug.*, de Civ. Dei vii. 19), worshipped by all the Canaanitish Nations and by the Phœnicians and Carthaginians (cp. *Selden*, de Diis Syriis i. 6, p. 169. *Winer*, ii. p. 101; and below, note on Acts vii. 43). *Jarchi* and other Rabbis (on Jer. vii. 31) describe Molech as an "idol made of brass, having the face of an ox, with arms stretched out, in which the child was placed and burnt with fire while the Priests were beating *drums*" (wherefore some derive the name of *Tophet* from *toph*, a *drum*), in order to drown the noise of its shrieks, lest the father (who had kissed the idol, cp. Hos. xiii. 2), might be moved with pity thereby." Cp. *Justin*, xix. 1; *Sil. Ital.*, iv. 767. Cp. *Ainsworth* here, p. 105. *Wright*, in Smith's Bibl. Dic. ii. 402. *Bonar*, *ibid.* p. 1563.

It is remarkable that this prohibition of the worship of Molech is inserted among precepts concerning adultery, fornication, and uncleanness. The reason doubtless of this combination is, that idolatry and all false worship is regarded in both Testaments as spiritual harlotry and adultery; see xvii. 7.

22. *Thou shalt not lie, &c.*] The sin of Sodom (Gen. xix. 5. Jude 7), and of some of the heathen nations, even those who most boasted of their own intelligence and civilization (Rom. i. 27. 1 Cor. vi. 9, 10). The punishment of it by God's law was death (Lev. xx. 13).

23. *Neither shalt thou lie, &c.*] A sin attributed even to their gods by the heathen nations of antiquity, who represented their deities (Jupiter, &c.) as tempting women to this enormity. Such was the corruption of mankind, even among those who called other nations barbarous; and such is the proof of the insufficiency of human reason to rescue men from the grossest corruption and most debasing degradation.

27. *all these abominations have the men of the land done*] Therefore the land itself spues them out (v. 28): here is an answer to those who cavil at the extirpation of the Canaanites. Will they also censure the destruction of Sodom?

XIX. ¹ And the LORD spake unto Moses, saying, ² Speak unto all the congregation of the children of Israel, and say unto them, ^a Ye shall be holy: for I the LORD your God *am* holy.

a ch. 11. 44.
& 20. 7, 26.
1 Pet. 1. 16.

³ ^b Ye shall fear every man his mother, and his father, and ^c keep my sabbaths: I *am* the LORD your God.

b Ex. 20. 12.
c Ex. 20. 8.
& 31. 13.

⁴ ^d Turn ye not unto idols, ^e nor make to yourselves molten gods: I *am* the LORD your God.

d Ex. 20. 4.
ch. 26. 1.
1 Cor. 10. 14.
1 John 5. 21.
e Ex. 34. 17.
Deut. 27. 15.
f ch. 7. 16.

⁵ And ^f if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. ⁶ It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

⁷ And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted. ⁸ Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

⁹ And ^g when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

g ch. 23. 22.
Deut. 24. 19, 20.
21.
Ruth 2. 15, 16.

¹⁰ And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

¹¹ ^h Ye shall not steal, neither deal falsely, ⁱ neither lie one to another.

h Ex. 20. 15.
& 22. 1, 7, 10—12
Deut. 5. 19.

¹² And ye shall not ^k swear by my name falsely, ^l neither shalt thou profane the name of thy God: I *am* the LORD. ¹³ ^m Thou shalt not defraud thy neighbour, neither rob *him*: ⁿ the wages of him that is hired shall not abide with thee all

i ch. 6. 2.
Eph. 4. 25.
Col. 3. 9.
k Ex. 20. 7.
ch. 6. 3.
Deut. 5. 11.

Matt. 5. 33. James 5. 12.

1 ch. 18. 21.

m Mark 10. 19.

1 Thess. 4. 6.

n Deut. 24. 14, 15. Mal. 3. 5. James 5. 4.

PRELIMINARY NOTE TO CHAPTER XIX.

In the two foregoing chapters, having provided for the unity of the Hebrew Church in public worship (see xvii. 1), and for its diffusion, and for its separation from the Nations of Canaan and their sins (see xviii. 1), the Divine Legislator gives directions for the maintenance of its internal holiness and righteousness by the inculcation of the moral virtues of piety towards God, and love towards man, and of chastity and temperance.

CHR. XIX. 1.] Here begins a new Proper Lesson of the Law, as read in the Synagogues, and extends to xx. 27.

The parallel Proper Lesson from the Prophets is Ezek. xx. 2—20, concerning the idolatries and rebellions of Israel in the wilderness, and Amos ix. 7—15, pre-announcing the future restoration of the Tabernacle of David—a prophecy quoted by St. James in the Council of Jerusalem (Acts xv. 16, 17), and applied by him to the conversion of the Gentiles to Christianity.

2. *Ye shall be holy*] Ye shall not be as the nations just mentioned (xviii. 27), whom I am now about to root up by your hands for their sins. This precept, enforced by the warning from the history of the Jews, is now addressed to Christians, under the Gospel: see 1 Pet. i. 14—16.

3. *Ye shall fear every man his mother*] The mother is placed before the father. In the former chapter God had displayed the evils consequent on the abuse of Woman, and here He inculcates reverence towards her, as the foundation of social happiness.

— *and keep my sabbaths*] He ascends from the mother to the father, and from the father to God: compare the parallel Proper Lesson from the Prophets (see above on v. 1), where reverence for the Sabbath is strongly inculcated as the sign of God's people (Ezek. xx. 12, 13. 16. 20, 21. 24); the weekly Sabbath being that divine ordinance which concerned the whole Nation, and their proselytes, and even their cattle.

4. *Turn ye not unto idols*] Literally, unto the vanities (*ha-elilim*), the non-entities. Turn not from *Elohim* to the *Elilim*: “I am Jehovah your *Elohim*.” Compare St. Paul's words, “An idol is nothing” (1 Cor. viii. 4); and “What say I, that the idol is anything?” (something, *τι*)? No! (1 Cor. x. 19. See below on v. 31.)

5. *ye shall offer it at your own will*] Rather, so that it may be acceptable: see i. 3; and *Sept.*, *Vulg.*, *Syriac*, and *Arabic*.

This doubtless implies cheerfulness on the part of the offerer (cp. 2 Cor. ix. 7); but it includes something more, as is evident from the conditions stated in the next verses and above (xvii. 2—5)—viz., that it be not sacrificed in any place indifferently, but be brought to the Tabernacle to be sacrificed by the Priest (xvii. 4, 5).

6. *it shall be burnt*] See vii. 17—19.

8. *shall be cut off*] by the Magistrate, if the sin is known; if not, by God Himself.

9. *thou shalt not wholly reap the corners of thy field*] Literally, *thou shalt not complete the corner* (*pēah*) of thy field—i. e., so as to clear it of corn. The word *pēah*, corner, or edge, signifies properly the quarter of heaven from which the wind blows, and is derived from the word *paah*, to blow (see *Gesen.*, p. 664). The corner of the field was to be left to the poor: compare the Treatise in the Talmud, entitled *Pēah*.

This and the following precepts of mercy (vv. 9—18) are summed up in the general command, “Thou shalt love thy neighbour as thyself,” with the emphatic clause, “I *am* the Lord,” v. 18; and show that in moral respects, as well as in ceremonial, the Levitical Law was a precursor of the Gospel.

In the history of Ruth we see that the observance of this merciful precept by Boaz led to his marriage with her, whereby he became one of the Ancestors of David and of Christ (Ruth ii. 3. 8; iv. 21, 22. Matt. i. 6).

— *the gleanings*] *leket*, from *lakat*, to gather: cp. Gr. λέγω, Lat. *lego*, whence *spicilegium*, a gleanings of ears of corn.

10. *every grape*] Rather, the scattered grapes. Heb. *peret*, which is any thing scattered, from *parat*, to scatter; sometimes applied to words (cp. Amos vi. 5), to *prate* (*Gesen.*, p. 689). It is rendered ‘falling grapes’ by *Syriac*, *Arabic*, *Onkelos*, *Vulg.* The *Sept.* has *πωγας*.

11. *Ye shall not steal*] These precepts are an amplification of the Decalogue, and appear to have in view the order of its commandments. Thus the precept against stealing is followed by that against false witness, especially in oaths, and by that against covetousness.

— *neither lie one to another*] Hence we may conclude that God did not approve the falsehood of the midwives (Exod. i. 19, 20), or of Rahab (Josh. ii. 4; vi. 23), when He rewarded them for their mercy. *S. Aug.*, Qu. 68.

13. *the wages*] Literally, the work of the hireling shall not

o Deut. 27. 18.
Rom. 14. 13.
p ver. 32.
Gen. 42. 18.
ch. 25. 17.
Eccles. 5. 7.
1 Pet. 2. 17.
q Ex. 23. 2, 3.
Deut. 1. 17.
& 16. 19. & 27. 19.
Ps. 82. 2.
Prov. 24. 23.
James 2. 9.
r Ex. 23. 1.
Ps. 15. 3.
& 50. 20.
Prov. 11. 13.
& 20. 19.
Ezek. 22. 9.
s Ex. 23. 1, 7.
1 Kings 21. 13.
Matt. 26. 60, 61.
& 27. 4.
t 1 John 2. 9, 11.
& 3. 15.
u Matt. 13. 15.
Luke 17. 3.
Gal. 6. 1.
Eph. 5. 11.
1 Tim. 5. 22.
2 Tim. 4. 2.
Tit. 1. 13. & 2. 15.
17, 19. Gal. 5. 20. Eph. 4. 31. James 5. 9. 1 Pet. 2. 1. y Matt. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8. z Deut. 22. 9, 10. a Deut. 22. 11

night until the morning. ¹⁴ Thou shalt not curse the deaf, ° nor put a stumblingblock before the blind, but shalt ^p fear thy God : I *am* the LORD.

¹⁵ ^q Ye shall do no unrighteousness in judgment : thou shalt not respect the person of the poor, nor honour the person of the mighty : *but* in righteousness shalt thou judge thy neighbour.

¹⁶ ^r Thou shalt not go up and down *as* a talebearer among thy people : neither shalt thou ^s stand against the blood of thy neighbour : I *am* the LORD. ¹⁷ ^t Thou shalt not hate thy brother in thine heart : ^u thou shalt in any wise rebuke thy neighbour, || and not suffer sin upon him. ¹⁸ ^x Thou shalt not avenge, nor bear any grudge against the children of thy people, ^y but thou shalt love thy neighbour as thyself : I *am* the LORD.

¹⁹ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind : ^z thou shalt not sow thy field with mingled seed : ^a neither shall a garment mingled of linen and woollen come upon thee.

spend the night with thee ; or as the Sept. has it, " shall not sleep with thee." Hence St. James censures the rich men of Judea in his age : " Behold, the hire of the labourers which *is of you kept back by fraud, crieth*" (James v. 4).

¹⁴. *Thou shalt not curse the deaf*] Though he hears not, yet God hears thee, and will requite thee for thy sin. And therefore this is a precept against speaking evil of any man behind his back (*Maimonides*, in *Sanhedrim*, c. xxvii.).

— *a stumblingblock before the blind*] Cp. Deut. xxvii. 18. A precept against giving offence to weak brethren (Rom. xiv. 13; xvi. 17. 1 Cor. viii. 9—13).

¹⁵. *thou shalt not respect the person of the poor*] See Exod. xxiii. 3.

¹⁶. *Thou shalt not go up and down as a talebearer*] Literally, *thou shalt not walk about for slander—recil, from raacil, to go about, as a merchant for traffic* (1 Kings x. 15. Ezek. xxvii. 15, 17).

— *neither shalt thou stand against the blood of thy neighbour*] in order to shed his blood, or to withhold thy help from him when he is in danger; cp. Prov. i. 16; Isa. lix. 7, 8; Rom. iii. 13, 15, where St. Paul seems to refer specially to these precepts of the Lord.

This precept was broken by the *Sanhedrim* encouraging false witnesses to stand up against the blood of the Prince of Life, and giving money to him who "betrayed the innocent blood" (Matt. xxvi. 60; xxvii. 4).

¹⁷. *not suffer sin upon him*] or rather (as *Sept.* and *Tulg.*, *Syriac*, *Arabic*, and *Onkelos*), *not bear sin for him*, or on his account, not be partaker in his sin, by conniving at it in silence, or by not seeking to deliver a soul from death (James v. 20), or by being an accomplice with him: and to this command St. Paul seems to refer, "Neither be partaker of other men's sins" (1 Tim. v. 22). This precept, therefore, implies what is expressed in our Authorized Version, but it includes something more. (Cp. Lev. xxii. 9. Num. xviii. 22.)

¹⁸. *thou shalt love thy neighbour as thyself*] ἀγαπήσεις τὸν πλησίον ὡς σεαυτὸν, *Sept.*; adopted verbatim in the New Testament as the second great commandment (Matt. xix. 19; xxii. 39. Rom. xiii. 9. Gal. v. 14. James ii. 8).

¹⁹. *Ye shall keep my statutes*] the decrees fixed by Me. The word *chok*, a statute, from root *chakak*, to carve, engrave, seems to signify what God ordains by special revelation, in clear terms, like royal decrees engraven on stone or metal, and openly promulgated by Him (see *Gesen.* 300, 301, and *R. Menachem* here).

These words are prefixed as a preamble to the following ordinances,—which might seem to be less important,—in order to warn the Israelites against any disparagement of them.

— *Thou shalt not let thy cattle gender with a diverse kind*] *With a diverse kind*, in Heb. *kilayim*, a word in the dual number, which signifies literally two separate or diverse things, two diversities. Compare Deut. xxii. 9, and the Treatise iv. in the *Talmud*, entitled *Kilayim*.

What are the reasons of the prohibition in this verse, with regard to mixtures in the animal and vegetable creation, and in the dress of the Israelites?

(1) God created every thing in the beginning *after His kind* (Gen. i. 11, 12. 21. 24, 25; vi. 20; vii. 14; viii. 19). Each

thing had its proper *kind* (Heb. *min*; γένος, *Sept.*); and God would not have any disturbance or confusion to be introduced into the *kinds*, γένη, as originally created by Him. Such an act of mixture is an act of presumption, as overstepping the limits assigned to each genus by the Creator, and as endeavouring to alter the shape and nature of the creatures, and to add to the work of creation (*R. Menachem* here). God seems to have set His displeasure on such attempts, and to have imposed restraints upon them by not giving to hybrids the power of propagation.

(2) But doubtless there is also a moral and spiritual meaning in these prohibitions; see *Theodoret*, Qu. 27. *S. Cyril*, de Ador. viii. *S. Gregory Nyssen*, de Scopo Christiano iii. 267. *Hesychius*, p. 134. Cp. *A. Lapide* here, and *Gerhard*, de Ecclesiā; and *Lord Bacon*, de Unitate Ecclesiæ iii.: "Deus est zelotypus, cultus Ejus non fert mixturam." *Bp. Andrewes* on the Decalogue, p. 101. God will not be served with *Malcham* (Zeph. i. 5). No man can serve two masters; ye cannot serve God and mammon (Matt. vi. 24).

Men are ever attempting to overpass the bounds which God has fixed in ethics and religion. They have been ever impatient of the restraints which God's Law imposes.

This has been shown in the violation of the primitive Law of Marriage (Gen. ii. 24. Matt. xix. 5), by proneness to Polygamy, and by the facilities which are claimed for Divorce.

In religious matters, this spirit has evinced itself in a neglect and violation of those laws which God has been pleased to reveal for the constitution of His Church. It showed itself in the sin of the sons of Aaron offering *strange fire* (Lev. x. 1). It showed itself in the sin of Korah and his company invading the *Priest's office* (Num. xvi. 1—35). It has shown itself by mixtures of Truth with Error, in faith and practice: such as the Judaizers introduced into the churches of Galatia (Gal. iv. 17—31). It shows itself in connivance at error, and in compromises and confusions of doctrine and discipline; and in latitudinarian encouragements of Heresy, and in that spurious liberalism which would destroy Creeds and Confessions of Faith, and would remove the landmarks of Doctrine and Reginen, and in the name of Peace, Toleration, and Comprehension, would make a wilderness of God's Church. It has always been the policy of Error to flatter Truth in order to insinuate its own poison, and to produce a confusion between what is true and what is false. Satan was the first, in the Gospel, who confessed Jesus to be the Christ. "I know thee who thou art, the Holy One of God" (Mark i. 24). But Christ would not accept that confession from Satan, although it was true, lest Satan might thus gain credence for his own blasphemies; or by mixing up the Gospel with those blasphemies, might prevent its reception by the world in its simple unadulterated purity (see Mark i. 34; iii. 11. Luke iv. 34).

In like manner Satan flattered St. Paul and Silas at Philippi, and said, "These men are the servants of the Most High God, which show unto us the way of salvation" (see Acts xvi. 17). Christ is not content with a niche in the Pantheon of Indifference. "St. Paul was grieved, and said to the spirit, I command thee in the name of Jesus Christ to come out of her."

This spirit of adulteration of truth with error shows itself also in associations of creatures with God as objects of *divine*

²⁰ And whosoever lieth carnally with a woman, that is a bondmaid, ^{||}† betrothed to an husband, and not at all redeemed, nor freedom given her; ^{||}† she shall be scourged, they shall not be put to death, because she was not free. ²¹ And ^b he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering. ²² And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.

²³ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. ²⁴ But in the fourth year all the fruit thereof shall be † holy ^c to praise the Lord *withal*.

²⁵ And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the Lord your God.

²⁶ ^d Ye shall not eat *any thing* with the blood: ^e neither shall ye use enchantment, nor observe times. ²⁷ ^f Ye shall not round the corners of your heads, neither

1 Sam. 15. 23. 2 Kings 17. 17. & 21. 6. 2 Chron. 33. 6. Mal. 3. 5. f ch. 21. 5. Isa. 15. 2. Jer. 9. 26. & 48. 37.

^{||} Or, *abused by any.*
^{||} Heb. *reproached by, or, for man.*
^{||} Or, *they.*
^{||} Heb. *there shall be a scourging.*
^b ch. 5. 15. & 6. 6.

† Heb. *holiness of praises to the Lord.*
^c Deut. 12. 17, 18. Prov. 3. 9.

^d ch. 17. 10. &c. Deut. 12. 23.
^e Deut. 18. 10, 11, 14.
^f ch. 21. 5. Isa. 15. 2. Jer. 9. 26. & 48. 37.

honour and adoration in the public worship of His Church. It shows itself in a disregard for that constitution of the Church, and for those laws which Christ Himself prescribes for the ministry of the Word and Sacraments, and which were received from Him and from the Holy Spirit sent by Him to lead His Apostles into all truth.

Against such hollow truces, and pernicious syncretisms, and spurious adulterations of the Truth, in morals, doctrine, and Church-government, these precepts are like a divine protest; and the Holy Spirit clearly enforces them in the New Testament. "Be not unequally yoked with unbelievers: what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. vi. 14—18.) "Ye cannot drink the cup of the Lord and the cup of devils" (1 Cor. x. 21). "We are not," says St. Paul, "as the many, who adulterate the word of God" (see on 2 Cor. ii. 17). "A little leaven leaveneth the whole lump" (Gal. v. 9). False doctrine "eats as doth a canker" (2 Tim. ii. 17. Cp. 1 John ii. 23). "If any man bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (2 John 10; and see also Rom. xvi. 17, and 1 Cor. v. 11; xvi. 22). "If any man love not the Lord Jesus, let him be anathema." And the Apostle says, "Grace be with all them that love our Lord Jesus Christ in *sincerity*" (ἀφθαρσίᾳ, Eph. vi. 24. Cp. 2 Tim. iii. 5. Titus ii. 7).

As Richard Hooker says (Serm. v. 7), "Solomon took it for an evident proof that she did not bear a motherly affection to the child which yielded to have it cut in divers parts" (1 Kings iii. 16—28). Compare the interesting and instructive Sermon of *S. Augustine*, Serm. 10, on this subject (1 Kings iii. 16). "He cannot love the Lord Jesus with his heart who lendeth one ear to His Apostles and another to false teachers; and who can brook to see a mangle-mangle of religion and superstition . . . No; we have no Lord but Jesus; no doctrine but the Gospel; no teachers but His Apostles" (Hooker).

On the difference of obligation between such precepts as these and such as those in v. 18, see *Bp. Sanderson*, de Consc., Lect. iv. § 16. In the former the *spirit* and not the *letter*, in the latter *both the spirit and the letter* are to be observed.

— *not sow thy field with mingled seed*] See the foregoing note, and Deut. xxii. 9. Our Lord in His Parable of the tares and the wheat supplies a comment on this Law by representing the sowing of the tares among the wheat as the work of the Enemy (Matt. xiii. 28); and by explaining to us that the tares sown with the wheat are the children of the wicked one (v. 39).

— *mingled of linen and woollen*] Heb. *shaatenez* (a kind of cloth made of two sorts of threads), explained Deut. xxii. 11; perhaps from a Coptic word, signifying 'byssus fimbriatus' (Jablonski, *Forster*): the Sept. renders it κίβδηλον, *adulterated* (cp. *Gesen.* 842). This is a precept against conformity to heathen usages (*Pfeiffer*, *Dubia*, p. 139), and in *spirit* it obliges all. See the foregoing notes.

²⁰ *betrothed*] Heb. *necherepheth*, from *charaph*, to pluck (carpo), and it seems to mean one who is as a flower that is plucked. Compare the idea expressed by *Catullus* (Carmen Nuptiale, lx. 43), "flos tenui carptus defloruit ungui."

— *she shall be scourged*] rather, *there shall be animadversion*, visitation (*bikoreth*: *Gesen.*, pp. 136—7) and punishment upon *both parties*: so *Sept.*, and *Fulg.*, "vapulabunt ambo;" and so *Arabic*: cp. *Keil* here.

— *they shall not be put to death*] they shall be punished, but they shall not be put to death, as they would have been if she were free (Deut. xxii. 22—24). This law shows that the Israelites, both men and women, being free, were subject to grave responsibilities consequent on their freedom; and that if they sinned, being free, they were to be punished more severely, on account of their freedom. Here there is a lesson of holiness to those whom Christ has made free.

Slavery was a fact which the Law had to deal with, and it could not at once eradicate the evil, but must endeavour to mitigate it, and prepare the way for a better Dispensation, which would strike at its root by giving new dignity to human Nature, and by admitting all nations on equal terms to the favour of God. See below, the *Introduction* to St. Paul's Epistle to Philemon, pp. 334, 335.

²³ *ye shall count the fruit thereof as uncircumcised: three years*] A proof that the rest of the Creation partook in the curse of the fall of Man, and is affected by his sin (see on Gen. iii. 17. Rom. viii. 22). But now, by the Incarnation, Christ, the Second Adam, has sanctified the creatures (1 Tim. iv. 4. Titus i. 15. See on 1 Cor. iii. 22, 23); and so all the fruit thereof is "holy to praise the Lord withal." See above, Preliminary Note to chap. xi.

On this Law see the treatise "*Orlah*" (or uncircumcised), in the Talmud, which relates to trees newly planted, the fruits of which may not be eaten during the first three years, and are consecrated in the fourth.

²⁶ *the blood*] See xvii. 12—14.

— *neither shall ye use enchantment*] See on Gen. xxx. 27; xlv. 15. The word there used, *nachash*, is the same as here; and it also occurs in Deut. xviii. 10, and it probably means divination by serpents, from *nachash*, a serpent (*Bochart*, *Hierozaic.* i. 21. *Keil*, 123). Others suppose it to signify properly to *hiss*, or *whisper*, as sorcerers do (Ps. lviii. 5. Deut. xviii. 10).

"There are various kinds of Enchantment mentioned in the Scripture, which are the workings of the Evil Spirit; whatever they be, let the man of God beware of them, lest haply, if he makes use of the operation of evil spirits here, he may be consigned to their society hereafter. All such arts are forbidden by God in Holy Scripture (Lev. xix. 31. Deut. xviii. 9—12). Melius est ignorare, quam a dæmonibus discere. Nos nihil ab iis discere jubet, ne efficiamur consortes ipsorum. Si Paulus testimonium sibi spiritum Pythonis dare non patitur (Act. xvi. 17, 18), sed dolet super hoc, quanto magis dolere debemus, si quando decipi videmus animos ab iis qui velut divino alicui spiritui Pythonis, aut ventriloquo, aut divino, aut auguri, vel aliis quibuslibet hujusmodi dæmonibus credunt." *Origen*, in Num. Hom. 16; where are some interesting remarks on ancient practices of divination. A warning to modern times. Cp. below on v. 31.

— *nor observe times*] not count one day lucky, and another unlucky, as the heathen did. *Hesiod*, *Opera et Dies*, 765. *Virgil*, *Georg.* i. 276—286. Cp. *Maimonides* on Idolatry, xi. 8.

g ch. 21. 5.
Deut. 14. 1.
Jer. 16. 6.
& 48. 37.

h Deut. 23. 17.
† Heb. *profane*.

i ver. 3.
ch. 26. 2.
k Eccles. 5. 1.
l Ex. 22. 18.
ch. 20. 6, 27.
Deut. 18. 10.
m Sam. 28. 7.
n 1 Chron. 10. 13.
Isa. 8. 19.
Acts 16. 16.
o Prov. 20. 29.
p Tim. 5. 1.
q ver. 14.
r Ex. 22. 21.
s 23. 9.
t Or, *oppress*.
p Ex. 12. 48, 49.
q Deut. 10. 19.

r ver. 15.

s Deut. 25. 13, 15.
Prov. 11. 1.
& 16. 11. & 20. 10.
† Heb. *stones*.

shalt thou mar the corners of thy beard. ²³ Ye shall not ^e make any cuttings in your flesh for the dead, nor print any marks upon you : I *am* the LORD.

²⁹ ^h Do not [†] prostitute thy daughter, to cause her to be a whore ; lest the land fall to whoredom, and the land become full of wickedness.

³⁰ ⁱ Ye shall keep my sabbaths, and ^k reverence my sanctuary : I *am* the LORD.

³¹ ^l Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them : I *am* the LORD your God.

³² ^m Thou shalt rise up before the hoary head, and honour the face of the old man, and ⁿ fear thy God : I *am* the LORD.

³³ And ^o if a stranger sojourn with thee in your land, ye shall not ^{||} vex him.

³⁴ ^p But the stranger that dwelleth with you shall be unto you as one born among you, and ^q thou shalt love him as thyself ; for ye were strangers in the land of Egypt : I *am* the LORD your God.

³⁵ ^r Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. ³⁶ ^s Just balances, just [†] weights, a just ephah, and a just hin, shall

The word here used is from *anan*, to *cover*, connected with *anan*, a *cloud*. Some suppose that it signifies properly to observe the clouds and other phenomena of the heavens, as astrologers do (*Robertson*). *Gesen.* supposes (644) that it means to act covertly, to use secret arts. The Rabbis derive it from *ayin*, the *eye* : and so *Holemann*, and *Keil* (p. 123), with reference to the evil eye, and art of fascination.

²⁷. Ye shall not round the corners of your heads] Rather, thou shalt not round any corner (*peak*), thou shalt not shave it so as to be round, as some of the Arab tribes did (*Herod.* iii. 8). This and the following precept forbid imitation of heathen and idolatrous nations, especially in mourning (cp. Jer. ix. 26; xxv. 23; xlix. 32. *Maimonides* on Idolatry, cap. xii. *Theodoret*, Qu. 28. *Augustine*, Qu. 71. *S. Cyril*, de Adoratione xvi.). The things which are here mentioned were usual among those nations, and in themselves were indifferent ; but they were not indifferent when used as signs of immoderate and hopeless lamentation for the dead . . . What are these precepts, but in effect the same which the Apostle doth more plainly express, "Sorrow not even as others which have no hope?" (1 Thess. iv. 13. *Hooker*, IV. vi. 3.)

— neither shalt thou mar the corners of thy beard] Rather, a corner (*peak*), any corner by shaving : see xxi. 5. Thou shalt not shave the corner of thy beard upon the cheeks before the ears—the whiskers—as the Egyptians did (*Gesenius*, 664) ; and as was the custom of the heathen priests (*Maimonides*, on Idolatry, xii.). Such shaving was also used by heathens in mourning (Isa. xv. 2. Cp. *Winer*, R. W. B. i. p. 139). The Hebrews might trim or poll their beards with scissors, but not shave them with a razor (cp. Acts xviii. 18). And such was the usual rule of the ancient Church for the secular clergy. *Coneil. Carthag.*, c. 44, "Clericus ne barbam radat." See *A Lapide*; and cp. *Clem.*, *Alex.*, Præd. iii. 3. *Epiphan.*, Hæres. 80.

²⁸. Ye shall not make any cuttings in your flesh for the dead] as the heathens did. *Herod.*, iv. 51; *Xenophon*, Cyrop. iii. 1. 13; iii. 3. 67. Cp. Lev. xxi. 5. Deut. xiv. 1. Jer. xlviii. 37.

— nor print any marks upon you] by tattooing, as the heathens did, in honour of their deities : whence St. John in the Revelation speaks of the *χαρᾶνα τοῦ θηρίου*. See the notes below on Rev. xiii. 18, and cp. Gal. vi. 17. Tattooing is still much practised in Egypt. *Lane*, Mod. Egypt, pp. 39. 531.

²⁹. Do not prostitute] The reason of the insertion of this precept in this place seems to be, that what is here condemned was made an act of religion by the heathen, who dedicated their daughters to their gods for this flagitious use : see Gen. xxxviii. 21. Cp. on Acts xv. 20.

³¹. Regard not them that have familiar spirits] Literally, do not look to the *oboth* ; *oboth*, the plural of *ob*, literally, a *bottle of skin* (Job xxxii. 19. *Gesen.*, p. 18), and supposed to be applied to diviners and necromancers (who professed to hold communion with the spirits of the dead, and to be able to evoke them), because they inflated themselves in the act of divination, as if filled with inspiration from supernatural powers (*Aben Ezra*). Cp. *Virgil*, *Æn.* vi. 48,—

"——— pectus anhelum,

Et rabie fera corda tument ; majorque videri,
Nec mortale sonans, adflata est numine quando
Jam propiore Dei."

The word *ob* here used is found in xx. 6. 27. Deut. xviii. 11. 1 Sam. xxviii. 7. 8. 2 Kings xxi. 6; xxiii. 24. 1 Chron. x. 13. 2 Chron. xxxiii. 6. Isa. xxix. 4. It is usually rendered *ἐγγαστριμυθος*, or *ventriloquist*, by *Sept.* (cp. *Joseph.*, Ant. vi. 14. 2), and *ἐντερομάντις* by *Theodoret* (Qu. 29), who says that this name was given them because it was believed that some evil spirit spoke from within them.

This word *oboth*, *ἀσκόι*, *skins blown out like bladders*, may have been used here in holy indignation and disdain against these sorcerers, as the word *searim*, the *shaggy ones*, *goats*, is used for the *idols* of the heathen (xvii. 7. 2 Chron. xi. 15); and *ellim*, nonentities, vanities, for their gods (xix. 4; xxvi. 1. Isa. x. 10; xix. 3); and as the Cretans are called *γαστρίες ἀργαί* by *Epimenides*, quoted by St. Paul (Titus i. 12), and as the vain-glorious sophists of Greece, puffed out with pride and boasting, are called by the Poet, *κενὴς οἰήσιος ἔμπλεοι ἀσκόι*.

A necromancer is said to have an *ob* in him or her (xx. 27), and to be able to divine by the *ob* (1 Sam. xxviii. 8); and the *ob* is said to have a voice muttering from the earth (Isa. xxix. 4). The Holy Spirit therefore in the Old Testament seems to ascribe an objective reality to the *ob* itself, and this is in harmony with what is said of the damsel at Philippi—viz., that she had a *spirit of Python* (Acts xvi. 16). It is well known that the famous oracular *Python* (the word used in the Acts) was a *serpent*, and that word seems to be connected with the Hebrew *phethen*, a *serpent*, which is applied to Satan himself, the *old serpent*, in the prophecy of Psalm xci. 13 (see on Matt. iv. 6). May not the Hebrew *ob* be connected with the Greek *ὄφης*, the word applied to the Evil One, the *Old Serpent*, in the New Test. ? (2 Cor. xi. 3. Rev. xii. 9; xx. 2.)

On these Sorcerers, see *Maimonides* on Idolatry, vi. 2. *Selden*, de Diis Syr., Synt. i. c. 2. *Buxtorf*, Lex. Talmud. pp. 39. 670. 937. 1875. *Fuller*, Miscell. i. 16. *Iffeffer*, p. 140. *Winer*, R. W. B. ii. 626. *Botteker*, de Inferis, p. 101. *Gesenius*, p. 18. *Farrar*, in Smith, B. D. i. 413.

— wizards] Literally, those who pretend to supernatural knowledge; the Hebrew word here used is from *yada*, to *know*; cp. xx. 27. Deut. xviii. 11; and *Iffeffer*, *Dubia*, p. 140.

Here therefore is another divine warning against any dealings with familiar spirits, whether they be supposed to be spirits of the departed, or any other spiritual agencies : see above (v. 26). A warning necessary for these latter days. (Cp. xx. 6. 27.)

³². rise up before the hoary head] Cp. Gen. xxxi. 35, where Rachel excuses herself for not rising up before her father ; and Lam. v. 12, where it is specified as one of the miseries of Jerusalem, that the "faces of the elders were not honoured."

³³. a stranger] See Exod. xxii. 21.

³⁶. Just balances, just weights] Literally, *balances of Justice*, *weights of Justice*, &c. Cp. the opposite in Luke (xvi. 8 ;

ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

³⁷ Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

t ch. 18. 4, 5.
Deut. 4. 5, 6.
& 5. 1. & 6. 23

XX. ¹ And the LORD spake unto Moses, saying, ² ^a Again, thou shalt say to the children of Israel, ^b Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

a ch. 18. 2.

³ And ^c I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to ^d defile my sanctuary, and ^e to profane my holy name. ⁴ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and ^f kill him not: ⁵ Then ^g I will set my face against that man, and ^h against his family, and will cut him off, and all that ⁱ go a whoring after him, to commit whoredom with Molech, from among their people. ⁶ And ^k the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. ⁷ ¹ Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God. ⁸ ^m And ye shall keep my statutes, and do them: ⁿ I *am* the LORD which sanctify you.

b ch. 18. 21.
Deut. 12. 31.
& 18. 10.
2 Kings 17. 17.
& 23. 10.
2 Chron. 33. 6.
Jer. 7. 31.
& 32. 35.
Ezek. 20. 26, 31.
c ch. 17. 10.
d Ezek. 5. 11.
& 23. 38, 39.
e ch. 18. 21.

⁹ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; ^p his blood *shall be* upon him. ¹⁰ And ^q the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. ¹¹ ^r And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

f Deut. 17. 2.
3, 5.
g ch. 17. 10.
h Ex. 20. 5.
i ch. 17. 7.
k ch. 19. 31.

l ch. 11. 44.
& 19. 2.

m Pet. 1. 16.
n ch. 19. 37.

n Ex. 31. 13.
ch. 21. 8.

Ezek. 37. 28.
o Ex. 21. 17.

Deut. 27. 16.
Prov. 20. 20.

Matt. 15. 4.
p ver. 11, 12.
13, 16, 27.

2 Sam. 1. 16.
q ch. 18. 20.

Deut. 22. 22.
John 8. 4, 5.

r ch. 18. 8.
Deut. 27. 23.

xviii. 6), where the genitive is used as here. *Weights*; literally, *stones*. The Hebrews preferred *stones* to iron for weights, as not liable to rust (*Maimon.*): see Deut. xxv. 13. Prov. xi. 1; xvi. 11.

37. *statutes, and all my judgments*] *chukkothim ve mish-patim*. See v. 19; and Exod. xxi. 1.

CH. XX. 2. *unto Molech*] See xviii. 21.

3. *will cut him off*] This and many other similar denunciations in this chapter (see v. 5, 6, 17, 18, 20, 21), are proofs of the divine origin of the Law, and of the divine authority of the Pentateuch.

Almighty God pledges Himself to *intervene* by *special judgments* in special cases of heinous delinquency. He promises to take the cause into His own hands, and to punish the offender. *If* such visitations had *not* actually followed, the Book itself which contained them would not have been received by the Jews as divinely inspired, but would have been rejected as an imposture; but if they did occur, then they were evidences of its divine origin. The universal *reception* of the Pentateuch as divine, by the Jewish Nation, is a proof that these judgments were executed by God; and consequently is an evidence also of the divine origin and authority of the Pentateuch.

6. *that turneth after such as have familiar spirits*] or, *that turneth after the oboth*. See note on xix. 31, and Deut. xviii. 11.

— *wizards*] See xix. 31. "Those who evoke the dead by incantations and magical songs, in order to give answers as to future or doubtful things (1 Sam. xxviii. 7. 2 Kings xxi. 6); and the word denotes also the soothsaying demons, or familiar spirits, by which these persons were believed to be possessed (1 Sam. xxviii. 8); and it also means the dead persons themselves who were raised up (Isa. xxix. 4)." *Gesenius*, 18.

Intercourse with familiar spirits is here connected by Almighty God with some of the worst forms of Idol-worship, even with the savage rites of Molech, and is threatened with a similar punishment: cp. v. 27; and above, xix. 26, 31.

Surely this may well be a warning to those who deal in what they call "*spirit-rapping*," and profess to hold communion with the souls of the dead, or resort to them for revela-

tions,—which was precisely the sin of those who "turned to the *oboth*." The foregoing description of the *oboth*, condemned in Scripture, is a correct representation of what is now professed to be done by many, who appear to have little fear of the divine displeasure denounced against such practices.

— *I will even set my face against that soul*] This judgment was executed by God against Saul, who *turned to an ob* (1 Sam. xxviii. 7, 8), and who was deprived of his kingdom, and was cut off by God because he did so (1 Chron. x. 13, 14).

7. *Sanctify yourselves therefore*] Resort not to evil spirits, but be ye holy. How much more is this incumbent on Christians, who are members of the Holy One, and temples of the Holy Spirit! (1 Cor. vi. 15, 19.)

9. *every one that curseth his father*] or, *speaketh evil of*. The Hebrew word *katal*, here used, signifies *to be light*, *to be despised*; and, in *piel*, *to speak evil of*, *to curse*; and in this text it is rendered *κακολογῶν* by Matt. xv. 4; and the *Sept.* has here "whosoever speaks evil of his father" (*ὅς ἐν κακῷς εἶπη τὸν πατέρα*). Such a person was punished by death, namely, by stoning (Exod. xxi. 17. Deut. xxi. 21).

— *his blood shall be upon him*] he is guilty of his own death by his own sin.

Wherever it is said in the Law, "his blood shall be upon him," the meaning is "he shall be stoned" (see *Maimon.* and *Jarchi* here).

10. *with his neighbour's wife*] This addition of the word "neighbour," after "another man," teaches that *every one* is our *neighbour*. "Proximus omnis homo homini," *Augustine*, Qu. 74. Cp. Luke x. 29—37.

— *the adulterer and the adulteress shall surely be put to death*] either by stoning (see John viii. 4, 5; and cp. Deut. xxii. 24), or by strangling (*Maimon.*, in Sanhed. xv. 13). A solemn warning to those who commit this sin, or encourage it by making it an occasion for giving facilities to Divorce, and for a second marriage. Cp. Matt. v. 32; xix. 9. Mark x. 11. Luke xvi. 18. Heb. xiii. 4.

11. *the man that lieth, &c.*] The sin of Reuben (Gen. xlix. 4. See xviii. 8. Deut. xxii. 30; xxvii. 20. 1 Cor. v. 1).

- s ch. 18. 15. ¹² ^s And if a man lie with his daughter in law, both of them shall surely be put to death: ^t they have wrought confusion; their blood *shall be* upon them.
- t ch. 18. 23. ¹³ ^u If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.
- u ch. 18. 22. ¹⁴ ^x And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
- Deut. 23. 17. ¹⁵ ^y And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.
- See Gen. 19. 5. ¹⁶ And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.
- Judg. 19. 22. ¹⁷ ^z And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.
- x ch. 18. 17. ¹⁸ ^a And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath † discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.
- Deut. 27. 22. ¹⁹ ^b And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: ^c for he uncovereth his near kin: they shall bear their iniquity.
- a ch. 18. 19. ²⁰ ^d And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
- See ch. 15. 24. ²¹ ^e And if a man shall take his brother's wife, it is † an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
- † Heb. *made naked*. ²² Ye shall therefore keep all my ^f statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, ^g spue you not out.
- b ch. 18. 12, 13. ²³ ^h And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and ⁱ therefore I abhorred them.
- c ch. 18. 6. ²⁴ But ^k I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, ^l which have separated you from *other* people.
- d ch. 18. 14. ²⁵ ^m Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: ⁿ and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that
- e ch. 18. 16. ^f Heb. *a separation*.
- f ch. 18. 26. & 19. 37. ^g ch. 18. 25, 28.
- h ch. 18. 3, 24, 30.
- i ch. 18. 27. Deut. 9. 5.
- k Ex. 3. 17. & 6. 8.
- l ver. 26. Ex. 19. 5. & 33. 16. Deut. 7. 6. & 14. 2. 1 Kings 8. 53. m ch. 11. 47. Deut. 14. 4. n ch. 11. 4.

12. *if a man lie, &c.*] The sin of Judah, though committed ignorantly (Gen. xxxviii. 21—26). Cp. v. 17.

These condemnations of sins committed by the Patriarchs show the impartiality of the Law.

14. *if a man take a wife and her mother, it is wickedness: they shall be burnt with fire*] It cannot, therefore, be a safe thing to take a wife and her sister: see on xviii. 18.

15. *ye shall slay the beast*] Compare the curse upon the serpent (Gen. iii. 14). "Pecus jussit interfici, quia tali flagitio contaminata indignam reficiat facti memoriam" (*Augustine*).

17. *his sister*] See Gen. xx. 2. 10—12, the case of Abraham. Here again, the sovereign independence and divine authority of the Lawgiver is visible, in the condemnation of acts which had been committed, and of a marriage contracted, by *Abraham*, the father of the faithful; a marriage, from whose issue the promised seed was to come.

The Levitical Law of Marriage (as before observed, xviii. 1) was a republication of the primitive Law, and is therefore obligatory on all; and the deviations of the Patriarchs, even of Abraham himself, from the primitive Law of Marriage (cp. our Lord's words, Matt. xix. 4. 8), is an evidence that *oral tradition* is a precarious medium of communication, even with all the advantages of patriarchal longevity; and that the *practice* of the Patriarchs cannot be accepted as an unerring exponent and interpreter of the primitive Law, with regard to Marriage, or

the Sabbath, or any other institutions. The primitive Law fell almost into oblivion, and therefore sin was not imputed to them; and a necessity arose for its republication, by writing, in the Levitical Code.

20. *they shall die childless*] The Divine Lawgiver says, that he will not give them children, or that the children will soon be taken from them. Who could speak in such terms as these but God? Here then is an evidence of the divine origin of the Law: see above, on v. 3. The civil magistrate might not put the children to death (*Maimonides*, quoted by Ainsworth, p. 123; and *Jarchi*). God reserved this and other similar cases to Himself.

21. *if a man shall take his brother's wife*] See on xviii. 18.

— *they shall be childless*] See v. 20. Or, the children shall not be regarded as legitimate (*Aug.*, Qu. 76).

24. *which have separated you from other people*] These words (repeated in v. 26) are a divine clue to many of the provisions of the Levitical Code (see on xi. 2); and they show that the Levitical Code—so far as it concerned the Jews as a distinct people—was only preparatory to another dispensation, which God had revealed to Abraham, in whose seed *all* nations were to be blessed (Gen. xii. 3; xviii. 14); and that these Levitical precepts have fulfilled their purpose, now that the wall of separation between Jew and Gentile has been broken down by Christ (Eph. ii. 14), in whom there is no difference between Jew and Greek (Rom. x. 12. Gal. iii. 28. Col. iii. 11).

|| creepeth on the ground, which I have separated from you as unclean. ²⁶ And || Or, *moreth*.
ye shall be holy unto me: °for I the LORD *am* holy, and ^p have severed you
from *other* people, that ye should be mine.

²⁷ ^a A man also or woman that hath a familiar spirit, or that is a wizard,
shall surely be put to death: they shall stone them with stones: ^r their blood
shall be upon them.

XXI. ¹ And the LORD said unto Moses, Speak unto the priests the sons of
Aaron, and say unto them, ^a There shall none be defiled for the dead among
his people: ² But for his kin, that is near unto him, *that is*, for his mother,
and for his father, and for his son, and for his daughter, and for his brother,
³ And for his sister a virgin, that is nigh unto him, which hath had no husband;
for her may he be defiled. ⁴ But || he shall not defile himself, *being* a chief
man among his people, to profane himself. ⁵ ^b They shall not make baldness
upon their head, neither shall they shave off the corner of their beard, nor make
any cuttings in their flesh. ⁶ They shall be holy unto their God, and ^c not
profane the name of their God: for the offerings of the LORD made by fire,
and ^d the bread of their God, they do offer: therefore they shall be holy.
⁷ ^e They shall not take a wife *that is* a whore, or profane; neither shall they
take a woman ^f put away from her husband: for he *is* holy unto his God.
⁸ Thou shalt sanctify him therefore; for he offereth the bread of thy God: he
shall be holy unto thee: ^g for I the LORD, which sanctify you, *am* holy.

o ver. 7.
ch. 19. 2.
1 Pet. 1. 16.
p ver. 24.
Tit. 2. 14.
q ex. 22. 18.
ch. 19. 31.
Deut. 18. 10, 11.
1 Sam. 28. 7, 8.
r ver. 9.

a Ezek. 44. 25.

|| Or, *being an husband among his people, he shall not defile himself for his wife, &c.* See Ezek. 24. 15, 17. b ch. 19. 27, 28. Deut. 14. 1. Ezek. 44. 20. c ch. 18. 21. & 19. 12. d See ch. 3. 11.

e Ezek. 44. 22.

f See Deut. 24. 1, 2.

g ch. 20. 7, 8.

27. *A man also or woman that hath a familiar spirit*] Literally, *in whom there is an ob*.

It is observable that the *Vulgate* here renders *ob* by "Spiritus Pythonicus," the same words as those used in the Acts (xvi. 16, *πνεῦμα Πύθωνος*), a spirit of *Python*; and the *Targum* of *Onkelos* here has *Bidin Pythons*. Cp. note above, on xix. 31.

The Lawgiver ascends from precepts for the holiness of the *People* (enunciated in the foregoing chapters) to enactments for the holiness of the *Priests*.

The People had been forbidden to resort to familiar spirits and wizards (xix. 26, 31); God provides them a holy oracle in the Urim and Thummim on the breastplate of the High Priest for the revelation of His will.

He raises our eyes to the Great High Priest of our profession, Christ Jesus (Heb. iii. 1), and reminds us of our Christian Priesthood in Him (1 Pet. ii. 5, 9. Rev. i. 6; v. 10), and our consequent obligations to holiness: see v. 4.

Here begins a new *Parashah*, or Proper Lesson of the Law, and extends to xxiv. 23.

The parallel *Haphtarah*, or Proper Lesson of the Prophets, is Ezek. xlv. 15—31, which contains ordinances for the priests, and is the best commentary on the present chapter.

CH. XXI. 1. *There shall none be defiled for the dead among his people*] Cp. Ezek. xlv. 25, which repeats the enactment in this and the following verses. Consider the blessed change wrought in these respects by Christ: see on x. 4—6.

The Priests typified Him who is the Life, and who by dying "swallowed up death in victory;" and therefore they are not to be mourners for the dead (*Cyril*, de Ador. xii. p. 430).

4. *being a chief man*] *A chief man*; Heb. *baal*, a lord or master (Judg. xix. 22), from *baal*, to rule (*Gesen*. 130); whence *Baal*, *Bel*, *Belus*, *Haumi-bal* (i. e. grace of *Baal*), *Hasdru-bal* (i. e. help of *Baal*), *Baal-zephon*, possession of *Typhon* (Exod. xiv. 2. 9. Num. xxxiii. 7).

In some Versions it is rendered "*for a chief man*;" that is, he shall not defile himself by mourning for a prince (so *Syriac*, *Arabic*, and *Vulgate*). The *Sept.* has *ἐξάπνα*, suddenly, as if the original word were not *Baal*, but *bahal*. Some suppose the words to mean that he shall not defile himself as a husband and lord of a family, by contracting a vicious marriage, or by bringing up his children ill; and that the sentence refers to what follows in v. 7 (*Keil*). The Authorized Version is sup-

ported by the *Targum* of *Onkelos* and some of the Rabbis, and this seems the best interpretation; and so *Baumgarten* (p. 217), "He being the head over the people, is not to be defiled; for if he is defiled, the people are defiled also." Cp. v. 10.

These enactments have a spiritual meaning. The *letter* of them is cancelled in Christ; but they are enlarged, perpetuated, and spiritualized in Him. Death represents Sin and its effects,—its guilt, its pollution, its punishment. The Christian is a priest to God (Rev. i. 6). In a certain sense, the Christian Church forms a "kingdom of priests" (ep. Exod. xix. 6). The Christian must be "purged from dead works to serve the living God" (Heb. ix. 14). He may not communicate with those "who are dead in trespasses and sins" (Eph. ii. 1. Col. ii. 13). "Let the dead bury their dead" (Matt. viii. 22). To the Christian Bishop and Priest it is said, "Keep thyself pure" (1 Tim. v. 22. Cp. 1 Tim. iii. 2). And, inasmuch as, in a larger sense, Christ has made us *all* to be *Priests to God* (see on Rev. i. 6), the *spirit* of these precepts in this chapter concerns all Christians, who are built up as lively spiritual stones into a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ (1 Pet. ii. 5). And therefore the Apostle adopts the words of the Levitical Law, and teaches us to Christianize them: "As *He* which hath called you *is* holy, so be ye holy in all manner of conversation, because it is written" (Lev. xix. 2; xx. 7), "*Be ye holy, for I am holy*" (1 Pet. i. 15, 16). See below, vv. 10, 17; and *S. Cyril*, de Ador. xii. p. 430; *Theodoret*, Qu. 30. Christ is the *Baal* or *Chief Man* among His People. As Man, He was conceived by the Holy Ghost in the Womb of the Virgin Mary; He was visibly anointed with the Holy Spirit, as our Prophet, Priest, and King, at His Baptism in the river Jordan. And for our sakes He sanctifies Himself, that we also may be sanctified through the truth (John xvii. 19); and that, by being partakers and imitators of His Holiness, we may be inheritors of His Glory.

5. *not make baldness*] as the heathens did. *S. Jerome*, in Ezek. xlv.

7. *They shall not take a wife, &c.*] So the Apostle lays down rules concerning the wives of Christian Priests and Deacons (1 Tim. iii. 2. 11. Titus i. 6).

The soul that is espoused to Christ, our Great High Priest, must be holy, chaste, and true to Him. Cp. below, vv. 13, 14.

8. *Thou shalt sanctify him therefore*] Here the act of sanctification is ascribed to *Moses*; but it is added, "I, the Lord, which sanctify you." Moses sanctified as God's Minister, God sanctifies by divine power. Here then the question arises (says *Augustine*), "Does God sanctify without the ministry of man?"

t Gen. 33. 24.

⁹ ^h And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

i Ex. 29. 29, 30.
ch. 8. 12, & 16.
32.
Num. 35. 25.
k Ex. 28. 2.
ch. 16. 32.
l ch. 10. 6.
m Num. 19. 14.
See ver. 1, 2.
n ch. 10. 7.
o Ex. 28. 36.
ch. 8. 9, 12, 30.

¹⁰ ⁱ And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and ^k that is consecrated to put on the garments, ^l shall not uncover his head, nor rend his clothes; ¹¹ Neither shall he ^m go in to any dead body, nor defile himself for his father, or for his mother; ¹² ⁿ Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for ^o the crown of the anointing oil of his God is upon him: I am the LORD. ¹³ And ^p he shall take a wife in her virginity. ¹⁴ A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. ¹⁵ Neither shall he profane his seed among his people: for ^q I the LORD do sanctify him.

p ver. 7.
Ezek. 44. 22.

q ver. 8.

¹⁶ And the LORD spake unto Moses, saying, ¹⁷ Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not ^r approach to offer the || bread of his God. ¹⁸ For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^s superfluous, ¹⁹ Or a man that is brokenfooted, or brokenhanded, ²⁰ Or crookbackt, or || a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or ^t hath his stones broken; ²¹ No man that hath a blemish of the seed of Aaron the priest shall come nigh to ^u offer the offerings of the LORD made by fire: he hath a blemish; he shall

r ch. 10. 3.
Num. 16. 5.
Ps. 65. 4.
|| Or, *fool*,
ch. 3. 11.
s ch. 22. 23.

|| Or, *too slender*.

t Deut. 23. 1.

u ver. 6.

Does He ever sanctify by invisible grace without visible sacraments? God *can* do all things; but He never sanctifies with *invisible* grace those persons who *despise the visible sacraments* which He has instituted for the conveyance of invisible grace. Therefore Cornelius, who had received invisible grace, was baptized with the visible sacrament: see on Acts x. 41—48 (*S. Augustine*, Qu. 84).

9. *the daughter of any priest, if she profane herself, &c., shall be burnt with fire*] Therefore the Jewish Church, having been false to God, was consumed; the Temple was burnt with fire (*Hesych.*). And the corrupt Church of the Apocalypse, who is guilty of spiritual harlotry, will be consumed with fire: see Rev. xvii. 1, 2. 5. 16; xviii. 9.

10. And *he that is the high priest*] Literally, and the *great priest among his brethren, on whom the oil of anointing is poured, and hath filled his hand* (see Exod. xxix. 7; and Lev. viii. 27). The Sept. has *ἁγιάζωντος* here; cp. Heb. ii. 10; v. 9; vii. 28; x. 14, in which passages the Apostle uses the word *ἁγιάζων*, to *perfect*, to invest in the sacred mysteries (*τέλεον*), to *consecrate*. Those passages cannot adequately be understood by the English reader unless he bears in mind that the word to *perfect* has the sense of *to consecrate*, and is derived by the Apostle from the Septuagint Version of the Hebrew words, which signify ‘to fill the hands, in order to consecrate.’ Hence also in the passages of the Epistle to the Hebrews (xi. 40; xii. 23), where the word to *perfect* (*ἁγιάζων*) is applied to *Christian believers*, there is a reference to their consecration as priests, by reason of the Priesthood of Christ their Head, from whom the holy oil of anointing flows down upon them (Ps. cxxxiii. 2. John i. 16. See above on Exod. xxix. 9. Lev. viii. 12, 27).

— *not uncover his head*] See x. 6, and *S. Cyril* (de Ador. xii. p. 432), who observes that in these respects the High Priest was a type of Christ, in whom there was no stain of pollution to be found, and who could not be disqualified for attendance to the work of God.

The Priest who was dedicated to God, was to be devoted entirely to His service; he was to know nothing of any earthly relations, or any other love, in comparison with the love of God. No earthly affection for father, or mother, or brethren, was to draw him off from attendance at the Sanctuary. Here is a lesson to all Christian priests, and to all Christians who, in a certain sense, are priests to God (see on v. 4). “If any man come to Me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also” (in comparison with the love he bears to Me), “he cannot be My disciple” (Luke xiv. 26). Cp. what our Lord says (Matt. viii. 21, 22. Luke ix. 60) on the necessity of undivided love and devotion to God.

See *S. Jerome* (Epist. Crit. ad Fabiol. de vest. Sacr., p. 574), who says, “We are a royal priesthood, and must give our whole affections to that Father who never dies, and to Him who died for us, that we might live for ever.”

— *nor rend his clothes*] in mourning (x. 6. Cp. Gen. xxxvii. 34). Yet Caiaphas rent his clothes at the words of Him who is the Resurrection and the Life (Matt. xxvi. 65. Cp. *S. Leo*, Sermon 55).

11. *nor defile himself for his father*] Such was the evidence of the uncleanness of sin and of its fruit, death. But the Grave has now been hallowed by Christ; and Christian saints and martyrs are buried by Christian Priests and Bishops in the Church of God, and even near the altar of God. What a change has been wrought in the world by the Incarnation, Death, Burial, and Resurrection of Christ! (See above, on x. 4—6.) There is a moral truth of perpetual obligation involved in this precept; which is, that no earthly ties of affection are to be put in comparison with duty to God. Every Christian in a certain sense is a priest; and when God calls him, he must know no other Father than Him; and this is strongly enforced by Christ in the Gospel (Matt. viii. 22. Luke ix. 62), as *Tertullian* observes (c. Marcion. iv. 23).

13. *he shall take a wife in her virginity*] His wife shall be a virgin; such is the Bride of Christ, and such is every faithful soul, espoused to Him in Baptism: see note on 2 Cor. xi. 2, “I have espoused you as a chaste virgin to Christ;” cp. *S. Cyril*, de Ador. xii. p. 434, who says, “Christ will not consort with unholy souls, but unites Himself in mystical wedlock with the pure, as with a chaste Virgin.”

Here then is a lesson of faith and holiness to the Christian. Cp. *S. Jerome*, ad Fabiol. p. 578.

17. *that hath any blemish*] *Blemish*, in Heb. *mum*, spot, stain; in Greek *ωμός*. The *spirit* of these Laws is to be applied to the Christian Clergy, and indeed to all the faithful, who are made priests unto God in Christ (see above, on v. 4); and therefore the Church of Christ is described, in her state of glory, as “not having spot or wrinkle, or any such thing, but holy, and *without blemish*” (*ἁμωμος*, Eph. v. 26, 27); and the saints of God are described in the Apocalypse as “*without blemish*” (*ἁμωμοι*) before the throne of God” (Rev. xiv. 5), for they are members of Christ, who offered Himself a victim without blemish, *ἁμωπον* (see Heb. ix. 14); and He our Great High Priest and future Judge, is said *μωμοσκοπεῖν πάντα*, that is, to examine the spiritual sacrifices offered by Christians, whether they have blemishes or no. See *S. Polycarp*, ad Philipp. 4, and below, on Heb. iv. 13. Here therefore is a solemn warning to all, especially to Christian Priests, to take good heed to themselves to sanctify their affections, and dedicate them wholly to God, and

not come nigh to offer the bread of his God. ²² He shall eat the bread of his God, both of the *most holy, and of the †holy. ²³ Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that *he profane not my sanctuaries: for I the LORD do sanctify them.

²⁴ And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

XXII. ¹ And the LORD spake unto Moses, saying, ² Speak unto Aaron and to his sons, that they *separate themselves from the holy things of the children of Israel, and that they †profane not my holy name in those things which they †hallow unto me: I am the LORD. ³ Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, †having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD. ⁴ What man soever of the seed of Aaron is a leper, or hath †a †running issue; he shall not eat of the holy things, †until he be clean. And †whoso toucheth any thing that is unclean by the dead, or †a man whose seed goeth from him; ⁵ Or †whosoever toucheth any creeping thing, whereby he may be made unclean, or †a man of whom he may take uncleanness, whatsoever uncleanness he hath; ⁶ The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he †wash his flesh with water. ⁷ And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because †it is his food. ⁸ †That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD. ⁹ They shall therefore keep mine ordinance, †lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

¹⁰ †There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing. ¹¹ But if the priest buy any soul †with his money, he shall eat of it, and he that is born in his house: †they shall eat of his meat. ¹² If the priest's daughter also be married unto †a stranger, she may not eat of an offering of the holy things. ¹³ But if the priest's

x ch. 2. 3. 10. &
6. 17. 29. & 7. 1.
& 24. 9.
Num. 18. 9.
y ch. 22. 10, 11,
12.
Num. 18. 19.
z ver. 12.

a Num. 6. 3.

b ch. 18. 21.

c Ex. 28. 38.
Num. 18. 32.
Deut. 15. 19.

d ch. 7. 20.

e ch. 15. 2.
† Heb. running
of the reins.
f ch. 14. 2. &
15. 13.
g Num. 19. 11, 22
h ch. 15. 16.
i ch. 11. 24, 43, 44
k ch. 15. 7, 19.

l ch. 15. 5.
Heb. 10. 22.
m ch. 21. 22.
Num. 18. 11, 13.
n Ex. 22. 31.
ch. 17. 15.
Ezek. 41. 31.

o Ex. 28. 43.
Num. 18. 22, 32.

p See 1 Sam. 21. 6.

† Heb. with the
purchase of his
money.
q Num. 18. 11, 13
† Heb. a man a
stranger.

pray for the cleansing grace of the Sanctifier, and to set a watch upon their hearts and lips in their religious approaches to God (cp. 1 Tim. iv. 12. 1 Pet. i. 15, 16. S. Basil, de Baptism. lib. ii. S. Greg. Nazian., Orat. i. S. Jerome, ad Fabiol. de vest. Sacerdot., Ep. 128).

22. of the most holy, and of the holy] On the difference between these, see above, on ii. 3.

CH. XXII. 2. that they separate themselves from the holy things] Rather, that they abstain from the holy things of the children of Israel which they consecrate unto me, that they profane not my holy name.

This precept is directed to the Priests, in order that they might not profanely covet the Lord's portion of the offering, as the sons of Eli did (see 1 Sam. ii. 12—17); and also that they might not drink the wine of the Drink-offerings in the Tabernacle, which was probably the sin of Nadab and Abihu (see above, on x. 1; and cp. Ezek. xlv. 21; and Num. xviii. 32).

Some Expositors suppose that this precept means that the Priests should not eat of the holy things when they themselves are unclean (A Lapidé; cp. Keil, p. 131; Baumgarten, p. 219); but the former interpretation seems preferable; and the latter applies rather to what follows.

3. goeth unto the holy things—having his uncleanness] A precept which, in spirit, is applicable to all persons in every age of the Church. "I will be sanctified in them that come nigh Me" (x. 3. Cp. Ps. xxvi. 6; lxxiii. 12; lxxxix. 7. 1 Pet. i. 15), especially by those who come to the Holy Communion of the Body and Blood of Christ (1 Cor. xi. 28).

4. unclean by the dead] Literally, unclean by a soul. This use of the word soul (nephesh) for the dead body, is seen in

xix. 28; xxi. 1. Cp. Bp. Pearson, on the Creed, Art. v. p. 232, and note there.

5. any creeping thing] when dead: see xi. 31.

8. That which dieth of itself] See Levit. xvii. 15. Ezek. xlv. 31, the parallel Haphtarah to this Parashah: see above, xxi. 1.

10. no stranger] who is not of the Priest's family, shall eat of the "holy thing"—i. e., of the heave-offerings, much less of the "most holy:" see iii. 3.

—a sojourner] one who is not a continual inmate of the household.

These precepts show that the Law was only preparatory for another Dispensation, when it would be said to all God's family, by the Great High Priest, who instituted the Christian Festival (foreshadowed by the Hebrew Peace-offering, Meat-offering, and Drink-offering), the festival of the Holy Eucharist, "Drink ye all of it" (Matt. xxvi. 27), for ye are "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God" (Eph. ii. 19).

This may also be understood spiritually. In order to feed on Christ worthily, we must not be mere sojourners, but citizens, united in heart and soul to the heavenly Jerusalem; and not hirelings, mercenaries, bondsmen; but we must love Christ freely for His own sake (S. Cyril, de Ador. xii. pp. 424—427; Hesych. here).

11. he that is born in his house: they shall eat of his meat] Here is a foreshadowing of good things to come. All Nations are now born by Baptism "in the house of the Priest," even in the house of the Great High Priest, Jesus Christ, which is the Church of God; and all are now invited to eat of His meat, even to feed on Himself, and to live for ever through Him, who is the Life (Matt. xxvi. 27. John vi. 53—56).

12. married unto a stranger] The soul is, as it were, a child of God, and if it falls away from Him, it is as it were married

r Gen. 28. 11.

s ch. 10. 14.
Num. 18. 11, 19.

t ch. 5. 15, 16.

u Num. 18. 32.

¶ Or, *lade themselves with the iniquity of trespass in their eating.*
x ver. 9.y ch. 1. 2, 3, 10.
Num. 15. 14.

z ch. 1. 3.

a Deut. 15. 21. & 17. 1.

Mal. 1. 8, 14.

Eph. 5. 27.

Heb. 9. 14.

1 Pet. 1. 19.

b ch. 3. 1, 6.

c ch. 7. 16.

Num. 15. 3, 8.

Deut. 23. 21, 23.

Ps. 61. 8. & 65. 1.

Eccles. 5. 4, 5.

¶ Or, *goats.*

d ver. 20.

Mal. 1. 8.

e ch. 1. 9, 13.

& 3. 3, 5.

¶ Or *kid.*

f ch. 21. 18.

g Num. 15. 15, 16.

h ch. 21. 6, 17.

i Mal. 1. 14.

k Ex. 22. 30.

¶ Or, *she goat.*

l Deut. 22. 6.

daughter be a widow, or divorced, and have no child, and is 'returned unto her father's house, ^s as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof. ¹⁴ ^t And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. ¹⁵ And ^u they shall not profane the holy things of the children of Israel, which they offer unto the LORD; ¹⁶ Or [¶] suffer them ^x to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them. ¹⁷ And the LORD spake unto Moses, saying, ¹⁸ Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, ^y Whatsoever *he* be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; ¹⁹ ^z *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats. ²⁰ ^a *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you. ²¹ And ^b whosoever offereth a sacrifice of peace offerings unto the LORD ^c to accomplish *his* vow, or a freewill offering in beeves or [¶] sheep, it shall be perfect to be accepted; there shall be no blemish therein. ²² ^d Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make ^e an offering by fire of them upon the altar unto the LORD. ²³ Either a bullock or a [¶] lamb that hath any thing ^f superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted. ²⁴ Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land. ²⁵ Neither ^g from a stranger's hand shall ye offer ^h the bread of your God of any of these; because their ⁱ corruption is in them, and blemishes be in them: they shall not be accepted for you.

²⁶ And the LORD spake unto Moses, saying, ²⁷ ^k When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. ²⁸ And *whether it be* cow or [¶] ewe, ye shall not kill it ^l and her young both in one day.

to a stranger, and loses its right to feed on divine and spiritual food. And in a special sense, the Hebrew Synagogue was like a Priest's daughter; but it has left its Father's house, and has joined itself to a stranger, and has forfeited its filial right to partake of its Father's table, and of the bread from heaven, which is Christ (*S. Cyril*).

13. *divorced*] Heb. *gerushah*, expelled, from *garash*, to drive out. *Gesen*, 182.

— *is returned unto her father's house*] In a spiritual sense, this describes the condition of the human soul which has lapsed into heresy or sin, but may return by true repentance to the communion of the Church of God, and may be restored to participation in its holy mysteries, especially at the Lord's table. And this describes the future happy condition of the Jewish Nation after its restoration to its Father's house (*S. Cyril*, de Ador. pp. 126—8).

14. *put the fifth part*] to the principal; to the holy thing—the heave-offering eaten by him in ignorance. Cp. v. 15, 16.

15. *which they offer*] Literally, *what they shall heave up*. It is a different word from that rendered "offer" in v. 18. The former is from *rum*, to lift up, to heave, whence *teramoth*, heave-offerings (*Gesen*, p. 761); the other is from *karab*, to approach, and in *hiphil*, to cause to approach, to bring near, whence *korban* (*Gesen*, p. 741).

18. *his vows*] Heb. *nedarim*, from *nadar*, to drop down (whence *nadir*), and to vow (*Gesen*, 536), on which see the Treatise of the Talmud, entitled "*Nedarim*" (Lib. iii. Tract. 5).

19. *at your own will*] rather, *for your favourable acceptance* (see i. 3. Cp. *ver.* 20. 23).

These precepts provide that the offering should be of such

a kind (i. e., without blemish) as to be favourably accepted. "If ye offer the blind for sacrifice, is it not evil?" (Mal. i. 8. 13;) and therefore they are applicable, *in spirit*, to the Clergy and Laity of the Christian Church in every age and country. Christ offered Himself for us, a "Lamb without blemish and without spot" (1 Pet. i. 19); and He cleansed His Church with His own blood, that He might present her to Himself glorious, not having spot or wrinkle, or any such thing, but that she should be holy and without blemish" (Eph. v. 27).

22. *Blind, or broken—ye shall not offer*] but the first, and best: these defects represent spiritual and moral blemishes. *S. Cyril*, pp. 522—4. *Tertullian*, Apol. 13, charges the heathen of his age with offering mean and diseased victims to their gods.

27. *it shall be seven days under the dam*] that the Sabbath might pass over it (*R. Menachem* here); but it is observable that the eighth day, here prescribed, is commonly a day of consecration in the Law, being figurative of our Lord's Resurrection to glory: see above, ix. 1. Exod. xxii. 30; and Lev. i. 14. And this preservation of the animal beyond the eighth day might perhaps be significant of the truth, that no offering is acceptable to God except by virtue of Christ's death and resurrection (*S. Cyril*, p. 359).

— *from the eighth day*] When it had become more valuable, and might have some qualities then discernible which might tempt the owner to reserve it to himself (*Theodoret*).

28. *ye shall not kill it and her young both in one day*] A general precept of humanity and mercy (Exod. xxiii. 19. Deut. xxii. 6, 7). "As our Father in heaven is merciful, so be ye merciful on earth" (*Targum Jonathan* here).

²⁹ And when ye will ^m offer a sacrifice of thanksgiving unto the LORD, offer it at your own will. ³⁰ On the same day it shall be eaten up; ye shall leave ⁿ none of it until the morrow: I am the LORD.

m ch. 7. 12.
Ps. 107. 22.
& 116. 17.
Amos 4. 5.

n ch. 7. 15.

³¹ Therefore shall ye keep my commandments, and do them: I am the LORD. ³² Neither shall ye profane my holy name; but ^a I will be hallowed among the children of Israel: I am the LORD which ^r hallow you, ³³ That brought you out of the land of Egypt, to be your God: I am the LORD.

o ch. 19. 37.
Num. 15. 40.
Deut. 4. 40.
p ch. 18. 21.
q ch. 10. 3.
Matt. 6. 9.
Luke 11. 2.
r ch. 20. 8.
s Ex. 6. 7.
ch. 11. 45.
& 19. 36.
& 25. 38.
Num. 15. 41.
a ver. 4. 37.
b Ex. 32. 5.
2 Kings 10. 20.
Ps. 81. 3.
c Ex. 20. 9.
& 23. 12. & 24. 15.
& 24. 21.
ch. 19. 3.
Deut. 5. 13.
Luke 13. 14.
d ver. 2. 37.
Ex. 23. 14.
e Ex. 12. 6, 14.
18 & 13. 3, 10.
& 23. 15. & 34.
18.

XXIII. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children of Israel, and say unto them, Concerning ^a the feasts of the LORD, which ye shall ^b proclaim to be holy convocations, even these are my feasts.

³ Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

⁴ These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. ⁵ In the fourteenth day of the first month at even is the LORD's passover. ⁶ And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. ⁷ In the first day ye shall have an holy convocation: ye shall do no servile work therein. ⁸ But ye shall offer an offering made by fire unto the

Num. 9. 2, 3.
& 28. 16, 17.
Deut. 16. 1—8.
Josh. 5. 10.
Ex. 12. 16.
Num. 28. 18, 25.

The precepts of the Levitical Law, "not to seethe a kid in his mother's milk;" not to kill an animal and its offspring in the same day; not to take the dam and the young ones together (Deut. xxii. 6), show that God, the Creator, is also the Preserver. He does not will Death, but Life; He does not approve the extermination of any species that He has made (Wisdom i. 14). These precepts are doubtless also of a spiritual kind, and are designed to show God's tender regard for the natural affections, even among animals; and, *a fortiori*, to indicate His tenderness for His own people, whom He loves, as a mother does her offspring (Isa. xlix. 15. Matt. xxiii. 37), especially for the little ones of Christ's flock, whom He has redeemed and blessed (Mark x. 13—16); and to engage all men to show their love to the Divine Shepherd who died for them, by loving the sheep and lambs for whom He died (John xxi. 15—17. Cp. *Clem. Alex.*, Strom. ii. p. 477).

In another spiritual sense this precept may have been like a prophetic intimation, that though God might deal severely with the Mother—the Jewish Synagogue—yet a remnant would be saved; and the Christian Church, the youthful offspring, would flourish even out of its ruins (*S. Cyril*, p. 360). See further below, Deut. xxii. 6.

²⁹. at your own will] See v. 19.

³⁰. On the same day it shall be eaten up] See vii. 16; and Exod. xii. 8. 10.

CHAPTER XXIII.—THE FEASTS.

Having delivered precepts concerning holy *Persons*, the Sacred Lawgiver now proceeds to speak of holy *Seasons*.

2. the feasts] The Hebrew word *Moëd*, a feast, from *yada*, to appoint, signifies properly any thing that is fixed or appointed, and thence it comes to signify either a fixed *time*, as a feast-day; or a fixed *place* of assembly, as the temple (*Gesen.*, pp. 355. 457).

— convocations] The Hebrew *mikra*, a convocation, from *kara*, to call, to cry out, in order to convoke: cp. Greek, *κηρύσσω*, to proclaim; and see the other derivatives (*κράζω*, crier, cry), in other languages, in *Gesen.*, p. 739.

From the etymology of these two words, it appears that fixed *times*, such as Holydays and Festivals, were appointed by God, in order that His people might be convoked and meet together for united prayer and praise in fixed *places*. This is important to be observed, especially in connexion with the doctrine of the *Sabbath*, which is put first among these fixed days, and is called a holy *convocation* (v. 3), and is therefore shown to be in its original institution, not merely a day of *rest*, but of *worship*. The appointment of the holy *convocation* did not imply that all were obliged to attend at the Tabernacle on that Day, but that they were to meet for worship in stated *places*; whence afterwards synagogues arose in all parts of Palestine.

As to the bearing of this principle on Christian Festivals

and Holy days, see *S. Augustine*, de Civ. Dei x. 3. *Hooker*, V. lxx. *Bp. Andrewes*, iv. 400.

It has been alleged by some (*Hypfeld* and *Knobel*) that these two verses (v. 2, 3) are recent interpolations, on account of the repetition of the words, *these are feasts of the Lord*, in v. 4, and also because *holy meetings* are not prescribed for the *Sabbath* in Num. xxviii. and xxix. Neither of these allegations are of any weight: the first is refuted by the frequency of such repetitions, and the second by the evident intention of the author of Num. xxviii. xxix. to give only a supplementary recapitulation of the Levitical Code.

3. sabbath of rest] See Exod. xx. 8—10.

— no work] This was the Law of the *Sabbath*, and of the Day of Atonement (v. 28, 30), that no *work* should be done therein. On the other feasts, such work as was *not servile work* might be done (see v. 7, 8. 21. 23. 35, 36). They might dress their food on those other holy days; but not on the Sabbath, and Day of Atonement (cp. Exod. xii. 16; xvi. 23. Lev. xvi. 29). Hence appears the special dignity of the Sabbath.

— in all your dwellings] in all places; but the other holy days were to be kept "before the sanctuary." The Sabbath was to be kept *every where*. Here was a providential dispensation for the future propagation of the Gospel. For, by the dispersion of the Jews, and by the erection of Synagogues, in all countries where they dwelt, and by the observance of the Sabbath as a *moëd* and *mikra*, that is, as a *fixed day* of holy *convocation*, recurring weekly, in the Synagogues throughout the world, and by the reading of the books of the Law and the Prophets in those Synagogues on every Sabbath Day (Acts xiii. 15. 27; xv. 21), it came to pass that the Apostles and first Missionaries of the Gospel found places of religious assembly made ready for them in all parts of the world. Wherever they went, they found Synagogues, in which they might address the assembled congregation on the weekly Sabbath, and in which they might prove from the Scriptures publicly read in those Synagogues that "Jesus is the Christ." See below, *Introduction* to the Acts of the Apostles, p. 8.

4. which ye shall proclaim] The Hebrew word here used is from the same word, *kara*, as that from which the word *mikra*, a convocation, is derived: see v. 2. The original sentence is well rendered by the Sept., *κηρύττετε ἑσπερας καὶ κατέσπετε*.

5. In the fourteenth day of the first month] *Abib*. See Exod. xii. 2.

— at even] between the two evenings: see Exod. xii. 6. The Sept. here has *ἀναμέσον τῶν ἑσπερινῶν*. In Exod. xii. 6, it has *πρὸς ἑσπέραν*, which would seem to show that these two portions of the Pentateuch in that Version were not translated by the same hand.

— the LORD's passover] The Passover to the Lord. See Exod. xii. 27.

6. unleavened bread] See Exod. xii. 15. 1 Cor. v. 7, 8.

7. no servile work] Literally, *no work of service*; no laborious work, such as ploughing and sowing (see Exod. xii. 16).

LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

⁹ And the LORD spake unto Moses, saying, ¹⁰ Speak unto the children of Israel, and say unto them, ⁵ When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a \parallel † sheaf of ^h the firstfruits of your harvest unto the priest: ¹¹ And he shall ¹ wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. ¹² And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. ¹³ And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. ¹⁴ And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

¹⁵ And ¹ ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: ¹⁶ Even unto the morrow after the seventh sabbath shall ye

g Ex. 23. 16, 19.
N 24. 22, 23.
Num. 15. 2, 13.
& 28. 26.
Deut. 16. 9.
Josh. 3. 15.
¶ Or, handfal.
† Heb. omer.
h Rom. 11. 16.
1 Cor. 15. 20.
James 1. 18.
1 Pet. 1. 4.
i Ex. 29. 21.
k ch. 2. 11, 15, 16.

l Ex. 34. 22.
ch. 25. 8.
Deut. 16. 9.

No servile work was to be done on the first and the seventh day of the Passover; the first and the eighth of the Feast of Tabernacles; and on the Feast of Weeks or Pentecost; but only such work as is requisite for the preparation of food. Cp. Exod. xii. 16 (see *Maimonides*, in *yom tob*, or “good day,” chap. i. 1, and the 18th Treatise of the Mishna, with that title, the seventh of the book entitled “*Seder Moëd*”). Not merely no servile work, but no work at all might be done on the weekly Sabbath, nor on the Great Day of Atonement.

^{10.} and shall reap the harvest] the barley harvest. Cp. Ruth i. 22, where it is said that Ruth came to Bethlehem in the beginning of barley harvest, which the Chaldee paraphrase explains by “the beginning of the Passover.” Cp. Exod. ix. 31, 32; and so *Josephus*, iii. 10. 4. Cp. *Robinson*, Palestine ii. 501; and *Bachmann*, die Festgesetze des Pentat., 1858, on these festivals generally.

— the harvest] the barley harvest, which began about the middle of April. *Robinson*, Pal. ii. 263. 278. Cp. below on Ruth i. 22; ii. 23.

^{11.} he shall wave the sheaf—on the morrow after the sabbath] That is, on the morrow (not of the seventh-day Sabbath, but) of the 15th of Abib, which was called the Sabbath of the Passover. Cp. *ev.* 32. 39; and Num. xxviii. 17; and see Josh. v. 11, and *Targum of Jonathan* here; and *Onkelos*; and *Lightfoot*, Hebr.; and *Talm. Ex.* on Matt. xii.

The first day of the Passover and the seventh day were Sabbaths. Cp. *ev.* 7, 8.

The waving of the sheaf on the 16th of Abib was a public act of recognition that the Harvest was the Lord’s gift; and it was a consecration of it to Him by the presentation of the Firstfruits to Him in His house; and it was the pledge and earnest of the Harvest, which was begun with this act of religious elevation and consecration to God: see Exod. xxix. 27. Lev. xiv. 21.

The act of waving was an act of elevation, but it was an act of extension also. The waving of the one sheaf was a dedication of the whole harvest.

Previously to this evening, the Harvest was unholy, and it could not be gathered by the People of God; but by this solemn act of waving, it was hallowed, and the work of ingathering was commenced.

The Wave-sheaf of the Passover, which was lifted up and waved by the Priest before the Lord, was a type of JESUS CHRIST, our Great High Priest and Head, who lifted up Himself from the dead (see 1 Cor. xv. 20; and on Matt. xxviii. 1), and who, in lifting up Himself before God, lifted up us also, and consecrated the whole Harvest. “Christ is risen from the dead,” says St. Paul, “and is become the Firstfruits of them that slept” (1 Cor. xv. 20. 23). He is the Wave-sheaf of the Harvest. His Resurrection was the pledge and earnest of the great and glorious Harvest of the Resurrection of all the faithful, whose bodies “are sown in dishonour, but will be raised in glory; and who are sown in weakness, but will be raised in power” (1 Cor. xv. 42—44). Their “life is hid with Christ in God” (Col. iii. 3); and “if the firstfruits are holy, the lump also is

holy” (Rom. xi. 16); and “as in Adam all die, even so in Christ shall all be made alive” (1 Cor. xv. 22. 45). Behold here (says an ancient Father) a figure of the incorruptible firstfruits of our nature, regenerate and renewed in Christ, who was the “firstborn from the dead,” and His Resurrection was the seal and earnest of ours. He is the Sheaf waved as a holy oblation to God the Father; raised even to heaven itself, to be a pledge of our Ascension thither: see *S. Cyril*, de Ador. xvii. p. 611. Christ’s body, raised from the grave, was the Sheaf, the firstfruits of us, who are the Spiritual Harvest; and He, our Great High Priest, has waved it before the Lord. He raised Himself by His own divine power (*Hesychius*, p. 153. Cp. *Bp. Andrewes*, ii. 213. 329. *Bp. Pearson* on the Creed, Art. v. p. 259).

^{12.} an he lamb without blemish] as a Burnt-offering, was to be brought with the Wave-sheaf; and thus Christ’s Death was pre-figured together with His Resurrection. If the Lamb of God were not slain for our sin, there could be no hope of our rising to glory (see Rom. iv. 24, 25). It is “the Lamb that had been slain” who is revealed in the Apocalypse as the Author of Redemption and Glory (Rev. v. 6, 9, 10).

Christ is the firstfruits of the harvest; and He is also the firstling of the flock; “in all things He has the pre-eminence” (Col. i. 18). He is “the firstborn of every creature;” “the firstborn among many brethren;” and “the firstborn from the dead” (Rom. viii. 29. Col. i. 18. Rev. i. 5).

^{13.} two tenth deals of fine flour, mingled with oil] two tenths of an Ephah, and equal therefore to two omers. This was twice as much as was ordinarily offered with a lamb (cp. Exod. xxix. 40. Num. xv. 2—5; xxviii. 9), and was peculiar to this lamb which accompanied the wave-sheaf, and betokened the abundance of grace and gladness, symbolized by the oil, procured by Christ’s Resurrection.

This Meat-offering of flour, and Drink-offering of wine, together with the Lamb, symbolized the sacramental representation of Christ, the Lamb of God, in the elements of Bread and Wine in the Holy Eucharist, wherein we have a pledge of a glorious Resurrection and of eternal life through Him (John vi. 51); and which commemorative sacrifice is specially celebrated on the Lord’s Day, the day of His Resurrection. Cp. *Hesychius* here.

— an hin] equal to twelve logs. Cp. Exod. xxix. 40; xxx. 24. ^{14.} ye shall eat neither bread] Ye have no right to the fruits of the earth, till ye have made an offering to the Great Giver of all (xxv. 23). Ye have no hope of a glorious Resurrection, except through the Death of the Lamb, and by the waving of the true Wave-sheaf by Him who is our Great High Priest, and who alone makes you and your offerings to be acceptable as a pure *minchah* to God, by the oil of His grace, and the sweet incense of His prayers,—by the fine flour of His perfect obedience, and by the outpouring of His precious blood: see above, on Lev. ii. 1—16; and *S. Cyril*, de Ador. pp. 611, 612.

^{15.} from the morrow after the sabbath] that is, from the 16th day of the month Abib.

— seven sabbaths] or rather, seven weeks, as the *Sept.* trans-

number ^m fifty days; and ye shall offer ⁿ a new meat offering unto the LORD. ^m Acts 2. 1.
ⁿ Num. 28. 26

¹⁷ Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* ^o the firstfruits unto the LORD. ^o Ex. 23. 16, 19.
 & 22. 29. & 34.
 22, 26.
 Num. 15. 17—21.
 & 28. 26.
 Deut. 26. 1, 2.

¹⁸ And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD. ¹⁹ Then ye shall sacrifice ^p one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of ^q peace offerings. ^p ch. 4. 23, 28.
 Num. 28. 30.
²⁰ And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: ^q they shall be holy to the LORD for the priest. ^q ch. 3. 1.
²¹ And ye shall proclaim on the selfsame day, *that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.* ^r Num. 18. 12.
 Deut. 18. 4.

lates these words: ep. Deut. xvi. 9; whence the Feast at their close was called the *Feast of Weeks* (Exod. xxxiv. 22. Num. xxviii. 26). And in v. 16 sabbath ought to be week.

¹⁶. *fifty days*] whence the Greek name *Pentecost* (whence German *Pfingsten*, and probably English *Whitsun*), Acts ii. 1, where see the notes with regard to the purport of this feast; and ep. *Joseph*, iii. 10. 6; and *Winer*, R. W. B. ii. 242. *Jahn*, Archæol. § 354; and the treatise in the Mishna, called *Chagigah*.

The days are to be counted from the sabbath of the evening of the wave-sheaf, in order to show the connexion between Christ's Death and Resurrection, and the Gift of the Holy Ghost. The coming of the Third Person of the Ever-Blessed Trinity was the Consummation of the Incarnation, the Passion, and the Resurrection of the Second Person of the Ever-Blessed Trinity.

¹⁷. *two wave loaves*] At the Passover it was a *sheaf* of barley—the first ripe corn—that was waved; but now, at Pentecost, *two loaves of fine flour of wheat*—not unleavened bread, but such as was commonly eaten—their “daily bread.” Here was a figure of the work of the Holy Spirit carrying on, and perfecting, the work of Christ. Perhaps the *two loaves* represent the sanctification of both the Jew and the Gentile to God, by the outpouring of the Spirit “on all flesh” (Acts ii. 17. *S. Cyril*, de Ador. p. 613). Cp. *Hesych*, p. 154, who compares them to the two Dispensations, the Law and the Gospel.

The whole family of Mankind was then to be prepared by Apostolic hands to be what the holy Martyr, S. Ignatius, calls himself, “bread of God” (*S. Ignat*, ad Rom. § 4). This feast ushered in the wheat harvest; and it coincided in time with the delivery of the Law on Mount Sinai: see above, on Exod. xix. 11; and below, on Acts ii. 1; and it prefigured the gift of the Holy Ghost at this time, when the Law was written by the Spirit on the heart of the Christian Church (Rom. viii. 2); and the Apostles and other Preachers of the Gospel were enabled to go forth and reap that which the Prophets had sown, and to gather the Lord's harvest into His heavenly garner (John iv. 35—38).

It has been alleged by some that *Maimonides*, in the 13th century, was the first to connect the Feast of Pentecost with the delivery of the Law on Mount Sinai. That connexion had been observed nearly a thousand years before by *S. Jerome*.

This feast was not, like the feast of the Passover and of Tabernacles, extended to several days, but concentrated in *one*. The restriction of the ceremonial within the limits of one day secured a more general concourse at one time “in one place,” and it is specially noted of the Disciples, “when the Day of Pentecost was fully come, they were all with one accord in one place” (Acts ii. 1). Perhaps the fruit of the Spirit joining all together in *one*, may have been thus presignified.

— *with leaven*] Cp. vii. 13.

The offering of the two loaves—such as were eaten as daily bread (not unleavened bread), may have symbolized the grateful offering of all their food to God, and the sanctification of all by Him. Perhaps, also, it prefigured the work of the Holy Spirit in the Church, putting “the leaven into three measures of meal until the whole is leavened” (Matt. xiii. 33. Luke xiii. 21).

These loaves were to be baked with *leaven*, not the leaven of sin, but that leaven of the Gospel, to which our Lord compares the Kingdom of God (*S. Cyril*, p. 614). After the Com-

ing of the Holy Ghost, at the Feast of Weeks or Pentecost, the Woman in the Parable of the Gospel—namely, the Church of Christ—was gifted with new powers of diffusing the Word of God. She put the leaven of the Gospel into the two loaves, the Gentile as well as the Jewish world, and offered them “as firstfruits to God.”

— *firstfruits unto the LORD*] So the Saints in the Apocalypse are said to be “redeemed from among men, being the *firstfruits unto God*, and to the Lamb” (Rev. xiv. 4).

¹⁸. *seven lambs*] A perfect and sacred number representing the lambs of Christ's flock, offered to God since the day of Pentecost, and sanctified with the sevenfold gifts of the Spirit. (Isa. xi. 2.) *Hesychius*. Such an offering is made in the administration of Baptism, and of the Apostolic rite of Confirmation; which have ever been connected by the Church with the Festival of Pentecost.

— *one young bullock*] Not only our tender age is to be offered to God (as figured by the *seven lambs*), but also our health and strength.

— *two rams*] Figures of complete growth and mature age. These offerings together display the Church of Christ consecrating every age to God. *S. Cyril*, de Ador. pp. 614, 615.

With the addition of the sacrifices mentioned in Num. xxviii. 26—30, there are (as the Hebrew Expositors observe) besides, the morning and evening sacrifices, three bullocks, three rams, and fourteen lambs for a burnt-offering; and two goats for a sin-offering; and two lambs for a peace-offering, and the meat-offering of the two loaves (*Maimon*, in Tamidin, i.e., the Daily Sacrifices, viii. 1). And this concentration of all these various sacrifices in one day, seems to have symbolized the consummation of all the benefits of Christ's sacrifice by the outpouring of the Holy Spirit, whom He sent to abide with His Church for ever, after He Himself had suffered, arisen, and ascended into heaven, as the appointed fruit and witness of His own glorification, and the consecration and sanctification of the whole human race offered to God through Him.

— *for a burnt offering*] Here is a *burnt-offering*; in v. 16 is a *meat-offering*; in v. 19, a *sin-offering* and a *peace-offering*; in v. 20, a *wave-offering*, all of them figures of Christ's sufferings and sacrifice, in different respects (see i. 1); and these ordinances declared, that, after the Day of Pentecost, the Church is to be conformed to Him in the likeness of His sufferings (Col. i. 24; Phil. iii. 10; 1 Pet. iv. 13); and if we suffer with Him, we shall also reign with Him (2 Tim. ii. 11, 12). Cp. *S. Cyril*, pp. 615, 616.

¹⁹. *for a sin offering*] See iv. 1—35.

— *peace offerings*] or thank-offerings (iii. 1—7). This peace-offering of the Day of Pentecost was the only one appointed for the *whole congregation* (*Maimonides*). With much fitness might the whole Church of God thank Him on the festival which pre-announced the gift of the Holy Spirit to dwell in the Church Universal for ever (see John xiv. 16). Perhaps the Editor of this volume may be allowed to refer to his sermon on “The Holy Ghost the Teacher of the Church,” in further explanation of his meaning, Occasional Sermons, No. xx.

²¹. *an holy convocation*] Whence this feast was called *Asartha*: see v. 36.

s ch. 19. 9.

t Deut. 24. 19.

²² And ^s when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, ^t neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

u Num. 29. 1.

x ch. 25. 9.

²³ And the LORD spake unto Moses, saying, ²⁴ Speak unto the children of Israel, saying, In the "seventh month, in the first day of the month, shall ye have a sabbath, ^x a memorial of blowing of trumpets, an holy convocation. ²⁵ Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

y ch. 16. 30.
Num. 29. 7.

²⁶ And the LORD spake unto Moses, saying, ²⁷ ^y Also on the tenth day of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. ²⁸ And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. ²⁹ For whatsoever soul *it be* that shall not be afflicted in that same day, ^z he shall be cut off from among his people. ³⁰ And whatsoever soul *it be* that doeth any work in that same day, ^a the same soul will I destroy from among his people. ³¹ Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. ³² *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye [†] celebrate your sabbath.

z Gen. 17. 14.

a ch. 20. 3, 5, 6.

† Heb. *rest*.

³³ And the LORD spake unto Moses, saying, ³⁴ Speak unto the children of Israel, saying, ^b The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD. ³⁵ On the first day *shall be* an holy

b Ex. 23. 16.
Num. 29. 12.
Deut. 16. 13.
Ezra 3. 4.
Neh. 8. 14.

Zech. 14. 16. John 7. 2.

²². *not make clean riddance*] This precept is repeated here (cp. xix. 9), because the Feast of Weeks, or Pentecost, introduced the Wheat Harvest, and because mercy and love to the poor were a fit accompaniment to the Feast which prefigured the coming of the Spirit of Love.

²⁴. *In the seventh month*] *Tisri*; called also *Ethanim* (1 Kings viii. 2), which was originally the first of the year, and continued to be the first of the *civil* year. See on Exod. xii. 2, and the treatise in the Mishna, entitled *Rosh-hashanah*, or *New Year*, where it is said that there "are four beginnings of the year; on the first of *Nisan*, for computation of the reign of kings, and for festivals; the first of *Elul*, for tithes of cattle, as some say; the first of *Tisri* is New Year's Day for the civil year, and for the computation of Sabbatical years, and of the jubilee; and the first of *Sebat* (as some say) for trees" (cp. Lev. xix. 23; and *Allen's* Modern Judaism, ch. xx. pp. 366—390).

The sacred character of the number *seven* is shown in the fact, that the seventh month, as well as the seventh day, and the seventh year, and the seven times seventh year, are all distinguished by special ceremonials. See *Bähr*, *Symbolik* ii. 530. 537. 540. 562. 577. 581. 606.

— *the first day*] or new moon.

— *a sabbath*] a festival. See on v. 10.

— *of blowing of trumpets*] *Ternah*, a loud sound, from *rva*, to make a loud noise (Ezra iii. 11. *Gesen.* 762), to sound an alarm, and this was with trumpets (so *Sept.* here and *Vulg.*; cp. Num. x. 5), at the New Moon (Num. x. 10; Ps. lxxxi. 3). The trumpet, Heb. *shophar*, blown at this solemnity (see Num. xxix. 1), was a trumpet of a curved shape, *cornu* (*lituus*, cornet), either made of horn, or resembling a horn (*S. Jerome* on Hos. v. 8, where it is rendered *cornet* in our version), and is rendered *keparin* by *Sept.* (see *Gesen.*, 811. 846). This was the trumpet used at the Jubilee (xxv. 9), and which was used at the siege of Jericho (Josh. vi. 4), and by Gideon (Judg. vii. 8). It is to be distinguished from the *silver trumpets* in Num. x. 2.

The blowing of trumpets on the New Year's Day was a prelude of the sound of the Gospel calling all men to repentance and newness of life (cp. Isa. lviii. 1; Hos. viii. 1; Joel ii. 1. 15—17), and of the voice of the Archangel and trump of God, which will sound on the New Year's Day of Eternity, and awaken all men from their graves (cp. Zech. ix. 14).

Concerning the sacrifices of this New Year's Day, see Num.

xxix. 1—6, and the treatise *Rosh-hashanah* in the *Mishna*, Tract viii. of the second book, or *Seder Mo'ed*.

When we hear of this blowing of Trumpets, let us remember the sound of the Trumpet at the delivery of the Law (Exod. xix. 16. 19; xx. 18, where the word is *shophar*), and the terrors of that delivery, and let us think of the last trump which will summon us to judgment (cp. *S. Cyril*, p. 617).

The *shophar* was used especially for the sounding of alarm; sometimes by persons raised up by God's Spirit, like the Judges, to awaken the people from their slumber. See Judg. iii. 27; vi. 34; vii. 8. Cp. 2 Sam. ii. 28; vi. 15; xv. 10; xviii. 16; xx. 1; 1 Kings i. 34; Job xxxix. 24; Isa. lviii. 1; Jer. iv. 5; vi. 1; li. 27; Ezek. xxxiii. 3; Amos iii. 6; Zeph. i. 16; in all which places the word *shophar* is used.

²⁷. *a day of atonement*] See above, xvi. 1—34.

— *afflict your souls*] by self-examination, confession of sin, fasting, and prayer; see xvi. 29, and *S. Barnabas*, Epist. § 7, on the necessity of due preparation on man's part by sincere contrition and self-mortification for the profitable application of the Blood of Atonement: "Whatever soul shall *not be afflicted* on that same day shall be cut off" (v. 29); and for the trial of the Great Day, pre-announced by the sound of the Trumpets, see v. 24.

³⁴. *the feast of tabernacles*] *Succah*, from the root *sacac*, to weave, to protect, to cover (*Gesen.* 586), is not to be confounded with *ohel*, a tent. The word *succah* is one of general import, and signifies any dwelling (*teetum*). It is applied to booths made with boughs, branches, and leaves of trees, and also to tents made with curtains, as temporary booths for cattle (Gen. xxxiii. 17; Lev. xxiii. 42; 2 Sam. xi. 11); to the tabernacle of God (Ps. xviii. 11; 2 Sam. xxii. 12); and to pavilions of kings (1 Kings xx. 12. 16).

The word *succoth* being thus one of wide signification, was fitly adapted to describe the dwellings of the Israelites in the wilderness (see *vv.* 42, 43), which were of different kinds, some being booths of branches and bushes (as is customary with the Bedouins in the Sinaitic peninsula, *Burchhardt*, p. 588), others being tents of goats' hair and of other materials (cp. *McCaul* on Coleuso, p. 46). The word included the leafy arbour of the poorest Israelite as well as the more sumptuous tent of his richer brethren. God tabernacled in Israel, and spread the wings of His fatherly protection over the poor as well as the rich; Christ took our nature in the womb of a poor maiden at Nazareth: and "to the poor the Gospel is preached" (Matt. xi. 5) in the Church of God.

convocation: ye shall do no servile work therein. ³⁶ Seven days ye shall offer an offering made by fire unto the LORD: ^c on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a [†] solemn assembly; and ye shall do no servile work therein. ³⁷ ^e These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: ³⁸ ^f Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. ³⁹ Also in the fifteenth day of the seventh month, when ye have ^g gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. ⁴⁰ And ^h ye shall take you on the first day the [†] boughs of goodly trees, ⁱ

^c Num. 29. 35.
^e Neh. 8. 18.
John 7. 37.

[†] Heb. day of restraint.
^d Lev. 16. 8.
^e 2 Chron. 7. 9.
^f Neh. 8. 18.
^g Joel 1. 14. & 2. 15
^e ver. 2. 4.

^f Num. 29. 39.

^g Ex. 23. 16.
Deut. 16. 13.

^h Neh. 8. 15.
[†] Heb. fruit.

Besides, it would have been difficult and useless for all the Israelitish families in cities to provide themselves with tents at this festival, in order to commemorate the wanderings of their forefathers, but every one could make an *arbour* of boughs, as the Jews now do (*Buxtorf*, Synag. Jud. c. xxi.; *Allen's* Judaism, p. 413).

The Feast of *Succoth*, or Tabernacles (in Greek, σκηνοπηγία, Deut. xvi. 13, Sept. Version; John vii. 2), was also denominated the feast, the great feast, by the later Jews (as *Josephus*, Antiq. viii. 4. 1; xi. 5. 5), and by the Talmudists.

For a description of its ceremonial the reader may consult the Mishna, *Succah*, Tract vi. in the *Seder Mo'ed*. *Lightfoot*, Temple Service, ch. xvi., Works, vol. i. p. 974; cp. *Winer*, ii. 6—9. *Jahn*, Archæol. § 355, and the notes below on John vii. 2. 37.

The Temple at Jerusalem, which was a figure of Christ's body (John ii. 19. 21), succeeded to the itinerant Tabernacle of the wilderness as the dwelling-place of God; and it is worthy of remark, that it was dedicated by Solomon with great solemnity at the Feast of Tabernacles; and the Ark, which was God's throne, was then brought into it (2 Chron. v. 2—7).

This Festival of Tabernacles was in a remarkable manner typical of the Incarnation of Him who was with the ancient Church in the *Shechinah*, in the Tabernacle in the wilderness of Sinai (see 1 Cor. x. 9), and who, in the fulness of time, pitched His Tabernacle (ἐσκήνωσεν) in our Nature (see John i. 14), and who, in the days of His earthly ministry, was met by the crowd at Jerusalem, bearing the palm-branches of that festival (John xii. 13: see Lev. xxiii. 40), and was saluted with the *Hosannas* used at the Feast of Tabernacles (see on Matt. xxi. 8, 9; John xii. 12, 13), and who, in His triumphal entrance to the gate of Jerusalem and the Temple, then fulfilled the prophecy of the 118th Psalm, which was sung at that great festival, "Open me the gates of righteousness. This is the gate of the Lord; the righteous shall enter into it. The stone which the builders rejected is become the head of the corner. This is the day which the Lord hath made" (the Lord's Day, Palm Sunday), "let us rejoice and be glad in it. HOSANNA, JEHOVAH, Blessed is He that cometh in the Name of JEHOVAH. God is Jehovah, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar" (Ps. cxviii. 19—27, the last Psalm sung at the Feast of Tabernacles: see *Mishna*, tract *Succah*, cap. 3). And then it was that our Blessed Lord explained the spiritual meaning of the pouring out of the water from Siloam on the altar, which was done at that Festival (see *ibid.* and on John vii. 37), and thus He has taught us to connect that Festival with His own Incarnation, and with the outpouring of the Holy Ghost, consequent on His Coming into the world (see below on John vii. 2, and the note at the end of that chapter, and on Rev. vii. 13—17).

The gradual diminution of the sacrifices to be offered on the successive days of this Festival may be hence explained (see Num. xxix. 17).

S. Cyril seems to confirm this explanation, when he dilates on the Feast of Tabernacles, with its beautiful trees and fair fruits, and joyful Hosannas, and the drawing of water from the river, as representing the restoration of man's Paradisaical state, after Adam lost, by the Incarnation of Christ (see *S. Cyril*, de Ador. xvii. pp. 619—629).

S. Augustine regards this Feast of Tabernacles as a figure of the rest and unity of the Christian Church (e. Faust. vi. 9). *S. Methodius* treats it as representing the restoration of human Nature at the Resurrection (de Resur., p. 300); and the

Jews, and some early Christian Fathers, regarded it as a type of the peace and blessedness of the Millennial state (see *S. Jerome* in Isa. liv., and see his commentary on Zech. xii. and xiv.). All these interpretations have some elements in common; and they confirm the belief that the spiritual meaning of the great Festival of Tabernacles, the consummation of the sacred year of the Hebrews, commemorating their sojourn in the wilderness, the type of the earthly pilgrimage of the Church, and celebrating the ingathering of all the fruits of the earth, and presignifying the dwelling of God the Son tabernacled in our Nature, will be fully revealed and understood at the final consummation of all things, when all the harvest of the world will be gathered in, and when the faithful will stand before the throne of Him who deigned to tabernacle in our flesh, with palm-branches in their hands (Rev. vii. 9), and sing everlasting hallelujahs before Him; and when the Lord God Himself will tabernacle for ever upon them and with them (σκηνώσει ἐν αὐτοῖς: see below, note on Rev. vii. 13—17, and σκηνώσει μετ' αὐτῶν, see Rev. xxi. 3).

Therefore perhaps it is, that the Holy Spirit, speaking by the Prophet Zechariah, declares, that all true Israelites "shall keep the Feast of Tabernacles" (Zech. xiv. 16—19).

³⁶. the eighth day] The Day of Resurrection, Beatitude, and Glory (see on Matt. v. 2; xxvii. 52. Luke xxiv. 1), when the Lord will tabernacle in His People for ever: see the foregoing note. A solemn assembly, Heb. *atsereth* (Gr. *asarthā*), from root *atsar*, to shut in, by an enclosure (*atrium*), to assemble, to gather together; and thus the idea is rather that of enclosing, than of shutting out, as some suppose, who think that the word means a restraint from worldly business (as *Michaelis* and *Iken*). See *Gesen.*, p. 618. The word *atsereth* signifies assembly, Jer. ix. 2; and here the Chaldee Targum paraphrases the word thus, "Ye shall be gathered together." The opinion of *Gesenius* is also favoured by the translation of the word in the Sept., which renders it by *παρήρυς* (Amos v. 21). In the present text, and in five other places, the Sept. translates it by *ἐξόδιος*; and it is supposed by some (as *Keil*) to designate properly the close or last day of the Feast.

Josephus calls the Feast of Pentecost *asarthā* (iii. 10. 6), a word derived from the Hebrew *atsereth* (*Mishna*).

³⁹. Also—when ye have gathered] Surely—when ye gather.

⁴⁰. boughs of goodly trees] Literally, fruit of the tree of beauty, which the Hebrew expositors suppose to be the citron; so Targum of Onkelos, and Jonathan, and Maimonides in *Shophar* and *Succah*; and the Syriac and Arabic Versions favour that interpretation. Others suppose them to be the branches of olives and myrtles, mentioned in Neh. viii. 15.

Accordingly, we find that in the days of *Josephus* it was the custom to carry citrons or oranges in the hand at this Festival, as well as boughs of trees tied together: see *Josephus*, Antiquities iii. 10. 4; and the treatise *Succah*, in the Mishna, c. 3. *Lightfoot*, Temple Service, ch. xv. p. 976; and this is still the custom among the Jews. *Buxtorf*, Syn. Jud. xxi. p. 459. *Allen*, Modern Judaism, p. 414.

The word *peri*, fruit, is of a wide signification (connected with *φέρω*, bear, fruges, fructus. *Gesen.* 687); and here it seems to signify generally produce of the trees; and as the design of the Festival was to commemorate what protected the Israelites, and not what they ate, it can hardly be doubted that the words "fruit of goodly trees" are a general description of what is afterwards more specifically expressed by branches of

branches of palm trees, and the boughs of thick trees, and willows of the brook; ¹ and ye shall rejoice before the LORD your God seven days. ⁴¹ ^k And ye shall keep it a feast unto the LORD seven days in the year. *It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.* ⁴² ¹ Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: ⁴³ ^m That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God. ⁴⁴ And Moses ⁿ declared unto the children of Israel the feasts of the LORD.

XXIV. ¹ And the LORD spake unto Moses, saying, ² ^a Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, [†] to cause the lamps to burn continually. ³ Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be a statute for ever in your generations.* ⁴ He shall order the lamps upon ^b the pure candlestick before the LORD continually.

⁵ And thou shalt take fine flour, and bake twelve ^c cakes thereof: two tenth deals shall be in one cake. ⁶ And thou shalt set them in two rows, six on a row, ^d upon the pure table before the LORD. ⁷ And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. ⁸ ^e Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. ⁹ And ^f it shall be Aaron's and his sons'; ^g and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

¹⁰ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a

palm-trees, &c.; and that, therefore, the Authorized Version is correct. Cp. *Keil*, p. 112, who supposes the word *fruit* to mean the shoots and branches of the trees, as well as the flowers, blossom, and fruit upon them.

— *branches of palm trees*] Sept. *φαινέων*, the same word as is used by St. John in his description of Our Lord's Triumphant Entry into Jerusalem (John xii. 13; see above, v. 34), and in the Apocalyptic vision of the saints in glory (Rev. vii. 9).

— *boughs of thick trees*] Literally, *boughs of trees interwoven*, — *aboth*, from *abath*, to weave. Cp. Greek *ἀπλω* (*Gesen*. 604).

— *willows*] The Hebrew *ereb*, from the root *arab*, which signifies to *mingle*, to *twine*, and also to *be white*; perhaps the tree is called from the whiteness of its colour (*Gesen*. 651).

In the Festival of Tabernacles, the Israelites not only dwelt in booths made of branches of trees on the roofs of their houses, and in their courts (Neh. viii. 15—17), but also carried boughs in their hands, called *lulabim* (i. e., one of palm, two of willow, and one of myrtle: see the tract *Suceah*, in the *Mishna*), in processions of joy, passing round the Altar in the Temple, and shouting *Hosanna*, whence the Festival was called the *great Hosanna* (*Buxtorf*, Syn. Jud. c. xxi.).

At this festival the water of Siloan was drawn in a golden vessel, and poured on the altar,—a type of the outpouring of the living water of the Spirit (cp. *Suceah*, cap. 4, with John vii. 37). At this festival the Women's Court in the Temple was illuminated with lights, which diffused their splendour over the whole city (*Mishna*, *Suceah*, cap. 5); and at about the time of this festival, Christ, the Seed of the Woman, called Himself "the Light of the World" (see on John viii. 12). And at this festival, in the sabbatical year, the Book of the Law was publicly read through by God's command in the ears of the people (Deut. xxxi. 11. Neh. viii. 18); and thus it was a divinely-instituted ordinance for the publication and preservation of the Pentateuch, and a preparation for the first Advent of Him who came to fulfil the Law (see v. 34); and also for His Second Advent, when there will be a great ingathering of the fruits of the earth from all parts of the world (Mark

xiii. 27. Matt. xiii. 24—30. 34—39; xxiv. 31). That will be the Day of Universal Harvest; the Day of the World's Vintage (Rev. xiv. 14—19); and then the true Israelites will rejoice before Him, with palm-branches in their hands, and sing Hosannas to His Name.

CH. XXIV. The Preparation of the HOLY LAMPS and of the SHEWBREAD in the SANCTUARY.

2. *pure oil olive beaten*] See Exod. xxvii. 20.

— *for the light*] for the *Light-holder*. Heb. *maor*—i. e., the Golden Seven-branched Candlestick, or rather Lamp-stand (*למנורה*), the figure of the Universal Church, illuminated by the Spirit of God: see on Exod. xxvii. 20, 21. Rev. i. 20; xi. 4.

— *to cause the lamps to burn*] Literally, to cause *the lamp* (Heb. *ner*) to ascend. The light of the Church is heavenward, not earthward.

5. *twelve cakes*] another figure of the Church Universal; the true Israel of God (Gal vi. 16), in her Patriarchal and Apostolic fulness, presenting herself to God, and sanctified by Him.

These two expressive emblems of the Universal Church of God (the SEVEN-BRANCHED CANDLESTICK, or LAMP-STAND, and the TWELVE LOAVES of the SHEWBREAD—the one representing the *Light* which she dispenses, the other the *Food* which she ministers to the World in the Word of God and the Sacraments) are introduced appositely here, after the precepts for the *sacred seasons* in the foregoing chapter, which commemorated the blessings conferred by God on the Ancient Church in the wilderness, in her pilgrimage from Egypt to Canaan, the type of heaven, and which prefigured the far greater benefits communicated to the Church Universal, in those Mysteries of the Gospel which the Church preaches to all Nations, and whereby she prepares them for the rest and joys of Eternity. On these two emblems of the Church, see the notes above, at Exod. xxv. 30; xxvii. 20, 21; and *Hesychius* here, p. 159.

7. *frankincense*] the symbol of *prayer*; the necessary adjunct to the ministry of the Word and Sacraments, represented by the *Light*, and the *Bread*.

man of Israel strove together in the camp; ¹¹ And the Israelitish woman's son "blasphemed the name of the LORD, and ¹ cursed. And they ^k brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan :) ¹² And they ¹ put him in ward, [†] ^m that the mind of the LORD might be shewed them. ¹³ And the LORD spake unto Moses, saying, ¹⁴ Bring forth him that hath cursed without the camp; and let all that heard him ⁿ lay their hands upon his head, and let all the congregation stone him. ¹⁵ And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God ^o shall bear his sin. ¹⁶ And he that ^p blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. ¹⁷ ^q And he that [†] killeth any man shall surely be put to death. ¹⁸ ^r And he that killeth a beast shall make it good; [†] beast for beast. ¹⁹ And if a man cause a blemish in his neighbour; as ^s he hath done, so shall it be done to him; ²⁰ Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. ²¹ ^t And he that killeth a beast, he shall restore it: "and he that killeth a man, he shall be put to death. ²² Ye shall have ^x one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God. ²³ And Moses spake to the children of Israel, ^y that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

XXV. ¹ And the LORD spake unto Moses in mount Sinai, saying, ² Speak

11. *blasphemed*] The word here used for to *blaspheme* is *nakab*, which properly signifies to *hollow out*, to *bore through* (Gen. xxx. 23. 2 Kings xii. 9), to *thrust through* (Habak. iii. 14), whence to *curse* (*Gesen.* 564).

— the name of the LORD] The words "of the Lord" are not in the Hebrew here, or in v. 16; the original has only "THE NAME," the One Adorable Name; and accordingly the *Septuagint* here has the words *τὸ ὄνομα*. These words, thus used, supply a strong argument for the doctrine of the Godhead of CHRIST; for the writers of the New Testament adopt the words *τὸ ὄνομα*, "THE NAME," and apply them to Him (see on Phil. ii. 9. 3 John 7). Assuredly, they never would have done this if Christ were not God. Indeed, if Christ were not God, then they themselves would have incurred the punishment inflicted in the history before us. They would have been guilty of blasphemy, by giving to Him a title which belongs to Jehovah, and of robbing God of what is His due (see Matt. xxvi. 65. Mark ii. 7; xiv. 64. Luke v. 21).

The words "THE NAME" often occur in the writings of the Hebrew Doctors, instead of "JEHOVAH:" see *Buxtorf*, *Lex. Talmud.* p. 2132.

12. *that the mind of the LORD might be shewed*] A clear assertion of God's intercourse with Moses, and of His direct communication with him in all hard questions (cp. Exod. xviii. 19. Num. xxvii. 1—5). Here therefore is a proof that in the decrees of Moses is contained the judgment of God. And we find that the people of Israel were persuaded of the reality of this divine communication, for they acted upon it: v. 23.

14. *Bring forth him that hath cursed without the camp;—and let all the congregation stone him*] Cp. v. 16. In execution of this Law, as the Jews deemed, the first Martyr, St. Stephen, was "cast out of the city and stoned" (Acts vi. 11—14; vii. 57—59); and if they had had their will, the Jews would have stoned Jesus Christ for blasphemy, as they attempted to do several times (John viii. 59; x. 31; xi. 8).

But it had been foreshadowed in the Passover that "not a bone of Him would be broken" (Exod. xii. 46. Cp. John xix. 36); and it had been foretold by Prophecy that the hands and the feet of the Messiah would be pierced (Ps. xxii. 16). These types and prophecies would have failed of their fulfilment, if He who was charged with blasphemy by the Jews, and condemned for blasphemy by their Sanhedrim, had died by the punishment of stoning which their Law imposed upon blas-

phemy; and therefore, both in the manner in which He did not die, as well as the manner in which He did die, we may recognize the overruling providence of God, showing that Jesus is the Christ.

— all the congregation] by their appointed representatives. Cp. Exod. iii. 16. Deut. i. 1.

16. *he that blasphemeth*] The *Sept.* has here "he who nameth the Name of the Lord;" and so in v. 11; and so *Targum of Onkelos*, and *Syriac*. "From this passage" (says *Gesenius*, p. 564) "arose the opinion of the Jews, that it is forbidden to pronounce the name of JEHOVAH," except in the Sanctuary, when the Priest blesses the people (Num. vi. 23—27). *Maimonides* on Prayer, xiv. 10. Cp. *Pfeiffer*, *Dubia*, p. 141; *Keil*, p. 146; and see note above, on Gen. ii. 4.

17. *he that killeth any man*] Literally, a man (*ish*) that smiteth the soul of a man (*adam*—man or woman) shall die the death—a remarkable precept coming after the putting to death of a man by the whole congregation, and showing that he was not killed by men, acting independently, but in obedience to the command of God.

Thus also with the fear of God we are taught to join the love of man (*Procop. Gaz.*).

Our Lord, when He has declared the duty of love to God and to man in God, intimates the connexion of these duties by declaring the two doctrines of His own Godhead and of His own Manhood: see Matt. xxii. 40—45; and St. Peter says, "Honour all men; love the brotherhood; fear God; honour the king" (1 Pet. ii. 17).

20. *Breach for breach*] See on Exod. xxi. 23, 24; xxii. 1—6.

CHAP. XXV.—ON THE SABBATICAL YEAR, AND JUBILEE.

Here begins a new Proper Lesson of the Law, and extends to xxvi. 2.

The parallel Proper Lesson of the Prophets is Jer. xxxii. 6—27, concerning the buying of Hanameel's field by Jeremiah in faith that the Jews would be restored to Jerusalem.

Here is a prophetic commentary on the law of Jubilee, and it points the attention of the devout reader to the time of the Evangelic Jubilee, when Israel will be restored to its inheritance in Christ.

1. *in Mount Sinai*] that is, in the region of Sinai, in the Tabernacle (Num. x. 11; see above, Lev. i. 1).

† Heb. *rest*,
a Ex. 23. 10.
See ch. 26, 34, 35.
2 Chron. 36. 21.

b 2 Kings 19. 29.

† Heb. *of thy separation*.

† Heb. *loud of sound*,
c ch. 23. 21, 27.

unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land † keep ^a a sabbath unto the LORD. ³ Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; ⁴ But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. ⁵ ^b That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes † of thy vine undressed: for it is a year of rest unto the land. ⁶ And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, ⁷ And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

⁸ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. ⁹ Then shalt thou cause the trumpet † of the jubile to sound on the tenth *day* of the seventh month, ^c in the day of atonement shall

4. *a sabbath of rest*] a figure of that "Sabbatism which remaineth to the people of God" (Heb. iv. 9). The Sabbatical year had the spiritual effect of weaning the affections of the people from this world (cp. 1 Cor. vii. 30); it made them trust in God (cp. Matt. vi. 31, 34), and exercised their charity and bounty to the poor (see Exod. xxiii. 11; and *Theodore*, Qu. 35).

— *thou shalt neither sow*] an act of faith in God: they were to imitate the fowls of the air, who neither sow nor reap, nor gather into barns, but God feedeth them (Matt. vi. 26; Luke xii. 24).

5. *its*] This is the only place in our Version where *its* (not *his*) occurs; and here the original edition of 1611 has "*it owne*."

— *the grapes of thy vine undressed*] Literally, *the grapes of thy nazir*, or *separation*, that is, which are separated from thy use, and sanctified to God, who is the owner of all, for the free use of all (see Exod. xxiii. 11).

6. *the sabbath—shall be meat for you*] Although it may seem to be *loss* to thee in temporal and worldly respects, yet it will be *meat* to thee; meat for thy body; for there will be abundance in the sixth year (v. 21). In Palestine, especially in the plains of Esdraelon, and in the table-land of Galilee, large quantities of wheat and other grain are self-sown, and yield a considerable overflow of produce. And much more, it will be *meat* for thy *soul*. For thus thou wilt be reminded that the Earth is the Lord's, and that thou dost not live by means of thy own toil, but by His blessing; and that He can support thee without any labour on thy part; and thus thou wilt learn a lesson of faith and thankfulness, and of hope—of hope and yearning for the Sabbath of Eternity.

Here is a beautiful description of the true character of the Christian Sabbath. It is *meat* for the true Israelite. They who duly observe the religious rest of the Lord's Day, and do not "labour for the meat that perisheth;" they find refreshment and food in it for soul and body, and gain that "meat which endureth unto eternal life." See our Lord's words in John vi. 27. The *Septuagint* here has the words *ἔσται τὰ σάββατα τῆς γῆς βρώματά σοι*, and our Lord there uses the words *βρώσιν ἐργάσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον*.

On the Sabbatical year, see the Treatise *Sabbath*, in the Mishna, Tract v.; *Jahn*, Archaeol. § 349; *Bähr*, Symbolik ii. 530. 569. 601; *Winer*, R. W. B. ii. 349; *Keil*, Archaeol. § 79.

— *for thee, and for thy servant*] that is, for *all* alike; not for thyself alone. This communion of enjoyment of the fruits of the earth by all, in the Sabbatical year, was a figure of the communion of spiritual blessings "of the common faith" (Titus i. 4), and "common salvation" (Jude 3), freely bestowed upon all in the Gospel of Him who is the true Sabbath, and in whom there is no distinction of persons (Col. iii. 11); and of the free enjoyment of all things by all, in the Sabbath of Eternity.

7. *And for thy cattle, and for the beast*] Here was a perpetually-recurring miracle. The promise was, that the sixth year would bring forth the fruit of *three years* (v. 20—22). Either this came to pass, or it did not; if it did not, then the Book in which this perpetually-recurring miracle is promised would *never have been received* as of divine authority by the Hebrew nation; if it did, then He who spake by Moses is no

other than the Ruler of the seasons, the Sovereign Lord of the universe.

The Pentateuch was received, and is received to this day by the Jews, as divinely inspired; this passage is read as such, year after year, in their Synagogues. Our Blessed Lord and His Apostles took part in that public reading of the Law in the synagogues; they acknowledged the Law to be, what the Hebrew Nation believe it to be, the Word of the Living God. Therefore, this promise did not fail of its effect: and here, therefore, is another proof that the Pentateuch is from God.

8. *thou shalt number seven sabbaths*] or, *weeks*. The Sabbatical year did not begin on the first day of Abib, or Nisan, but on the first day of *Tisri*—called New Year's Day (see *Mishna*, Rosh-hashanah, Book Seder Mo'ed, Tract viii., and above, on xxiii. 24. *Keil*, p. 148).

— *forty and nine years*] the forty-ninth year was a Sabbatical year, and so two sacred years came together. The *fiftieth* year (not as some have supposed, the forty-ninth) was the Jubilee (cp. *Joseph*, Ant. iii. 12. 3; *Philo*, de Septenario, p. 1178; and *Jahn*, Archaeol. § 350; *Gesenius*, p. 340; *Keil*, Archaeol. § 80).

As the seventh-day Sabbath of *Rest*, the day of Christ's blessed rest in the Grave, was followed by the *Eighth* Day, the Day of His glorious Resurrection (cp. above, on Lev. ix. 1); so the 7 × 7, or 49th year, the Sabbatical year, was followed by the year of *Jubilee*.

The union of the *forty-ninth* or *Sabbatical* year with the *fiftieth* or *Jubilee*, which followed it, is very expressive of what every true believer enjoys in Christ; namely, first, a *Sabbath of rest*, and next a *jubilee of joy*. Every believer in Christ has in Him a *Sabbath of rest*: for Christ says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28), and they have in Christ a *Sabbath of rest* in the *grave*, for "blessed are the dead which die in the Lord, for they rest from their labours" (Rev. xiv. 13). And they will have in Christ a *jubilee of joy* in the *Resurrection*, when the trumpet of the Eternal Jubilee will sound and call them to liberty and glory, and to the possession of their heavenly inheritance.

This union of the seventh sabbatical year followed by the Jubilee, was fulfilled in Christ's human Body, which rested in the *grave* on the sabbath or seventh day, and *rose* from the dead on the *following* day; and by means of his Death and Resurrection, it will be fulfilled in His mystical Body, the Church.

9. *Then shalt thou cause the trumpet—to sound*] Literally, *thou shalt make to pass the cornet*. *Shophar*: see above, on xxiv. 24; and *Gesen.* 811. 846. The trumpet will remind thee or the delivery of the Law on Sinai (Exod. xix. 13—19; xx. 18). It was also a prophetic preparation for the Lord's Coming in glory, and for future Resurrection and Judgment. (1 Thess. iv. 16. 1 Cor. xv. 52. *Epiphanius*, Har. 51). As at Mount Sinai the people were summoned to the Mountain by the *Yobel* of the *Shophar*, to hear God's Law, which proclaimed His Covenant with them, and declared their duties; so at the end of every seventh sabbatical year, the *Shophar* was to sound the blast of *Jubilee*, in which God announced His gracious blessings to those who were in covenant with Him, and who obeyed His Law.

ye make the trumpet sound throughout all your land. ¹⁰ And ye shall hallow the fiftieth year, and ^dproclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; ^eand ye shall return every man unto his possession, and ye shall return every man unto his family. ¹¹ A jubile shall that fiftieth year be unto you: ^fye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. ¹² For it *is* the jubile; it shall be holy unto you: ^gye shall eat the increase thereof out of the field. ¹³ ^hIn the year of this jubile ye shall return every man unto his possession. ¹⁴ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ⁱye shall not oppress one another: ¹⁵ ^kAccording to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: ¹⁶ According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of the years of the fruits doth he sell unto thee. ¹⁷ ^lYe shall not therefore oppress one another; ^mbut thou shalt fear thy God: for I *am* the Lord your God.

¹⁸ ⁿWherefore ye shall do my statutes, and keep my judgments, and do them; ^oand ye shall dwell in the land in safety. ¹⁹ And the land shall yield her fruit, and ^pye shall eat your fill, and dwell therein in safety. ²⁰ And if ye shall say, ^qWhat shall we eat the seventh year? behold, ^rwe shall not sow, nor gather in our increase: ²¹ Then I will ^scommand my blessing upon you in the sixth year, and it shall bring forth fruit for three years. ²² ^tAnd ye shall sow the eighth year, and eat *yet* of ^uold fruit until the ninth year; until her fruits

— of the jubile] Heb. *teruah*, a loud sound. See above, xxiii. 24.

— of the seventh month] It was the seventh and also the first. See xxiii. 24.

— in the day of atonement] Though it was *not* on the first day of the civil year, but on the tenth day, yet, as all blessings date from the Atonement which it typified, the trumpet was blown, and the release began on that day.

And though it was a strict *Fast-day* (the *Good Friday* of the Hebrew Church), yet “on that day (says God) ye shall make the trumpet to sound throughout the land;” because by the atoning sacrifice which was prefigured on that great day of Expiation, Liberty to the captives—the captives of Satan—was procured “to all the land,” even to the whole world.

¹⁰. *proclaim liberty*] The word used by the *Septuagint* here is ἀφεσις, and the year of liberty is called ἐνιαυτὸς ἀφέσεως, and this word ἀφεσις is adopted by our Lord in the Gospel (Luke iv. 18), where He proclaims the fulfilment of the type in the Evangelic Antitype, and announces the acceptable year of the Lord, and thus teaches us the spiritual sense of the words ἐνιαυτὸς ἀφέσεως, used by *Sept.*

— it shall be a jubile] Heb. *Tobel*: probably so called from the sound; *Gesenius*, who compares *yabal*, ἀκολύζω, ἀλαλάζω, ἰδλεμος. See above, Gen. iv. 21; and *Keil*, p. 151. Cp. *Pfeiffer*, *Dubia*, pp. 142, 340. But it may be also connected with the root *yabal*, to flow (*Keil*). Cp. above on Gen. iv. 20, 21.

On the ceremonial of the year of Jubilee, see *Joseph.*, Ant. iii. 12. 3. *Philo*, ii. 391. *Bähr*, Symbolik ii. 572, and p. 603. *Jahn*, Archæol. § 350. *Winer*, R. W. B. i. 623. *Keil*, Archæol. § 80. *Clark*, in Dr. Smith's Dict. of the Bible, i. 1149.

— ye shall return every man unto his possession—every man unto his family] Cp. v. 13. Even so Mankind was restored in Christ to its possession and family, even to its heavenly possession, and to the household of God. Cp. Isa. xxvii. 13; lxi. 2; lxiii. 4, with Luke iv. 18—22. John iv. 34—36. Eph. i. 14. 1 Pet. i. 4.

The *Septuagint* has εἰς τὴν πατριὰν αὐτοῦ, and this word is adopted by St. Paul, who says that of Him (the Father) the *whole family*, or rather every family (πᾶσα πατριὰ), in heaven and earth is named in Christ (see Eph. iii. 15).

There were four things characteristic of the year of Jubilee.

(1) The sounding of the Trumpet on the Day of Atonement (v. 9).

(2) The emancipation of slaves.

(3) The restoration of lands.

(4) The rest from tillage of the earth, and the communion of its fruits equally enjoyed by all.

These things are now fulfilled in part by Christ in the Gospel, and will be wholly consummated in the Eternal Sabbath of that heavenly rest which remaineth to the People of God, when there will be a “*restitution of all things*,” see Acts iii. 21. See *S. Hilar.*, in Ps. 118, Lit. v. tom. ii. p. 495; and *Hesychius*, in Levit. p. 163.

There was also a *release of debts* at the end of the Sabbatical year (*Maimon.*, in *Jobel* x. 10), which coincided with the beginning of the Jubilee.

¹¹. *A jubile shall that fiftieth year be unto you*] The fiftieth year was the Jubilee. So the *fiftieth day*, or *Pentecost*, was a Jubilee to the Christian Church. It was counted from the morrow of the Sabbath of the *wave-sheaf*, the type of Christ's Resurrection (see xxiii. 11); it coincided with the time in which the trumpet sounded from Mount Sinai, when the Law was given (see on Acts ii. 1); and it brought with it a proclamation of freedom in the Gospel to all the World: see *Bp. Andrewes*, iii. 299.

— the grapes—of thy vine undressed] Literally, the grapes of thy separation; the grapes separated from thy use, and sanctified to God—τὰ ἡγιασμένα, *Sept.*: see on v. 5.

¹². *out of the field*] but not out of the barn; for thou shalt not store up anything in that year: see v. 5; and Exod. xxiii. 11.

¹⁵. *According to the number of years*] So that, in fact, the Land itself was not sold, for the Land belonged to God (v. 23), and the Israelites were His tenantry, but only its produce was sold.

¹⁷. *Ye shall not oppress one another*] See *Bp. Sanderson*, ii. pp. 352—354; and *Kalisch* on Exod., p. 393.

²⁰. *Behold, we shall not sow*] Man lives by faith and obedience. Ye shall not sow on the seventh year; but God will make “the sixth year bring forth fruit for three years;” cp. Exod. xxxiv. 23, 24, where God promises safety from their enemies while they go up to His house for the solemn festivals; and see Mal. iii. 10, where He promises them abundance; if they pay their tithes; and compare Matt. iv. 4; vi. 33, where

d Isa. 61. 2. &
G3. 4.
Jer. 34. 8, 15, 17.
Luke 4. 19.
e ver. 13.
Num. 36. 4.

f ver. 5.

g ver. 6, 7.

h ver. 10.
ch. 27. 24.
Num. 36. 4.

i ver. 17.
ch. 19. 13.
1 Sam. 12. 3, 4.
Mic. 2. 2.
1 Cor. 6. 8.
k ch. 27. 18, 23.

l ver. 14.
m ver. 43.
ch. 19. 14, 32.

n ch. 19. 37.

o ch. 26. 5.
Deut. 12. 10.
Ps. 4. 8.
Prov. 1. 33.
Jer. 23. 6.
p ch. 26. 5.
Ezek. 34. 25, 27, 28.
q Matt. 6. 25, 31.
r ver. 4, 5.
s See Ex. 16. 29.
Deut. 28. 8.
t 2 Kings 19. 29.
u Josh. 5. 11, 12.

‡ Or, *to be quite cut off.*

† Heb. *for cutting off.*

x Deut. 32, 43.

2 Chron. 7, 20.

Ps. 85, 1.

Joel 2, 18, & 3, 2.

y 1 Chron. 29, 15.

Ps. 9, 12, & 119,

19.

1 Pet. 2, 11.

z Ruth 2, 20, &

4, 4, 6.

a See Ruth 3, 2,

9, 12.

Jer. 32, 7, 8.

† Heb. *his hand*

hath attained and

found sufficiency,

ch. 5, 7.

b ver. 50, 51, 52.

c ver. 13.

† Heb. *redemption*
belongeth
unto it.

d See Num. 35.

2. Josh. 21, 2, &c.

come in ye shall eat of the old store. ²³ The land shall not be sold ||† for ever: for ^x the land is mine; for ye are ^y strangers and sojourners with me. ²⁴ And in all the land of your possession ye shall grant a redemption for the land. ²⁵ ^z If thy brother be waxen poor, and hath sold away *some* of his possession, and if ^a any of his kin come to redeem it, then shall he redeem that which his brother sold. ²⁶ And if the man have none to redeem it, and † himself be able to redeem it; ²⁷ Then ^b let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. ²⁸ But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: ^c and in the jubile it shall go out, and he shall return unto his possession.

²⁹ And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. ³⁰ And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. ³¹ But the houses of the villages which have no wall round about them shall be counted as the fields of the country: † they may be redeemed, and they shall go out in the jubile. ³² Notwithstanding ^d the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. ³³ And

Christ promises all things to those who seek first His Kingdom and its righteousness; and in Matt. xix. 29, all blessings are guaranteed by Him to those who leave earthly things for His sake; and the Apostle says that Godliness has the promise of this life and of a better (1 Tim. iv. 8).

^{23.} *for ever*] Literally, for *extinction*. Heb. *tsemithuth*, from *tsamath*, *to be silent*, to reduce to silence, to cut off (*Gesen.* 713). The same word is used in v. 30.

— *the land is mine*] Compare David's language; "All that is in the heaven and the earth is thine,—both riches and honour come of thee." 1 Chron. xxix. 11—15; and Ps. xxiv. 1. 1 Cor. x. 26.

— *ye are strangers and sojourners*] as your forefathers professed themselves to be (Gen. xxiii. 4. Heb. xi. 13), before the land came into your possession; and even when ye are entered into it, remember that it is not yours, and that ye are only *strangers and sojourners in it*: it is only a figure of your heavenly inheritance, and therefore even David confessed, "I am a stranger and a sojourner, as all my fathers were" (Ps. xxxix. 12). Here we have no continuing city (Heb. xiii. 14); therefore let us live as strangers and pilgrims (1 Pet. ii. 11), desiring the better country, our heavenly and eternal inheritance (Heb. xi. 16. 1 Pet. i. 4).

^{25.} *If thy brother be waxen poor*] which was the condition of all Mankind when our Redeemer came. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). "Man cannot redeem his brother;" but "God shall redeem our souls" (Ps. xlix. 7, 8). The Son of God by becoming Man has redeemed our possession, and reinstated us in it.

— *if any of his kin come to redeem it*] Literally, *if its redeemer (goël) come; the man who is near to him*. The Redeemer is called *goël*, which is the active participle of the verb *gaal*, to *redeem*, or *buy back* (see on Ruth iii. 12; iv. 4. 6), and is a word (says *Gesenius*, p. 151) often applied to *God* as redeeming man, especially Israel, as out of the bondage of Egypt (Exod. vi. 6), from Babylon and dispersion (Isa. xliii. 1; xlv. 22; xlviii. 20).

The word is used by the Patriarch Job in that remarkable prophecy of Christ and the Resurrection (Job xix. 25), "I know that my Redeemer (my *goël*) liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

Christ is the Redeemer of all, as being "near of kin" to all by His Incarnation (Heb. ii. 14. 16), and as redeeming all, and

restoring all to their inheritance which they lost in Adam (Eph. i. 7—14; see *Bp. Andrewes*, ii. 259).

^{27.} *Then let him count the years—and restore the overplus*] or residue. If a man have sold his possession for a certain sum, and he that has bought it has eaten of the fruits of it some years, and there remain some years to the Jubilee; and if he who sold it would redeem it, he has a right to redeem it on paying a less sum for it than the purchase-money he received for it, according to the number of years during which the buyer has had the fruits of it (*Maimonides*, in *Jobel* xi. 5).

^{29.} *a dwelling house in a walled city*] If a house within a walled town was not redeemed by the seller, within a year after the sale, it belonged to the buyer for ever, and did not revert at the Jubilee to the seller. The privileges of houses in walled cities were less than those of tenements in the country; perhaps the reason was, that the Israelites might not be induced to concentrate themselves in cities; and because houses in towns were the works of man's hands, and did not belong to the land which was God's (v. 23). The houses here specified were houses in towns that have a *wall*, a phrase which seems to denote that the inhabitants of such places might be disposed to look to their *walls* and *bulwarks*—the *works* of their *own hands*, for defence and protection against their enemies; whereas the faithful Israelite should rather look to *God* as his fortress and tower of strength (Ps. cxlv. 2; Prov. xviii. 10); and this feeling of trust was cherished in the country where God was their "wall round about them." "Salvation will God appoint for walls and bulwarks" (Isa. xxvi. 1).

^{30.} *walled city*] There is a variety of reading here: the text has *lamed* with *aleph*, i.e., *not*; the margin has *lamed* with *vau* (to him, or to it). A similar variety is found in Exod. xxi. 8, and Lev. xi. 21.

^{31.} *the houses of the villages which have no wall*] See on v. 29. The word here used for village is *chatzar*, an *enclosure* (*Gesen.* 200): *ep.* Gen. xxv. 16; Isa. xlii. 11; Cant. i. 5, where it is applied to the villages of nomad tribes, dwelling in tents.

^{32.} *the cities of the Levites*] who are the Lord's inheritance, returned to them at the Jubilee, and the right of repurchasing them was never lost: their *lands* might not be sold even for the term of years until the Jubilee, v. 34.

In the Acts of the Apostles it is noted, that Barnabas, a *Levite*, of Cyprus, having land, *sold* it, and brought the price of it to the *Apostles*. This land was perhaps not in Palestine; but the mention of the circumstance by the Holy Spirit in that inspired record appears to denote that the civil enactments of the Levitical Law were then being superseded by the Gospel,

if || a man purchase of the Levites, then the house that was sold, and the city of his possession, * shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel. ✓³⁴ But 'the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

³⁵ And if thy brother be waxen poor, and † fallen in decay with thee; then thou shalt †³⁵ relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. ³⁶ ^h Take thou no usury of him, or increase: but 'fear thy God; that thy brother may live with thee. ³⁷ Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. ³⁸ ^k I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

³⁹ And ' if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not † compel him to serve as a bondservant: ⁴⁰ But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: ⁴¹ And then shall he depart from thee, both he and his children ^m with him, and shall return unto his own family, and ⁿ unto the possession of his fathers shall he return. ⁴² For they are ° my servants, which I brought forth out of the land of Egypt: they shall not be sold † as bondmen. ⁴³ ^p Thou shalt not rule over him ^q with rigour; but ' shalt fear thy God. ⁴⁴ Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. ⁴⁵ Moreover of ' the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. ⁴⁶ And ' ye shall take them as an inheritance for your children after you, to inherit them for a possession; † they shall be your bondmen for ever: but over your brethren the children of Israel, ^q ye shall not rule one over another with rigour.

⁴⁷ And if a sojourner or stranger † wax rich by thee, and * thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: ⁴⁸ After that he is sold he may be redeemed again; one of his brethren may ^r redeem him: ⁴⁹ Either his

|| Or, one of the Levites redeem them.
e ver. 28.

f See Acts 4. 36, 37.

† Heb. his hand faileth.

† Heb. strengthen.

g Deut. 15. 7, 8.

Ps. 37. 26. & 41. 1.

& 112. 5, 9.

Prov. 14. 31.

Luke 6. 35.

Acts 11. 29.

Rom. 12. 10.

1 John 3. 17.

h Ex. 22. 25.

Deut. 23. 19.

Neh. 5. 7.

Ps. 15. 5.

Prov. 28. 8.

Ezek. 18. 8, 13,

17. & 22. 12.

i ver. 17.

Neh. 5. 9.

k ch. 22. 32, 33.

l Ex. 21. 2.

Deut. 15. 12.

1 Kings 9. 22.

2 Kings 4. 1.

Neh. 5. 5.

Jer. 34. 14.

† Heb. serve thyself with him with the service, &c.

ver. 46.

Ex. 1. 14.

Jer. 25. 14. & 27.

7. & 30. 8.

m Ex. 21. 3.

n ver. 28.

o ver. 55.

Rom. 6. 22.

1 Cor. 7. 23.

† Heb. with the sale of a bondman.

p Eph. 6. 9.

Col. 4. 1.

q ver. 46.

Ex. 1. 13.

r ver. 17.

Ex. 1. 17, 21.

Deut. 25. 18.

Mal. 3. 5.

s Isa. 56. 3, 6.

t Isa. 14. 2.

† Heb. ye shall serve yourselves with them, ver. 39.

u ver. 43.

† Heb. his hand obtain, &c.

ver. 26.

x ver. 25, 35.

y Neh. 5. 5.

and that the Apostles had then succeeded to the place of the Levitical Priesthood in the Church of God. See note below on Acts iv. 36, 37.

— the Levites] This mention of the Levites as a well-known order of men in Israel, is one of the many silent signs of the unity of the Pentateuch.

We have heard nothing hitherto in the Book of Leviticus, of the existence of "the Levites;" but they are supposed to be well known to the hearer and reader of the Book. Moses takes for granted here, that his hearers and readers will know what is said concerning their ordination, office, and inheritance, in the Book of Numbers. See Num. i. 50; iii. 9. 12. 45; vii. 6; viii. 6—26; xxxv. 2—8.

33. if a man purchase of the Levites] Literally, if any man redeems; a word which is to be explained from the fact that the Levitical cities and lands originally belonged, not to them, but to the tribes in which they were situated; and the purchase of them by another Israelite in that tribe who was not a Levite, might be regarded as a redemption. Some render it If any of the Levites redeem (cp. v. 25) what has been sold by a Levite—

35. yea, though he be] These words are not in the original, which has simply ger ve toshab, a stranger and a sojourner, shall live with thee—much more thy brother. See Deut. xv. 7, 8. Cp. James ii. 15, 16, who seems to refer to this law; and it was obeyed in the largest sense by the Christians at Antioch (Acts xi. 29, 30), and by the Churches of Asia and Greece, at the exhortation of St. Paul, sending alms to the poor brethren

at Jerusalem (Rom. xv. 25, 26; 1 Cor. xvi. 1, 2; 2 Cor. ix. 2. 12).

36. Take thou no usury of him] See on Exod. xxii. 25, and the learned Treatise in Pfeiffer, Dubia, p. 143.

39—41. be sold] for debt. On these enactments, see Exod. xxi. 2; xxii. 3.

42. they are my servants] So St. Paul teaches with regard to bondsmen under the Gospel; "they are the Lord's freemen" (1 Cor. vii. 22). What was true of the Israelites under the Law, is true of all men under the Gospel. In Christ the wall of separation has been broken down, and there is no longer any difference between Jew and Greek; all are children of Abraham in Him in whom all families of the earth are blessed (see Gal. iii. 28. Col. iii. 11).

Here is the true principle of all legislation for the emancipation of slaves, and gradual abolition of Slavery: see below, the Introduction to St. Paul's Epistle to Philemon, pp. 333—6.

47. if—thy brother—sell himself unto the stranger or sojourner] The case of Hebrew slaves under heathen masters in Palestine. They were under the protection of the civil magistrate, and could not be compelled to serve beyond the Jubilee; and the Sanhedrim might compel his nearest kinsman to redeem him. Cp. Neh. v. 8. Maimonides, de Servis ii. 7.

48. one of his brethren may redeem him] The Son of God became our brother—the firstborn among many brethren (Rom. viii. 29), in order to redeem us. "If the Son shall make you free, ye shall be free indeed" (John viii. 36).

z ver. 26.

a Job 7. 1.
Isa. 16, 14, &
21. 16.|| Or, by these
means,
b ver. 41.
Ex. 21. 2, 3.
c ver. 42.a Ex. 20. 4, 5.
Deut. 5. 8, & 16.
22. & 27. 15.
Ps. 97. 7.
|| Or, pillar.
|| Or, figured
stone.
† Heb. a stone of
picture.
b ch. 19. 30.
c Deut. 11. 13, 14,
15, & 28. 1—14.
d Isa. 30. 23.
Ezek. 34. 26.
Joel 2. 23, 24.

e Ps. 67. 6. & 85. 12. Ezek. 34. 27. & 36. 30. Zech. 8. 12. f Amos 9. 13.

uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if ²he be able, he may redeem himself. ⁵⁰ And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, ^aaccording to the time of an hired servant shall it be with him. ⁵¹ If *there be yet many years behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for. ⁵² And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption. ⁵³ And as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight. ⁵⁴ And if he be not redeemed || in these years, then ^bhe shall go out in the year of jubile, *both* he, and his children with him. ⁵⁵ For ^cunto me the children of Israel are servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

XXVI. ¹ Ye shall make you ^ano idols nor graven image, neither rear you up a || standing image, neither shall ye set up *any* ||† image of stone in your land, to bow down unto it: for I *am* the LORD your God. ² ^bYe shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

³ ^cIf ye walk in my statutes, and keep my commandments, and do them; ⁴ ^dThen I will give you rain in due season, ^eand the land shall yield her increase, and the trees of the field shall yield their fruit. ⁵ And ^fyour threshing

As *Bp. Pearson* says, "We were all enslaved by sin and brought into captivity by Satan, neither was there any possibility of escape but by way of redemption. Now it was the law of Moses, that if any were able, he *might redeem himself* (Lev. xxv. 49); but this to us was impossible, because absolute obedience in all our actions is due unto God, and therefore no act of ours can make any satisfaction for the least offence. Another law gave yet more liberty, that *he which was sold might be redeemed again; one of his brethren might redeem him* (Lev. xxv. 48). But this in respect of all the mere sons of men was equally impossible, because they were all under the same captivity. Nor could they satisfy for others, who were wholly unable to redeem themselves. Wherefore there was no other brother but that Son of Man, who was like unto us in all things, sin only excepted, which could work this redemption for us. And what He only could, that He did freely perform. For the Son of Man came to give His life a ransom for many (Matt. xx. 28); and as He came to give, so He gave Himself a ransom for all (1 Tim. ii. 6); so that in Him we have redemption through His blood, the forgiveness of sins (Eph. i. 7)." *Bp. Pearson* on the Creed (Art. ii. p. 74).

⁵⁴ *he shall go out in the year of jubile*] The year of Jubilee preached a lesson of faith, and trust, and love. It proclaimed God's sovereign lordship over all, and His fatherly care for all; and it prepared the way for the Advent of Him by whom all things were made (John i. 1—3), and who gave the Levitical Law with the sound of the trumpet on Mount Sinai, and who came in the fulness of time to "preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captive; recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord" (Luke iv. 18, 19. Isa. lxi. 1, 2), and who is gone up to heaven in our nature, and who will come again at the time of the restitution of all things (Acts iii. 21), to liberate all Creation from the bondage of corruption, and to redeem His people from the bondage of Sin, Satan, and Death, unto the glorious liberty of the children of God, and to settle them for ever in the new heavens and new earth, wherein dwelleth righteousness: see Luke xxi. 28. Rom. viii. 19—23. 2 Cor. v. 2. 4. Col. i. 12. 1 Pet. i. 4. 2 Pet. iii. 13.

CH. XXVI. This Chapter, which comprises a summary of Divine PROMISES and WARNINGS, and which might have begun with more propriety at v. 3, contains a moral recapitulation, shewing that the sum and substance of the Levitical Law is not in ritual observances, but in love of God.

The Book of the Covenant, which is the moral essence of the Sinaitic legislation, had been summed up with a declaration of Promises to obedience, and a denunciation of threats against disobedience (Exod. xxiii. 20—33). In like manner the ritual Code, contained in Leviticus, which was delivered by God to Moses in the Tabernacle, and which concerns the worship of God, and the inner spiritual life of the Church of God, and prefigures in types and shadows the doctrine and worship of the Church of Christ, even to the end, is summed up with an announcement of Blessings and Maledictions, and thus passes onward from the delivery of the Law on Sinai to the transactions of the Great Day, when Christ will pronounce blessings and curses from His Judgment-seat to all the Human Race gathered before Him (Matt. xxv. 31—46).

Some recent critics (as *Ewald*) have denied the Mosaic authorship of this chapter, and have assigned it to a later age—the age of Hezekiah—because, in their opinion, it evinces clearer foresight of the future than they concede to the great Hebrew Lawgiver. Such an allegation as this is tantamount to a denial of his prophetic character and divine inspiration; and could only have proceeded from a want of perception of the true character of the whole Book of Leviticus, which breathes the atmosphere of the Gospel: see above, the *Introduction* to this Book.

1. *idols*] Heb. *elilim*. See xix. 4; cp. Exod. xx. 4, 5; xxi. 23.

— *graven image*] *matstsebah* (see Exod. xxiii. 24).

— *standing image*] *pesel* (Exod. xx. 4).

— *image of stone*] figured stone (see Num. xxxiii. 52).

3. *If ye walk in my statutes*] Here begins a new Proper Lesson of the Law, and it reaches to the end of Leviticus.

The parallel Proper Lesson from the Prophets is Jer. xvi. 19—xvii. 14; which contains warnings against idolatry, and curses against distrust and disobedience, and proclaims the blessings of faith and obedience to God.

4. *rain*] Literally, *rains*, that is, the former and the latter rain (Deut. xi. 14). The former rain falls after the autumnal equinox in the end of October or beginning of November. The rains do not come suddenly, but by degrees, and give the husbandman opportunity of sowing his wheat and barley. They fall heavily in November and December. The latter rain falls in March, to swell the corn before the harvest in March, and is of shorter duration (*Robinson*, Pales. ii. 97).

5. *your threshing shall reach unto the vintage*] The threshing comes between the reaping of corn and treading of grapes: reaping

shall reach unto the vintage, and the vintage shall reach unto the sowing time : and ^eye shall eat your bread to the full, and ^hdwell in your land safely. ⁶ And ⁱI will give peace in the land, and ^kye shall lie down, and none shall make you afraid : and I will [†]rid ^levil beasts out of the land, neither shall ^mthe sword go through your land. ⁷ And ye shall chase your enemies, and they shall fall before you by the sword. ⁸ And ⁿfive of you shall chase an hundred, and an hundred of you shall put ten thousand to flight : and your enemies shall fall before you by the sword. ⁹ For I will ^ohave respect unto you, and ^pmake you fruitful, and multiply you, and establish my covenant with you. ¹⁰ And ye shall eat ^qold store, and bring forth the old because of the new. ¹¹ And I will set my tabernacle among you : and my soul shall not ^aabhor you. ¹² And I will walk among you, and ^uwill be your God, and ye shall be my people. ¹³ ^wI am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen ; ^xand I have broken the bands of your yoke, and made you go upright.

¹⁴ ^yBut if ye will not hearken unto me, and will not do all these commandments ; ¹⁵ And if ye shall ^zdespise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant : ¹⁶ I also will do this unto you ; I will even appoint [†]over you ^aterror, ^bconsumption, and the burning ague, that shall ^cconsume the eyes, and cause sorrow of heart : and ^dye shall sow your seed in vain, for your enemies shall eat it. ¹⁷ And ^eI will set my face against you, and ^fye shall be slain before your enemies ; ^gthey that hate you shall reign over you ; and ^hye shall flee when none pursueth you. ¹⁸ And if ye will not yet for all this hearken unto me, then I will punish you ⁱseven times more for your sins. ¹⁹ And I will ^kbreak the pride of your power ; and I ^lwill make your heaven as iron, and your earth as brass : ²⁰ And your ^mstrength shall be spent in vain : for ⁿyour land shall not yield her increase, neither shall the trees of the land yield their fruits. ²¹ And if ye walk ^{||}contrary unto me, and will not hearken unto me ; I will bring seven times more plagues upon you according to your sins. ²² ^oI will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number ; and ^pyour *high* ways shall be desolate. ²³ And if ye ^qwill not be reformed by me by these things, but will walk contrary unto me ; ²⁴ Then will I also walk contrary unto you, and will punish you yet seven times for your sins. ²⁵ And ^sI will bring a sword

g ch. 25. 19.
Deut. 11. 15.
Joel 2. 19. 26.
h ch. 25. 18.
Job 11. 18.
Ezek. 34. 25, 27, 28.
i 1 Chron. 22. 9.
Ps. 29. 11. & 147. 14.
Isa. 45. 7.
Hag. 2. 9.
k Job 11. 19.
Ps. 3. 5. & 4. 8.
Isa. 35. 9.
Jer. 30. 10.
Ezek. 34. 25.
Ilos. 2. 13.
Zeph. 3. 13.
† Heb. cause to cease.
l 2 Kings 17. 25.
Ezek. 5. 17. & 14. 15.
m Ezek. 14. 17.
n Deut. 32. 30.
Josh. 23. 10.
o Ex. 2. 25.
2 Kings 13. 23.
p Gen. 17. 6. 7.
Neh. 9. 23.
Ps. 107. 38.
q ch. 25. 22.
r Ex. 25. 8. & 29. 45.
Josh. 22. 19.
Ps. 76. 2.
Ezek. 37. 26, 27, 28.
Rev. 21. 3.
s ch. 20. 23.
Deut. 32. 19.
t 2 Cor. 6. 16.
u Ex. 6. 7.
Jer. 7. 23. & 11. 4. & 30. 22.
Ezek. 11. 20. & 36. 28.
w ch. 25. 38, 42, 55.
x Jer. 2. 20.
Ezek. 34. 27.
y Deut. 28. 15.
Lam. 2. 17.
Mal. 2. 2.
z ver. 45.
2 Kings 17. 15.
† Heb. upon you.
a Deut. 28. 65, 66, 67. & 32. 25.
Jer. 15. 8.
b Deut. 28. 22.
c 1 Sam. 2. 33.
d Deut. 28. 33, 51.
Job 31. 8.
Jer. 5. 17. & 12. 13.
Mic. 6. 15.
e ch. 17. 10.
f Deut. 28. 25.
Judg. 2. 14.
Jer. 19. 7.
g Ps. 106. 41.
h ver. 36.
Ps. 53. 5.
Prov. 28. 1.

i 1 Sam. 2. 5. Ps. 119. 164. Prov. 24. 16. k Isa. 25. 11. & 26. 5. Ezek. 7. 24. & 30. 6. l Deut. 28. 23. m Ps. 127. 1. Isa. 49. 4. n Deut. 11. 17. & 28. 18. Hag. 1. 10. || Or. at all adventures with me, and so ver. 24. o Deut. 32. 24. 2 Kings 17. 25. Ezek. 5. 17. & 14. 15. p Judg. 5. 6. 2 Chron. 15. 5. Isa. 33. 8. Lam. 1. 4. Zech. 7. 14. q Jer. 2. 30. & 5. 3. Amos 4. 6—12. r 2 Sam. 22. 27. Ps. 18. 26. s Ezek. 5. 17. & 6. 3. & 14. 17. & 29. 8. & 32. 2.

takes place in April, May, and June ; the vintage is in September and October. The promise is that the harvest will be so heavy, that it will take three or four months to tread out the grain. In very abundant seasons I have seen threshing prolonged to October (see *Dr. Thomson*, the Land and the Book, pp. 218—220). In a similar strain the Prophet says, “The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed” (Amos ix. 13) ; i.e., the ploughman will continue his work until that which was first sown is ready for the sickle ; the threshing follows the reaping, and will extend to the vintage ; and the treading of grapes will reach to the time for sowing the first crop. Thus these three promises spread over the whole year of the husbandman (*Dr. Thomson*).

8. *five of you shall chase an hundred*] Cp. Josh. xxiii. 10.

10. *because of the new*] Rather, *before the new*.

11. *I will set my tabernacle among you*] Literally, I will give My tabernacle ; a promise fulfilled in the highest sense in Christ, who *tabernacled* in us (John i. 14), and raised up the Tabernacle of David (Acts xv. 16), and through whom we become Temples of God the Holy Ghost (1 Cor. iii. 16, 17 ;

vi. 19), and God is reconciled to us, and will “tabernacle for ever” with them, and upon them (Rev. vii. 15 ; xxi. 3).

Accordingly, the Holy Spirit Himself, speaking by St. Paul, declares that the promise contained in this and the following verse has been accomplished in the Church of Christ (see 2 Cor. vi. 16), “Ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people,” where the Apostle adopts the words of the *Septuagint* here. See also the interesting application of the text as a promise to Christians individually, by the holy Martyr, *S. Ignatius*, when standing before the Emperor Trajan (*Ignat.*, Martyr. § 2, and by *S. Irenaeus*, Frag. p. 471, *Grabe* ; and *Eusebius*, Hist. Eccl. x. 4 ; and ep. *Bp. Andrewes*, v. 463).

14. *But if ye will not hearken*] Cp. Deut. xxviii. 15—68.

18. *seven times*] There is a gradual ascent here in the scale of punishment ; 1. barrenness (18—20) ; 2. extermination of cattle by beasts of prey, and childlessness ; 3. war, plague, famine ; 4. overthrow of idols ; 5. overthrow of cities ; 6. desolation of the land ; 7. dispersion of the inhabitants. These punishments are

t Num. 14. 12.
Deut. 28. 21.
Jer. 14. 12. & 24.
10. & 29. 17, 18.
Amos 4. 10.
u Ps. 105. 16.
Isa. 3. 1.
Ezek. 4. 16. & 5.
16. & 14. 13.
x Isa. 9. 20.
Mic. 6. 14.
Hag. 1. 6.
y ver. 21, 24.
z Isa. 59. 18. &
63. 3. & 66. 15.
Jer. 21. 5.
Ezek. 5. 13, 15. &
8. 18.
a Deut. 28. 53.
2 Kings 6. 29.
Lam. 4. 10.
Ezek. 5. 10.
b 2 Chron. 34. 3, 4.
7. Isa. 27. 9.
Ezek. 6. 2, 4, 5,
6, 13.
c 2 Kings 23. 20.
2 Chron. 34. 5.
d Lev. 20. 23.
Ps. 78. 59. & 89.
38.
Jer. 14. 19.
e Neh. 2. 3.
Jer. 4. 7.
Ezek. 6. 6.
f Ps. 74. 7.
Lam. 1. 10.
Ezek. 9. 6. &
21. 2.
g Jer. 9. 11. &
25. 11, 18.
h Deut. 28. 37.
1 Kings 9. 8.
Jer. 18. 16. & 19.
18.
Ezek. 5. 15.
i Deut. 4. 27. &
28. 64.
Ps. 44. 11.
Jer. 9. 16.
Ezek. 12. 15. &
20. 23. & 22. 15.
Zech. 7. 14.
k 2 Chron. 36. 21.
1 ch. 25. 2.
m Ezek. 21. 7, 12,
15.
n ver. 17.
Job 15. 21.
Prov. 28. 1.
† Heb. *driven*.
o Isa. 10. 4.
See Judg. 7. 22.
1 Sam. 14. 15, 16.
p Josh. 7. 12, 13.
Judg. 2. 14.
Zech. 10. 9.

upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, 'I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. ²⁶ ^a And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and * ye shall eat, and not be satisfied.

²⁷ And ^v if ye will not for all this hearken unto me, but walk contrary unto me; ²⁸ Then I will walk contrary unto you also ^z in fury; and I, even I, will chastise you seven times for your sins. ²⁹ ^a And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. ³⁰ And ^b I will destroy your high places, and cut down your images, and ^c cast your carcases upon the carcases of your idols, and my soul shall ^d abhor you. ³¹ ^e And I will make your cities waste, and ^f bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. ³² ^g And I will bring the land into desolation: and your enemies which dwell therein shall be ^h astonished at it. ³³ And ⁱ I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. ³⁴ ^k Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. ³⁵ As long as it lieth desolate it shall rest; because it did not rest in your ^l sabbaths, when ye dwelt upon it. ³⁶ And upon them that are left *alive* of you ^m I will send a faintness into their hearts in the lands of their enemies; and ⁿ the sound of a † shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. ³⁷ And ^o they shall fall one upon another, as it were before a sword, when none pursueth: and ^p ye shall have no power to stand before your enemies. ³⁸ And ye shall perish among the heathen, and the land of your enemies shall eat you up. ³⁹ And they that are left of you ^q shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. ⁴⁰ ^r If they shall confess their iniquity, and the iniquity of their fathers, with their

q Deut. 4. 27. & 28. 65. Neh. 1. 8. Jer. 3. 25. & 29. 12, 13. Ezek. 4. 17. & 6. 9. & 20. 43. & 24. 23. & 33. 10. & 36. 31. Hos. 5. 15.
r Num. 5. 7. 1 Kings 8. 33, 35, 47. Neh. 9. 2. Prov. 28. 13. Dan. 9. 3, 4. Luke 15. 18. 1 John 1. 9.

recorded in order from v. 18—40, and increase in number and intensity in regular succession.

²⁶ *I have broken the staff of your bread*] On this phrase, see Ezek. iv. 16, and *Theodoret* here; and *Bp. Andrewes*, v. 417.

— *ten women shall bake your bread in one oven*] by reason of scarcity. *Theodoret*, Qu. 36: cp. Ezek. iv. 16, 17.

²⁹ *ye shall eat the flesh of your sons*] Cp. Deut. xxviii. 53—57; Ezek. v. 10. This was fulfilled in the time of King Jehoram (2 Kings vi. 28, 29), and in the siege of Jerusalem by the Chaldeans (Lam. ii. 20; iv. 10), and in the siege of Jerusalem by the Romans; *Josephus*, B. J. v. 10. 2. *Euseb.*, H. E. iii. 16.

³⁰ *high places*] for worship and sacrifice (2 Chron. i. 3; xi. 15; Jer. xxxii. 35). This was fulfilled by Josiah (2 Kings xxiii. 15).

— *images*] Heb. *chammanim*; literally, images to the sun, *chammah* (cp. Job xxxvi. 26. Isa. xxx. 26. 2 Kings xxiii. 11. 2 Chron. xxxiii. 5). *Aben Ezra*, *Jarchi*, *Bochart*. *Gesenius*, p. 287. *Movers*, *Phönizier* i. 343; and *Jahn*, *Archæol.* § 406, concerning the worship paid to the sun by the kings of Judah.

Here is a remarkable prophecy of that strange idolatry; and the texts just cited show that the prophecy was fulfilled. The striking fulfilment of these and other prophecies contained in this chapter has caused the sceptical critics of the Pentateuch, who deny the reality of its preternatural inspiration, to assign it to a later age. This allegation itself is a testimony to the accordance of the facts with the prophecy.

— *cast your carcases upon the carcases of your idols*] Another remarkable prophecy fulfilled by King Josiah (2 Kings xliii. 20. 2 Chron. xxxiv. 5. Ps. lxxix. 1—3). Cp. *Clem. Alex.*, *Strom.* i. p. 390.

Your dead bodies shall be cast on the dead bodies of your idols, whom ye have preferred to the Living God, and they will then be proved to be mere corpses, dead carcases, fit only to be buried or burnt.

— *your idols*] Heb. *gillulim*, properly round blocks of wood or stone, from *galal*, to roll; connected with *ἄλλω, ἔλίσσω, κυλίω, κύλλω, ἔλιξ, ὀλλω, ῥολέω*,—*Gilgal, Golgotha*, &c. Cp. Deut. xxix. 17. 1 Kings xxi. 26. *Gesen.*, p. 171.

³¹ *and bring your sanctuaries unto desolation*] fulfilled in the destruction of the Temple by the Babylonians (cp. Ps. lxxiv. 7; lxxix. 36. Lam. ii. 7), and its desolation by Antiochus Epiphanes (1 Macc. i. 54), and utter ruin by the Romans, for the rejection of Christ. Cp. our Lord's prophecy, Matt. xxii. 37; xxiv. 2. 15. *Hesych.*

³⁴ *Then shall the land enjoy her sabbaths*] which will have been neglected, as they were: see 2 Chron. xxxvi. 21; cp. here, v. 43. The word used is from *ratsah* (ἐὐδοκεῖν), to take pleasure in: cp. v. 41.

The fulfilment of this prophecy is recorded in 2 Chron. xxxvi. 21, which says, that the seventy years' captivity at Babylon represented the seventy sabbatical years, from the time of Saul to the beginning of that captivity. *Theodoret*, Qu. 37.

³⁵ *it shall rest; because*] Rather, *it shall rest* (the time) which—

³⁸ *ye shall perish among the heathen*] fulfilled in the dispersion of the Jews: see note on Acts ii. 9—11.

⁴⁰—⁴⁵. *If they shall confess their iniquity*] A promise of reconciliation and restoration, yet to be fulfilled; see Rom. xi. 1, 2. 5. 23. 28, 29. May the Lord hasten the time!

— *and the iniquity of their fathers*] God requires us to confess not only our *own* sins, but those of our *fathers*. David did so (Ps. evi. 6). Jeremiah did so (Jer. iii. 25). Daniel did

trespass which they trespassed against me, and that also they have walked contrary unto me; ⁴¹ And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their ^s uncircumcised hearts be ^t humbled, and they then accept of the punishment of their iniquity: ⁴² Then will I ^a remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will ^{*} remember the land.

⁴³ ^y The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they ^z despised my judgments, and because their soul abhorred my statutes. ⁴⁴ And yet for all that, when they be in the land of their enemies, ^a I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God. ⁴⁵ But I will ^b for their sakes remember the covenant of their ancestors, ^c whom I brought forth out of the land of Egypt ^d in the sight of the heathen, that I might be their God: I *am* the LORD.

⁴⁶ ^e These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel ^f in mount Sinai by the hand of Moses.

XXVII. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children of Israel, and say unto them, ^a When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation. ³ And thy estimation shall

^s See Jer. 6. 10. & 9. 25, 26. Ezek. 44. 7. Acts 7. 51. Rom. 2. 29. Col. 2. 11. ^t 1 Kings 21. 29. 2 Chron. 12. 6, 7, 12, & 32. 26. & 33. 12, 13. ^u Ex. 2. 24. & 6. 5. Ps. 106. 45. Ezek. 16. 60. ^x Ps. 136. 23. ^y ver. 34, 35. ^z ver. 15. ^a Deut. 4. 31. 2 Kings 13. 23. Rom. 11. 2. ^b Rom. 11. 28. ^c ch. 22. 33. & 25. 38. ^d Ps. 98. 2. Ezek. 20. 9, 14, 22. ^e ch. 27. 34. Deut. 6. 1. & 12. 1. & 33. 4. John 1. 17. ^f ch. 25. 1. ^a Num. 6. 2. See Judg. 11. 30, 31, 39. 1 Sam. 1. 11, 23.

so (Dan. ix. 5, 6), and we must do so. *Bp. Sanderson*, iii. 86.

— *with their trespass which they trespassed against me*] See the interesting and important reference to these words in the Dialogue of *S. Justin Martyr* with Trypho the Jew, in which *Justin* affirms that the evils which the Jews suffer are the penalty of their sins, especially in rejecting *Jesus Christ*; and that these penalties will not be remitted, till they confess their sins in this respect, and “look on Him Whom they have pierced” (Zech. xii. 10). (*Justin Martyr*, Dialog. c. 16, 17.)

⁴¹. and they then accept of the punishment of their iniquity] or, *willingly bear it*; or rather be well-pleased, and even rejoice in it (εὐδοκῆσσαν, *Sept.*), because it has taught them humility, and brought them to repentance, and thus restored them to God. Cp. 2 Cor. vii. 10, on the blessed fruits of godly sorrow. The word here used, and repeated in v. 43, is the same as that translated *enjoy* in vv. 34 and 43; and there is a connexion between the two passages.

The word translated *punishment of iniquity* is *avon*, which properly signifies *perversity, sin, from avah, to bend aside* (*Gesen.* 611. 614), but sometimes means *penalty* for sin (*Isa.* v. 18. Cp. Gen. xix. 15. Lev. xx. 17, 19, 20; and *Isa.* xl. 2). *Ainsworth*, p. 173. Cp. *Keil*, p. 164.

⁴⁴. And yet] Heb. *ve aph*. The Jews read this passage with special delight, because it promised them freedom and restoration; and the German Jews call it “the golden ape,” because it begins with the word *aph* (see *Pfeiffer*, *Dubia*, p. 145; *Glass.*, Phil. Sacr. iii. Tract 7, p. 805). Wherein their real hopes of restoration rest, and what their restoration will be, is well stated by *Pfeiffer*, p. 145. Cp. Ezek. xxxvii. 22. Eph. ii. 11. Gal. iv. 26.

⁴⁵. I will—remember the covenant of their ancestors] This is what St. Paul says of the Jews: “They are beloved for the *fathers’ sakes*; for the gifts and calling of God are without repentance” (Rom. xi. 28, 29); and therefore it is evident that the virtues of the saints of God exercise an influence for good on their descendants many centuries after their departure from this world. Cp. 2 Kings xiii. 23; and *Theodore*, Qu. 37.

⁴⁶. These are the statutes] It is observable, that in this recapitulation of the enactments of the Law, and in this enunciation of blessings for obedience, and of cursings for disobedience, there is no reference to the joys and miseries of a *future* and *eternal* state; although at the same time, by types and shadows, especially by the sabbatical year and the Jubilee (described in the foregoing chapter), it prefigured the rest and joy of Eternity.

By its *silence* on this subject the Levitical Law proclaimed that it is *not* designed to be of *permanent* and *universal* obli-

gation, but *preparatory* to another Dispensation. The Gospel of Christ, in which “Life and Immortality are brought to light” (2 Tim. i. 10)—i. e., in which a clearer light is shed upon them—claims to be *that* Dispensation (John i. 17. Gal. iii. 24); and it exhibits the substance of what the Levitical Law revealed in figurative types and shadows.

— *in mount Sinai*] in the Tabernacle there, in the first month of the second year of their deliverance from Egypt: see above, on i. 1.

— *by the hand of Moses*] for the children of Israel were not able to receive them directly from God, by reason of their manifold sins. Therefore Moses was their Mediator. A proof of man’s sin and of God’s love; and a type of Christ (cp. Gal. iii. 19. 1 Tim. ii. 5. Heb. viii. 6; ix. 15; xii. 24), who is our Peace (Eph. ii. 14).

PRELIMINARY NOTE TO CHAPTER XXVII.

On Vows and Tithes.

Having given directions in this book for the ordinances of Divine Service, the Legislator now speaks of provision for its *maintenance*, whether by *voluntary offerings*, or by *tithes*.

In this chapter we have an expression of the divine will on this subject; and from the precepts herein contained, it may be concluded, that a system of Church Polity which provides for the support of the Ministers of Religion, and for the maintenance of religious fabrics, and for the regular performance of holy offices in public worship, by means of *settled endowments*, such as Tithes (vv. 30—34), aided by *freewill-offerings* (1—27), is that which is most in accordance with the will of God.

The Legislator begins with *Vows*, or *Freewill-offerings*, which were applied to the support of the sanctuary. Cp. 2 Kings xii. 4, 5.

CH. XXVII. 2. *shall make a singular vow*] Heb. *shall separate a vow (neder)*; that is, exempt it from common uses, and dedicate it to God.

On the subject of vows, see the treatise *Nedarim*, in the *Mishna*, Tract v. of “Seder Nashim;” and *Jahn*, Archæol. § 392—394; and *Winer*, R. W. B. i. 405. *Keil*, Archæol. i. 319; and *Phillott*, in Dr. Smith’s Bib. Dict. ii. 1687.

— *by thy estimation*] by the estimation, or according to the valuation, of thy person. He uses the *singular* number here in addressing “the Children of Israel,” because the vowing of a vow was a *personal* thing, done freely by the *individual*, and because the estimation varied according to the age (vv. 5—7) and station (v. 8) of the individual.

Others suppose that the words “thy estimation” are ad-

b Ex. 30. 13.

be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, ^b after the shekel of the sanctuary. ⁴ And if it *be* a female, then thy estimation shall be thirty shekels. ⁵ And if it *be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. ⁶ And if it *be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. ⁷ And if it *be* from sixty years old and above; if it *be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. ⁸ But if he *be* poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

† Heb. according to thy estimation, O priest, &c.
c ver. 13, 19.

⁹ And if it *be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy. ¹⁰ He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. ¹¹ And if it *be* any unclean beast of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: ¹² And the priest shall value it, whether it be good or bad: † as thou valuest it, *who art* the priest, so shall it be. ¹³ ^c But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

d ver. 13.

¹⁴ And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. ¹⁵ ^d And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

|| Or, the land of an homer, &c.

¹⁶ And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: || an homer of barley seed shall be valued at fifty shekels of silver. ¹⁷ If he sanctify

dressed, through Moses, to the *Priest*, who was to make the assessment, and to receive the value set upon the person or thing vowed to the Lord: see v. 12.

The "estimation," *eree*, or taxation, *τάξις*, from the verb *arac*, to set in order (a word connected with *ἀρέγω*, *rego*, to direct, regular, rule), determined the *sum of money* which a man was to pay to the sanctuary when he had vowed *himself* to the Lord (cp. v. 15); and the vow was conceived in this form (says *Aben Ezra*):—"If God do so to me, then I will give myself to Him; and I will redeem myself by a payment equivalent to what I am valued at—my estimation." And see the treatise of *Maimonides*, entitled "*Eracim*," or *Estimations*, who says (vi. 20), "He that sanctifieth himself, sanctifieth his own price, and is bound to give the price of himself"—i. e., to the sanctuary.

— *thy estimation*] He speaks to each Israelite individually, and says to the *man*, "If thine age is between twenty and sixty years, thou shalt pay fifty shekels of the sanctuary to the Lord's House, for thy redemption;" and to the *woman* (v. 4), "Thou shalt pay thirty shekels." On the value of that shekel, twenty *gerahs* (v. 25), see *Winer*, R. W. B. ii. 414, and note on Exod. xxx. 13; Matt. xxvii. 3.

The *Septuagint* interprets the word *shekel* by *two drachmas*, *διδραχμα*: and so *Theodore*, Qu. 37.—*διδραχμα* is the word used by St. Matt. xvii. 24; but St. Matthew is speaking of the *half-shekel*; and therefore it has been supposed that the *Septuagint* is following the Alexandrine computation, according to which the Attic Drachma was only reckoned as *half* the Alexandrine. Cp. *Joseph.*, Ant. iii. 8. 2. *Wetstein*, N. T. i. p. 438. *Schleusner*, in v. *διδραχμα*. See *Jahn*, Archæol. § 392—394, and *Winer*, R. W. B. i. 405, Art. "*Geliüde*."

4. if it *be* a female, then thy estimation shall be thirty shekels] Perhaps the price for which He was betrayed who

redeemed the world (see Zech. xi. 12, 13; Matt. xx. 14—16); the value of a slave: cp. Exod. xxi. 32.

5. if it *be* from five years old] According to this and the following enactment, the value of persons varied with age and sex. The infant had no estimation before it was a month old (cp. Num. xviii. 16). The child was of little worth, the aged were depreciated, the women were inferior in value to the men.

Such was the condition of Mankind by nature, and previously to, and independently of, the Incarnation of Him, who being born of a *woman* has dignified *woman*, and has consecrated infancy from its mother's womb, and has beautified childhood, and has hallowed old age, and has knit together all, as fellow-members in His own body, where there is neither "male nor female, but all are one in Him" (Gal. iii. 28).

8. if he *be* poorer than thy estimation] So poor as not to be able to pay for his redemption what he would be expected to pay at his age. The *Sept.*, *Fulg.*, *Arabic*, and *Syriac*, *Onkelos*, omit the pronoun, or change it into the third person.

10. then it and the exchange thereof shall be holy] Both shall be given to the Lord; so that he shall be a loser by his covetousness (cp. v. 33).

13. But if he will at all redeem it] If he change his mind, and will not have the beast sold for the benefit of the sanctuary, but desires to retrieve it for himself, and reserve it for his own use, he shall pay the sum at which it is valued by the Priest, and add a fifth part to that sum.

14. sanctify his house] by vowing it to the Lord.
— so shall it stand] This shall be the value of it, at which it may be sold; but if the owner would redeem it for himself, he must add a fifth to the price (v. 15).

16. field of his possession] That which came to him by inheritance, not purchase (*Maimon.*: cp. v. 22), or which is let to him on lease.

his field from the year of jubile, according to thy estimation it shall stand.

¹⁸ But if he sanctify his field after the jubile, then the priest shall ^e reckon e ch. 25. 15, 16. unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation. ¹⁹ ^f And if he that f ver. 13. sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him. ²⁰ And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. ²¹ But the field, ^g when it goeth out in the g ch. 25. 10, 28, 31. jubile, shall be holy unto the LORD, as a field ^h devoted; ⁱ the possession h ver. 28. i Num. 18. 14. Ezek. 44. 29. thereof shall be the priest's.

²² And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of ^k his possession; ²³ ^l Then the priest shall reckon unto him k ch. 25. 10, 25. l ver. 18. the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD. ²⁴ ^m In the year m ch. 25. 28. of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*. ²⁵ And all thy estimations shall be according to the shekel of the sanctuary: ⁿ twenty gerahs shall be the shekel. n Ex. 30. 13. Num. 3. 47. & 13. 16. Ezek. 45. 12. † Heb. firstborn, &c. o Ex. 13. 2, 12. & 22. 30. Num. 18. 17. Deut. 15. 19. p ver. 11, 12, 13.

²⁶ Only the ^q firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the LORD's. ²⁷ And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, ^r and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

²⁸ ^q Notwithstanding no devoted thing, that a man shall devote unto the q ver. 21. Josh. 6. 17, 18, 19. LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. ²⁹ ^r None devoted, which shall be devoted of men, shall be redeemed; r Num. 21. 2, 3. *but* shall surely be put to death.

³⁰ And ^s all the tithe of the land, *whether* of the seed of the land, *or* of the s Gen. 28. 22. Num. 18. 21, 24. 2 Chron. 31. 5, 6, 12. Neh. 13. 12. Mal. 3. 8, 10.

^{18. the priest shall reckon} If, for example, a man vow to the LORD a field, when there remain eight years to the Jubilee, then if a person will buy it, he must give for the seed of every homer of barley, which it would yield, a certain price; the Hebrew expositors say, eight shekels and eight half-gerahs; and if the owner will redeem it for himself, he must add a fifth to this price (see *Maimonides* in *Eracim*, iv. 5—7, and *Jarchi* here).

^{20. or if he have sold the field} That is, the field has been sold—the pronoun is used impersonally. The man who had vowed it could not sell it; but it might be sold by the Treasurer of the Sanctuary for the benefit of the LORD's house (*Jarchi*).

Others suppose that the owner himself might sell it, that is, lease it till the Jubilee.

^{22. which he hath bought} That is, not of his inheritance, and of which therefore he was only, in fact, the lessee; for it returned to the owner at the Jubilee (cp. v. 24).

^{25. shekel of the sanctuary} See v. 3.

^{28. devoted thing} Heb. *cherem*; properly, a thing *shut up*, as in a net (Hab. i. 16, 17); hence the word *harem*, the women's apartment in Eastern palaces, and derivatively a thing *closed off* from common use, and *devoted* to God; and also a thing devoted for sacrifice and destruction (Exod. xxii. 20), as Jericho was (Josh. vi. 17), and Amalek (Deut. xxv. 19; 1 Sam. xv. 3. *Gesen.* 305).

— *most holy unto the LORD* As the Levites were, and as Samuel was (1 Sam. ii. 25—28).

^{29. shall surely be put to death} Captives taken in war of a city before devoted, as Jericho. The objections of some persons who allege that this passage countenances human sacrifices, have been refuted by *Dr. Waterland*, *Script. Vind.* p. 95.

“It is observable, that almost all the pagan countries have offered human sacrifices (vide *Euseb.*, *Præp. Evang. lib. v. cap.*

16, p. 155, &c.), the Phœnicians, Canaanites, Egyptians, Arabians, Athenians, Lacedæmonians, Romans, Carthaginians, Scythians, Gauls, and Britons. The *Jews*, in a manner, were the only nation that *never admitted* the practice, because they had been taught better by God Himself: and it has been owing chiefly, not to *infidels*, but to Christianity and Christian Priests (vid. *Euseb.*, *Præp. Evang. lib. v. cap. 17*, p. 208, and lib. iv. cap. 17, p. 163), that that diabolical custom began to be laid aside (about the time when *oracles* also ceased), and that we are not sacrificing our sons and daughters unto *devils* at this day. All this is fact; and yet this unrighteous man (*Tindal*), instead of commending Revelation as he ought to do, for these inestimable benefits which we enjoy by it, is pleased to charge it as faulty in that very article where it deserves his highest praises” (*Dr. Waterland*). To this it may be added, that the devotion by *ban* (*cherem*) of any object or person was not to be done by private persons, at their own will, but was performed by the Civil Magistrate, under known conditions and laws: e. g. the cities of idolaters, such as Jericho, were so devoted, and the inhabitants, by command of God Himself, who made His people to be the executioners of His judgments against inveterate idolatry (see Deut. xiii. 13; Josh. vi. 17).

^{30. the tithe} Heb. *maâser*, from *eser*, *ten* (*Gesen.* 498. 659. Cp. Gen. xiv. 20; xxviii. 22), from which it is evident that the payment of tithes was an institution prior to the promulgation of the Levitical Law. Cp. *Selden* de Decimis, c. 3, and the authorities quoted below.

Here follow rules for the settled maintenance and endowment of the Levitical Ministry, and what was due to them was counted as the LORD's: “it is the LORD's; it is holy to the LORD,” and therefore to defraud them of their tithe was to rob the LORD (see Mal. iii. 8).

On the various kinds of Tithe, see below, Num. xvi. 21;

t ver. 13.

fruit of the tree, *is* the LORD's : *it is* holy unto the LORD. ³¹ † And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

u See Jer. 33. 13.
Ezek. 20. 37.
Mic. 7. 14.
x ver. 10.

³² And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^u passeth under the rod, the tenth shall be holy unto the LORD. ³³ He shall not search whether it be good or bad, * neither shall he change it : and if he change it at all, then both it and the change thereof shall be holy ; it shall not be redeemed.

v ch. 26. 46.

³⁴ † These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

xviii. 21 ; Deut. xii. 6—11 ; xiv. 22. 28 ; Neh. x. 37 ; Eccus. xxxv. 9 ; and the treatise *Maaseroth* (or Tithes) in the Mishna, Treat. vii. ; and *Maaser Sheni* (Second Tithe), Treat. viii. *Jahn*, Archæol. § 389. *Winer*, R. W. B. ii. 722. *Phillott*, in Dr. Smith's Bib. Dict. iii. 15. 17. *Keil*, Archæol. i. p. 335.

On the obligation of Tithe under the Christian Dispensation, see above, Gen. xiv. 20 ; xxviii. 22 ; below, 1 Cor. ix. 14 ; cp. *S. Iren.*, iv. 27 and 34. *S. Hilary* on Matt. xxiv. *Origen* in Num. xi. *Lord Bacon*, Adv. of Learning, p. 251, ed. Lond. 1828 : " God demandeth a tenth of our substance." *Hooker*, vii. 23. 6 ; and v. 79. 12. *Joseph Mede's* Works, book i. Discourse xix. pp. 70—73, and the works of *Bp. Andrewes*, *Prideaux*, *Leslie*, and others ; and *Bp. Barlow's* Remains, p. 167.

³². *whatsoever passeth under the rod*] of the shepherd. As

they went of their own accord out of the fold they were to be counted, and every tenth of the *increase* was to be given to the Lord. *Maimon.* on Firstfruits, vii. 1 ; and see Jer. xxxiii. 13 ; Ezek. xx. 37. *Bochart*, Hierozoic. i. 508. *Hottinger* de Decimis, i. 231.

³³. *and if he change it at all*] he shall forfeit both that which he originally paid, and also what he substituted for it (cp. v. 10).

³⁴. *the LORD commanded Moses for the children of Israel in mount Sinai*] Sec i. 1. This subsidiary chapter is appended to the book, by the repetition of this formula (cp. xxvi. 46), in the same manner as the last chapter of St. John's Gospel is appended to it by means of the repetition in xxi. 25, compared with xx. 30. There is a somewhat similar *double ending* in Rom. xvi. 20. 24—27.

NUMBERS

I. ¹ AND the LORD spake unto Moses ^a in the wilderness of Sinai, ^b in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying, ^{2 c} Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls; ³ From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. ⁴ And with you there shall be a man of every tribe; every one head of the house of his fathers.

a Ex. 19. 1.
ch. 10. 11, 12.
b Ex. 25. 22.

c Ex. 30. 12. &
38. 26.
ch. 26. 2, 63, 64.
2 Sam. 24. 2.
1 Chron. 21. 2.

CH. I. 1. *And the LORD spake*] This Book, like the Book of Exodus, begins with the conjunction *van, and*, which marks its connexion with the preceding Book. Indeed, all the Books of the Pentateuch form one continuous whole (see above, *Introduction* to the Pentateuch, p. xxviii). It does not appear that the writer gave them any distinctive names. The names they bear are derived from the Greek translation of them. The Hebrews, as is well known, call them by their initial words; e. g., they call the present Book, "*And He spake*," *Vayedabber*. The Masorites sometimes call it *Bammidbar*, "in the wilderness," or *Pekudim*, "musterings" (*Carpzov*, Int. p. 120). For some preliminary remarks on this Book, see above, *Introduction*, p. xxxi.

Here begins a new *Parashah*, or Proper Lesson of the Law, and extends to iv. 20. The parallel prophetic *Haphtarah* is Hos. ii. 1—21, which describes the disobedience and punishment of Israel, and foretells God's future reconciliation to them. ". . . I will betroth thee unto Me for ever" (Hos. ii. 19). This forms an appropriate sequel to the foregoing section of Leviticus (Lev. xxvi. 27—45).

— *the wilderness of Sinai*] To which they had come in the third month after the Exodus (Exod. xix. 1), and where they abode till the twentieth day of the second month of the second year after the Exodus (Num. x. 11). The numbering took place on the first day of that month (see v. 18).

— *on the first day of the second month*] The Tabernacle had been set up at Sinai on the first day of the first month, as we learn from the conclusion of *Exodus* (xl. 2. 17), and then God delivered to Moses, in the Tabernacle, the Laws which are contained in *Leviticus* (Lev. i. 1; xxvii. 34), and now God commands Moses to take the census of the people which is set down in *Numbers*; thus these three books are connected with each other.

2. *Take ye the sum*] Cp. Exod. xxx. 11, 12; xxxviii. 25. Having given the Moral Law from Mount Sinai in Exodus, and the Ritual Law in the Tabernacle in Leviticus, and having instituted the Priesthood, and provided for its maintenance in that book, the Legislator now sets in order the Commonwealth; and thus he shows the Divine Will that kingdoms should first provide for Religion, and for the public Worship of God, in order that they may have the Divine blessing, and enjoy peace and prosperity. See *S. Augustine* in Ps. ii.; de Civ. Dei, v. 24; Epist. ad Bonifac. 185. *Hooker*, v. 1. 2.

3. *From twenty years old and upward, all that are able to go forth to war in Israel*] This is the true character of the Church of God; it is an Army of soldiers, who are mustered, that they may go forth to war; and Israel is not numbered till they have

come to Sinai and received the Law, and the Tabernacle has been erected. All these things were "types of us." *S. Cyril* de Ador. iv. pp. 111, 116, and *Origen*, in Num. Hom. i., who says, "Ego me imparem judico ad enarranda mysteria quæ liber hic continet Numerorum, . . . ideo festinandum est ad Jesum, non illum filium Nave, sed ad Jesum Christum, prius tamen *padagogo* utentes Moysæ (Gal. iii. 24); Moyses enim non multa bella compressit, Jesus autem bella universa compescuit, pacem omnibus dedit; et terra repromissionis, terra quæ fluit lac et mel, ab JESU distribuitur."

— *thou and Aaron shall number them by their armies*] Thus God showed His care for each Israelite. "The Lord knoweth them that are His" (2 Tim. ii. 19). The Good Shepherd calleth His own sheep by name (John x. 3), and even "the hairs of the head" of the true Israel of God "are all numbered" (Matt. x. 30. Luke xii. 7); and the people are numbered by *armies*; for all true Israelites are soldiers of God (2 Cor. vi. 7; Eph. vi. 10; 1 Tim. vi. 12); and the Church of God is a spiritual Army (Cant. vi. 4).

4. *A man of every tribe*] Thus there were twelve Heads of Israel, besides Moses and Aaron; fourteen in all, as there were twelve Apostles besides Paul and Barnabas (*Ainsworth*).

The heads of the tribes are arranged in the following order: first, the sons of Leah (Reuben, Simeon, Judah, Issachar, Zebulun); next the sons of Rachel (Joseph, i. e., Ephraim and Manasseh, his children—and Benjamin); Dan, the son of Bilhah, Rachel's handmaid; Asher, the second, and Gad the first son of Zilpah, Leah's handmaid; Naphtali, the son of Bilhah. Reuben is placed first, as the firstborn (Gen. xlv. 8), then Simeon his next brother. Levi is omitted, being numbered apart (i. 47—49). Judah and Issachar follow, as Leah's next sons in order (Exod. i. 2, 3). Joseph has a double portion in his two sons (Gen. xlviii. 5, 6; 1 Chron. v. 1, 2). Ephraim, the youngest son, is set before Manasseh the elder (Gen. xlviii. 19, 20). Here are silent practical confirmations of the truth of the narrative of Genesis, embodied in the institutions of the Hebrew Nation. The sons of the free-women are set before the sons of the maid-servants. Dan is the first of the children of the handmaids, as being the eldest (Gen. xxx. 6). Asher, the second son of Zilpah, is named next to Dan, Bilhah's son, and is placed next to his standard (ii. 25. 27). Gad, the firstborn of Leah's handmaid, was joined to the standard of Reuben, Leah's firstborn son (ii. 10—14), and comes next. Naphtali, the son of Bilhah, is named last, and was the last of the tribes which encamped about the Tabernacle (ii. 29).

d ch. 2. 14, he is called Reuel.
e ch. 7. 2.
f Chron. 27. 16.
g Ex. 18. 21, 25.

⁵ And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur. ⁶ Of Simeon; Shelumiel the son of Zurishaddai. ⁷ Of Judah; Nahshon the son of Amminadab. ⁸ Of Issachar; Nethaneel the son of Zuar. ⁹ Of Zebulun; Eliab the son of Helon. ¹⁰ Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. ¹¹ Of Benjamin; Abidan the son of Gideoni. ¹² Of Dan; Ahiezer the son of Ammishaddai. ¹³ Of Asher; Pagiel the son of Ocran. ¹⁴ Of Gad; Eliasaph the son of ^d Deuel. ¹⁵ Of Naphtali; Ahira the son of Enan. ¹⁶ ^e These were the renowned of the congregation, princes of the tribes of their fathers, ^f heads of thousands in Israel.

¹⁷ And Moses and Aaron took these men which are expressed by their names: ¹⁸ And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. ¹⁹ As the Lord commanded Moses, so he numbered them in the wilderness of Sinai. ²⁰ And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; ²¹ Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred. ²² Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; ²³ Those that were numbered of

5. And these are the names] God chooses the twelve chiefs of the tribes, and calls them by name; so Christ chose and called His twelve Apostles (Matt. x. 1; cp. Rom. i. 1); and the Holy Spirit records the names of each.
These are the names, or as it is in the Septuagint, ταῦτα τὰ ὀνόματα, and the Evangelist St. Matthew seems to have intended to point out the analogy between these Twelve Heads and Fathers of the Twelve Tribes of the literal Israel, and the twelve Apostles, the twelve Heads of the spiritual Israel,—the Universal Church of God—by adopting these words, and prefixing them as a title to the list of the Apostles, τῶν δώδεκα ἀποστόλων τὰ ὀνόματα ἐστὶ ταῦτα (Matt. x. 2).
In all the lists of the Apostles in the Gospels, St. Peter stands first; and Judas Iscariot, “who was the traitor,” stands last. See Matt. x. 2—4; Mark iii. 16—19; Luke vi. 14—16.
In the list of these Twelve Heads of the Twelve Tribes the first name is Elizur (see v. 5); the last name is Ahira.
The first name Elizur bears a remarkable analogy to Peter. It signifies My God is my Rock (Gesen. 51); and it might almost seem to be a prophetic interpretation of the meaning of that name. Peter signifies a stone (John i. 42), and Peter was a genuine stone, hewn out of Christ, and grounded upon Him, whom He confessed to be the Son of God, and who is the Rock of the Church. See below, on Matt. xvi. 18.
Ahira, who stands last, signifies my brother is evil, or brother of evil, i. e., evil brother (Gesen. 32), and such a name is an appropriate typical appellation of him whom Christ chose as a brother; “His own familiar friend, whom he trusted, who did eat of His bread, and who lifted up his heel against Him” (Ps. xli. 9), and became a traitor.
— Elizur] My God is a rock. See the foregoing note.
— Shedeur] Sender forth of light.
6. Shelumiel] God is my reward.
— Zurishaddai] The Almighty is my rock.
7. Nahshon] Diviner; he was the father of Salmon, the husband of Rahab of Jericho, and the progenitor of Boaz of Bethlehem, the husband of Ruth; and hence his name is in the genealogy of Christ, who came from Judah through him (Matt. i. 4; Luke iii. 32).

— Amminadab] My people is willing. Cp. Ps. cx. 3, where these words occur, “Thy people (shall be) free-wives in the day of thy power.”
8. Nethaneel] Gift of God.
9. Eliab] My God is my father.
10. Elishama] My God hears.
— Gamaliel] God is my reward.
— Pedahzur] The rock redeems.
11. Abidan] My father is judge.
12. Ahiezer] My brother is help.
13. Pagiel] Perhaps it may mean, God is my advocate. Cp. Isa. liii. 12 (Ainsworth).
14. Eliasaph] God hath added.
15. Ahira] Brother of evil. See above, on v. 5.
20. These were the renowned] Or called; ἐπικλητοί, Sept. — thousands] Heb. alaphim, from alaph, to join together; and therefore it signifies families (Judg. vi. 15), which is its meaning here. Cp. Gesen., p. 54. Keil, p. 185.
20. all that were able to go forth to war] The Tabernacle had now been set up; the Levitical Law, moral and ceremonial, had been promulgated by God. The twelve tribes of Israel, marshalled under their twelve Chiefs, were now to be mustered to go forth on their march to Canaan, to overcome their enemies. So the Church Universal, organized by Christ under the Apostles, received a commission from Him to go forth on its march as a spiritual army to subdue the world.
21. Reuben] the firstborn in number. He is only the seventh in order.
The numbers are as follows:—
1. Judah . . . 71,600
2. Dan . . . 62,700
3. Simeon . . . 59,300
4. Zebulun . . . 57,400
5. Issachar . . . 54,400
6. Naphtali . . . 53,400
7. Reuben . . . 46,500
8. Gad . . . 45,650
9. Asher . . . 41,500
10. Ephraim . . . 40,500
11. Benjamin . . . 35,400
12. Manasseh . . . 32,200

It is observable that in these numbers of the Tribes there is only one—that of Gad—which is not formed of thousands and hundreds. Gad alone consists of thousands, hundreds, and

them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

²⁴ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁵ Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

²⁶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁷ Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

²⁸ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁹ Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

³⁰ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³¹ Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

³² Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³³ Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

³⁴ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³⁵ Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

³⁶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³⁷ Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

³⁸ Of the children of Dan, by their generations, after their families, by the

five tens; but in the numbers of the *firstborn* (see iii. 43) we have *thousands, hundreds, tens, and units*. Some expositors have supposed that the calculation was only an approximate one, and not designed to be strictly accurate; but why should there not be precision in one case as well as the other?

May there not rather be something of a moral and spiritual significance here? The Twelve Tribes, taken together, were a type of the Universal Apostolic Church. The number of the male soldiers at the Exodus had been 600,000 (Exod. xii. 37), and now they are 603,550; a round number, formed of twelve round numbers—perhaps a sign of God's benediction, as in Deut. xxxiii. 17, and a symbol of the symmetry and fulness of the Universal Church, sealed with the Seal of God: see Rev. vii. 4—8, where are no broken numbers; and ep. *Baumgarten*, p. 256. The same thing is observable in the number of God's own Tribe, the *Levites*, and of their constituent families (see iii. 22. 28. 34. 39; and on iii. 43).

²⁶ *Judah*] of whom Shiloh was to come (Gen. xlix. 10), is the most numerous (*Theodoret*).

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^{32. of Joseph}] “Joseph is a fruitful bough” (Gen. xlix. 22). His two sons are adopted into the number of tribes, “as Reuben and Simeon they shall be mine,” Gen. xlviii. 5; and they are more in number together than any tribe but Judah.

Thus God fulfilled the Patriarch's prophecy; and Moses and Aaron acted upon the directions of Jacob, by incorporating Ephraim and Manasseh among the tribes. Here is an evidence of truth and consistency in the prophecy and the history.

^{33. Ephraim}] is placed before his elder brother Manasseh in number and rank; he is made a standard-bearer (ii. 18). And so the prophecy of Jacob was fulfilled: “his younger brother shall be greater than he” (Gen. xlviii. 19).

^{38. Dan}] sixth in birth, but second in number. “Dan shall judge his people” (Gen. xlix. 16). He is placed the first of the sons of the handmaids, and is made a standard-bearer (ii. 25); but he afterwards fell away by idolatry (Judg. xviii. 1—31); and as a representative of idolatry and apostasy, is omitted from the list of the sealed in the Apocalypse: see the note on Rev.

house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³⁹ Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

⁴⁰ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ⁴¹ Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

⁴² Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

⁴³ Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

g ch. 26. 64.

⁴⁴ ^g These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers. ⁴⁵ So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; ⁴⁶ Even all they that were numbered were ^h six hundred thousand and three thousand and five hundred and fifty.

h Ex. 38. 26.
See Ex. 12. 37.
ch. 2. 32. & 26. 51.

i ch. 2. 33.
See ch. 3. & 4.
& 26. 57.
1 Chron. 6. & 21. 6.
k ch. 2. 33. &
26. 62.

l Ex. 38. 21.
ch. 3. 7. 8. & 4.
15, 25, 26, 27, 33.

m ch. 3. 23, 29,
35, 38.
n ch. 10. 17, 21.

o ch. 3. 10, 38,
& 18. 22.
p ch. 2. 2, 34.

⁴⁷ But ⁱ the Levites after the tribe of their fathers were not numbered among them. ⁴⁸ For the Lord had spoken unto Moses, saying, ⁴⁹ ^k Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: ⁵⁰ ^l But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, ^m and shall encamp round about the tabernacle. ⁵¹ ⁿ And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: ^o and the stranger that cometh nigh shall be put to death. ⁵² And the children of Israel shall pitch their tents, ^p every

vii. 1—8, p. 197, where the order in which the tribes are enumerated in various places of Scripture is exhibited in a tabular view.

⁴⁶ *six hundred thousand and three thousand and five hundred and fifty*] On the marvellous increase of the Israelites in Egypt, see above, note, Gen. xli. 27. Exod. i. 7. 12; xii. 37. It is observed by *Theodore* here (Qu. i.), that one of the purposes for which Almighty God ordered the people to be numbered was to show the truth of His own divine promise to Abraham, “I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore” (Gen. xxii. 17; cp. Isa. li. 2). This increase was more remarkable as a fruit of God’s blessing, because, on the contrary, after their rebellions against God in the wilderness, their number at the end of forty years was *less* than it had been when this census was taken: see below, xxvi. 51. Such were the fruits of disobedience.

Here also is a proof of truth in the history. *If* (as some allege) Moses has *exaggerated* the number of the Israelites at the Exodus (see on Exod. xii. 37), how is it, that he tells us that they *decreased* under his own leadership in the Wilderness?

The sum of the numbers of the *persons* here specified coincides with that assigned to the *persons* and *half-shekels* which had been contributed by them in Exod. xxx. 14, and xxxviii. 25, 26. The half-shekels were paid *before* the Tabernacle was set up, which was “reared up in the first month of the second year.” Cp. Exod. xxxviii. 25 with xl. 17.

Preparations had been made for the enumeration of the people, by the adoption of Jethro’s recommendation (Exod. xviii. 25); and it has been supposed by some that all that was now done was to analyze the population already numbered by classifying them in families.

In the present numbering, the *Levites*, 22,000 men (i. 47; iii. 39), were *not counted*; and probably they were not included in the former census. See *Kalisch* on Exodus, p. 608.

Some suppose that the Levites were included in the former

census, as not having been dedicated to God’s service; and that the coincidence of numbers in the two lists was divinely ordered, in order to show that nothing is lost by giving to God. On this subject, see *Häevernick*, Einleitung, § 171 (or p. 306, English edition). *Kurtz*, Hist. of the Old Covenant, iii. p. 201. *Keil*, Comment. p. 175; and *McCaul’s* Reply to Colenso, pp. 39—46.

⁴⁷ *The Levites—were not numbered*] that is, not numbered now; but the number of every male of them, *from a month old and upward*, is set down in another place (iii. 39).

They were not designed “to go forth to war” (cp. Exod. vii. 4), as all the other tribes were, who are counted from *twenty* years old, but to serve God in His sanctuary (Exod. xxxviii. 21); and they were not subject to taxation for the support of the sanctuary, as the others were (Exod. xxx. 14; xxxviii. 25).

Such is the condition of the Church militant on earth: there is a difference of condition and duty in it between the Clergy and Laity (see *Clemens Rom.*, i. 40). But in the Church glorified in heaven, there will be no such distinction. Accordingly, Levi is numbered among the *spiritual* Israel of saints glorified in the Apocalypse: see Rev. vii. 7, and note there.

⁵¹ *the stranger*] that is, not of the tribe of Levi. Cp. xvi. 40; xviii. 22. Uzzah was punished for breaking this law (1 Chron. xiii. 10).

⁵² *every man by his own camp*] Cp. ii. 2. Since God’s command was so peremptory and precise, with regard to the order and encampment of the literal Israel in their journeyings in the wilderness, it may be concluded that He is not indifferent to the order and discipline of the Spiritual Israel, the Church of God. Christ marshalled the crowds in order, before He fed them (see Mark vi. 40). “Let all things be done unto edifying;” “Let every thing be done decently and in order;” “God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints,” is the language of the Holy Ghost in the New Testament (1 Cor. xiv. 26. 33. 40).

man by his own camp, and every man by his own standard, throughout their hosts. ⁵³ ^a But the Levites shall pitch round about the tabernacle of testimony, that there be no ^r wrath upon the congregation of the children of Israel: ^s and the Levites shall keep the charge of the tabernacle of testimony. ⁵⁴ And the children of Israel did according to all that the LORD commanded Moses, so did they.

II. ¹ And the LORD spake unto Moses and unto Aaron, saying, ² ^a Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: [†] ^b far off about the tabernacle of the congregation shall they pitch.

³ And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and ^c Nahshon the son of Amminadab *shall be* captain of the children of Judah. ⁴ And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred. ⁵ And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. ⁶ And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. ⁷ Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. ⁸ And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. ⁹ All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. ⁴ These shall first set forth.

¹⁰ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. ¹¹ And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred. ¹² And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. ¹³ And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred. ¹⁴ Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of || Reuel. ¹⁵ And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty. ¹⁶ All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand

q ver. 50.

r Lev. 10. 6. ch. 8. 19. & 16. 46. & 18. 5.

s Sam. 6. 19. 5 ch. 3. 7, 8. & 8. 24, 25, 26. & 18. 3, 4, 5. & 31. 30, 47.

† 1 Chron. 23. 32.

2 Chron. 13. 11.

a ch. 1. 52.

† Heb. over against.

b Josh. 3. 4.

c ch. 10. 14.

Ruth 4. 20.

1 Chron. 2. 10.

Matt. 1. 4.

Luke 3. 32, 33.

d ch. 10. 14.

|| Deuel, ch. 1. 14. & 7. 42, 47. & 10. 20.

— every man by his own standard] See ii. 2.

CH. II. 2. *Every man—shall pitch by his own standard*] Having formed the muster-roll of the armies of Israel, the Divine Legislator now gives order for their encampment.

The principal tribes on the four sides of the camp, respectively, were Judah at the East; Reuben at the South; Ephraim at the West; Dan on the North. The standards of these four tribes are thus stated by Hebrew Expositors, *Aben Ezra*, *Chazkuni*, and others (see *Mede's* Works, pp. 437. 594, and *Lightfoot's* Works, i. p. 2058, and *Ainsworth*, p. 10; *Lamy de Tabernaculo*, p. 328, and note below on Rev. iv. 4, p. 183):

Of *Judah*, a lion (cp. Rev. v. 5, "the Lion of the tribe of Judah," and Gen. xlix. 8);

Of *Reuben*, a man;

Of *Ephraim*, an ox (cp. Deut. xxxiii. 17, "His glory is like the firstling of his bullock");

Of *Dan*, an eagle; and these four standards corresponded to the forms of the living creatures in the vision of Ezekiel (i. 26; x. 1); and of St. John in the Apocalypse (iv. 4—6); which represent the fourfold fulness of Christ, as King, as Man, as our Sacrifice, and as rising from the dead, and as preached in the fourfold Gospel to the four corners of the earth. See the passages from *S. Irenæus*, *S. Jerome*, and others, quoted below in the note on Rev. v. 4, 5, p. 183.

— with the ensign] In Hebrew it is in the plural, *oloth*, from *oth*, a sign, from *awah*, to mark (*Gesen.*, 19. 24). Each tribe had its *degel*, or banner (from *dagal*, to cover; *Gesen.* 189), and each family had its *oth*, or ensign.

According to some, Simeon had as an ensign a city; Gad, a troop; Manasseh, a unicorn (Deut. xxxiii. 17); Benjamin, a wolf (Gen. xlix. 27); Asher, an olive-tree (Gen. xlix. 20); Naphtali, a hind (Gen. xlix. 21). Cp. *Lamy de Tabernaculo*, p. 328.

3. *on the east side—Judah*] From whom came Jesus Christ, "the Lion of the tribe of Judah," "the Root and Offspring of David, the bright and morning star" (Rev. v. 5; xxii. 16); "the Day-spring from on high" (Luke i. 78); "the Sun of Righteousness" (Mal. iv. 2). Judah went foremost in the march (x. 14).

The name given to the saints of God—the children of light—in the Apocalypse is, "the kings from the East" (Rev. vii. 2; xvi. 12); or as the Psalmist expresses it, "from the womb of the morning" (Ps. ex. 3). Cp. *Theodoret* here, Qn. 3.

5. *Issachar*] Issachar and Zebulun, the brethren of Judah, are associated with Judah. So Ephraim and Manasseh, the two sons of Joseph, are associated with Benjamin his brother. And Reuben is joined to Simeon his brother, and Dan is also associated with Naphtali his brother. And so in the Christian Church we see brethren associated together as champions and standard-bearers of that spiritual Army. Christ chose three pairs of brethren to be among the twelve Apostles. See below, on Matt. iv. 18; x. 2—4.

10. *on the south side shall be the standard of the camp of Reuben*] with Simeon his brother, and Gad, the son of his mother's handmaid.

14. *Reuel*] rather *Deuel*. See i. 14; vii. 42; x. 20; and this is the reading here of 118 MSS. in *Kennicott*, and *De Rossi*, and of the *Samaritan*, *Vulg.*, and *Arabic*.

e ch. 10. 18.

and four hundred and fifty, throughout their armies. *And they shall set forth in the second rank.

f ch. 10. 17, 21.

¹⁷ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

g ch. 10. 22

¹⁸ On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud. ¹⁹ And his host, and those that were numbered of them, were forty thousand and five hundred. ²⁰ And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur. ²¹ And his host, and those that were numbered of them, were thirty and two thousand and two hundred. ²² Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni. ²³ And his host, and those that were numbered of them, were thirty and five thousand and four hundred. ²⁴ All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. ²⁵ And they shall go forward in the third rank.

h ch. 10. 25.

²⁵ The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai. ²⁶ And his host, and those that were numbered of them, were threescore and two thousand and seven hundred. ²⁷ And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran. ²⁸ And his host, and those that were numbered of them, were forty and one thousand and five hundred. ²⁹ Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan. ³⁰ And his host, and those that were numbered of them, were fifty and three thousand and four hundred. ³¹ All they that were numbered in the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. ³² They shall go hindmost with their standards.

i Ex. 38. 26.
ch. 1. 46. & 11. 21.

³² These are those which were numbered of the children of Israel by the house of their fathers: ¹all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty. ³³ But ^kthe Levites were not numbered among the children of Israel; as the Lord commanded Moses. ³⁴ And the children of Israel did

k ch. 1. 47.

l ch. 24. 2, 5, 6.

according to all that the Lord commanded Moses: ¹so they pitched by their

17. Then the tabernacle of the congregation shall set forward] Thus according to God's appointment six Tribes encamped before the Ark, and six after it, and it might be truly said of the ancient Church, "God is in the midst of it" (Ps. lxiv. 5), when she was stationary; and when she moved, God's presence, which was over the Ark, led the way; so, both in quietness and in action, Christ is with His Church, to comfort, enlighten, and lead her on her way: see below, Num. x. 33.

18. On the west side shall be the standard of the camp of Ephraim] with his brother Manasseh and with Benjamin; and so Joseph and Benjamin, the two sons of Jacob, and his beloved wife Rachel, were knit together by the strongest ties.

The arrangement of the army of Miltiades on the field of Marathon, according to tribes (*Herod.*, vi. 111), bore a striking testimony to the wisdom of the arrangement of the itinerant camp of Israel in the wilderness.

25. The standard of the camp of Dan shall be on the north side by their armies] with Asher the son of Zilpah, the handmaid of Leah, and with Naphtali, his own brother.

Perhaps Asher was most to the east of these three, and thus brought near to the children of Leah, the mistress of his mother Zilpah, who were on the east; and Dan, being in the centre, Naphtali would be to the south, and thus be brought near to

Ephraim, Manasseh, and Benjamin, the children of Rachel, the mistress of his mother Bilhah.

Dan, Asher, and Naphtali, three children of the handmaids, were on the northern and hindmost side.

26. threescore and two thousand and seven hundred] This number has seemed incredible to some, who have assumed that Dan had only one son, because only one, Hushim, is mentioned (*Gen.* xlv. 23; *cp.* Num. xxvi. 42); but it must be carefully borne in mind, that it was no purpose of the Author of the Pentateuch to give complete genealogies. See iii. 27.

34. so they pitched by their standards, and so they set forward] according to all that the Lord commanded Moses. And the Holy Spirit described their order by the mouth of the prophet—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river side" (*Num.* xxiv. 5, 6).

If we compare the order of the encampment of Israel in the wilderness, with the description of the Church glorified in the Apocalypse, we shall see good reason to believe that in this divinely-instituted arrangement, there is a reflexion of the heavenly City. The Holy Spirit Himself seems to suggest that comparison, by calling the beloved City, passing upward to glory, "the camp of the saints" (*Rev.* xx. 9).

standards, and so they set forward, every one after their families, according to the house of their fathers.

III. ¹ These also are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai. ² And these are the names of the sons of Aaron; Nadab the ^a firstborn, and Abihu, Eleazar, ^a Ex. 6. 23. and Ithamar. ³ These are the names of the sons of Aaron, ^b the priests ^b Ex. 28. 41. which were anointed, ^c whom he consecrated to minister in the priest's office. ^c Lev. 8. ^d And Nadab and Abihu died before the Lord, when they offered strange ^d Heb. *when* ^e fire before the Lord, in the wilderness of Sinai, and they had no children: ^e hand he filled. ^f and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron ^f Lev. 10. ^g their father. ^g ch. 26. 61. ^h 1 Chron. 24. 2.

⁵ And the Lord spake unto Moses, saying, ⁶ ^a Bring the tribe of Levi near, ^a ch. 8. 6. & 18. 2. and present them before Aaron the priest, that they may minister unto him. ⁷ And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do ^e the service of the tabernacle. ^e See ch. 1. 50. ⁸ And they shall keep all the instruments of the tabernacle of the congregation, ⁸ & 8. 11, 15, 24, 26. and the charge of the children of Israel, to do the service of the tabernacle. ⁹ And ^f thou shalt give the Levites unto Aaron and to his sons: they are wholly ^f ch. 8. 19. & 18. 6. given unto him out of the children of Israel. ¹⁰ And thou shalt appoint Aaron and his sons, ^g and they shall wait on their priest's office: ^g ch. 18. 7. ^h and the stranger ^h ver. 38. ch. 1. 51. & 16. 40. that cometh nigh shall be put to death.

¹¹ And the Lord spake unto Moses, saying, ¹² And I, behold, ⁱ I have taken ⁱ ver. 41. ch. 8. 16. & 18. 6. the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; ¹³ Because ^k all the firstborn are mine; ^k Ex. 13. 2. ^l for on the day that I smote ^l Lev. 27. 26. ^m ch. 8. 16. Luke 2. 23. ⁿ 1 Ex. 13. 12, 15. ch. 8. 17.

The heavenly City "lieth foursquare" (Rev. xxi. 16. Cp. Ezek. xlviii. 20). The form also of the encampment of Israel was quadrilateral. And as the Tabernacle was protected on its four sides, as by a wall, by the twelve tribes of Israel encamped under their standards and banners, so the heavenly city is revealed as having a wall with twelve gates, and names written thereon of the twelve tribes of Israel, and the wall hath twelve foundations, and in them were the names of the twelve Apostles of the Lamb (Rev. xxi. 12), who are the Twelve Patriarchs of the spiritual Israel. And as there were three Tribes on each of the four sides of the camp of Israel, so there are three Gates on each of the four sides of the heavenly city (Rev. xxi. 13). Thus the literal Israel was a figure of the Israel of God—the Church glorified.

CH. III. 1. *These also are the generations of Aaron and Moses*] Not only their lineal descendants, but their kindred. (Cp. *Keil* here, and on Gen. ii. 4; cp. Gen. v. 1.) Aaron is placed before Moses here, as the elder, and as the head of the priestly family, which occupies the first place here, and to which the Levites, now about to be enumerated, were subordinate.

2. *these are the names of the sons of Aaron*] by his wife, Elisheba, daughter of Amminadab (Exod. vi. 23).

3. *whom he consecrated*] that is, who were consecrated (see Lev. viii. 1—13), as the words are rendered by *Onkelos*; and the *Sept.* and *Vulg.* and *Syriac* have the plural number, "they consecrated."

4. *Nadab and Abihu died*] Lev. x. 1, 2; Num. xxvi. 61; 1 Chron. xxiv. 1, 2.

— *in the sight of Aaron their father*] While he was yet alive (cp. Gen. xi. 25). From them descended the families of the Priests, which David divided into twenty-four courses, sixteen of Eleazar, and eight of Ithamar (2 Chron. xxiv. 3).

7. *they shall keep his charge, and the charge of the whole congregation*] They shall do what he commands them (see Lev. xviii. 30), and serve God and His people Israel (2 Chron. xxxv. 3). Cp. St. Paul's words to the Corinthians (2 Cor. iv. 5), "Ourselfs your servants for Jesus' sake."

8. *the instruments*] The vessels—*σκεῦη*, *Sept.*; *'vasa,' Vulg.*

9. *thou shalt give the Levites unto Aaron and to his sons*] Here we have three orders, the High Priest, the Priests, and Levites; and correspondent to them are the Bishop, Priests, and Deacons in the Church of Christ. Cp. *Clem.*, Epist. i. 40. *S. Ignat.* ad Phil. § 9. *S. Jerome* ad Nepotian. Ep. 52. *S. Cyril* de Ador. xiii. p. 454. *Procop.* *Gaz.* here.

— *are wholly given*] Heb. *nethinim* (whence the name *Nethinims*, ch. viii. 19), from *nathan*, to give, which word is repeated here, they are given, given. So in the Christian dispensation. "God gave some Apostles, some Prophets" (Eph. iv. 11), and they are called "gifts to men" (Eph. iv. 8).

10. *the stranger*] That is, not of Aaron's seed (see xvi. 40).

12. *I have taken the Levites*] What specially commended them for this choice was their zeal for God, as described Exod. xxxii. 26. 29. Cp. Deut. xxxiii. 7.

The people of Israel committed at that time a great sin; and their firstborn were surrendered, and as it were renounced by God, and the Levites, who then distinguished themselves by holy zeal and courage for His honour and worship, were taken in their stead into His service.

— *from among the children of Israel instead of all the firstborn that openeth the matrix*] Before this separation of the Levites, the firstborn of every family had been sanctified to God, immediately after the Exodus, according to the Divine command (Exod. xiii. 2. 12. 15), "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel: it is mine. The males shall be the Lord's. . . And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem."

Accordingly it is said here by God Himself (v. 13), "All the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be."

— *firstborn that openeth the matrix*] In Hebrew, *becor peler rechem*. These are important words. *Becor* is a

all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

¹⁴ And the LORD spake unto Moses in the wilderness of Sinai, saying,

¹⁵ Number the children of Levi after the house of their fathers, by their families: ^m every male from a month old and upward shalt thou number them.

¹⁶ And Moses numbered them according to the [†] word of the LORD, as he was commanded. ¹⁷ ⁿ And these were the sons of Levi by their names; Gershon,

and Kohath, and Merari. ¹⁸ And these *are* the names of the sons of Gershon by their families; ^o Libni, and Shimei. ¹⁹ And the sons of Kohath by their families; ^p Amram, and Izechar, Hebron, and Uzziel. ²⁰ ^q And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

²¹ Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites. ²² Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

²³ ^r The families of the Gershonites shall pitch behind the tabernacle westward.

²⁴ And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael. ²⁵ And ^s the charge of the sons of Gershon in the tabernacle of the congregation *shall be* ^t the tabernacle, and ^u the tent, ^x the covering thereof, and ^y the hanging for the door of the tabernacle of the congregation, ^z the hangings of the court, and ^a the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and ^b the cords of it for all the service thereof.

²⁷ ^c And of Kohath *was* the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites. ²⁸ In the number of all the males,

m ver. 39.
ch. 26. 62.

† Heb. *mouth*.

n Gen. 46. 11.
Ex. 6. 16. ch.
26. 57.
1 Chron. 6. 1, 16.
& 23. 6.
o Ex. 6. 17.
p Ex. 6. 18.
q Ex. 6. 19.

r ch. 1. 53.

s ch. 4. 24, 25, 26.

t Ex. 25. 9.
u Ex. 26. 1.
x Ex. 26. 7, 11.
y Ex. 26. 36.
z Ex. 27. 9.
a Ex. 27. 16.
b Ex. 35. 18.

c 1 Chron. 26. 23.

masculine substantive from *bacar*, to *cleave*, to break forth, hence to be early (compare the kindred root *bakar*, whence *boker*, the *daybreak*: *Gesen.* 120. 136); hence it signifies a *firstborn son*. The word *peler* is from *patar*, to *open* (*Gesen.* 672); and the words here used, *col becor peler rechem*, correspond precisely to those of the Gospel of St. Luke, *πᾶν ἄρσεν διανοίγον μήτραν* (Luke ii. 23), and find their perfect realization in Christ, of whom those words are there spoken, and of whom it is said, "I will make Him My firstborn, higher than the Kings of the earth" (Ps. lxxix. 27). He is the first-begotten, and only-begotten of the Father (Heb. i. 6); the first-begotten of every creature (Col. i. 15); the first-begotten, and only-begotten of Mary (Matt. i. 25; Luke ii. 7); the first-begotten from the dead (Col. i. 18; Rev. i. 5); the firstborn among many brethren (Rom. viii. 29); the firstborn of the new creation, of whom the whole "Church of the firstborn" is called, whose names are written in heaven (Heb. xii. 23. Cp. James i. 18); and they wait on Him, who is their true Aaron, their great High Priest (as the Levites waited on the High Priest), and He is also their all-perfect sacrifice. "These are they which follow the Lamb whithersoever He goeth; these were *redeemed* from among men" (as the firstborn were), "being the *firstfruits* unto God and to the Lamb" (Rev. xiv. 4).

^{13.} *mine shall they be: I am the LORD*] So the Ancient Versions: these words are rendered by some modern biblical scholars, "they shall be to me, to me the Lord" (*Gesen., Keil*): cp. *rv.* 41. 45.

^{15.} *Number*] Literally, *visit*.
— *after the house of their fathers*] not of their mother, because if a woman of the tribe of Levi married a man of another tribe, her son was not a Levite (*Maimon.*).

— *every male from a month old*] because they were in the place of the firstborn, who were redeemed at that age (xvii. 15, 16).

^{23.} *The families of the Gershonites--westward*] The Ko-

hathites were southward, *v.* 23; the Merarites northward, *v.* 35; and to make up the square, Moses and Aaron with the Priests encamped eastward (*v.* 38).

^{27.} *of Kohath*] or *Kekath*; *Kadθ* (*Sept.*), *Caath* (*Fulg.*). Kohath, the second son of Levi, was distinguished above his two brethren, Gershon and Merari, in several particulars: of him came Aaron, Moses, and Miriam, and all the Priests (Exod. vi. 18. 20. Num. xxvi. 58, 59), and his families had the charge of the holy things *within* the sanctuary, the Ark, the Table of Shewbread, the Golden Candlestick, and the Altars (*v.* 31); his children were more numerous than those of his brethren; and in the distribution of the Promised Land they had twenty-three out of the forty-eight cities of Levites (Josh. xxi.).

^{27, 28.} *the family of the Amramites—all the males, from a month old and upward, were eight thousand and six hundred*] Hence it has been inferred by some, that Amram, the father of Moses, was a different person from Amram, the son of Levi; and that Moses has omitted several generations between the two. For, it is urged, since the Kohathites, consisting of four houses, number 8600 males, *therefore* the Amramites in all probability, being one of those four houses, amounted to a fourth part of them, i. e. to 2150 males. Moses himself had only two sons (Exod. xviii. 3, 4). And therefore if Amram, the father of Moses, was also the progenitor of the Amramites, Moses must have had 2147 brothers and *nephews*. (*Tiele, Chronol. A. T. p.* 36. *Kurtz, ii.* 20; and *Keil* on Exod. pp. 350, 351, and *Kalisch, Pref.* to Exod. pp. xi—xvii).

But this hypothesis of two Amrams is an arbitrary one, and is opposed to the plain meaning of the Sacred Text. See on Exod. vi. 16. It is grounded also on two gratuitous assumptions:

(1) That the Amramites were a fourth part of the Kohathites. This is nowhere stated.

(2) That we are competent to form an opinion as to the number of the sons of Amram and of his descendants.

Amram lived 137 years (Exod. vi. 20). He may have had

from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary. ²⁹ ^d The families of the sons of Kohath shall pitch ^{d ch. 1. 53.} on the side of the tabernacle southward. ³⁰ And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

³¹ And ^e their charge *shall be* ^f the ark, and ^g the table, and ^h the candlestick, ^{e ch. 4. 15.} and ⁱ the altars, and the vessels of the sanctuary wherewith they minister, ^{f Ex. 25. 10.} and ^k the hanging, and all the service thereof. ^{g Ex. 25. 23.} ³² And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, ^{h Ex. 25. 31.} and ⁱ have the oversight of them that keep the charge of the sanctuary. ^{30. 1.} ^{k Ex. 26. 32.}

³³ Of Merari *was* the family of the Mahlites, and the family of the Mushites: *these are* the families of Merari. ³⁴ And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred. ³⁵ And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: ¹ *these* ^{1 ch. 1. 53.} shall pitch on the side of the tabernacle northward. ³⁶ And [†] ^m under the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, ³⁷ And the pillars of the court round about, and their sockets, and their pins, and their cords.

³⁸ ⁿ But those that encamp before the tabernacle toward the east, *even* before ^{n ch. 1. 53.} the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, ^o keeping the charge of the sanctuary ^p for the charge of the children of Israel; and ^q the stranger that cometh nigh shall be put to death. ³⁹ ^r All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand. ^{o ch. 18. 5.} ^{p ver. 7. 8.} ^{q ver. 10.} ^{r See ch. 26. 62.}

numerous sons. "Amram" (observes *Dr. McCaul* on Colenso, p. 110, 9th ed.) "must have had other children besides Moses and Aaron," and he assigns good reason for the opinion. And at a time when the Israelites "increased abundantly," literally, "swarmed," like fish, this is highly probable.

The census in the text was made when Moses was certainly younger than two of Amram's children. He was eighty years old. Suppose Amram married at twenty, and had a numerous issue, how many "brothers and nephews," and also grand-nephews and great-grand-nephews might not Moses have had, when he was eighty years old, i. e. when the census was taken?

It is important to remember that the genealogies in the Bible are not intended to be complete; and that no inference can be drawn from the silence of the Pentateuch, as to the non-existence of other children besides those that are mentioned. Cp. *McCaul*, *ibid.* p. 111.

^{30.} the chief shall be *Elizaphan*] who was of the youngest family of the Kohathites, and yet was preferred to be chief above his brethren; which the Hebrew Expositors suppose to have given occasion to the jealousy and rebellion of "Korah, the son of Izhar," of the elder branch. See below, xvi. 1.

^{32.} the oversight] Heb. *pekkudah*, visitation, rendered by *Sept.* ἐπισκοπή, iv. 16; xvi. 29, and elsewhere; whence the word *Episcopos* has passed into the New Testament, to describe the Episcopal Office. See on Acts i. 20.

^{34.} six thousand and two hundred] So the Heb. MSS. and the Ancient Versions, with the exception of the Septuagint, which has *six thousand and fifty*—a confusion of the letter ν for σ. *Origen* introduced the words "two hundred and" before "fifty" from some of the other ancient Greek Versions.

^{38.} Moses, and Aaron] Moses was king in Jeshurun (*Deut.* xxxiii. 5); and Aaron, his brother, was the Priest (*cp.* Ps. lxxvii. 10); and this union of Moses and Aaron on the East and foremost side of the Tabernacle, figured the union of the Kingdom and Priesthood in Christ; and represented also that harmonious action which ought to subsist between the Temporality and Spirituality in His Church.

There is a pause in the MSS. between Moses and Aaron, to

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show, as the Hebrew expositors say, that Moses pitched in one place by himself, and Aaron with his sons in another place by himself.

^{39.} Aaron] There are some distinctive marks in the MSS. over Aaron's name here; indicating (says *Jarchi*) that Aaron himself was not one of the 22,000 who are numbered. The *Syriac* and *Samaritan* texts, and twelve MSS., omit Aaron's name, probably because the copyist thought that Moses only numbered the people.

— twenty and two thousand] Two questions arise here :
(1) This total does not coincide with the sum of the three constituent families of Levites specified above, viz. :—

Gershonites (v. 22)	7500
Kohathites (v. 28)	8600
Merarites (v. 34)	6200
Total	22,300

How is this discrepancy to be explained?

Some recent critics have supposed that there is an error of the copyists in the manuscripts here, and that we ought to read 8300 in v. 28 for 8600. Cp. *Kurtz*, iii. p. 202.

But this supposition seems to be too bold, being grounded on a presumption of error, not only in the extant MSS., but also in all the MSS. from which the ancient versions were made, which agree with the extant MSS., except in a slight particular (see v. 34), and the total sum is shown to be correct by what is stated in v. 46.

Even if we could explain the cause of the difference, yet that difference itself is rather an evidence of truth than of error. A forger would have taken care that there should be no such discrepancy between the several items and the total; and if there were any, he would have taken care to account for it. But Moses, being conscious of his own veracity, and knowing all the facts of the case, states them unreservedly, and leaves a semblance of inconsistency on the surface of the narrative.

The Hebrew Expositors say, that the 300 which make the overplus were themselves firstborn, and were therefore already

11

s ver. 15.

t ver. 12, 45.

⁴⁰ And the LORD said unto Moses, *Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. ⁴¹ *And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. ⁴² And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel. ⁴³ And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

dedicated to the Lord as such (Exod. xiii. 2; xxxiv. 20), and consequently not taken into the account.

This opinion of the Hebrew interpreters, which has been adopted by *Tirinus*, *Munster*, *Olcaster*, *Castalio*, *Bp. Patrick*, *Lilienthal*, *Havernick*, and others, seems to be correct, and may safely be accepted, if it be supposed that those 300 represent the firstborn among the Levites, who had been born since the command given by God to *sanctify the firstborn* to Him (see above, on v. 9). These were already His, and it could not be said that they would fairly be set in the scale *against* the firstborn, so as to be taken as any part of compensation for them, since they themselves were firstborn; and therefore they must be excepted from the number of the Levites in *that particular respect*, for which they are specified in this verse, as is clear from what follows immediately,—"Number *all the firstborn* of the males of the children of Israel from a month old and upward . . . and thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel."

At the same time, inasmuch as these 300 were Levites, they were properly inserted in the lists of the three constituent races, the Gershonites, the Kohathites, and the Merarites, which lists were made *independently* of the Divine command "to take the Levites in place of the firstborn."

(2) The second question is this:

How happened it that the males of the tribe of Levi, of a month old and upward, amounted only to so *small* a number as 22,000; or, taking the aggregate of the three constituent families, 22,300?

The tribe of Judah numbered 74,600; the tribe of Dan 62,700; and the least numerous of the other ten tribes, Manasseh, reckoned 32,200; and this disproportion between Levi and any other tribe will appear greater, when we consider that all the males of *Levi*, from a *month old*, were numbered; whereas the numbers of the *other* tribes represent the males above *twenty years* old: so that to *compare* Levi and any other tribe, the population of Levi must be depressed to about 13,000. See *Knobel*; *Baumgarten*, pp. 258—264. *Keil*, p. 179. *Kurtz*, p. 203.

One observation naturally occurs here. This remarkable smallness in the numbers of the tribe of Levi is an evidence of the *honesty* of *Moses*. It is a proof that he had no wish to represent *his own tribe* as "great in Israel." Rather his language resembles the modest tone of Saul in his best days, "Am not I of the *smallest* of the tribes of Israel?" (1 Sam. ix. 21.)

We may also remark the *consistency* of the sacred records with regard to the tribe of Levi.

It is the smallest in number here; it produces only 8580 men fit for the service of God (iv. 48); and even in the reign of David it numbered only 38,000 men of thirty years old and upward, a less number than that of many of the tribes at the Exodus.

What was the cause of the *smallness* of the number of *the Levites*?

The following conjecture may perhaps be offered in reply to this question.

The Levites were chosen of God and advanced to the service of the Sanctuary, on account of their zeal on behalf of his honour, when the Divine Majesty and Holiness were outraged by the idolatrous rebellion of the people of Israel—that is, of the other tribes at Horeb (see Deut. xxxiii. 9). At that time the Levites remained faithful, and were zealous for the honour of God, at great peril of their own lives; even when the courage of Aaron failed, and when he swerved from his duty to God and made the molten calf in Horeb; when Moses said, "Who is on the Lord's side?" Then *all the sons of Levi* gathered themselves together unto him.

"The *children of Levi*," we are informed, did then according to the word of Moses, "and there fell of the people that day about three thousand men" (Exod. xxxii. 26, 28). When we consider the circumstances of this act of the Levites,—when we remember that they were the members of only one tribe,

and no other is mentioned as taking part with them, and that the other tribes numbered more than half a million men fit for war,—we can hardly imagine that this conflict, in which 3000 men of Israel fell, could have been waged by the Levites without great loss of life on their part. And the reason of their selection by God as His soldiers and servants was, that they hazarded their lives for Him; and (may we not reasonably suppose?) because a large number of them fell as *Martyrs* for Him.

Simeon and Levi were brethren; they had displayed their furious zeal together at Shechem (Gen. xxiv. 25—30). The *Simeonites* were reduced to a very small number at the end of the wanderings in the wilderness—viz., from 59,300 to 22,200, after thirty-eight years (cp. i. 23; xxv. 14; xxvi. 14). This remarkable *diminution* of the tribe of *Simeon* has been accounted for by the ravages of the plague, which arose on account of the sin of Baal-peor, in which Zimri, the son of Salu, a prince of "a chief house of the *Simeonites*," is recorded as unhappily notorious, and was slain by Phinehas, of the family of *Levi* (see xxv. 6—15).

May not the diminution of the *Levites* have been due to a far nobler reason? May it not be ascribed to their self-sacrifice for God? The Levites, we know, were chosen by God on account of their zeal for Him in a time of general apostasy (Deut. xxxiii. 9); and those expositors and readers of Holy Scripture, who see in God's dealings with His Church an uniform display of wisdom and love, especially towards those who "fight the good fight of faith" with the sword of the Spirit against Unbelief and Heresy; and who not only act courageously, but also suffer cheerfully for Him in times of rebuke and blasphemy, will see in the divine choice of the Levites, the fewest of all the tribes, and probably made few by Martyrdom for Him, and in their advancement to places of nearness to the Ark of God, and of dearness to the Holy One whose presence dwelt upon it,—a beautiful and instructive picture of God's tenderness to His saints, who spend and are spent for Him (2 Cor. xii. 15), and who lose their life for Him in order that they may preserve it for ever (Matt. x. 39; xvi. 25. Mark viii. 35. Luke ix. 24; xvii. 33); and they may read a token of His wisdom and power in choosing "the weak things of this world to confound the strong, that no flesh should glory in His presence" (1 Cor. i. 27, 28).

For an additional confirmation of the conjecture proposed in this note, on the *cause* of the *smallness* of the number of the Levites, see note below, iv. 36, on the *smallness* of the number of a *particular class* of the Levites—viz., of the *Kohathites*, in the prime of life.

The number of the Levites, *God's* tribe, is 22,000, a *perfect* number; the number of the firstborn, the *human firstborn*, contrasted with them, and set against them, is a *broken* number, 22,273. Cp. above, on i. 21; and see *Origen*, Hom. 4, who asks, "Do you not suppose that there is some spiritual mystery here? In the number of the Levites there is nothing defective nor redundant." He observes the coincidence between the 22,000 Levites and the twenty-two letters which make up the Hebrew alphabet, and with which the Sacred Text is written; and the twenty-two generations from Adam to Jacob, the father of the twelve tribes; and he expresses an opinion of his age that there were only twenty-two primeval species.

⁴³ *all the firstborn males—from a month old and upward—were twenty and two thousand two hundred and threescore and thirteen* [Only 22,273 firstborn males of a month old and upward, although the whole number of male Israelites above twenty years old was 603,550 (see i. 46); and therefore the whole number of males of a *month old* and upward could not have been short of 900,000; so that among about forty-five males was only one firstborn.

How is this to be explained?

1. It is to be remembered that the firstborn here spoken of are "*males, who open the womb*" (see v. 12).

2. Therefore, supposing the firstborn child to be a girl, there would be *no firstborn*, in the sense of the term as here used.

⁴⁴ And the Lord spake unto Moses, saying, ⁴⁵ "Take the Levites instead of ^u ver. 12, 41. all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the Lord.

⁴⁶ And for those that are to be *redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, ^y which are more than the Levites; ⁴⁷ Thou shalt even take ^z five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (^a the shekel is twenty gerahs:)

⁴⁸ And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. ⁴⁹ And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: ⁵⁰ Of the firstborn of the children of Israel took he the money; ^b ^a ver. 46, 47. thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary: ⁵¹ And Moses ^c gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

IV. ¹ And the Lord spake unto Moses and unto Aaron, saying, ² Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, ³ ^a From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

⁴ ^b This shall be the service of the sons of Kohath in the tabernacle of the congregation, *about* ^c the most holy things: ⁵ And when the camp setteth ^c ver. 19.

3. Suppose also the first child to die before it was a month old, there would be no firstborn in that case.

4. Suppose a man to marry a woman who had been married before, and had had a man-child, he would have no firstborn.

5. Suppose the case of Jacob. He had several wives and many children, yet he had but one firstborn (see Gen. xlix. 3, 4. Deut. xxi. 15); and if Dinah had been born before Reuben, he would have had no firstborn at all, though he had thirteen children.

Such considerations as these have been urged by many learned expositors and critics—e. g., *Michaelis* de Censibus Hebraicis, § ii. v. *Hävernick*, Einleitung, § 131, or p. 308, Engl. ed. *Kurtz*, ii. 345, or iii. 205, Engl. ed. *McCaul* on Colenso, pp. 84—90.

But, with all due respect for these distinguished names, it may be questioned, whether, in this solution, there may not be a misapprehension of the real question at issue.

The question is *not* what was the number of all the firstborn males above a month old in the whole population of Israel (with the exception of the Levites), but what was the number of firstborn males who had been born *since* the command given by God to sanctify the firstborn to Him—that is, little more than a year before (see Exod. xiii. 2, 12; and note above, v. 12). That command was *not retrospective*. The command was given at a particular crisis, and was grounded on a special deliverance—the deliverance from Egypt. "All the firstborn of the children of Israel are mine, both man and beast. *On the day that I smote every firstborn in the land of Egypt, I sanctified them to myself*" (Num. viii. 17; and see Exod. xiii. 2, 12—15; and note above, on v. 12).

The Law was *not*, "Every male that *hath opened* the matrix—from many years backward—shall be now made holy to the Lord;" but the Law was, "Every male that *openeth*"—that is, *openeth* henceforth—"shall be holy."

Let us observe also that the Law concerned both man and beast equally. "Sanctify unto Me all the firstborn, both of *man and beast*. It is Mine" (see also Exod. xxii. 29, 30. Lev. xxvii. 26. Num. iii. 13; viii. 17. Deut. xv. 19).

Now, no one has ever imagined that an inquisition was made into all the flocks and herds of the Israelites, and that all the firstlings that could be found, of whatever age, were taken and sacrificed at once to God; but this must be supposed to have been done, if we imagine that all the *firstborn of men*, dating backwards for about a century, were reckoned in this number.

In both cases the law to sanctify the *firstborn* and to sanctify the *Levites* was *prospective* only; and this fact solves both

the difficulties. It solves the difficulty arising from the supposed discrepancy between the Levites, reckoned in their three constituent elements anterior to their sanctification, in lieu of the firstborn (see above, on v. 39); and it solves the alleged difficulty in the paucity of the number of the firstborn, amounting to 22,273, which would represent satisfactorily the number of firstborn males of a month old, who had been born in the thirteen months, among all the children of Israel (except the Levites), since the Exodus. Compare *Bp. Patrick's* note, and the remarks of *Keil*, pp. 181, 182; and *Land* on Colenso, p. 53.

51. *the money of them that were redeemed*] St. Peter contrasts our redemption by the Blood of Christ with this redemption of the firstborn by money. "Ye know that ye were not redeemed" (as the literal Israel were) "with corruptible things, as silver and gold, but with the precious Blood of Christ" (1 Pet. i. 18). And St. Paul says, we have "redemption through His blood" (Eph. i. 4).

CH. IV. 2. *Take the sum of the sons of Kohath*] Who are placed first, though second in birth, because their charge was to bear the Ark of God.

3. *From thirty years old and upward*] At thirty years of age Joseph was advanced to be ruler of Egypt (Gen. xli. 46); at thirty years of age David began to reign over Judah (2 Sam. v. 4); and at thirty years of age Jesus Christ was publicly inaugurated by God in his ministerial office at the river Jordan (see below, on Luke iii. 23).

— *until fifty*] Here is seen the inferiority of the Levitical ministry; being mainly concerned with external ceremonies, it required physical force. But the greatest works of the Christian ministry, which is spiritual, have been done by a "Paul the aged" (Philem. 9), and by a Peter, when he was old (ep. John xxi. 18, and 2 Pet. i. 14); and by the beloved disciple St. John, tarrying in patience till Christ came to take him to Himself (John xxi. 23), and writing his gospel and confirming the Church by his testimony to the truth when he was a hundred years old. See the Introduction to St. John's Gospel, pp. 266—269. The examples also of St. John's two disciples, aged Bishops and Martyrs, *S. Ignatius* and *S. Polycarp*, are evidences of the same truth.

— *to do the work*] Heb. *to war the warfare*. Thus the ministerial office is likened to the life of soldiers in a camp and on the field. So the Holy Spirit exhorts the bishop of Ephesus to "war a good warfare" (1 Tim. i. 8), as a good soldier of Jesus Christ (2 Tim. ii. 3, 4), in the Church militant on earth, that he may wear the crown of victory in the Church triumphant in heaven.

d Ex. 26. 31. forward, Aaron shall come, and his sons, and they shall take down ^athe
e Ex. 25. 10, 16. covering vail, and cover the ^eark of testimony with it: ⁶ And shall put thereon
the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue,
f Ex. 25. 13. and shall put in ^fthe staves thereof. ⁷ And upon the ^gtable of shewbread they
g Ex. 25. 23, 29, shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the
30. bowls, and covers to || cover withal: and the continual bread shall be thereon:
h Ex. 25. 31. ⁸ And they shall spread upon them a cloth of scarlet, and cover the same
i Ex. 25. 37, 38. with a covering of badgers' skins, and shall put in the staves thereof. ⁹ And
they shall take a cloth of blue, and cover the ^hcandlestick of the light, ⁱand
his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof,
wherewith they minister unto it: ¹⁰ And they shall put it and all the vessels
thereof within a covering of badgers' skins, and shall put *it* upon a bar. ¹¹ And
k Ex. 30. 1, 3. upon ^kthe golden altar they shall spread a cloth of blue, and cover it with a
covering of badgers' skins, and shall put to the staves thereof: ¹² And they
shall take all the instruments of ministry, wherewith they minister in the
sanctuary, and put *them* in a cloth of blue, and cover them with a covering
of badgers' skins, and shall put *them* on a bar: ¹³ And they shall take away the
ashes from the altar, and spread a purple cloth thereon: ¹⁴ And they shall put
upon it all the vessels thereof, wherewith they minister about it, *even* the
|| Or, bowls. censers, the fleshhooks, and the shovels, and the || basons, all the vessels of
the altar; and they shall spread upon it a covering of badgers' skins, and put
to the staves of it. ¹⁵ And when Aaron and his sons have made an end of
covering the sanctuary, and all the vessels of the sanctuary, as the camp is to
set forward; after that, ^lthe sons of Kohath shall come to bear *it*: ^mbut they
shall not touch *any* holy thing, lest they die. ⁿThese *things* are the burden of
the sons of Kohath in the tabernacle of the congregation.
¹⁶ And to the office of Eleazar the son of Aaron the priest *pertaineth* ^othe oil
for the light, and the ^psweet incense, and ^qthe daily meat offering, and the
^ranointing oil, *and* the oversight of all the tabernacle, and of all that therein
is, in the sanctuary, and in the vessels thereof.

l ch. 7. 9. & 10.
21.
Deut. 31. 9.
2 Sam. 6. 13.
1 Chron. 15. 2, 15.
m 2 Sam. 6. 6, 7.
1 Chron. 13. 9,
10.
n ch. 3. 31.
o Ex. 25. 6.
p Ex. 24. 2.
q Ex. 30. 34.
r Ex. 29. 40.
Ex. 30. 23.

5. *they shall take down the covering vail*] Heb. *the vail of covering*, that conceals the Holy of Holies from the view (Exod. xxvi. 31; xl. 3. Heb. ix. 3; x. 20); and with it they shall cover the *Ark of the testimony*, so that even in its marches the Ark was hidden from the eye. Such were the mysteries of the Old Dispensation. But the veil has been taken away by Christ, and the Church of God is now like a City set upon a hill (Matt. v. 14).

6. *over it a cloth wholly of blue*] Thus the Ark was distinguished above the other holy things, which were covered over with *skins*, but the *outer* covering of the Ark was *blue*, or *jacinth*. See Exod. xxv. 5.

7. *the continual bread*] Literally, *bread of perpetuity*. So the daily sacrifice is called the *burnt-offering of perpetuity (tamid)*, xxviii. 6. Cp. Gesen. 867. The shewbread, or *bread of faces* (Exod. xxv. 30. Lev. xxiv. 5), was called the *bread of perpetuity*, because a continual supply was always set on the golden table on every succeeding Sabbath (Lev. xxiv. 8); and thus in its Twelve holy loaves, ever standing in the sanctuary before the Veil, and ever before the Face of God, and continually renewed, especially on the Lord's weekly holy day, it represented the Universal and Apostolic Church, ever standing in God's presence, and ever renewed by His Spirit, and preserved by His love and power, even unto the end (Matt. xvi. 18; xxviii. 20). The Table of Shewbread and the golden Candlestick were types of the Church fed and illumined by Christ. Even in its marches the Table had, the *continual bread* on it. Christ, "the living bread" (John vi. 35—48), is ever with His Church in all her wanderings through the world. On this subject see above, on Exod. xxv. 30. Lev. xxiv. 5.

8. *a cloth of scarlet*] The Table of Shewbread alone had a covering of scarlet, and it had *three* coverings, as had the Ark,—the other holy things had only *two*; but the *outer* covering of

the Ark, the Throne of God, was "wholly blue" (v. 6); whereas the outer covering of the Table of Shewbread, representing the *Church*, was only of skins. The *scarlet* colour (*κόκκινος*, Sept.), in the Levitical Law, seems to have a special typical reference to the blood of Christ. See above, on Lev. xiv. 6. 49, and the *scarlet* cord in the history of the deliverance of Rahab of Jericho (see Josh. iii. 18). This *scarlet* covering of the Table of Shewbread may therefore have been a figure of the protection of the Church by the blood of Christ.

14. *and put to the staves*] Here the *Septuagint* version inserts a mention of the brazen *laver*, which stood in the outer Court of the Tabernacle (see Exod. xxx. 18), and introduces a command for the *covering* of it; but no such command is found in the original Hebrew, or in the *Samaritan Pentateuch*, or in the *Targum of Onkelos*, or in the *Fulgate, Syriac, or Arabic* Versions.

It is certainly well worthy of observation, that while precise directions are given for the covering of all the other holy things, even the bowls, and spoons, and tongs (v. 7. 9), the *laver* is left uncovered.

There is doubtless a reason for this. The maxim, "Nihil otiosum in sacra Scriptura," may be applied here. And it has been well suggested by some expositors, that by the perpetual exhibition of the laver left uncovered, in the marches of the Israelites, God may have designed to presignify the open preaching of the Gospel to all nations, and the Apostolic invitation to all, to be baptized into Christ in the laver of Regeneration (Titus iii. 5), according to Christ's commission to His disciples, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).

16. *the oversight*] See on iii. 32. The *Septuagint* here has a remarkable expression, ἐπισκοπος Ἐλεάζαρ, "*Episcopus Eleazar*."

¹⁷ And the LORD spake unto Moses and unto Aaron, saying, ¹⁸ Cut ye not off the tribe of the families of the Kohathites from among the Levites: ¹⁹ But thus do unto them, that they may live, and not die, when they approach unto ^{s ver. 4.} the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: ²⁰ But they shall not go in to see when ^{† See Ex. 19. 21. 1 Sam. 6. 19.} the holy things are covered, lest they die.

²¹ And the LORD spake unto Moses, saying, ²² Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; ²³ ^{u ver. 3.} From thirty years old and upward until fifty years old shalt thou number them; all that enter in [†] to perform the service, to do the work in the tabernacle of the congregation. ²⁴ This is the service of the families of the Gershonites, to serve, and for ^{||} burdens: ²⁵ And ^{*} they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, ²⁶ And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. ²⁷ At the [†] appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. ²⁸ This is the service of the families of the sons of Gershon in

[†] Heb. to war the warfare.

^{||} Or, carriage. x ch. 3. 23. 26.

[†] Heb. mouth.

Eleazar was charged with the office of *superintending the oil for the light*,—the type of the Gospel light kindled by the Holy Ghost; and the *sweet incense*, the type of prayer; and the daily *meat-offering*, the type of the Holy Eucharist (see on Lev. ii. 1); and the *anointing oil*, which was figurative of the gift of the Holy Ghost, which is bestowed in the *χρίσιν τελειωτική* (see Acts viii. 15—18), and in the Ordination of Priests. Thus Eleazar, the Priest, is a type of Christ, the Shepherd and Bishop of our souls (1 Pet. ii. 25), who is the source of all evangelical light, and of all spiritual grace.

Thus also in this verse we see a typical foreshadowing of episcopal duties, viz.:—To preach the word; to be constant in prayer (see Acts vi. 4), and in the ministration of the Holy Eucharist, and in the bestowal of spiritual gifts in Ordination and Confirmation; and in taking heed that the light of God's truth, and of sound evangelical doctrine, be not dimmed and obscured by error, but be kept brightly and clearly burning in the sanctuary of God's Church.

^{18.} *Cut ye not off the tribe*] *Cut ye not off the stock* (stirpem). Cause them not to perish by neglect of your own duty of supervision over them. A solemn admonition to those who have the oversight of others, whose destruction may be caused by remissness of godly discipline; as Hophni and Phinehas were encouraged in their sins by the laxity of Eli, the High Priest. 1 Sam. ii. 27—36; iii. 13. Cp. note on Rev. ii. 1.

^{19.} *every one to his service*] And not to intrude into that of any one else (*Maimonides* on the Instruments of the Sanctuary, iii. 10): cp. 1 Pet. iv. 15.

^{20.} *they shall not go in to see*] An evidence of the imperfection of the Levitical ministry; the Kohathites were appointed to carry the holy things, but they might "not go in to see" the things (e.g., the Ark and Cherubim) which they carried. The men of Bethshemesh looked into the Ark and were smitten with a great slaughter (1 Sam. vi. 19).

The ancient Hebrew Church bore the mysteries of the Gospel veiled in the Law, but could not clearly see their true meaning, which has now been unfolded in Christ. As our Lord declares to His disciples, Blessed are your eyes, for they see the things which prophets and righteous men had desired to see (Matt. xiii. 16). The mystery which was hid from ages and from generations is now made manifest to His saints (Col. i. 26. Cp. Eph. iii. 5, 10; and 1 Pet. i. 12), and the Veil which was on the heart of the Jews in reading the Old Testament is drawn off in Christ (2 Cor. iii. 14).

— *when the holy things are covered*] So Syriac, Arabic, Samaritan, Onkelos, Vulg. Literally, when the holiness (i. e.,

the Ark of God's presence: see 1 Kings viii. 8; 2 Chron. v. 9) is swallowed up. The Hebrew word here used is the Piel infinitive, from *bala*, to swallow (*Gesen.* 123), and seems to show the rapidity with which the vessels of the sanctuary were covered. Some render, "at a gulp," i. e. *an instant* (Job. vii. 19).

At the same time this word is remarkable, because it often signified to *abolish*, to *destroy* (see Num. xvi. 30, 32; Job ii. 3; Isa. ix. 16); and in Isa. xxv. 7, 8 it describes Christ's glorious work in *swallowing up* Death in victory, and also in *swallowing up*, or *drawing off*, the covering or veil of blindness and ignorance from the hearts of all nations under the Gospel, in order that they may see Him with the eye of Faith.

Therefore this word, *bala*, thus used, exhibits the different characters of the Law and the Gospel.

Here, in the Book of Numbers, under the Law, the mysteries of God's holiness are covered, literally, are *swallowed up* by a covering, or Veil. But as Isaiah foretold, under the Gospel, the covering itself, or veil, which concealed those mysteries, is *swallowed up*; and the veil which was upon the hearts of the people, both Jew and Gentile, is *swallowed up*. See 2 Cor. iii. 14—16. Christ Himself, on the evening of His Resurrection, gave a remarkable specimen of this blessed work of absorption, when He walked to Emmaus and "opened the Scriptures" of the Old Testament to the two disciples (Luke xxiv. 26, 32), and also when He "opened the understandings" of His Apostles, that they might understand the Scriptures of the Old Testament concerning Himself (Luke xxiv. 44, 45). Then He, the risen "Sun of righteousness," *swallowed up* the covering from the Scriptures and their hearts, as the sun drinks up the morning mists, and reveals the beautiful scenery of a wide landscape to the view.

— *lest they die*] Observe the difference of man's state under the Law and the Gospel. Under the Law, the uncovering of the holy things was followed by temporal death; under the Gospel this revelation is the cause of everlasting Life.

^{21.} *And the LORD spake unto Moses*] Here begins a new Proper Lesson of the Law, and extends to vii. 89. The parallel *Haphtarah* is Judges xiii. 2—25, describing the appearance of the Angel to Manoah at the Altar of Sacrifice, and the promise of the birth of Samson the *Nazarite* (xiii. 7). Thus by the collation of these Scriptures, the ancient Jewish Church has taught us to see in Samson an example of the Nazarite's vow described in chap. vi., and to read that history as a warning against the abuse of spiritual gifts, such as the Nazarites enjoyed.

^{22.} *the sons of Gershon*] The eldest son (see iii. 17).

^{23.} *to do the work*] Heb., to war the warfare (see on v. 3).

the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

²⁹ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; ³⁰ ^y From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the [†] service, to do the work of the tabernacle of the congregation. ³¹ And ^z this is the charge of their burden, according to all their service in the tabernacle of the congregation; ^a the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, ³² And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall ^b reckon the instruments of the charge of their burden. ³³ This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

³⁴ ^c And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, ³⁵ From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: ³⁶ And those that were numbered of them by their families were two thousand seven hundred and fifty. ³⁷ These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

³⁸ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, ³⁹ From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, ⁴⁰ Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. ⁴¹ ^d These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

⁴² And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, ⁴³ From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, ⁴⁴ Even those that were numbered of them after their families, were three thousand and two hundred. ⁴⁵ These *be* those that were numbered of the families of the sons of

29. *As for the sons of Merari*] The Merarites, who were appointed to do the most laborious work, had more men between *thirty and fifty* years of age (v. 41) than the Kohathites (v. 35) and the Gershonites (v. 40), although the *whole* number of the Kohathites, and of the Gershonites, was considerably greater than that of the Merarites. See the next note.

36. *And those that were numbered of them* (viz., the Kohathites) *by their families were two thousand seven hundred and fifty*]

The numbers of the three classes of Levites were as follows:—

(1) Kohathites, in all (iii. 28)	8600
Between 30 and 50 years	2750
(2) Gershonites, in all (iii. 22)	7500
Between 30 and 50 years	2630
(3) Merarites, in all (iii. 34)	6200
Between 30 and 50 years	3200

This is a remarkable statement. It seems as if some special calamity must have befallen the *Kohathites*, who were advanced above their elder brethren, the Gershonites, and were specially *privileged* by God (see above, on iii. 27); and that they had been deprived by that calamity of the flower of their families.

The Kohathites were nearest to Moses by blood. May not they have been foremost in zeal and courage to answer his appeal, "Who is on the Lord's side?" when the people of Israel worshipped the golden calf. Exod. xxxii. 26. 28. May not the Kohathites have been the first to engage in that perilous conflict for the Lord's honour? and may not that battle have caused the loss of a large number of warriors among them? and may not the Martyrdom of the warriors of that family have been the reason for the advancement of the Kohathites among the Levites to the nearest place to God in the ministry and service of the sanctuary? We have already seen (in iii. 39) something very remarkable in the *smallness* of the number of the *Levites*

Merari, whom Moses and Aaron numbered ^c according to the word of the LORD c ver. 29. by the hand of Moses.

⁴⁶ All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, ⁴⁷ 'From thirty years old and upward even unto fifty years old, every f ver. 3, 23, 30. one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, ⁴⁸ Even those that were numbered of them, were eight thousand and five hundred and fourscore. ⁴⁹ According to the commandment of the LORD they were numbered by the hand of Moses, ^e every one according to his service, and according to his burden: thus were g ver. 15, 24, 31. they numbered of him, ^h as the LORD commanded Moses. h ver. 1, 21.

V. ¹ And the LORD spake unto Moses, saying, ² Command the children of Israel, that they put out of the camp every ^a leper, and every one that hath an ^b issue, and whosoever is defiled by the ^c dead: ³ Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, ^d in the midst whereof I dwell. ⁴ And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel. a Lev. 13, 3, 46. ch. 12, 14. b Lev. 15, 2. c Lev. 21, 1. ch. 9, 6, 10, & 19. 11, 13, & 31, 19. d Lev. 26, 11, 12. 2 Cor. 6, 16.

⁵ And the LORD spake unto Moses, saying, ⁶ Speak unto the children of Israel, ^e When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; ⁷ 'Then they shall confess their sin which they have done: and he shall recompense his trespass e Lev. 6, 2, 3. f Lev. 5, 5, & 25. 40. Josh. 7, 19. with the principal thereof, and add unto it the fifth *part* thereof, and give it g Lev. 6, 5. unto *him* against whom he hath trespassed. ⁸ But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside ^h the ram of the atonement, whereby an h Lev. 6, 6, 7, & 7, 7. atonement shall be made for him.

generally, as compared with all the *other tribes*; and yet, small as they were in number, they were promoted before all the other tribes, and were taken by God into His service, and were brought near to Him in His Sanctuary, instead of the *firstborn of all the other Tribes*; and it seems that this smallness specially commended them to God, and was therefore the result of their self-sacrifice for His honour. And as the Levites, the smallest among the tribes, were promoted before the rest, so the *Kohathites*,—whose warriors, proportionally to their whole amount, were the smallest in number among the Levites,—were advanced by God above the other Levites, and brought nearest to Him. May not *self-sacrifice* have been the cause of the divine preference in both these cases? At the same time, God thus intimated that "He seeth not as man seeth," and that "He can save by many or by few" (1 Sam. xiv. 6). He afterwards rejected the many thousands of Gideon's host, and chose out the three hundred men for the achievement of the victory over Midian (Judg. vii. 1—7), and by such means as those, He gave some pre-significations of the great work which He is ever performing in the world, that of overcoming it by means of publicans and fishermen, and other such weak instruments, whom He brought near to Himself, and chose as Apostles and Evangelists, in order that the excellency of the power of the Gospel might be seen not to be of man, but of God (1 Cor. i. 26. 2 Cor. iv. 7).

CH. V. 1. *And the LORD spake*] Having given order for the encampment and marches of His Church, Almighty God provides for the exercise of discipline in it (*vv.* 2—4). He promulgates laws against impurity and against unrighteousness, and for the exercise of righteousness and holiness; and lest it should be supposed that in the *itinerant* condition of His Church in the wilderness these laws might be dispensed with, which He had given in the Book of Leviticus, when the Ancient Church was *stationary* at Sinai, He repeats many of them here: see *vv.* 4, 7. It is an altogether arbitrary hypothesis of some that this repetition "betrays two different writers."

It may at first sight seem surprising, that the Law concerning the *Trial of Jealousy* in this chapter, and that concerning the *Nazarites* in the next chapter, should not have been inserted in *Leviticus*, and should have been reserved for this place; but this is a mark of unity of authorship. The sacred writer takes for granted that his hearers and readers will compare one of his books with the other, and supply from each what is omitted in the other. Cp. below, vi. 22; and above, Lev. xxv. 32.

2. *put out of the camp every leper*] The Marcionites objected that the God of the Old Testament is at variance with the God of the New, inasmuch as this law is not binding under the Gospel; to which Tertullian replied, that it is binding in the *spirit*, because, in the Christian Church, it is said by the holy Apostle (1 Cor. v. 11), "I have written unto you not to keep company, if any man that is called a brother be a fornicator;" so the leper is put out of the camp (*Tertullian* c. Marcion. iv. 9. Cp. below, 2 John 10).

3. *their camps*] There were three camps: the Camp of the Lord, or Sanctuary; the Camp of the Levites; and the Camp of all Israel (*Maimonides, Jarchi*).

4. *and put them out without the camp*] See Lev. xiii. 3, 46; xv. 2; xxi. 1, an argument for the necessity of Church Discipline. Cp. Matt. xviii. 7. 1 Cor. v. 5, 13.

6. *that men commit*] for there is none righteous, save One (Isa. liii. 9. 1 Pet. ii. 22). Cp. *Theodoret*, Qu. 9.

7. *Then they shall confess their sin*] See Lev. v. 5; xxvi. 40. — *he shall recompense his trespass*] See Lev. vi. 2, 3, 6.

8. *the ram of the atonement*] This and the other provisions of this chapter suppose the people to be acquainted with the divine enactments promulgated in *Leviticus*: see there Lev. vi. 6; vii. 7. As in the Four Gospels, one Gospel supposes the reader to be acquainted with the Gospels written before it, so the later Books of Moses assume the Israelites to know the laws which are promulgated in the former Books; and as every successive Gospel supplies some new materials which fit in harmoniously to the other Gospel or Gospels, so each successive Book of the

|| Or, *heave offering*.

† Ex. 29, 28.
Lev. 6, 17, 18, 26.
& 7, 6, 7, 9, 10, 14.
ch. 18, 8, 9, 19.
Deut. 18, 3, 4.
Ezek. 44, 29, 30.
k Lev. 10, 13.

l Lev. 18, 20.

m 1 Kings 17, 18.
Ezek. 29, 16.

|| Or, being in the power of thy husband.
Rom. 7, 2.
† Heb. under thy husband.

n Josh. 6, 26.
l Sam. 14, 24.
Neh. 10, 29.
o Jer. 29, 22.

† Heb. *fall*.

p Ps. 109, 18.

q Deut. 27, 15.

⁹ And every ||ⁱ offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. ¹⁰ And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be ^k his.

¹¹ And the LORD spake unto Moses, saying, ¹² Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, ¹³ And a man ^l lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*; ¹⁴ And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: ¹⁵ Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, ^m bringing iniquity to remembrance.

¹⁶ And the priest shall bring her near, and set her before the LORD: ¹⁷ And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water: ¹⁸ And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

¹⁹ And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness ||[†] *with another* instead of thy husband, be thou free from this bitter water that causeth the curse: ²⁰ But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

²¹ Then the priest shall ⁿ charge the woman with an oath of cursing, and the priest shall say unto the woman, ^o The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to [†] rot, and thy belly to swell;

²² And this water that causeth the curse ^p shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: ^q And the woman shall say, Amen, amen.

²³ And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water: ²⁴ And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

Pentateuch makes additions which harmoniously fit into what has been contained in the earlier Books; and so the five books of the Pentateuch make one Book.

^{9.} every offering] Heb. *terumah*, or *heave-offering*: see Exod. xxix. 28. Lev. vi. 17, 18, 26; vii. 6, 7, 9, 10, 14.

^{12.} If any man's wife go aside] On this subject see the treatise *Sota*, in the *Mishna*, lib. iii. cap. 7. *Selden*, *Uxor Hebraica*, iii. 13. *Pfeiffer*, *Dubia*, p. 146. *Bähr*, *Symbolik*, ii. 411. 445. *Keil*, *Archæol.* pp. 298—303. *Kurtz*, *Mos. Opf.* p. 326. *Winer*, *R. W. B. i.* 300.

^{13.} it be hid] or, he be hid.
— with the manner] These words are not in the original. The sense is, *if she were not taken in the act*. Cp. John viii. 4, where the Pharisees seem to refer to these words.

^{15.} tenth part of an ephah of barley meal] meal, not flour; of barley, not wheat; no oil, nor frankincense—signs of absence of God's grace (*Theodoret* here; *S. Cyril* de Ador. xiv. p. 495. *Bähr*, p. 445). And if this was the case, even with her who had given occasion for suspicion by her conduct, how hateful must the sin itself be in God's sight!

Flour of wheat, the purest and best, was offered in many sacrifices, but barley-meal in none but the trial of jealousy, which was a domestic sorrow (*Chrysost.* adv. Jud. Orat. v. *S. Jerome* in Ezek. xvi.).

^{18.} uncover the woman's head] for she had given occasion to

suppose that she had broken her allegiance to her husband, and had spoiled herself of her glory. Cp. 1 Cor. xi. 5—10, and *S. Cyril* de Ador. xiv. 495, who observes that this uncovering denoted that all things, however secretly done, as men suppose, are naked and open to the eyes of Him with whom we have to do (Heb. iv. 13); and so *Theodoret*.

— the offering of memorial] that is, the handful: see vv. 15, 26; and cp. Lev. ii. 2.

— the bitter water that causeth the curse] bitter curse-bringing waters, made such by God Himself; and so called because they brought a curse on the guilty, when, as it is said in Ps. cxix. 18, "Let the curse come into his bowels like water." Cp. *Pfeiffer*, *Dubia*, p. 146.

^{19.} the priest shall charge her by an oath] See *Bp. Andrewes*, v. 79, "on the lawfulness and form of swearing," by the command of superiors in a solemn cause, on Jer. iv. 2; and see note below, on Matt. v. 34.

— to uncleanness with another] Rather, *by uncleanness, from thy husband to another*.

^{21.} when the LORD doth make thy thigh to rot, and thy belly to swell] The punishment is on the members that sinned (*Theodoret*, Qu. 10. Cp. v. 27).

^{22.} Amen, amen] doubled here, as always in St. John's Gospel.

^{23.} in a book] or scroll. Cp. Deut. xxvi. 1. Matt. i. 1.

²⁵ Then the priest shall take the jealousy offering out of the woman's hand, and shall 'wave the offering before the LORD, and offer it upon the altar: r Lev. 8. 27.

²⁶ And the priest shall take an handful of the offering, *even* the memorial s Lev. 2. 2, 9. thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

²⁷ And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, *that* the water that causeth the curse shall enter into her, *and become bitter*, and her belly shall swell, and her thigh shall rot: and the woman 'shall be a curse among her people. ²⁸ And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. t Deut. 28. 37. Ps 83. 9, 11. Jer. 24. 9. & 29. 18, 22, & 42. 18. Zech. 8. 13.

²⁹ This *is* the law of jealousies, when a wife goeth aside *to another* "instead u ver. 19. of her husband, and is defiled; ³⁰ Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. ³¹ Then shall the man be guiltless from iniquity, and this woman *shall bear her iniquity.

VI. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children of Israel, and say unto them, When either man or woman shall ||^a separate || Or, make themselves Nazarites. a Lev. 27. 2. Judg. 13. 5. Acts 21. 23. Rom. 1. 1. themselves to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

^{27.} *her belly shall swell, and her thigh shall rot: and the woman shall be a curse*] Awful words, deserving to be pondered with solemn seriousness, deep self-abasement, and penitential sorrow, in an age like the present, when Adultery is encouraged by legal facilities given to Divorce.

^{29.} *This is the law of jealousies*] This *Law of jealousy* is one of the evidences of the divine origin of the Levitical Code.

If this ordeal failed, the cases of failure must have been known and revealed; and the Code in which it is contained could not have continued to be received as divine by the Jewish Church and Nation, and would not have been authenticated by Christ and His Apostles.

If it did not fail, then the Law must have been promulgated by the Searcher of hearts; and the Dispensation of which it forms a part must have been under the direct control of an Omniscent God. Surely therefore it is an altogether groundless and godless opinion of some recent critics, that the "ordeal here prescribed was an ancient test, which is retained by Moses in deference to popular superstitions."

^{31.} *Then shall the man be guiltless*] because he did not connive at sin in his wife, or harbour jealousy without endeavouring to free himself from it.

— *this woman shall bear her iniquity*] It may be asked, if there was this divine ordeal for the punishment of Adultery, how came it to pass that Adultery prevailed among the Jews in our Lord's age? (cp. John viii. 9. James iv. 4.) Unhappily, the Jews by their traditions had made this Law of none effect. The Talmudists said that no woman could be forced to drink the water of jealousy, but might escape the trial; and they devised many compromises tending to favour divorce; indeed the facility of divorce almost superseded the punishment for adultery (see *Maimonides* in *Sota*, chaps. i. ii).

The Law displays in a clear light the divine wrath and indignation against the sin of Adultery.

It has also a spiritual significance.

Almighty God vouchsafes to represent His relation to His people under the figure of Marriage. Christ is the Bridegroom of the Church, which is His Spouse. Heresy in a Church is what Adultery is in a wife (see on 2 Cor. xi. 2; and Rev. xvii. 1), and the Levitical Law of jealousy exhibits in a striking manner the requirements which Christ makes for soundness of doctrine and purity of faith in His Church, and the fearful punishments which He has reserved for those who corrupt the sincerity of "the faith once delivered to the saints."

Chr. VI. 2. *When either man or woman*] Women, as well as men, might be Nazarites; and the self-sacrifice of women, mortifying their love of this world by giving to God their hair, their ornament and glory, and devoting it to Him (see on v. 18), was in some respects more conspicuous than that of men.

That this Law concerning the Nazarite's vow was not (as some have alleged) an adoption of Gentile usages into the Levitical Code, but that (as *Maimonides* observes) it was designed rather as a means of separating the Israelites from Heathenism, has been well shown by *Bp. Patrick* on v. 18.

— *shall separate themselves*] The verb here used is different from that which is rendered *separate* in the latter part of the verse. The verb here is *pala*, to *sever* (cp. *palay*, *Phaleg*, *peleg*, a stream, *pelagus*: see on Gen. x. 25), and thence to *consecrate*; and also to distinguish as extraordinary and wonderful (*πέλωρ, πελώριος, Gesen.*, p. 674).

The verb in the latter part of the verse is *nazar*, from a root signifying to *vow*, and connected with *nadar*, to *row*; thence, to *separate oneself* by a vow of consecration to God; and also to *abstain* (*Gesen.*, pp. 535. 542).

Hence also comes the word *nezer*, the *mitre*, or *diadem*, of *separation*, or sanctification of the High Priest (Exod. xxix. 6), and the *crown* of dignity of the King (2 Sam. i. 10).

These considerations serve to illustrate the true meaning of the Nazarite's Vow; the consecration of his hair to God was as it were like the reservation of all his strength to God's service; and the shaving off his hair at the door of the Tabernacle (v. 18) was the casting of his crown at the foot of God's throne (Rev. iv. 10). It was an act of self-abnegation; a recantation, and, as it were, shaving off, of self-love, and self-idolatry; a making of himself bald for God, a self-spoilation of beauty and glory for His service, a glad welcoming of shame and suffering, and scoffing and contempt, such as baldness often encountered (as the baldness of Elisha, 2 Kings ii. 23), for God's sake; a noble act which embodied the words of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise" (Ps. cxv. 1); "For Thy sake have I suffered reproof, shame hath covered my face" (Ps. lxi. 7); and of St. Paul, "I suffer the loss of all things, and count them dung, that I may win Christ. Yea, I count all things but loss, for the excellency of Christ Jesus my Lord" (Phil. iii. 8; cp. Rom. viii. 35—39). St. Paul was not only literally but spiritually a Nazarite; but the great Nazarite of all is JESUS CHRIST, who emptied Himself of His glory, and encountered shame, and wore a crown of thorns—such was His *nezer*—and sanctified Himself to the Father (John xvii. 19), and made us Nazarites in Himself.

Here it may be observed in reference to our Blessed Lord, that the word *Nazarite* is to be distinguished from *Nazarene*. The former word is from *nazar*, to *separate* (*Gesen.* 542); the latter is from *Netser*, a *Branch*. Jesus Christ was a *Nalsarene*, being the true *Netser*, or *Branch*, foretold by Isaiah as the Branch of Jesse (xi. 1), and by Jeremiah (xxiii. 5) as the righteous Branch of David, and by Zechariah as the Man whose name is the Branch (iii. 8; vi. 12) and as growing up as a tender Branch at *Nalsareth*, the Town of branches (see below on Matt. ii. 23).

^b Amos 2. 12.
Luke 1. 15.

|| Or, *Nazarite-ship*.
† Heb. *vine of the wine*.

^c Judg. 13. 5. &
16. 17.
¹ Sam. 1. 11.

^d Lev. 21. 11.
ch. 19. 11, 16.
^e Lev. 21. 1, 2.
11. ch. 9. 6.

† Heb. *separation*.

^f Acts 18. 18. &
21. 24.

^g Lev. 5. 7. & 14.
22. & 15. 14, 29.

³ ^b He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. ⁴ All the days of his || separation shall he eat nothing that is made of the † vine tree, from the kernels even to the husk. ⁵ All the days of the vow of his separation there shall no ^c razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow. ⁶ All the days that he separateth *himself* unto the LORD ^d he shall come at no dead body. ⁷ ^e He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the † consecration of his God is upon his head. ⁸ All the days of his separation he is holy unto the LORD. ⁹ And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall ^f shave his head in the day of his cleansing, on the seventh day shall he shave it. ¹⁰ And ^g on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: ¹¹ And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an

At the same time, though our Blessed Lord and Saviour was not a Nazarite *literally*, as the Baptist was (cp. Matt. xi. 18, 19), yet in the *spiritual* and *fullest* sense He was a Nazarite, as being holy, harmless, undefiled, separate from sinners (Heb. vii. 26), and as separated to God, and dedicated to Him by sanctification of the Holy Ghost; and in that sense He says, "I sanctify Myself." He dedicated Himself to God's will, and He exposed Himself to shame and contempt, that He might do that will, and redeem the world (John xvii. 19).

And further, by virtue of His Incarnation and of our incorporation in His body, He has become to us Sanctification (1 Cor. i. 30); and we all are spiritual Nazarites in Him, being under a Baptismal Vow of spiritual Nazaritism, and being sanctified through the truth (John xvii. 19), "for He that sanctifieth, and they who are sanctified, are all of one; for which cause He is not ashamed to call them brethren" (Heb. ii. 11).

Samson, the Nazarite of the Old Testament, is represented as having his hair in "seven locks" (Judg. xvi. 13), and in them his strength was. Christ had the sevenfold fulness of the Spirit (Isa. xi. 2), and the strength of the Christian Nazarite is in his self-dedication to God, and in the "sevenfold gifts of the Holy Spirit," "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. xi. 2). Samson was shorn of his seven locks, but it was not till after he had allowed them to be woven into the web of Delilah (Judg. xvi. 13); so the Christian Nazarite cannot be deprived of his gifts, except by his own desecration of them, by allowing them to be entangled in the webs of worldly allurements.

Therefore in reading this chapter we must see the fulfilment of the Law of Nazarites in Christ, and in ourselves as members of Christ. Cp. *Mather*, Types, 110; *Fairbairn*, Typol. ii. 418.

On this spiritual significance of the Law, see *S. Cyril* de Ador. xvi. 576—589. On the Law of a Nazarite, see *Mishna*, tract *Nazir*, lib. iii. cap. 6. *Lightfoot's* Works, i. 1092. *Spencer* de Leg. Heb. iii. 6. *Winer*, R. W. B. ii. 141. *Jahn*, Archæol. § 394. *Keil*, Archæol. § 67. *Bähr*, Symbolik, ii. 416—440. *Hengstenberg*, Egypt, 190. *Pusey* on Amos ii. 11. Cp. below on Judg. xiii., xvi.; Acts xviii. 18; xxi. 24.

³. *strong drink*] Heb. *shechar*: Gr. *oinos*. See Lev. x. 9. Judg. xiii. 4. Luke i. 15.

The Bishop of Jerusalem, St. James, is described as a Nazarite by *Hegesippus* (in *Euseb.*, ii. 23): "He did not drink wine nor strong drink, and no razor came on his head."

The Nazarite must abstain from wine; the Christian Nazarite's strength is not from earthly aids, or artificial stimulants, but from the grace of God.

— *no vinegar*] Heb. *chamels*, from *chamats*, to be sharp; and rendered *ἔξος* by *Sept.*, and *acetum* by *Vulg.*, which signifies sometimes a light acid wine. Cp. Ruth ii. 14; Matt. xxvii. 34. 48. *Horat.*, 2 *Serm.* iii. 127, "Vile potet acetum."

⁵. *shall no razor come upon his head*] As was the case with Samson, a perpetual Nazarite (Judg. xvi. 17; cp. 1 Sam. i. 11). But though such an one might not shave his head with

a razor, he might poll it, as Absalom did, 2 Sam. xiv. 26. Cp. *Maimon*, in *Nazir*, cap. i., and the notes on Acts xviii. 18; xxi. 24, where the difference between the two words, *kelepesta*, to poll the hair, and *ἐπαῖσθαι*, to shave the head, is to be noted.

— and shall let the locks of the hair of his head grow] Which were the emblems of strength, the crown (*nezer*) of man's glory, as is evident from the history of Samson, the scriptural specimen of a Nazarite (see Judg. xiii. 16. 25). The reservation of the hair of the head—the chief member of the body—for God, and the consecration of the hair at the sanctuary (see v. 18), signified the dedication of the human powers, both of body and soul, to God. Cp. *S. Cyril*, l. c. p. 579; *Bähr*, Symbolik, ii. 433, and *Keil* here.

⁶. All the days that he separateth himself] All the days of his vow (see on v. 2).

— he shall come at no dead body] By which he would be made unclean (Lev. x. 4—6).

⁷. He shall not make himself unclean for his father] In these two particulars of abstaining from wine and strong drink, and of not coming near the dead body even of his relatives, the Nazarite was like the High Priest (Lev. x. 9; and xxi. 10). The Christian Nazarite, who is devoted to God, must love God above all earthly objects, however dear to him (Matt. viii. 21; x. 37). *S. Cyril*.

Here is another proof of the misery and shame in which Man is by nature, and of the blessed change wrought for us by the Incarnation, Death, and Resurrection of Christ, and of our consequent duties of love, thankfulness, and obedience to Him (see above on Lev. x. 6).

⁸. he is holy unto the LORD] As Christ, "the Holy One," was, being a true Nazarite, not in the bondage and in the oldness of the letter, but in the freedom and newness of the spirit (Rom. vii. 6. 2 Cor. iii. 6).

He was a *Nazarite*, or separated, being separate from sinners (Heb. vii. 26). He was conceived by the Holy Ghost (Luke i. 34, 35), and under a vow of sanctification (Heb. x. 7). He overcame all the temptations of the Evil One, especially that of carnal appetites by which the first Adam fell (Matt. iv. 1—4). He was not defiled by Death, for He is the Resurrection and the Life (John xi. 25). He dedicated his strength and glory (symbolized by the hair, see v. 5) to God (John iv. 34), and He has taught us by His example to be Nazarites, to make a holy vow of self-renunciation in our baptism, to abstain from all carnal desires, and from all dead works, and to dedicate ourselves to God, to offer ourselves a living sacrifice to Him (Rom. xii. 1; 1 Cor. vi. 20), to be holy, for He is holy (1 Pet. i. 16).

⁹. he shall shave his head] In order to cleanse himself from the pollution he has contracted (cp. Lev. xiv. 8), and on the eighth day (cp. xix. 11) he shall begin afresh the term of days for which he made the vow of Nazariteship; all the days before the defilement counted as nothing (v. 12).

¹⁰. two turtles] As in the case of the uncleanness described Lev. xvi. 14.

¹¹. a sin offering—a burnt offering] The sin-offering must be offered first (see v. 16; cp. on Lev. iii. 1).

atonement for him, for that he sinned by the dead, and shall hallow his head that same day. ¹² And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year ^h for a trespass offering: ^h Lev. 5. 6. but the days that were before shall [†] be lost, because his separation was defiled. [†] Heb. full.

¹³ And this *is* the law of the Nazarite, ⁱ when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: ⁱ Acts 21. 26.

¹⁴ And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish ^k for a sin offering, and one ram without blemish ^l for peace offerings, ^k Lev. 4. 2, 27, 32. ^l Lev. 3. 6. ^m Lev. 2. 4.

¹⁵ And a basket of unleavened bread ^m cakes of fine flour mingled with oil, and wafers of unleavened bread ⁿ anointed with oil, and their meat offering, and their ^o drink offerings. ⁿ Ex. 29. 2. ^o ch. 15. 5, 7, 10.

¹⁶ And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering: ¹⁷ And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. ^p Acts 21. 21.

¹⁸ ^p And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings. ^q 1 Sam. 2. 15.

¹⁹ And the priest shall take the ^q sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ^r shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven: ^r Ex. 29. 24. ²⁰ And the priest shall wave *them* *for* a wave offering before the LORD:

12. *the days that were before shall be lost*] He that grows careless and lukewarm in his devotion must begin afresh: let him however not despair, Christ can restore him (*S. Cyril*).

13. *when the days of his separation are fulfilled*] And his head is to be shaved at the door of the Tabernacle (*v. 18*): cp. Acts xxi. 23—26, where St. Paul is described as taking upon him the vow of a Nazarite for a certain term of days at Jerusalem, at the expiration of which he shaved his head at the door of the Temple, with others who had a similar vow.

His previous act at *Cenchrea* was a very different one (see Acts xviii. 18). It was that of a temporary Nazarite, but not the *final* one; it was an act of *polling* only, or *cropping* the hair (which might be done elsewhere than at Jerusalem), but it was not the act of finally *shaving* the head with a razor, which could only be done at Jerusalem. Cp. *Mishna*, vol. iii. p. 156, ed. Surenhus, and *Maimon.* on Nazir, viii. 3; and *Lightfoot's* Works, i. p. 1092.

14. *he shall offer*] a burnt-offering (cp. Lev. i. 4. 10—13), a sin-offering, and a peace-offering (Lev. iii. 1); and also a meat-offering and a drink-offering (*v. 17*; cp. Lev. ii. 1), showing that though his vow of separation to God was accomplished, yet he still required a sacrifice of expiation and atonement for sin, and a sacrifice also of self-dedication, and one of thankfulness to God wherein to communicate with Him.

These four sacrifices, combined together, represented the fourfold fullness of the One Offering of Christ. He is our *sin-offering*, or Atonement; He is our *burnt-offering*, and by His total self-dedication in our Nature we are accepted by God; He is our *meat-offering*, in which human labour co-operated with divine grace, and in which the perpetual representation of His death and of its benefits, exhibited in the Holy Eucharist, was pre-signified; and He is our *peace-offering*, for by means of Him we are admitted to communicate with God. See above on Leviticus, *Introduction*, and also Preliminary Notes to chapters i., ii., iii., iv.

16. *sin offering*] Observe, the *sin-offering* comes first; as in the offering at the Priest's consecration in Lev. ix. 3. 8, 12, and of the Levites below, viii. 12; and after the sin-offering came the burnt-offering with its meat-offering; then the peace-offering. No offering can be offered so as to be accepted by God, except first an expiation and atonement be made by Christ (signifying expiation and atonement).

18. *the Nazarite shall shave the head of his separation*] The hair of the head, the chief member of the body, was his natural ornament and crown, the flower and emblem of his

strength (see above, *v. 5*), and the separation of it by a vow to God (*Theodore*, Qu. ii.), and the shaving of it at the door of the Tabernacle, and the offering of it on God's altar, was a visible representation of the dedication of the health and strength, the beauty and glory of man (which are too often given up to the world), to the honour and glory of God.

The Baptismal Vow is our Christian Nazariteship, and the oblation and presentation of ourselves, our souls, and bodies, at God's altar to be a reasonable, holy, and lively sacrifice to Him, is a payment of that vow, which is ever to be continued unto our lives' end.

Our Blessed Lord, the true Nazarite (see *v. 2*), spoiled Himself of His glory on Calvary.

With reverence be it said, at that place, at Golgotha, "the place of a skull" (*Matt.* xxvii. 33. *Mark* xv. 22. *John* xix. 17), at Calvary (*Luke* xxiii. 33), the place of *boldness*, He "shaved His head." He put off the diadem of His heavenly glory, and offered the crown of His strength and beauty on God's altar—the Cross; and exposed Himself to the scorn of the World, and fulfilled His Vow; and He perfected God's will; and "for the joy that was set before Him, He endured the Cross, despising the shame" (*Heb.* xii. 2), and sanctified Himself as our Spotless Victim, and perfect High Priest, and became a pattern to all true Nazarites, the saints of God, who, though despised of men, are lovely in God's sight, and are washed in His blood, and become "purer than snow, and whiter than milk;" and "yet are ruddy as rubies," by that blood. *Lam.* iv. 7.

— and put it in the fire which is under the sacrifice of the peace offerings] which, the Jewish Doctors say, was done in a room assigned to the Nazarites in the S.E. corner of the Court of the Women: see *Middoth*, cap. 2, sect. 5: quoted by *Lightfoot*, i. 1092. The Peace-offering was the consummation of the other sacrifices; it was that in which the offerer himself, reconciled to God by the Sin-offering, and accepted in the Burnt-offering, was admitted into communion with Him, and was a partaker of the Sacrifice with God. The burning of the hair with the fire of the Peace-offering is imitated in that dedication which the Christian makes to God at the Offertory in the Holy Communion.

19. *the sodden shoulder*] The left shoulder; the right shoulder was the priest's, and was heaved in thankful ascription of praise to God, the Giver of all (*Lev.* vii. 32).

20. *shall wave them*] In acknowledgment that God fills all things with His goodness, and gives power and grace to will and to do what is good (*Phil.* ii. 13).

^s Ex. 29. 27, 28. * this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. ²¹ This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

²² And the LORD spake unto Moses, saying, ²³ Speak unto Aaron and unto his sons, saying, On this wise 'ye shall bless the children of Israel, saying unto them,

²⁴ The LORD bless thee, and "keep thee:

²⁵ The LORD "make his face shine upon thee, and *be gracious unto thee:

²⁶ ^v The LORD lift up his countenance upon thee, and ^zgive thee peace.

²⁷ ^a And they shall put my Name upon the children of Israel; and ^b I will bless them.

VII. ¹ And it came to pass on the day that Moses had fully ^aset up the

^b Ps. 115. 12. ^a Ex. 40. 18. Lev. 3. 10, 11.

^t Lev. 9. 22.
¹ Chron. 23. 13.

^u Ps. 121. 7.
^{John} 17. 11.
^w Ps. 31. 16.
^{& 67. 1. & 80. 3.}
^{7. 19. & 119. 135.}
^{Dan. 9. 17.}
^x Gen. 48. 29.
^y Ps. 4. 6.
^z John 14. 27.
² Thess. 3. 16.
^a Deut. 28. 10.
² Chron. 7. 14.
^{Isa. 43. 7.}
^{Dan. 9. 18, 19.}

21. beside that that his hand shall get] That is, in addition to the freewill-offerings that he may be enabled and disposed to make.

22. And the LORD spake unto Moses] The introduction of this formula of *Priestly Benediction* in this place proceeds on the supposition that the hearers and readers of this Book are acquainted with what has been said in another book (Lev. viii. 1—31) concerning the *Consecration of the Priests*. In like manner the mention of the Cities of the Levites in Leviticus (xxv. 32) is grounded on the assumption that the reader knows what is said concerning the ordination and office of the Levites in the Book of Numbers (Num. viii. 6—26). Thus one part of the Pentateuch is interwoven with another, and depends upon it, and together the several parts form one consistent whole. Cp. above, on ch. v. 1.

23. Speak unto Aaron and unto his sons] the Priests, whom the Lord chose to bless in His name: see Deut. xxi. 5. Lev. ix. 22. 1 Chron. xxiii. 13. "Not only the power to pray, to preach, and to give the Sacraments, but the power to *bless* God's people is annexed to the Priest's office. The power is committed, the act enjoined, and the very words prescribed by God here. Neither was this act Levitical only, or then first used: it was long before, while Levi was yet in the loins of Abraham (Heb. vii. 10). It was a part of the Priesthood of Melchizedek (the type of Christ), who blessed Abraham. The Benediction was given when the people were all together; and by it they were dismissed. And so the Apostle closed all his Epistles with blessing (see below, on 1 Thess. v. 28). And this he did by Christ's example. The last thing which Christ did in this world was, 'He lifted up His hands to bless His Disciples,' (Luke xxiv. 50), and so He went to heaven" (Bp. Andrewes, iii. 81).

— On this wise ye shall bless the children of Israel] After the description of the vow of the Nazarite, which represents the separation of the faithful by a vow of renunciation of the world, the flesh, and the devil; and of holy obedience to God, and an exhibition of their self-oblation and of their sanctification to God the Father in Christ, the true spiritual Nazarite, filled with the Holy Ghost, the Conqueror of Satan and the world, separate from sinners, and devoting Himself to God, and incorporating all believers in Himself, and bestowing upon them the Holy Ghost, we are brought by a natural transition to the Priestly Benediction, in which (as the ancient Fathers, and many of the best modern divines agree, see *Keil*, p. 204) the doctrine of the BLESSED TRINITY is shadowed forth by the trine repetition of JEHOVAH, the Lord; and by the consummation of that repetition, and by its concentration into one, in the solemn word MY NAME—"they shall put MY NAME upon the children of Israel, and bless them."

This doctrine of the plurality of Divine Persons in the one Godhead, dimly revealed from heaven in such phrases as "Let us make man in our image and our likeness," and in other passages of Genesis (see Gen. ii. 26), received greater clearness here, where the plurality of persons begins to show itself as a TRINITY; and it is displayed in fuller light in the Seraphic TRISAGION, "HOLY, HOLY, HOLY, LORD of Hosts" (Isa. vi. 3); and is exhibited in all its glory in the commission given by Christ to His disciples after His Resurrection, "Go and teach all Nations, baptizing them in (or, rather, into) the NAME of the FATHER, and of the Son, and of the HOLY GHOST" (Matt. xxviii. 19); and

so the NAME of the Ever-blessed Trinity is "put upon us" in Baptism; and in the Apostolic Benediction of the New Testament, the counterpart of this Aaraical Benediction in the Old Testament (Num. vi. 24—27), "the grace of the Lord JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST" (2 Cor. xiii. 14), where the Father's love is displayed as the Divine Well-spring of all grace, which comes to all through Jesus Christ, both God and Man (see John i. 11, 16), and is imparted to each man severally by God the Holy Ghost.

In this Aaraical Benediction, "The Lord bless thee and keep thee," is expressed the love of God the Father, "keeping through His own Name those whom He has given to the Son that they may be one;" and whom the Son commends to the Father that He may keep them from the evil (John xvii. 11, 15). "The Lord make His face to shine upon thee, and be gracious unto thee," expresses the illumination of Man's Nature, and of the whole World, by the Incarnation of God the Son, "the Light of the World," in whom we have the fulness of grace and mercy (*Theodore*). And lastly, "the Lord lift up His countenance upon thee, and give thee peace," expresses the perpetual manifestation of divine light, and the endearing assurance of peace vouchsafed by the Spirit of Peace. On this subject, see note above, on Gen. xlviii. 15; below, on 2 Cor. xiii. 13; and Bp. Andrewes, v. 463, who says, "As Moses, speaking of the Author of our creation, reckons up the name of God three times; as in the blessings of the Law the name of God is thrice repeated; and as the angels cry there, 'Holy, Holy, Holy,' to teach that there are three Persons in the Godhead, which the heathen themselves have compassed; so Christ in the New Testament doth by these words, 'Kingdom, Power, and Glory,' signify those three Persons, which afterwards He expresseth by the name of 'Father, Son, and Holy Ghost.' If we consider them severally, although they may all be ascribed to any Person of the Deity, yet 'the Kingdom' is to be ascribed unto Christ, 'Power' to the Holy Ghost, and 'Glory' to the Father; that we setting ourselves in Christ's 'Kingdom'—that is, His Church—by the 'Power' of the Holy Ghost, may be partakers of that 'Glory' which God the Father hath prepared for us."

The forfeiture of the blessing by the literal Israel, the Jews, who have rejected the Ever-blessed Son of God, seems to be avowed even by themselves, not venturing to use the word JEHOVAH or LORD, even in this divinely-prescribed Benediction. At first they pronounced the Name in the Sanctuary only, and not elsewhere, but they substituted *Adonai* for it. And after Simeon the Just was dead (says *Maimonides* on Prayer, chaps. xiv. xv.) the Priests ceased to bless by the proper Name of God (JEHOVAH) even in the sanctuary, in order that light persons might not learn that Name. But the spiritual Israel has all blessings by faith in Christ, whom the Father sent to bless us (Acts iii. 26). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Him" (Eph. i. 3).

THE OFFERINGS OF THE PRINCES.

Ch. VII. 1. on the day that Moses had fully set up the tabernacle] That is, on the first day of the first month of the second year after their coming out of Egypt (Exod. xl. 17).

tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; ² That ^b the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, [†] and were over them that were numbered, offered: ³ And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. ⁴ And the Lord spake unto Moses, saying, ⁵ Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. ⁶ And Moses took the wagons and the oxen, and gave them unto the Levites. ⁷ Two wagons and four oxen ^c he gave unto the sons of Gershon, according to their service: ^c ch. 4. 25.
⁸ ^d And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, ^e under the hand of Ithamar the son of Aaron the priest. ^e ch. 4. 31.
⁹ But unto the sons of Kohath he gave none: because ^f the service of the sanctuary belonging unto them ^g *was that* they should bear upon their shoulders. ^f ch. 4. 15.
¹⁰ And the princes offered for ^h dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. ^g ch. 4. 6, 8, 10, 12, 14.
¹¹ And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. ^h Sam. 6. 13.
[†] Heb. who stood. ⁱ See Deut. 20. 5
¹ Kings 8. 63.
² Chron. 7. 5, 9.
Ezra 6. 16.
Neh. 12. 27.
Ps. 30, title.

¹² And he that offered his offering the first day was ⁱNahshon the son of ⁱch. 2. 3. Amminadab, of the tribe of Judah : ¹³ And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after ^kthe shekel of the sanctuary; both of them *were* full of fine flour ^kEx. 30. 13.

— and had anointed it] See Lev. viii. 10, and ix. 1; where Aaron and his sons are consecrated on the *eight* day after the anointing of the Tabernacle, and see also Num. ix. 3, where the Passover is ordered to be kept on the *fourteenth* day of the *first* month for seven days; and the Tabernacle was removed from Mount Sinai on the *twentieth* day of the *second* month (x. 11).

2. *the princes of Israel—offered*] In the second month of the second year of the Exodus. See above, on Exod. xl. 2.

3. *their offering*] or *Korban*, for the service of the Tabernacle, and to provide means, "waggons and oxen," for carrying it on its march through the wilderness to Canaan. So now, by the oblations of the faithful, the Church is aided in her home and foreign Missionary Work, as she marches onward through the wilderness of this world to the Canaan of her rest.

— *covered wagons*]. So *Aquila* and *Vulg.*, *Arabie*, and *Onkelos*; *Sept.* has ἀμάξας λαμπηνικάς, from λαμπήνη, which *Passow* supposes to be a form of ἀπήνη, a *covered waggon*.

Gesenius and others are of opinion that the words mean literally *waggons of going forth*; *waggons* (*egloth*, from *agal*, to roll; cp. Gen. xlv. 19), of *going forth* (Heb. *tsab*, from *tsaba*, to go forth, as a soldier to war; or from *tsabab*, to go forth as a stream, *Gesen.* 699, 700). If this etymology is correct, then these waggons were like military waggons, in which the sacred vessels of the Lord of Hosts were borne by the ancient Church militant in her march, "terrible as an Army with banners" (Cant. vi. 4); and the word here used describes also the stately and solemn ease with which it flowed forth, as a majestic River in its course.

The waggons were six, the oxen twelve; two to each waggon. So the Twelve Apostles went forth, yoked together in pairs, "two and two" (Mark vi. 7).

There are Twelve Oxen here bearing the tabernacle, and Twelve Oxen supported the laver in the Temple of Solomon, with eyes looking outward to the Four Quarters of the world (1 Kings vii. 25. 44. 2 Chron. iv. 15). So Christ sent His Apostles to bear the Gospel into all the world, and to baptize all in the laver of regeneration.

8. *four wagons and eight oxen he gave unto the sons of Merari*] Because their burden and charge was the heaviest. See iv. 31, compared with iv. 4—15, and iv. 25 (*Minsworth, Graves, Blunt, Keil*).

9. *upon their shoulders*] And not in a waggon, as in 2 Sam. vi. 3. 7; 1 Chron. xv. 13.

10. *the princes*] The Twelve Heads of the Twelve Tribes representing the whole body of Israel; and prefiguring the work of the Twelve Apostles (see above, on i. 5), and of all Apostolic Churches offering to God themselves and their oblations in every age to His honour and service. Cp. Rom. xv. 16. Phil. ii. 17.

11. *each prince on his day*] Or, literally, *one prince a day*; a sentence which is expressed twice in the original, showing God's regard for order and method in all things which concern His service, and that He graciously receives and remembers the offerings of each of His faithful. Accordingly, all the offerings of each of the Princes are here registered by the Holy Spirit in God's Book as an encouragement to Christian liberality in all ages of the Church.

— for the dedicating] *Chanuccah*, from *chanac* (whence *Enoch*, or *Chanoc*, "dedicated," see on Gen. v. 18—21). The *Sept.* has ἡγαναυμός: ep. "Encenia," feast of Dedication (John x. 22). See Deut. xx. 5, on the dedicating of houses, and 2 Chron. vii. 5, 9, on the dedicating of the Temple and Altar by Solomon; and of the wall of Jerusalem by Nehemiah (xii. 27—43); and of the dedication of the Temple by the Maccabees after its defilement (1 Mac. iv. 51. 56—59).

12. *the first day was Nahshon—of the tribe of Judah*] Or, for the tribe: he was representative of the whole tribe (cp. i. 7–15). The order in which the offerings were made was that of their encampment. See ii. 3–31.

- | | | |
|--------------|---|---|
| 1. Judah | } | Tribes on the <i>East</i> of the Tabernacle
(<i>vv.</i> 12—21). |
| 2. Issachar | | |
| 3. Zebulun | | |
| 4. Reuben | } | <i>South</i> (30—42). |
| 5. Simeon | | |
| 6. Gad | | |
| 7. Ephraim | } | <i>West</i> (48—60). |
| 8. Manassah | | |
| 9. Benjamin | | |
| 10. Dan | } | <i>North</i> (66—78). |
| 11. Asher | | |
| 12. Naphtali | | |

13. *bowl*] Heb. *mizrak*; from *zarak*, to scatter, or pour out : *φιάλη*, *Sept.*; “*phiale*,” *Tulg.* See Rev. v. 8; xv. 7; xvi. 1

l Lev. 2. 1.
m Ex. 30. 34.
n Lev. 1. 2.
o Lev. 4. 23.
p Lev. 3. 1.

mingled with oil for a ^lmeat offering: ¹⁴ One spoon of ten *shekels* of gold, full of ^mincense: ¹⁵ ⁿ One young bullock, one ram, one lamb of the first year, for a burnt offering: ¹⁶ One kid of the goats for a ^osin offering: ¹⁷ And for ^pa sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

¹⁸ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: ¹⁹ He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ²⁰ One spoon of gold of ten *shekels*, full of incense: ²¹ One young bullock, one ram, one lamb of the first year, for a burnt offering: ²² One kid of the goats for a sin offering: ²³ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

²⁴ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*: ²⁵ His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ²⁶ One golden spoon of ten *shekels*, full of incense: ²⁷ One young bullock, one ram, one lamb of the first year, for a burnt offering: ²⁸ One kid of the goats for a sin offering: ²⁹ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

³⁰ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*: ³¹ His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ³² One golden spoon of ten *shekels*, full of incense: ³³ One young bullock, one ram, one lamb of the first year, for a burnt offering: ³⁴ One kid of the goats for a sin offering: ³⁵ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

³⁶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*: ³⁷ His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ³⁸ One golden spoon of ten *shekels*, full of incense: ³⁹ One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁴⁰ One kid of the goats for a sin offering: ⁴¹ And for a sacrifice of peace offerings, two

— a meat offering] A meat-offering, a spoon filled with incense, a burnt-offering, a sin-offering, and peace-offerings (13—89), were offered by each of the Twelve Princes of the Twelve Tribes, severally, for the dedicating of the altar, and are specially recorded, and are carefully to be observed.

As has been already observed (*Introd.* to Leviticus, and Lev. i. 1), these four different kinds of sacrifice represent together the one perfect spotless sacrifice of Christ, as our Atonement, our Reconciliation, and Justification, and our Communion with Him, and the incense was a type of Prayer.

The Twelve Princes of the Twelve Tribes were representatives of the literal Israel, and were types of the Apostles and Apostolic Churches; and their offering to the service of the Tabernacle represented the work of Apostolic Churches, making requisite provision for the preaching of Christ, and for the ministry of

the Sacraments, and for the continual offering of Prayer to God.

14. One spoon] Or rather; *paten*. Heb. *caph*. Exod. xxv 29. Sept. has *θυσίον*.

— incense] For the golden altar.

19. He offered] From the beginning of this verse to the end of verse 83 there are no *vowel-points* in the Hebrew Bibles.

It is observable also that the words, *he offered*, are used here of the Prince of Issachar, but are not used of any other of the twelve Princes, concerning whom it is said, "*his offering was.*"

For some attempts to explain these peculiarities, see Pfeiffer, *Dubia*, p. 147, and the *Targum of Jonathan* as here quoted by Ainsworth, p. 48. The *Arabic Version* does not *translate* the text, which describes the offerings after v. 17, but is content with saying that the offering was like the *former one*, and so on

oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

⁴² On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*: ⁴³ His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁴⁴ One golden spoon of ten *shekels*, full of incense: ⁴⁵ One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁴⁶ One kid of the goats for a sin offering: ⁴⁷ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

⁴⁸ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*: ⁴⁹ His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁵⁰ One golden spoon of ten *shekels*, full of incense: ⁵¹ One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁵² One kid of the goats for a sin offering: ⁵³ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

⁵⁴ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh: ⁵⁵ His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁵⁶ One golden spoon of ten *shekels*, full of incense: ⁵⁷ One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁵⁸ One kid of the goats for a sin offering: ⁵⁹ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

⁶⁰ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*: ⁶¹ His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁶² One golden spoon of ten *shekels*, full of incense: ⁶³ One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁶⁴ One kid of the goats for a sin offering: ⁶⁵ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

⁶⁶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*: ⁶⁷ His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁶⁸ One golden spoon of ten *shekels*, full of incense: ⁶⁹ One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁷⁰ One kid

till v. 81. Perhaps the *non-punctuation* of the aforesaid verses in the Hebrew arose from a similar cause.

[⁴⁸ the seventh day] There was no intermission on any of the twelve days; and the same order of offering was observed on the Sabbath as on the other days.

There is no intermission in the priestly work of Christ. His one sacrifice is "for ever" (Heb. vii. 3; x. 12. 14), and He ever liveth to make intercession for us (vii. 25), and the

Church will ever continue to minister His Word and Sacraments even till the end of time.

May not the *identity* of the offerings of the Twelve Princes (each charger weighed the same weight) have its spiritual significance? May it not intimate the duty of all Churches to offer the same pure worship to God and Christ, and to preach the same doctrine, and to minister the same Sacraments until the end?

of the goats for a sin offering: ⁷¹ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abiezer the son of Ammishaddai.

⁷² On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*: ⁷³ His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁷⁴ One golden spoon of ten *shekels*, full of incense: ⁷⁵ One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁷⁶ One kid of the goats for a sin offering: ⁷⁷ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

⁷⁸ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*: ⁷⁹ His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁸⁰ One golden spoon of ten *shekels*, full of incense: ⁸¹ One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁸² One kid of the goats for a sin offering: ⁸³ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

⁸⁴ This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: ⁸⁵ Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary: ⁸⁶ The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*. ⁸⁷ All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. ⁸⁸ And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was ^aanointed.

⁸⁹ And when Moses was gone into the tabernacle of the congregation ^rto speak with ^{||}him, then he heard ^sthe voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

q ver. 1.

r ch. 12. 8.
Ex. 33. 9. 11.
|| That is, *God*.
s Ex. 25. 22.

84. *twelve chargers*] The Holy Spirit records specially each offering of each of the Princes of each of the Tribes by name, and then sums them up collectively. He testifies the divine remembrance of the faithful, and His gracious acceptance of them. God is not unrighteous to forget their work and labour of love (Heb. vi. 10). He is not weary of registering and recounting their offerings, although they are identical, and are repeated twelve times. He remembers all their offerings, and accepts their burnt sacrifice (Ps. xx. 3); and by uniting them together in this recapitulation and summary, He shows how acceptable to Him is the union and tribute of the heart and hands of the Church Universal of all true Israelites in their dedication of themselves and their substance to His honour and service.

89. *the tabernacle of the congregation*] Rather, *the tabernacle of meeting*—i. e., *ohel mo'ed*, the tabernacle of meeting with Jehovah; see Exod. xxv. 20—22.

— *to speak with him*] According to the divine promise, “There I will *meet* with thee, and I will commune with thee from above the Mercy-seat, from between the two Cherubims which are

upon the Ark of the testimony” (see on Exod. xxv. 22). Therefore the Holy of Holies, where the Ark and Mercy-seat were, was called the *Debir*, or Oracle (1 Kings vi. 23).

This direct personal communion of God with Moses is referred to by God Himself (xii. 7, 8)—“My servant Moses is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches;” and Exod. xxxiii. 9. 11, “The Lord talked with Moses . . . The Lord spake unto Moses face to face, as a man speaketh unto his friend.”

Such affirmations as these in the Pentateuch, received as true by Christ Himself, afford the clearest evidence of the divine revelations vouchsafed to Moses, and of the truth of what is contained therein. Such articulate utterances as these from God Himself, speaking in the language of men, may well be regarded as preparations for the Incarnation of the Divine Logos, and for His converse as Man with men face to face on earth; and for the continual sounding forth of His own blessed words, as recorded by the Holy Spirit in the Gospel, in the ears of all

— *the voice of one speaking*] Rather, *the voice speaking*.

VIII. ¹ And the LORD spake unto Moses, saying, ² Speak unto Aaron, and say unto him, When thou ^alightest the lamps, the seven lamps shall give light over against the candlestick. ³ And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses. ⁴ ^b And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* ^cbeaten work: ^daccording unto the pattern which the LORD had shewed Moses, so he made the candlestick.

⁵ And the LORD spake unto Moses, saying, ⁶ Take the Levites from among the children of Israel, and cleanse them. ⁷ And thus shalt thou do unto them, to cleanse them: Sprinkle ^ewater of purifying upon them, and ^flet them shave all their flesh, and let them wash their clothes, and *so* make themselves clean. ⁸ Then let them take a young bullock with ^ghis meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. ⁹ ^h And thou shalt bring the Levites before the tabernacle of the congregation: ⁱand thou shalt gather the whole assembly of the children of Israel together: ¹⁰ And thou shalt bring the Levites before the LORD: and the children of Israel ^kshall put their hands upon the Levites: ¹¹ And Aaron shall [†]offer the Levites before the LORD for an [†]offering of the children of Israel, that [†]they may execute the service of the LORD. ¹² ¹ And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.

¹³ And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD. ¹⁴ Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be ^mmine.

a Ex. 25. 37. & 40. 25.

b Ex. 25. 31.

c Ex. 25. 18.
d Ex. 25. 40.

e ch. 19. 9, 17, 18
† Heb. let them cause a razor to pass over, &c.
f Lev. 14. 8, 9.
g Lev. 2. 1.

h See Ex. 29. 4. & 40. 12.

i Lev. 8. 3.

k Lev. 1. 4.

† Heb. wave.
† Heb. wave offering.
† Heb. they may be to execute, &c.
l Ex. 29. 10.

m ch. 3. 45. & 16. 9.

CH. VIII. 1. *And the LORD spake*] Here begins a new Proper Lesson of the Law, and extends to xii. 16. The parallel Proper Lesson of the Prophets is Zech. ii. 10 to iv. 7, concerning the investiture of Joshua, the High Priest, with fair garments, and his coronation with the fair mitre, and the restoration of the Church by Christ, THE BRANCH, and the vision of the Golden Candlesticks fed by the two olive-trees with pure oil, representing the Universal Church fed by the Oil of the Holy Spirit in the two Testaments, and diffusing their light to the World: see below, note on Rev. xi. 3, 4.

2. *When thou lightest the lamps*] Literally, *when thou makest the lamps to ascend*.

— *over against the candlestick*] that is, towards its central shaft. Cp. Exod. xxv. 34, 35 (*Jarchi*). The practice was to light the middle light from the altar; and the light of the Branches—beginning with the nearest to the centre—from the middle light (*Maimon*, on the Daily Sacrifice, iii. 12); and the Hebrew expositors say that the Branches and Lights upon them converged inward *over against* or *toward* the central shaft (*Ainsworth*, p. 51).

4. *of beaten gold*] solid, not hollow, but as it were of one piece (cp. Exod. xxv. 31—39; xxxvii. 17—24), signifying the Unity of that which the golden Candlestick represented—viz., the Christian Church (cp. note on Rev. i. 12, and xi. 3, 4). The Candlestick was made according to the pattern which God had shewed to Moses, and therefore exhibits what, in the divine will, a Church ought to be.

6. *Take the Levites*] who had not offered any thing among the Twelve Tribes in the Dedication of the Altar; but are themselves to be offered to God.

— *cleanse them*] “Be ye clean, ye that bear the vessels of the Lord” (Isa. liii. 11).

7. *shave all their flesh*] an emblem (as the Rabbis themselves own—e. g., *R. Ben Gerson*) of the spiritual freedom from worldly care and taint (see Lev. xiv. 8. Num. vi. 9), which ought to characterize God’s ministers. Compare St. Paul’s directions to Timothy, 2 Tim. ii. 4. 22. The Levites are sprinkled with water, but are not, like the priests, anointed with oil; nor do we read of any special dress appointed for the Levites, as for the Priests.

These precepts are to be applied, in a spiritual sense, to all

Christians, who, in a large and comprehensive meaning, are dedicated to God’s service: see 1 Pet. ii. 5, “Ye are a holy priesthood,” to offer spiritual sacrifices. The sprinkling of water, the shaving off of the hair, the washing of the clothes, and all the other ceremonial of the Levitical consecration, are figurative of the work of regeneration, renewal, and sanctification which is begun in baptism, and is carried on through the Christian life by the operation of the Holy Ghost, not without the continual co-operation of the human will, “perfecting holiness in the fear of God” (2 Cor. vii. 1). See *Cyril de Ador*. xi. p. 408.

On the differences between the ceremonies used in the consecration of Priests (Exod. xxix. 5—14. Lev. viii. 2—21), and the setting apart of the Levites to be their ministers, see *Bähr*, Symbolik, ii. 177. 428.

In the three orders—the High Priesthood, the Priesthood, and the Leviteship of the Ancient Church of God—the earliest Christian Fathers saw a foreshadowing of the three orders of the Christian Ministry: see *S. Clement*, Epist. i. 40. *S. Jerome* ad Nepotian. i. p. 260, ed. Vallars; and cp. note below, on Luke x. 1; and on Acts vi. 3—6.

8. *his meat offering*] See Lev. ii. 1, and Num. xxviii. 12. 14.

— *a sin offering*] Which was offered before the burnt-offering and meat-offering. See v. 12, and above, on vi. 16.

A Bullock was offered for a sin-offering, in three cases only, viz., for the High Priest, the Congregation (Lev. iv. 3. 13. 21), and the Levites. This showed the special need which the Ministers of God have of Christ’s atoning sacrifice for their sins. Their sins were regarded as tantamount to those of all the Congregation collectively.

10. *the children of Israel shall put their hands upon the Levites*] Probably by the Twelve Princes as their representatives, or, as some of the Rabbis suppose, by the firstborn; and by putting their hands upon them, they devolved on them their obligation to assist the Priests in the service of the sanctuary, and to make atonement for the children of Israel (v. 19).

11. *shall offer the Levites*] Literally, *shall wave the Levites as a wave-offering* to God from the people. The word here used is *nuph*, to wave, to shake to and fro. Cp. Exod. xxix. 24. Lev. vii. 30, and see *Gesenius*, p. 540, who supposes that, at their consecration, the Levites were led to and fro before the altar.

¹⁵ And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and ⁿ offer them for an offering. ¹⁶ For they *are* wholly given unto me from among the children of Israel; ^o instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me. ¹⁷ ^p For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. ¹⁸ And I have taken the Levites for all the firstborn of the children of Israel. ¹⁹ And ^q I have given the Levites *as* [†] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: ^r that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

²⁰ And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. ²¹ ^s And the Levites were purified, and they washed their clothes; ^t and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them. ²² ^u And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: ^v as the LORD had commanded Moses concerning the Levites, so did they unto them.

²³ And the LORD spake unto Moses, saying, ²⁴ This *is it* that *belongeth* unto the Levites: ^y from twenty and five years old and upward they shall go in [†] to wait upon the service of the tabernacle of the congregation: ²⁵ And from the age of fifty years they shall [‡] cease waiting upon the service *thereof*, and shall serve no more: ²⁶ But shall minister with their brethren in the tabernacle of the congregation, ^z to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

IX. ¹ And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, ² Let the children of Israel also keep ^a the passover at his appointed

^{15.} *offer them*] *Wave* them (see *vv.* 11, 13), so that this is the third time that this command is repeated, according to the number of the three classes of Levites (*Jarchi*).

^{16.} *instead of such as open every womb*] See above, on *iii.* 12. 43—45.

^{17.} *on the day that I smote every firstborn in the land of Egypt I sanctified them*] That is, all they that were born after that day—the firstborn males of man and beast—were then declared to be Mine (see above, on *iii.* 43—45). The word “day” includes the night, for the Egyptians were smitten at *midnight*. Cp. Mark *xiv.* 30.

^{18.} *And I have taken the Levites for all the firstborn of the children of Israel*] On account of the faithfulness, zeal, and courage, which was shown by the Levites on behalf of My honour and worship, when the rest of the children of Israel rebelled against Me by idolatry, and when even Aaron lent himself to be a minister of their sin (see Exod. *xxiii.* 26, 29).

^{19.} *to make an atonement*] Not as if the Levites could exercise the Priest's office, but because they ministered to the Priests who made atonement for the people, and because they ministered in those holy services of the Tabernacle, by which God's anger against sin was appeased, and because they did this in behalf of the people, whose representatives and substitutes they were. Thus Phinehas is said to have “made an atonement” for the children of Israel (Num. *xxv.* 7, 8, 13).

— *that there be no plague*] In consequence of any act of omission or commission, from their ignorance of the prescribed ritual of the sanctuary.

^{20.} *And Moses*] Moses presented the Levites (*v.* 13), Aaron

waved them (*v.* 11), the people put their hands on them (*v.* 10). Each party had his appointed work in their consecration.

^{24.} *from twenty and five years*] Cp. *iv.* 3, where they are described as entering on their office at thirty years of age, whence it is supposed by some that they had five years' probation before they were fully admitted to their ministry.

It is thought by others (*Hengst.*, *Keil*), that when the age of thirty is mentioned, the reference is to the laborious work of carrying the furniture of the itinerant Tabernacle in its marches, and that the age of twenty-five is that at which the Levites were admitted to serve in it when stationary. At the close of David's reign they were admitted to serve in it at twenty years of age (1 Chron. *xxiii.* 24—27), and the reason stated for the change is, that God had given His people rest in Zion, and that it was no longer the duty of the Levites to carry the Tabernacle.

^{25.} *from the age of fifty years*] The Levites were then released from service. Not so the Priests, who continued their service as long as they lived.

Cir. IX. 1. *in the first month of the second year*] And therefore before the numbering of the people, which was in the *first day of the second month* (*i.* 1, 2), but the mention of the Passover is inserted here, in connexion with the law for the iteration of the Passover in the second month, in certain special cases (*vv.* 6—11).

^{2.} *keep the passover*] Literally, *do the passover*; therefore the Sept. has *ποιεῖν*, whence our Lord says in the Gospels, *ποιῶ τὸ πάσχα* (Matt. *xxvi.* 18), and in the Christian Passover,

season. ³ In the fourteenth day of this month, †at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. ⁴ And Moses spake unto the children of Israel, that they should keep the passover. ⁵ And ^bthey kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

⁶ And there were certain men, who were ^cdefiled by the dead body of a man, that they could not keep the passover on that day: ^dand they came before Moses and before Aaron on that day: ⁷ And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel? ⁸ And Moses said unto them, Stand still, and ^eI will hear what the LORD will command concerning you. ⁹ And the LORD spake unto Moses, saying, ¹⁰ Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD. ¹¹ The fourteenth day of the second month at even they shall keep it, and ^geat it with unleavened

† Heb. *between the two evenings*.
Ex. 12. 6.

^b Josh. 5. 10.

^c ch. 5. 2. & 19.
11, 16.
See John 18. 28.
^d Ex. 18. 15, 19
26. ch. 27. 2.

^e ch. 27. 5.

^f 2 Chron. 30. 2,
15.
^g Ex. 12. 8.

the Holy Eucharist, He says *τοῦτο ποιεῖτε*, do this in remembrance of Me—for commemoration of Me (Luke xxii. 19).

A question is raised here,

On the *number of lambs killed* at the Passover; and how three Priests (Aaron, Eleazar, and Ithamar) were able to do the work required of them at that festival? It seems probable that the blood of the lambs or kids was to be sprinkled on the altar (Lev. xvii. 3—6).

On these questions it may be observed:

(1) Children under ten or twelve years of age, and the sick, are not to be counted in the number of participants in the Passover; nor women, who were unclean from childbirth, nor men or women who were unclean in any respect. The number of those who partook in the Passover may be reckoned at 1,000,000.

(2) In the time of *Josephus* (B. J. vi. 9. 3) between ten and twenty persons partook together of a lamb. Many more might combine to do so; and in the wilderness, where lambs would not be plentiful, many more probably did so. The Jewish authorities state, that a man satisfied his paschal duty if he tasted a small morsel—even the size of an olive.

(3) The number of lambs or kids required at this time may have been about 50,000, or less (*Benisch*, p. 110).

(4) These lambs, or kids, were not all killed in the forecourt of the sanctuary; and if their blood was sprinkled by the Priests at the Altar, this was done with the help of the Levites (see 2 Chron. xxx. 16), “between the two evenings,” in the course of about three hours (see Exod. xii. 6).

(5) We know little of the arrangements for accomplishing this work in the Tabernacle in the wilderness, and all speculations concerning it rest on precarious data. But we do know as a matter of history from *Josephus*, that in his age the blood of not less than 250,000 lambs was sprinkled at the altar in Jerusalem, within the assigned limits of time, at the Passover (*Josephus*, B. J. vi. 9. 3). And if this could be done, then it is certain that the blood of a *fifth* of that number could be sprinkled at the Altar in the Tabernacle in the wilderness. Cp. *Kurtz*, iii. pp. 210—214. *Keil*, pp. 211, 212. *Dr. McCaul* on Colenso, pp. 59, 136—147. *Dr. Benisch*, pp. 107—109.

(6) It must be remembered that only *one* Passover was kept by the Israelites in the Wilderness (see above, *Introd.* to the Pent. pp. 31, 32; and below, on xv. 2); and at the expiration of those forty years, the number of Priests may have considerably increased, and have been amply sufficient for the service.

6. *there were certain men, who were defiled by the dead body of a man*] Perhaps Mishael and Elizaphan, who had buried Nadab and Abihu: see above, on Lev. x. 1—4.

This appears probable from the following considerations:—

The Tabernacle was set up on the first day of the first month (Exod. xl. 2), thirteen days before the Passover (Lev. xxiii. 5), and Aaron and his sons, Nadab and Abihu, Eleazar and Ithamar, were consecrated to minister in it; and the consecra-

tion lasted seven days (Lev. viii. 6. 12. 30. 33), and on the eighth day they offered sin-offerings for themselves and the people; and on that day two of Aaron's sons, Nadab and Abihu, were cut off for offering strange fire (Lev. x. 1, 2).

From a comparison of the census taken and the number of half-shekels paid a little *before* the erection of the Tabernacle (Exod. xxxviii. 26), and of the census taken a little *after* its erection (Num. i. 1. 46), it appears that no Israelite had died above twenty years of age from the tribes which were included in the census, and that therefore the death here mentioned must have been from among the Tribe of Levi, which was not comprised in the census (Exod. xxxviii. 26).

We know that two persons of that tribe died in that interval—viz., Nadab and Abihu, and that they were buried by Mishael and Elizaphan (Lev. x. 4), who thus incurred ceremonial uncleanness for seven days (Num. xix. 11), and could not come into the sanctuary (Num. v. 2), nor eat of the holy things (Lev. vii. 20), and therefore could not keep the Passover (cp. *Blunt*, *Coincidences*, p. 62).

7. *the dead body*] Literally, *the soul* (nephesh); so the word *nephesh* is used v. 2; vi. 6. Lev. xix. 28; xxi. 1; xxii. 4. Cp. *Bp. Pearson* on the Creed, Art. v. p. 232.

8. *Stand still, and I will hear*] This reply, while it is a proof of the reverential modesty of Moses, is also an evidence of his faith in God's promise that He would speak to him from the oracle (Exod. xxv. 22. Cp. Num. vii. 89); and the reception of this book of Numbers by the Hebrew Church, as a true and divinely-inspired history, is a demonstration that the people of Israel were convinced of the reality of the divine communion by oral intercourse with Moses.

10. *in a journey afar off*] The Hebrew expositors explain this by a distance of fifteen miles or more from the Tabernacle or Temple, on the 14th day of Abib, at sunrise (*Maimon*).

There are special marks (“puncta extraordinaria”) over the word “*rechokah*,” *afar off*, in the Hebrew Bibles, intimating that it needs special consideration, or, as some think, that it is not genuine. Cp. *Mishna*, Pesach. ix. 2; and *Drusius* here.

To us Christians, who were “once afar off,” but are now brought near in Christ (Eph. ii. 1. 13), and who are able to offer “incense and a pure offering *in every place*, from the rising of the sun to the going down of the same” (Mal. i. 11), they suggest special motives for thankfulness, because no true Israelite is precluded from keeping the feast, and from feeding on Christ our Passover, who is sacrificed for us (1 Cor. v. 7).

But how can the literal Israelites keep the Passover? They are scattered throughout the world; they are in “a journey afar off” from Jerusalem, and even when they arrive there, they find no Sanctuary where they may kill the Passover. Is it not therefore certain that the Levitical Law has now been fulfilled? Is it not fulfilled in Christ? May God in His mercy enable them to see it there! See 2 Cor. iii. 14—16; and above, on Exod. xii. 6. 14; and on Lev. xvi. 29.

11. *unleavened bread*] Exod. xii. 8.

h Ex. 12. 10.
i Ex. 12. 46.
John 19. 36.
k Ex. 12. 43.

l Gen 17. 14.
m ver. 7.

n ch. 5. 31.

o Ex. 12. 49.

p Ex. 40. 34.
Neh. 9. 12, 19.
Ps. 78. 14.
q Ex. 13. 21. & 40.
38.

r Ex. 40. 36.
ch. 10. 11, 33, 34.
Ps. 80. 1.

e 1 Cor. 10. 1.

† Heb. *prolonged*.

t ch. 1. 53. & 3. 8.

† Heb. *was*.

u Ex. 40. 36, 37.

x ver. 19.

bread and bitter *herbs*. ¹² h They shall leave none of it unto the morning, ⁱ nor break any bone of it: ^k according to all the ordinances of the passover they shall keep it. ¹³ But the man that *is* clean, and is not in a journey, and forbear^leth to keep the passover, even the same soul ¹ shall be cut off from among his people: because he ^m brought not the offering of the LORD in his appointed season, that man shall ⁿ bear his sin. ¹⁴ And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ^o ye shall have one ordinance, both for the stranger, and for him that was born in the land.

¹⁵ And ^p on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and ^q at even there was upon the tabernacle as it were the appearance of fire, until the morning. ¹⁶ So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

¹⁷ And when the cloud ^r was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. ¹⁸ At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: ^s as long as the cloud abode upon the tabernacle they rested in their tents. ¹⁹ And when the cloud [†] tarried long upon the tabernacle many days,

then the children of Israel ^t kept the charge of the LORD, and journeyed not. ²⁰ And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. ²¹ And so it was, when the cloud [†] abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed. ²² Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel ^u abode in their tents, and journeyed not: but when it was taken up, they journeyed. ²³ At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they ^x kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

X. ¹ And the LORD spake unto Moses, saying, ² Make thee two trumpets of

— *bitter herbs*] Exod. xii. 8.

^{12.} *unto the morning*] Exod. xii. 10.

— *nor break any bone*] See Exod. xii. 46.

^{13.} *the same soul shall be cut off*] See above, on Exod. xii. 15.

^{14.} *a stranger*] a proselyte: see Exod. xii. 48.

^{15.} *on the day that the tabernacle was reared up*] The first day of the first month of the second year after the Exodus: see Exod. xl. 1. 17.

— *the cloud*] Exod. xxxiii. 10; xl. 34. 1 Cor. x. 1.

In the New Testament Christ is described as clothed with a cloud (Rev. x. 1), and sitting on the cloud (Rev. xiv. 14—16), and as coming hereafter in a cloud (Luke xxi. 27).

— *covered the tabernacle*] *namely, the tent of the testimony*; or rather, *covered the tabernacle* to (or for, or towards) *the tent of the testimony*—that is, the position of the cloud was *toward* that part of the Tabernacle in which the Testimony, or Tables of Law, was—viz., the Holy of Holies, where the Glory of the Lord appeared in a cloud on the Mercy-seat. Cp. Exod. xxv. 16, 17. Lev. xvi. 2.

^{17.} *when the cloud was taken up*] “In the day time He led them with a cloud, and all the night with a light of fire” (Ps. lxxviii. 14). “Thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go” (Neh. ix. 12. Cp. Exod. xiii. 21, 22; and cp. *Bp. Andrewes*, v. 142), who observes that

these and the following words to the end of this chapter are introductory to the next chapter, where God delegates the power to Moses of ordering the marches of the people by the sound of the silver trumpets.

^{22.} *or a month*] These words must have been written after the first arrival at Kadesh, mentioned below (xiii. 26), and after their sentence of wandering for forty years in the wilderness (xiv. 34), for they might have reached the borders of Canaan in eleven days from Sinai (Deut. i. 2).

CUR. X. 2. *Make thee two trumpets*] The Hebrew word here used for *trumpet* is *chatsotserah*, which is of doubtful etymology. Some derive it from *chatsar*, to *summon*; others from *chatsar*, to *be narrow*; others suppose it to be a word intimating the sound (*Gesen.* 299).

This Trumpet, which was straight, differed from that which is signified by another word often rendered *trumpet* by our translators—viz., in the history of the delivery of the Law (Exod. xix. 16), the Jubilee (Lev. xxv. 9), the capture of Jericho (Josh. vi. 4, &c. Cp. Judg. iii. 27). That other word is *shophar*, a *cornet* (see above, Lev. xxiii. 24), *buccina*, *litauis*, which was curved (*Joseph.* Ant. iii. 12. 6. *S. Jerome* on Hos. v. 8). The word *chatsotserah* is generally found in connexion with the priests and joyful occasions (1 Chron. xv. 24. 28; xvi. 6. 2 Chron. v. 12; xiii. 12; xx. 28. Ezra iii. 10. Neh. xii. 35).

silver; of a whole piece shalt thou make them: that thou mayest use them for the ^acalling of the assembly, and for the journeying of the camps. ³ And ^a Isa. 1. 12. when ^b they shall blow with them, all the assembly shall assemble themselves ^b Jer. 4. 5. Joel 2. 15. to thee at the door of the tabernacle of the congregation. ⁴ And if they blow ^c Ex. 18. 21. but with one trumpet, then the princes, *which are* ^c heads of the thousands of Israel, shall gather themselves unto thee. ⁵ When ye blow an alarm, then ^d ch. 2. 3. ^e ch. 2. 10. the camps that lie on the east parts shall go forward. ⁶ When ye blow an alarm the second time, then the camps that lie ^e on the south side shall take their journey: they shall blow an alarm for their journeys. ⁷ But when the congregation is to be gathered together, ^f ye shall blow, but ye shall not ^f ver. 3. sound an alarm. ⁸ ^h And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. ⁹ And ⁱ if ye go to war in your land against the enemy that ^k oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ^l remembered before the LORD your God, and ye shall be saved from your enemies. ¹⁰ Also ^m in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you ⁿ for a memorial before your God: I *am* the LORD your God.

¹¹ And it came to pass on the twentieth *day* of the second month, in the

^a Isa. 1. 12.
^b Jer. 4. 5.
Joel 2. 15.
^c Ex. 18. 21.
ch. 1. 16. & 7. 2
^d ch. 2. 3.
^e ch. 2. 10.
^f ver. 3.
^g Joel 2. 1.
^h ch. 31. 6.
Josh. 6. 4.
1 Chron. 15. 21.
2 Chron. 13. 12.
ⁱ ch. 31. 6.
Josh. 6. 5.
2 Chron. 13. 14.
^k Judg. 2. 18
& 4. 3. & 6. 9. &
10. 8, 12.
^l Sam. 10. 18.
Ps. 106. 42.
^m Gen. 8. 1.
Ps. 106. 4.
ⁿ ch. 29. 1.
Lev. 23. 24.
1 Chron. 15. 24.
2 Chron. 5. 12. &
7. 6. & 29. 26.
Ezra 3. 10.
Neh. 12. 35.
Ps. 81. 3.
ⁿ ver. 9.

Probably the form of these silver trumpets was like the Jewish trumpets, which may still be seen on the Arch of Titus at Rome (cp. *Keil*, Archæol. ii. 186, 187).

On the various uses of trumpets, as described in Holy Scripture, see note on Rev. viii. 1.

For evidence of the compliance of the Israelites, in their subsequent history, with this Legislation concerning the Trumpets, see *Hengstenberg*, Authen. ii. p. 92.

For a Christian application of this text to the history of the Church in Christian times, the reader may consult the learned sermon of *Bp. Andrewes* (v. 141—168), "On the Right and Power of calling Assemblies," where he proves from the history of the Ancient Church that the authority of summoning Councils of the Church was not in the Bishop of Rome, and that after the Empire became Christian, they could not be gathered together without the consent of Christian Princes, and were usually summoned by their authority. Cp. Article XXI.

— of silver] giving the clearest and shrillest sound (*Bp. Andrewes*).

The Christian Church has the two silver trumpets of the Two Testaments, with which her Preachers summon her people from their own private habitations to her public assemblies, as the Israelites were summoned from their tents to the Tabernacle of the Lord (*S. Cyril de Ador.* v. p. 166. *Bede*, Quæst. in Num. 7).

— of a whole piece] Literally, *beaten work*, like the golden Candlestick (Exod. xxv. 31).

3. with them] with both of them; for if one only were blown, only the Princes assembled.

— all the assembly shall assemble themselves] to the door of the Tabernacle; to the presence of the Lord, their King, in whose name, and by whose guidance, all their doings were to be ordered.

5. an alarm] *teruah*, a loud sound: see Lev. xxiii. 24. Cp. v. 9.

— on the east] Judah, and his two associate tribes (ii. 3).

6. on the south] Reuben, and his two associate tribes (ii. 10). The other six tribes are not mentioned, but probably followed immediately after the Ark, which followed Reuben (see ii. 16, 17; and v. 21 of this chapter). The Ark was their signal.

The *Septuagint* inserts here a mention of those latter six tribes (cp. *Joseph.*, Ant. iii. 12. 6; and *Blunt*, Coincidences, p. 76).

8. for ever] it is perpetuated in the "everlasting Gospel" (Rev. xiv. 6), which will never cease to sound in the world (Matt. xxiv. 14).

9. if ye go to war—blow an alarm] An alarm—i. e., "to arms." The different sounds of the trumpet had different significations. Hence the Apostle says, "If the trumpet give an *uncertain* sound, who shall prepare himself to the battle?"

(1 Cor. xiv. 8. Cp. *Theodore* here.) And since the trumpets are the instruments of the Church of God, and the blowing of the trumpets is to be "an ordinance for ever," hence the ministers of the Gospel may learn their duty not "to give an uncertain sound" in times of danger, when the enemies of the faith are assailing the camp; but to blow an alarm with power (Isa. lviii. 1. Ezek. xxxiii. 3. G. Joel ii. 1. 15), and to remember the account they must give at the great day when "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God" (1 Thess. iv. 16), to awaken them from their graves, and to summon them to give an account of the souls committed to their care.

— ye shall be remembered before the LORD . . . and ye shall be saved from your enemies] Hence the meaning of the Seven Trumpets of the Book of Revelation is to be explained—they are trumpets of alarm to the enemies of God and His Church, and of deliverance to His people; and they end with the last or seventh trumpet, which will awaken all from their graves, and all Christ's enemies will be overthrown, and all His people will be saved (see below, on Rev. viii. 1; xi. 15), and the voice will be heard, "The kingdom of this world has become the kingdom of our Lord, and of his Christ."

In that solemn prophecy, the Holy Spirit recurs to this Mosaic history, where the first mention is made in Scripture of the making of the Trumpets, and raises our eyes from the view of the Church Itinerant in the Wilderness to the Church Glorified in Heaven. The Temple of God in heaven was opened, and the Ark of the Covenant of His people was made manifest (Rev. xi. 19).

10. day of your gladness] See Ps. lxxxi. 3. Cp. 2 Chron. v. 12, at the dedication of the Temple; and Ezra iii. 10, at the return from Babylon; and Neh. xii. 41, at the building of the wall of Jerusalem. Cp. above, on v. 2.

— your solemn days] feast-days: see Lev. xxiii.

— before your God: I am, &c.] Rather, *before your God*, (even) *Me the Lord your God*.

11. on the twentieth day] at the end of the second Passover (ix. 11).

The eating of the Passover was, by God's command, a preparation to two great movements in the ancient Hebrew Church in its march onward from Egypt towards the promised land.

The first Passover was the signal for the Exodus; the second Passover was the signal for another movement (after nearly a year's stay at Sinai), on her march toward Canaan.

The third Passover (eaten thirty-nine years after the second) was preparatory to the victorious campaign of Joshua in Canaan: see below, on Josh. v. 10.

All the movements of the Church of Christ derive their vigour and energy from the Blood of the true Passover; and no

o ch. 9. 17.

p Ex. 40. 36.
ch. 2. 9, 10, 24,
31
q Ex. 19. 1. ch.
1. 1. & 9. 5.
r Gen. 21. 21.
ch. 12. 16. & 13.
3, 26.
Deut. 1. 1.
s ver. 5, 6,
ch. 2. 34.
t ch. 2. 3, 9.
u ch. 1. 7.

x ch. 1. 51.

y ch. 4. 24, 31. &
7. 6, 7, 8.

z ch. 2. 10, 16.

a ch. 4. 4, 15. &
7. 9.
|| That is, *the*
Gershonites and
the Merarites;
see ver. 17.
ch. 1. 51.
b ch. 2. 18, 24.

c ch. 2. 25, 31.
Josh. 6. 9.

† Heb. *These*.
d ch. 2. 34.

e Ex. 2. 13.

second year, that the cloud ° was taken up from off the tabernacle of the testimony. ¹² And the children of Israel took ^p their journeys out of the ^q wilderness of Sinai; and the cloud rested in the ^r wilderness of Paran. ¹³ And they first took their journey ^s according to the commandment of the Lord by the hand of Moses.

¹⁴ ^t In the first place went the standard of the camp of the children of Judah according to their armies: and over his host *was* ^u Nahshon the son of Amminadab. ¹⁵ And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar. ¹⁶ And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon. ¹⁷ And ^x the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, ^y bearing the tabernacle. ¹⁸ And ^z the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur. ¹⁹ And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai. ²⁰ And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel. ²¹ And the Kohathites set forward, bearing the ^a sanctuary: and || *the other* did set up the tabernacle against they came. ²² And ^b the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud. ²³ And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur. ²⁴ And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni. ²⁵ And ^c the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai. ²⁶ And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran. ²⁷ And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan. ²⁸ [†] ^d Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

²⁹ And Moses said unto Hobab, the son of ^e Raguel the Midianite, Moses'

devout Christian will venture to commence any great work, without first receiving the Holy Communion. No devout Christian will venture to march forward to meet danger and death, without partaking of the Holy Eucharist, his sacred *viaticum* for eternity.

— *in the second year*] after the Exodus: see ix. 1.

— *the cloud was taken up*] the signal for removal; and then the trumpets blew the alarm (v. 5. Cp. Deut. i. 6—8). Man must not blow the trumpet, except he have direction from God. Whatever God declares in His Word, that the Evangelical Priests must proclaim by their silver trumpets.

^{12.} *took their journeys*] from Sinai to *Taberah* and *Kibroth-hattaavah* (xi. 3. 34), thence to *Hazeroth*, and thence to the wilderness of *Paran* (xi. 35; xii. 16). *Paran* is mentioned by anticipation as the aim and end of the journey (*Keil*).

— *the cloud rested in the wilderness of Paran*] three days' journey (v. 33) north of Sinai, and not far from Beersheba and Kadesh, and the dwelling of Ishmael (Gen. xxi. 14. 21. Num. xiii. 4. 18. 27), lying between Egypt and Eden (1 Kings xi. 18. Cp. Deut. xxxiii. 2. Habak. iii. 3), where God is described as coming from *Paran* to Sinai.

Paran is the vast plateau or mountainous highland wilderness that is bounded on the east by the *Wady Araba*, which stretches itself from the southern extremity of the Dead Sea to the *Ælantic Gulf*, and to the west by the wilderness of *Shur*, which extends from Egypt to Philistia, and to the south by the *Deschebel-el-Tih*, a spur of the Horeb range, and reaches towards the north to the mountains of the Amorites on the southern frontier of Canaan.

Thus in one march of *three days* they were brought near to the confines of Canaan, at which they failed to arrive till after thirty-nine years' wanderings; and into which only two (except Levites) entered of the two millions who had come out of Egypt. Such was the punishment for unbelief: Heb. iii. 16—19.

On the topography of *Paran*, see *Williams*, *Holy City*, Appendix, p. 466; and ep. *Wiener*, R. W. B. ii. p. 192. *Keil*.

^{13.} *They first, &c.*] Rather, *they journeyed in precedence*.

^{17.} *bearing the tabernacle*] that is, the boards of it, and the curtains, &c., on the six waggons mentioned in ch. vii. 5—9.

^{21.} *the sanctuary*] that is, the Ark, Golden Candlestick, Table of Shewbread, Golden Altar, &c., all which they carried on their shoulders (iv. 5—15).
— *and the other did set up the tabernacle*] The words “the other” are not in the Hebrew Text. This may be translated impersonally or passively: *men set up the tabernacle*; or, *the tabernacle was set up*; and so the *Vulgate*, “*tamdiu tabernaculum portabatur donec venirent ad erectionis locum*,” and *Onkelos* paraphrases it, “the tabernacle was being set up against their coming;” and so the *Arabic Version*.

^{22.} *Ephraim*] with *Benjamin* and *Manasseh* (ii. 18—24), followed immediately after the Ark, where was the Divine Presence; whence are to be explained the words of the Psalmist, “Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock, Thou that dwellest between the Cherubim, shine forth; before Ephraim, Benjamin, and Manasseh stir up thy strength, and come and save us” (Ps. lxxx. 1, 2).

^{25.} *the rereward*] Literally, *the gatherer*. Heb. *measseph*, from *asaph*, to collect, to gather together the stragglers, to bring up the rear (*Gesen.* 67); like a shepherd who patiently and carefully gathers together the stragglers of the flock, and helps the weak and weary on the way; and therefore the word is applied to describe the loving-kindness of the Lord Himself by the prophet Isaiah (lii. 12; lviii. 8. Cp. Ps. xxvii. 10. Josh. vi. 9. 13).

^{29.} *Hobab*] Perhaps the same as Jethro, the father of Zipporah, and father-in-law of Moses: see above, on Exod. ii. 18; iii. 1; and compare Judg. iv. 11; xix. 4. *Gesen.*, p. 315. So

father in law, We are journeying unto the place of which the LORD said, ^f I ^f Gen. 12. 7. will give it you: come thou with us, and ^g we will do thee good: for ^h the LORD ^g Judg. 1. 16. & 4. 11. hath spoken good concerning Israel. ³⁰ And he said unto him, I will not go; ^h Gen. 32. 12. but I will depart to mine own land, and to my kindred. ³¹ And he said, Leave ^{Ex. 3. 8. & 6. 7, 8.} us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us ⁱ instead of eyes. ³² And it shall be, if ⁱ Job 29. 15. thou go with us, yea, it shall be, that ^k what goodness the LORD shall do unto ^k Judg. 1. 16. us, the same will we do unto thee.

³³ And they departed from ^l the mount of the LORD three days' journey: and ^l See Ex. 3. 1. the ark of the covenant of the LORD ^m went before them in the three days' ^m Deut. 1. 33. journey, to search out a resting place for them. ³⁴ And ⁿ the cloud of the LORD ^{Josh. 3. 3, 4, 6. Ps. 132. 8. Jer. 31. 2. Ezek. 20. 6. n Ex. 13. 21. Neh. 9. 12, 19. o Ps. 68. 1, 2. & 132. 8.} *was* upon them by day, when they went out of the camp.

³⁵ And it came to pass, when the ark set forward, that Moses said, ^o Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. ³⁶ And when it rested, he said, Return, O LORD, unto the [†] many [†] Heb. *ten thousand thousands.* thousands of Israel.

the *Sept.*, *Onkelos*, *Syriac*, and *Jarchi*. The *Arabic* and *Vulgate* translate it ambiguously. *Aben Ezra* supposes him to have been Zipporah's brother, and the son of Jethro or Reuel; and so *Bp. Patrick*, and *Keil* on Exod. ii. 16. Cp. Exod. xviii. 27. The word *hobab* signifies "beloved" (*Gesen.* 261).

— *we will do thee good*] This promise was afterwards fulfilled to the posterity of Jethro: see Judg. i. 16. Cp. 1 Sam. xv. 6.

^{30. I will not go}] Probably he feared the dangers of the way, and the enemies whom they would have to encounter in Canaan. This speech seems to be introduced as the language of the natural man, doubtful of God's power, and not believing His promises; and is contrasted with the faith and obedience of the true Israelite, who relies on God, and goes on his way rejoicing.

^{31. instead of eyes}] Literally, *for eyes*. Cp. Job xxix. 15. Moses therefore did not neglect or disparage natural means, although he had supernatural guidance.

Moses had already profited by Jethro's advice: see above, on Exod. xviii. 24.

This candid acknowledgment of Moses, that he might profit by Hobbab's experience and knowledge of the desert, is an evidence that he was not "exalted above measure by the abundance of his revelations" (2 Cor. xii. 7), and was as free from fanatical enthusiasm as he was from spiritual pride and imperious haughtiness: it is also a strong proof of his honesty as an historian.

We may observe a similar modesty and sobriety in the greatest preachers of Christianity.

St. Paul was equal to the chiefest Apostles in spiritual gifts (2 Cor. xi. 5; xii. 11), yet he sends for his books and his parchments (2 Tim. iv. 13), and he commands Timothy, who had the gift of the Holy Ghost (1 Tim. iv. 14; 2 Tim. i. 6), to give attendance to reading (1 Tim. iv. 13); see below, on 2 Tim. iv. 13.

^{32. what goodness the LORD shall do unto us}] For the fulfilment of this promise, see Judg. i. 16.

^{33. from the mount of the LORD}] Sinai.

— *three days' journey*] These words are repeated in this verse. They departed from the mount of the Lord *three days' journey*; and the *Ark of the Lord* went before them in *three days' journey*, to search out a *resting-place* for them.

This term, "*three days*," which is often synonymous with *on the third day* (see Matt. xxvii. 63, 64), is a time distinguished throughout Holy Scripture as bringing to some remarkable termination. On the third day Abraham with Isaac saw the place of sacrifice (Gen. xxii. 4). Moses asked Pharaoh for leave to make three days' journey into the wilderness, that he might sacrifice to the Lord (Exod. v. 3). The people found water in three days (Exod. xv. 22). The people are to be ready to receive the Law on the third day (Exod. xix. 15). They now journey for three days and find rest; within three days they pass over Jordan (Josh. i. 11). On the third day Jonah, the type of Christ, rises from his grave in the sea (Matt. xii. 40). After three days, Christ is found in the temple by His parents (Luke ii. 46). On the third day there is a marriage in Cana of Galilee (John ii. 1). On the third day He is perfected (Luke xiii. 32). On the third day He raised Himself from the dead (John ii. 19. Luke xxiv. 21. Matt. xxvii. 63, 64).

— *the ark of the covenant of the LORD went before them*]

In this their march from Sinai, the Ark went *before* them, as it did to lead them over Jordan (Josh. iii. 6). Probably, in the present march, the cloud of the Divine Presence was over the Ark.

^{34. the cloud—was upon them}] The cloud seems to have extended itself from its resting-place on the Ark, so as to become a covering to the host when they left the camp where they had been sheltered by their tents from the sun. Cp. Ps. cv. 38.

^{35, 36. Rise up, LORD . . . Return, O LORD}] Thus they began and ended their marches with *prayer*, and with the *same* prayers. And this prayer has ever since that march sounded from the lips of the Church of God: see Ps. exxxii. 8, and Ps. lxxviii., which opens with a reference to this march of God from Sinai through the wilderness: "O God, when Thou wentest forth before the people, when Thou wentest through the wilderness" (v. 7). And the divine Psalmist, full of the Holy Spirit, proceeds from this retrospective vision of the Church in the Wilderness, and of its goings forth from Sinai, to *look forward* to the glorious march of the Church of Christ through the World, after His Resurrection and Ascension into heaven. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in the holy place of *Sinai*. Thou art gone up on high, Thou hast led captivity captive, and received gifts for men, yea, even for thine enemies, that the Lord God might dwell among them" (v. 18).

And the words, "Return, O Lord," pre-announced the blessed time of rest and peace, when God *would abide with His Church on earth*, by the gift of the Holy Ghost (whence that Psalm is used on Whitsunday), and will *tabernacle* for ever with His people in heavenly rest and joy (Rev. vii. 15; xxi. 3).

The Holy Spirit thus teaches us to connect the march of God's Presence in the Ark of the Hebrew Church with the more august march of the Divine Glory in the Church of Christ universal through the world. Cp. the notable sermon of *Bp. Andrewes*, iii. 219—231. This typical character of the marches of the Hebrew Church, and of its subsequent victories under Joshua in Canaan, is interwoven with the scenery of the Apocalypse. See below, the *Introd.* to Revelation, p. 148.

An objection has been urged by some critics here. It has been alleged that there is an inconsistency in the sacred record, which describes the *position of the Ark* in the marches, and that it betokens difference of authorship.

The sacred historian here says that the Ark went *before* them. In another place it would appear that the Ark was in the middle of the host in its march. See ii. 17.

The passages are quite consistent. God had gone before His people in their Exodus (cp. Exod. xiii. 21), and when the Ark was made, the Mercy-seat was His abode. The Ark was in the middle of the host when they encamped; but when they were to move forward, the cloud of the Divine Presence on the Ark gave the signal, and the Ark went from "before Ephraim, Benjamin, and Manasseh" (see v. 21), and took the lead. Cp. Deut. i. 33. Josh. iii. 3—6; and *Keil*, p. 220.

There are some parenthetic marks in the Spanish and German MSS., enclosing v. 65, because this verse is inserted as a break in the series of the narrative. The Cabalists find a mystic meaning in these marks. *Buxtorf*, Tiberias, p. 169.

a Deut. 9. 22.
 || Or, *were as it
 were complainers.*
 † Heb. *it was evil
 in the ears of, &c.*
 b Ps. 78. 21.
 c Lev. 10. 2.
 ch. 16. 35.
 2 Kings i. 12.
 Ps. 106. 18.
 d James 5. 16.
 † Heb. *sunk.*
 || That is, *A burn-
 ing.*
 Deut. 9. 22.
 e As Ex. 12. 38.
 † Heb. *lusted a
 lust.*
 † Heb. *returned
 and wept.*
 f Ps. 78. 18. & 106.
 14. 1 Cor. 10. 6.
 g Ex. 16. 3.
 h ch. 21. 5.

i Ex. 16. 14, 31.
 † Heb. *eye of it as
 the eye of.*
 k Gen. 2. 12.

l Ex. 16. 31.
 m Ex. 16. 13, 14.

n Ps. 78. 21.

o Deut. 1. 12.

p Isc. 40. 11.
 q Isa. 49. 23.
 l Thess. 2. 7.
 r Gen. 26. 3. &
 50. 24. Ex. 13. 5.

XI. ¹ And ^a *when* the people || complained, † it displeased the LORD : and the LORD heard it ; ^b and his anger was kindled ; and the ^c fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp. ² And the people cried unto Moses ; and when Moses ^d prayed unto the LORD, the fire † was quenched. ³ And he called the name of the place || Taberah : because the fire of the LORD burnt among them.

⁴ And the ^e mixt multitude that *was* among them † fell a lusting : and the children of Israel also † wept again, and said, ' Who shall give us flesh to eat ? ⁵ ^g We remember the fish, which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlick : ⁶ But now ^h our soul is dried away : *there is nothing at all, beside this manna, before* our eyes. ⁷ And ⁱ the manna *was* as coriander seed, and the † colour thereof as the colour of ^k bdellium. ⁸ And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it : and ^l the taste of it was as the taste of fresh oil. ⁹ And ^m when the dew fell upon the camp in the night, the manna fell upon it.

¹⁰ Then Moses heard the people weep throughout their families, every man in the door of his tent : and ⁿ the anger of the LORD was kindled greatly ; Moses also was displeased. ¹¹ ^o And Moses said unto the LORD, Wherefore hast thou afflicted thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ? ¹² Have I conceived all this people ? have I begotten them, that thou shouldest say unto me, ^p Carry them in thy bosom, as a ^q nursing father beareth the sucking child, unto the land which thou ^r swarest unto their fathers ? ¹³ ^s Whence

s Matt. 15. 33. Mark 8. 4.

CH. XI. 1. *And when the people complained*] Literally, *and the people were as complainers of evil in the ears of the Lord ; Gesen.*, p. 65 ; they murmured at the length of the way ; they were changed into murmurers : *ἦν ὁ λαὸς γογγύζων* (*Sept.*). Cp. St. Paul's language (1 Cor. x. 10), where he adopts the words of the *Sept.*, and see Jude 16. Thus the sin and punishment of those murmurers and complainers are represented in the New Testament as warnings to Christians.

— *the fire of the LORD*] The punishments inflicted *after* the giving of the Law are more severe than those with which they were visited *before* it (cp. Exod. xiv. 11—15 ; xv. 21 ; xvi. 2. 7 ; xvii. 2—5). How much more severe will God's judgments be upon those who live not only after the delivery of the Law, but of the Gospel ! See Heb. x. 26. To them there is a " fearful looking for of judgment and fiery indignation . . for our God is a consuming fire " (Heb. x. 27 ; xii. 29). The fire of Taberah is a faint specimen of the terrors of Gehenna (Mark ix. 43—48. Rev. xx. 14, 15 ; xxi. 8).

3. *Taberah*] *Burning ; from haar, to consume* (Ps. lxxxiii. 14. Jer. xx. 9. Gesen. 132). It was not one of the *stations* in the wilderness.

4. *the mixt multitude*] Literally, *the gathered*. See on x. 25, the " reaward," and on Exod. xii. 38.

— *fell a lusting*] Literally, *lusted with lust* ; the original word, *avah*, to *lust* (literally, to *turn aside*), is connected with the Latin *avoco*, to *desire* (*Gesen.* 19). How was it that they lusted for flesh when they had their cattle ? This question is answered in part (v. 22), and it is probable that they lusted for other kind of meat than that. See *Aug.* Qu. in Exod. 62 : " Creditur non eas carnes desiderare quas de pecoribus habere poterant, sed eas quæ decrant. Noverat Deus quid desiderarent, et desiderium eorum quo genere carnis satiare." Indeed, the mention of *fish* (" we remember the fish ") seems to suggest that this was the flesh for which they lusted. " There is one kind of *flesh* of beasts, another of *fishes*," says St. Paul (1 Cor. xv. 39).

5. *We remember the fish*] They forgot their bondage and their deliverance (cp. Ps. cvi. 21—25). On the abundance of fish in Egypt, see above, Exod. vii. 18, and *Diad. Sic.*, i. 36 ; *Herod.*, ii. 93 ; *Strabo*, xvii. 829 ; and on its fruitfulness in the vegetables here mentioned, see *Plin.*, N. H. xix. 33 ; *Herod.*, ii. 125 ; and the

remarks of *Hengstenberg*, Egypt, i. 202—214 ; and *Oedmann* on Exod. xvi. 3 ; and others in *Keil*, pp. 223, 224. *Hengstenberg* (p. 208) supposes that the word rendered " leeks " means a clover-like grass, called " helbeh," which was a common food in Egypt ; but this opinion is not authorized by any ancient version.

— *freely*] *Gratis*.

6. *beside this manna*] Angels' food (Ps. lxxxviii. 25), yet loathed as " light bread " (Num. xxi. 5) by carnal men.

Such are the Holy Scriptures and Sacraments to many— who prefer the fish and onions and garlick of the Egypt of worldly wisdom to that heavenly food—given to the living Bread which came down from heaven, and which, as Christ Himself teaches us, was typified by the manna. John vi. 32—35. 48—51 : cp. 1 Cor. x. 3 ; and *S. Basil* de Spir. Sanct. c. 14 ; *Prosper* de Prom. i. 39, who makes this Christian application of this history.

7. *And the manna was as coriander seed*] See on Exod. xvi. 14. 31.

These words and the following are inserted here to show the sin and blindness of the murmurers, and to be a rebuke to those who, on account of their own sins, have not the eye of faith to discern, and the appetite of love to crave, the beauty and the sweetness of spiritual things. Cp. *S. Jerome* in *Mansion*. xiii. ; and *Bede*, Qu. 8, in Num.

— *the colour thereof as the colour of bdellium*] Beautiful in colour like pearls (see Gen. ii. 12), and pleasant to the taste ; yet they could not relish it, for their taste was vitiated. Therefore the spiritual manna is called " hidden manna " in Rev. ii. 17 ; it is only lovely to those who have their senses quickened by the Spirit of God.

9. *when the dew*] See Exod. xvi. 13, 14.

12. *Have I conceived all this people?*] Moses derives his metaphor from a *mother*, as St. Paul, in his great tenderness does, speaking of his own love to the Galatians, *τεκνία μου, οὓς πάλιν ὡδίω* (see Gal. iv. 19), and as St. James does, speaking of God's love to His children (see on James i. 18).

— *as a nursing father*] God Himself did what Moses cannot bear to do ; see on Acts xiii. 18, where the true reading, *ἐρροφωφόρησεν*, is confirmed by this passage. Cp. St. Paul's affectionate language (1 Thess. iii. 7, 8).

should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. ¹⁴ ^t I am not able to bear all this people alone, because *it is* too heavy for me. ¹⁵ And if thou deal thus with me, "kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not *see my wretchedness.

¹⁶ And the LORD said unto Moses, Gather unto me ^y seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^z officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. ¹⁷ And I will ^a come down and talk with thee there: and ^b I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone. ¹⁸ And say thou unto the people, ^c Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept ^d in the ears of the LORD, saying, Who shall give us flesh to eat? ^e for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. ¹⁹ Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; ²⁰ ^f But even a [†] whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, ^g Why came we forth out of Egypt?

²¹ And Moses said, ^h The people, among whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. ²² ⁱ Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? ²³ And the LORD said unto Moses, ^k Is the LORD's hand waxed short? thou shalt see now whether ^l my word shall come to pass unto thee or not.

²⁴ And Moses went out, and told the people the words of the LORD, and ^m gathered the seventy men of the elders of the people, and set them round the tabernacle. ²⁵ And the LORD ⁿ came down in a cloud, and spake unto him,

15. *if thou deal thus with me, kill me*] So Elijah complains (1 Kings xix. 4, and Jonah iv. 3). Thus Moses in his candour ingeniously confesses his own weakness here as elsewhere. See on Exod. iv. 14, and Exod. iv. 24—26, and below, *vv.* 21—23.

16. *Gather unto me seventy men*] Moses sent twelve spies and ordained seventy elders; so Christ had twelve Apostles and seventy disciples (*Euseb.*, *Dem. Ev.* iii. p. 93. *Cp. Epiphan.*, *Hær.* 4, on the Office and Work of the Holy Spirit, as shown by this chapter, and *S. Athanas.* ad Serapion., *Ep.* i. 4).

Some of the Fathers saw here a foreshadowing of the diffusion of the Holy Spirit among all nations; which were supposed by many of the Hebrews to have been originally *seventy* in number; see below, on Deut. xxxii. 8, and *Bede*, *Qu.* in Num. 9, who says, "descendente in nube carnis Christo, diffusa est gratia Spiritus Sancti gratia super septuaginta gentium linguis electos." Hence perhaps it is, that this portion of this chapter to *v.* 30 is appointed to be read on Monday in *Whitsun-week*, as showing the work of the Holy Spirit in the ancient dispensation. See *v.* 26.

17. *I will take of the spirit which is upon thee, and will put it upon them*] See the goodness of God; the Holy Spirit becomes *ours* when we receive Him (*Augustine*, *Qu.* 18). In like manner it is said, that the spirit of *Elijah*—the Holy Spirit which Elijah had, rested on Elisha (2 Kings ii. 15). God took of the spirit that was on Moses, and put it on the seventy elders; not as if the spiritual gifts of Moses were thereby lessened. As the Hebrew Expositors say, Moses was like the central light in the seven-branched golden candlestick which was lighted from God's altar (see viii. 2), and from which the other lights were lighted (*cp. Theodoret* here, *Qu.* 18). All his gifts were from the Father of lights (James i. 17), who kindled their light at his light to do him honour, and to show the need of unity in government, both of churches and nations, without impairing

his lustre. At the same time Almighty God thus showed that none are qualified to be leaders and rulers of a Church or nation, unless they have the gifts of the Spirit. *Cp. Exod.* xviii. 21. *Deut.* i. 13. *Acts* vi. 3. *Cp. Bp. Andrewes*, iii. 207.

It has been alleged by some modern critics (*Fater*, *Knobel*, and others), that this history of the election of the seventy elders is merely an iteration of the act done by Moses at the instance of Jethro (*Exod.* xviii.). Such objections betray the reckless scepticism of those who make them, and refute themselves. *Cp. Keil* here, and *Ranke*, *Unters.* d. *Peut.* ii. 183.

Some have supposed that this council of seventy was continued in uninterrupted succession from the time of Moses to the captivity, and revived after the exile, and became the Jewish Sanhedrim. *Selden* de *Syned.* i. 14; ii. 4.

20. *and it be loathsome unto you*] See Ps. lxxviii. 29; *cvii.* 15. Thus the fulfilments of the desires of the wicked are their destruction. See on the case of Caiaphas and the Jews (*John* xi. 48): but God, who loves the righteous, often *denies* their petitions (2 Cor. xii. 8, 9), though He always *hears* their prayers (*Mark* xi. 24).

22. *Shall the flocks and the herds be slain for them*] Or rather, *shall sheep and cattle be slain for them*? Moses does not imply that the sheep were to be slain.

It would seem from this murmuring for want of *flesh* that they had now no great abundance of cattle. A considerable part of the lambs must have been slain at the Passover mentioned in *ch.* ix. 5.

This question supplies an answer to some objections against the veracity of one of our Lord's miracles (see on *Matt.* xv. 33). Here again Moses relates his own lack of faith—an evidence of truth. Compare the case of the Apostles "not considering" the miracles of the loaves (*Matt.* xvi. 9. *Mark* vi. 52).

v See 2 Kings
1. 15.
p See 1 Sam. 10.
5, 6, 10, & 19.
20, 21, 23.
Joel 2. 28.
Acts 2. 17, 18.
1 Cor. 14. 1, &c.
q See 1 Sam. 20.
26.
Jer. 36. 5.

r See Mark 9. 38.
Luke 9. 49.
John 3. 26.
s 1 Cor. 14. 5.

t Ex. 16. 13.
Ps. 78. 26, 27, 28.
& 105. 40.
† Heb. as it were
the way of a day.

u Ex. 16. 36.
Ezek. 45. 11.

x Ps. 78. 30, 31.

† That is, *The
graves of lust.*
Deut. 9. 22.
y ch 33 17.
† Heb. they were
in, &c.

and took of the spirit that *was* upon him, and gave it unto the seventy elders: and it came to pass, *that*, ° when the spirit rested upon them, ° they prophesied, and did not cease. 26 But there remained two of the men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but ° went not out unto the tabernacle: and they prophesied in the camp. 27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. 28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, ° forbid them. 29 And Moses said unto him, Enviest thou for my sake? ° would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them! 30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a °wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, † as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth. 32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten °homers: and they spread *them* all abroad for themselves round about the camp. 33 And while the °flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. 34 And he called the name of that place || Kibroth-hattaavah: because there they buried the people that lusted.

35 y And the people journeyed from Kibroth-hattaavah unto Hazeroth; and † abode at Hazeroth.

25. *did not cease*] Rather, *did not add* (see *Sept.*, *Syriac*): that is, they prophesied that day and *no more* (Exod. xi. 6. Deut. v. 22. Job xxxviii. 11. *Gesen.*, 354. *Keil*, 227). This outpouring of the Spirit was only a temporary gift for the authorization of them in their office, but not for a continuance. (Cp. *Theodore*, Qu. 20.) It was like the gift of tongues to Cornelius and others before baptism; by which it was shown that *Gentiles*, as well as Jews, were to be received into the Church (see Acts x. 44—46); and like the gift of tongues to the twelve men at Ephesus, who were confirmed by St. Paul, and were a seal of his Apostleship (Acts xix. 6).

26. *there remained two—Eldad and Medad*] Some persons have alleged that here is a case of prophesying or preaching without a commission to do so; and that God owned Eldad and Medad as prophets, by giving them His Spirit, and that Moses vindicates them, in answer to the remonstrance of Joshua.

But it is expressly stated, that Eldad and Medad were of the men “that were written;” that is, were two of the seventy elders (see *Jerus. Targum*, and *Ben Gerson*), and therefore they had a commission to prophesy.

Whether they were disabled by ceremonial uncleanness or any other cause from going into the Tabernacle, or whether they declined to do so from modesty and humility (as *S. Jerome* supposes in *Mansion*. xiii.), or from any other less excusable motive, the Holy Spirit says nothing; and Moses did not excuse their not going to the Tabernacle to which they had been called; but he acknowledged the working of God's Spirit in them. They may have done amiss in not going to the Tabernacle. The Holy Spirit sometimes proves the sovereign freeness of His operations by speaking even by the lips of evil men, such as Balaam (Num. xxiv. 2—25), Saul (1 Sam. x. 12), and Caiaphas (John xi. 51). See below, on Mark ix. 40, and on Phil. i. 15—18.

The prophesying of Eldad and Medad apart from Moses, had the good effect of showing that it was not *Moses* who was the *author* of the spiritual gift, but the Holy Ghost, who spoke in him and them. (*S. Cyril*, *Catech.* 16.) So the speaking of Cornelius with tongues before baptism showed that it is the Holy Ghost who is the Author of the grace given ordinarily by means of Baptism. (See below, note on Acts x. 44—47.)

28. *forbid them*] Joshua desired that they should be forbidden to prophesy, because they did not prophesy in the *same place* as the rest. This desire was one of personal jealousy for the honour of Moses his master, and perhaps for his own. It was like the case of St. John in the Gospel, who forbade the man to cast out devils, “because he followeth not us” (see Mark ix. 38, 39. Luke ix. 49, 50). But our Lord reproved St. John, because the man was not casting them out in his own name, but in *Christ's* Name, and therefore *was in spiritual communion* with Christ, though not locally associated with Him.

29. *Enviest thou*] The spirit that dwelleth in us (says St. James, iv. 5) lusteth to envy, but He giveth more grace. Moses had more grace on account of his humility: see the next chapter (xii. 3, “The man Moses was very meek”). It has been supposed by some that St. James had his eye on this history.

— *would God that all the LORD's people were prophets*] “I wish (says *Bp. Andrewes*, iii. 314), with all my heart, as did Moses, that all God's people were prophets; but till they be so, I wish they may not prophesy. No more would Moses neither. Are *all* Prophets? Are *all* Apostles (1 Cor. xii. 29)? Then if all are not prophets, all may not prophesy.”

— *that the LORD would put his spirit upon them!*] As He did at Pentecost (*Cyril*, Cat. 46).

31. *quails*] See Exod. xvi. 13.

— *two cubits high upon the face of the earth*] Some interpret this that they *flew* at that height (see *Vulg.* and some of the Rabbis); but the meaning is, that they lay in such quantities about the camp as in some places to reach that height. Cp. Ps. lxxviii. 27. (*Rosen.*, *Keil*.)

34. *Kibroth-hattaavah*] *graves of the lusting*. See above, v. 4. For a divine warning from these graves, see St. Paul's words, 1 Cor. x. 6; and cp. Ps. cvi. 14.

35. *Hazeroth*] The site of *Kibroth-hattaavah* and *Hazeroth* cannot accurately be determined; for the various opinions upon them, see *Burckhardt*, *Syr.* p. 808, who identifies *Hazeroth* with *Hadhera* (*Robinson*, i. 223); others (*Fries*, *Kurtz*, and *Keil*) suppose *Hazeroth* to have been near *Bir-el-Themmed*; and *Kibroth-hattaavah* near the southern mountain range of *el Tir* (the wanderings).

XII. ¹ And Miriam and Aaron spake against Moses because of the || Ethiopian || Or, Cushite. woman whom he had married: for ^a he had [†] married an Ethiopian woman. ² And they said, Hath the Lord indeed spoken only by Moses? ^b hath he not spoken also by us? And the Lord ^c heard it. ³ (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.) ⁴ ^d And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. ⁵ ^e And the Lord came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth. ⁶ And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make myself known unto him ^f in a vision, *and* will speak unto him

a Ex. 2. 21.
† Heb. taken.
b Ex. 15. 20.
Mic. 6. 4.
c Gen. 29. 33.
ch. 11. 1.
2 Kings 19. 4.
Isa. 37. 4.
Ezek. 35. 12, 13
d Ps. 76. 9.
e ch. 11. 25. & 16.
19.
f Gen. 15. 1. & 46.
2. Job 33. 15.
Ezek. 1. 1. Dan. 8. 2. & 10. 8, 16, 17. Luke 1. 11, 22. Acts 10. 11, 17. & 22. 17, 18.

CH. XII. 1. *Miriam and Aaron spake against Moses*] So that he had foes even in his own household. Miriam is placed first here, because (as may be inferred from her punishment, v. 10) she was foremost in guilt.

Zipporah was probably now dead, and perhaps Miriam the prophetess (Exod. xv. 20) hoped to have a powerful influence over the mind and acts of her brother Moses, and was disappointed at being supplanted by "an Ethiopian woman" (cp. *Graves*, Pt. i. Lect. iv. p. 66).

— *because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman*] Supposed by some to be Zipporah, the daughter of Jethro, the priest of Midian (Exod. ii. 21; iv. 25; xviii. 2). But even though it be conceded that Zipporah, a woman of Midian, could be called a Cushite or Ethiopian, yet why should Miriam and Aaron speak against Moses *at this time*, on account of a marriage which he had contracted *many years before*? It seems much more probable that Zipporah was now dead, and that Moses had lately taken another wife, an Ethiopian woman (so *Josephus*, *Philo*, *Kurtz*, *Ewald*, *Winer*, *Baumgarten*, *Keil*).

God had forbidden the Israelites to make marriages with the daughters of Canaan (Exod. xxiv. 16), but not with those of Moab (see Ruth i. 4), or of Cush, or Ethiopia. Joseph had married a wife of Egypt, who became the mother of Ephraim and Manasseh (Gen. xli. 51, 52), who had been blessed by Jacob, and were admitted as heads of tribes among Jacob's own children (Gen. xlviii. 5, 20).

May we not also add, that, in the marriage of *Moses*, the Giver of the Law, first with a woman of *Midian*, and next with a woman of *Ethiopia*, we may recognize a providential dispensation, foreshadowing the future extension of God's gracious promises in the *Old Testament* to all Nations of the Earth, and the espousal of an Universal Church from the Gentile World by the Divine Bridegroom, Jesus Christ, to which glorious consummation the holy Psalmist of Israel looked forward with joy (Ps. xlv. 9—17)? This opinion is confirmed by an analogy. Miriam and Aaron, the elder sister and elder brother of Moses, murmured against him because he had married an Ethiopian woman; so the Jew, the elder brother in the Gospel, murmured at the reception of the younger brother, the Gentile, into his Father's house: see on Luke xv. 29.

The Jews, Christ's brethren according to the flesh, murmured against Christ (as St. Paul declares, 1 Thess. ii. 16. Acts xxii. 21, 22); and to this day they speak against Him, because He has married a wife from the Gentile world, whom they despise as "an Ethiopian woman;" and yet the beloved spouse pleads for herself in the Canticles, "The King hath brought me into His chambers: we will be glad, and rejoice in Thee, we will remember Thy love more than wine: the upright love Thee. *I am black but comely*, O ye daughters of Jerusalem, as the tents of *Kedar*, as the curtains of Solomon. Look not upon me, because *I am black*. My mother's children were angry with me" (Cant. i. 4—6).

Accordingly, we find that many of the ancient Christian Fathers see, in this murmuring of Miriam against Moses for marrying an Ethiopian woman, a figure of the murmurs of the Jewish Synagogue against Christ for His marriage with the Church. So *S. Irenæus*, iv. 37. *S. Ambrose*, Apol. David, c. 4; Epist. 63, § 57; Ep. 82. *S. Jerome* ad Fabiol. Mans. 14, in Ezek. xlvii. See also particularly *S. Cyril Alex.*, Glaphyr. in Num. pp. 377—386; and *Origen* in Num. Hom. 6, who says, "Miriam is the type of the ancient People of God. Moses, the figure of the Law, joins himself to the Ethiopian woman, the

type of the Church gathered from the heathen world. Moses is the Law, in its spiritual sense; but Miriam, the carnal Synagogue, murmurs at this union, and is indignant at it, together with Aaron the Priest, as the Priesthood was in the days of Christ. But God interferes to justify Moses, and smites Miriam with leprosy, and casts her out of the camp, for her envy and murmuring." The Jewish Nation is now another Miriam, smitten with leprosy; but this leprosy is not perpetual; the period of its seven days' exclusion (see v. 14) will come to an end; when "the fulness of the Gentiles is come in" (Rom. xi. 25), Israel will be saved; the leprosy will depart from the face of the Jewish Miriam, and it will see the glory of God shining in the countenance of Christ (*Origen*. Cp. *S. Prosper de Prædic.* ii. 9. *Bede* in Num. Qu. 10; and *S. Bernard* in Cantica, Sermon. 39).

The Hebrew traditions concerning the marriage of Moses with a princess of Ethiopia (see *Joseph.*, ii. 10. Cp. *Winer*, R. W. B. ii. 111) seem to have arisen from this history.

². *hath he not also spoken by us?*] By me, the Priest who bears the Urim and Thummim (Exod. xxviii. 30); and by me the Prophetess, who am inspired by Him (Exod. xv. 20)?

— *the Lord heard it*] and marked it. So it is said of Reuben's sin, "Israel heard it" (Gen. xxxv. 22).

³. *Now the man Moses was very meek, above all the men which were upon the face of the earth*] This is *not* a gloss inserted by a later hand, as some have supposed; nor does it supply any argument against the genuineness of the Pentateuch. Moses was inspired by the Holy Spirit. God had just spoken of the Spirit that was in Moses: "I will take of the Spirit that is upon thee" (xi. 17).

It is not so much that Moses here speaks of himself, but the *Holy Ghost speaks by him, and speaks of him*. God bears a tribute to his gentleness, which Moses does not claim as due to himself, but as a *gift of God's grace*. God here declares, that, by that grace, Moses, who had been admitted to converse with God face to face, "as a man speaketh unto his friend" (Exod. xxxiii. 11), and who had been twice admitted to the divine presence in the Mount for forty days, and had been made the mediator between God and His people—was humble and *meek*, not "exalted above measure by the abundance of his revelations" (2 Cor. xii. 7. Cp. *S. Clement*, Ep. i. 17). And though it is probable, that this very meekness had tempted some to presume upon his forbearance, and to murmur against him, yet he was enabled to restrain his anger, and to pray for his enemies (v. 13), although his foes were of his own household; and thus the history bears testimony to the power of God's Holy Spirit, and in the expressive words of the ancient Father, "He crowns His own gifts."

If there had been no adequate occasion for this vindication of Moses, the objections above specified might have been of some weight. But when, in addition to the burden he had to bear from the charge of an ungrateful people who had murmured against him (xi. 4, 5), he was assailed with reproaches from a brother and sister, for doing an act which showed a generous and large-hearted love for other nations, and a desire to impart to them the blessings of Israel, we may recognize in this plain-spoken apology an evidence of the guidance of the same Divine Spirit who afterwards dictated the eloquent apology of the holy apostle St. Paul, vindicating his own authority, and asserting his own apostolic claims to reverence and obedience in opposition to the disparagement and censure of the Judaizing teachers of Corinth: "Am I not an Apostle? Have I not seen Jesus Christ our Lord?" (1 Cor. ix. 1.) "I laboured more abundantly than they all"—even than all the Apostles (as Moses says here

g Gen. 31. 10, 11.
 i Kings 3. 5.
 Matt. 1. 20.
 h Ps. 105. 26.
 i Heb. 3. 2, 5.
 k 1 Tim. 3. 15.
 l Ex. 33. 11.
 m Deut. 34. 10.
 n 1 Cor. 13. 12.
 o Ex. 33. 19.
 p 2 Pet. 2. 10.
 Jude 8.
 q Deut. 21. 9.
 r 2 Kings 5. 27.
 s 15. 5.
 t Chron. 26. 19, 20.

in a dream. ⁷ ^h My servant Moses is not so, ⁱ who is faithful in all ^k mine house. ⁸ With him will I speak ^l mouth to mouth, even ^m apparently, and not in dark speeches; and ⁿ the similitude of the Lord shall he behold: wherefore then ^o were ye not afraid to speak against my servant Moses? ⁹ And the anger of the Lord was kindled against them; and he departed. ¹⁰ And the cloud departed from off the tabernacle; and, ^p behold, Miriam became ^q leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

of himself compared with other men), "yet not I, but the grace of God which was with me (1 Cor. xv. 10). I suppose I was not a whit behind the very chiefest Apostles. I am become a fool in glorying: ye have compelled me" (2 Cor. xii. 11). So Aaron and Miriam compelled Moses to vindicate himself. On this subject see below, on 2 Cor. xi. 17, and *Introduction* to the Epistles to the Corinthians, p. 75.

We see another parallel instance in the history of Samuel the prophet. In his old age he was cast aside by an unthankful people, who desired to have a king. Samuel takes occasion therefrom to vindicate himself and his own integrity, and he reminds them of the benefits which the Lord had conferred upon them by Moses, by Gideon, by Jephthah, "and by Samuel" (1 Sam. xii. 1—11), and God sanctioned this language by a sign from heaven (1 Sam. xii. 18).

Be it also remembered that this same Moses, who here vindicates himself when there was good reason for doing so, does not fail to censure himself when needful. He recounts his own failings (see above, on Exod. iv. 24), and records the cause of his own exclusion from Canaan (see xx. 10—12). "Il se lone ici sans orgueil, il se blâme ailleurs avec humilité" (*Calmet*).

Yet further; we must not think of Moses as a common man, but as a providential Personage. He represents a Divine Dispensation; he is the head of the favoured people of God; he is the minister and representative of Jehovah, and therefore merciful above all men; kind to the unthankful and to the evil (cp. Luke vi. 35). Moses is a figure and a forerunner of CHRIST.

God Himself suggests this parallel in describing him "as faithful in all His house" (v. 7), and as one with whom He speaks "face to face." And in this sentence Moses utters, as it were, a prophetic declaration which foreshadows the divine calmness of Christ, "who, when He was reviled, reviled not again" (1 Pet. ii. 23), and who, when loaded with rebukes and reproaches from those whom He loved and came to save, was ready to bear the burdens of others, and took up the words of Moses and said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest: take My yoke upon you, and learn of Me, for I am meek (*πᾶσ*, the word of the *Sept.* here) and lowly in heart" (Matt. xi. 28, 29). Compare *S. Cyril*, *Glaphyr.* in Num. p. 382; *S. Jerome* in Zephani. c. iii.; *Epist. ad Dardanum*, p. 606; *Prosper de Prom.* ii. 9.

Here also we see an evidence—not of interpolation, as some have alleged—but of genuineness. No forger who had wished to personate Moses would have spoken thus of Moses. No fabricator of a counterfeit would have written thus. He would have coolly calculated the probable effect of such a sentence on the reader, and have carefully abstained from all language that might seem to expose the forgery. He would not have risen to the altitude of the true nobility of the dignified meekness of Moses. All Christian critics, who know that "every Scripture is given by inspiration of God" (2 Tim. iii. 16), and that they form together a consistent whole, dictated by one and the same Spirit, and that all the true saints of God (and Moses was one of the greatest, see v. 6—8) ascribe their graces to Him, and that the saints never imagine that a devout reader will suppose that in speaking of themselves they are praising themselves, and not praising God the Giver of all good,—will see nothing to offend them in this memorable sentence of Moses, but it will rather afford to them an additional proof of the genuineness and inspiration of the Pentateuch.

On this subject the reader may compare the remarks of *Origen*, *Calmet*, *Hengstenberg*, *Anth.* ii. p. 173; *Baumgarten*, p. 305; *Keil*, p. 233.

7, 8. *My servant Moses is not so*] But much greater than a prophet, because I do not speak to him by visions or dreams, but mouth to mouth (v. 8).

Hence the Hebrew Expositors describe the "gradus Mosaicus" as more exalted than that of the prophets. Cp.

Maimonides in Mish. vii. 1—6, and *J. Smith*, of Cambridge, *Discourses on Prophecy*, ch. xi.

The special privileges of Moses, as the Hebrew Expositors note, were—

(1) That he was made partaker of the divine revelations *per vigiliam*, not in a dream or vision (see v. 6).

(2) That he prophesied without any mediation of angelical power, and by immediate inspiration from God, speaking to him "mouth to mouth," and "face to face" (Exod. xxxiii. 11).

(3) That whereas other prophets were troubled, and fainted at the divine visions, Moses was not so, but "God spake to him as a man to his friend" (Exod. xxxiii. 11).

(4) That he had the liberty of continual access to God, so that he could prophesy at all times (Exod. xxv. 22. Num. vii. 89).

In all these respects Moses, the mediator of the Law, was a faint type and shadow of the well-beloved Son, to whom the Father sheweth all things that He Himself doeth (John v. 20).

Hence also we may see the force of the Apostle's argument, when he writes to the Hebrews, and declares to them the unspeakable dignity of Jesus Christ, who is so greatly superior to Moses himself. See Heb. iii. 2—7, where he aptly refers to this passage, and quotes it as it stands in the Septuagint. Cp. Heb. ix. 19; x. 28; and cp. *S. Barnabas*, *Epist.* § 14. God spake to Moses mouth to mouth (Exod. xxxiii. 11. Deut. xxxiv. 10), but "the only-begotten Son is in the bosom of the Father" (John i. 18), and "in Him dwelleth all the fulness of the Godhead bodily" (Col. i. 19; ii. 9).

7. *in all mine house*] The house of Israel: the ancient Church of God. Cp. Heb. iii. 6, "whose house are we?"

8. *wherefore then were ye not afraid to speak against my servant Moses?*] This speech of God to Miriam and Aaron may be applied (says *Origen*) to all who disparage the Pentateuch. "Some there are who ask, what is the Pentateuch to us? It belongs to the Jews, they say, and not to us Christians. Theirs is the temper of Miriam, who was punished by leprosy. The Pentateuch is a great deal to us, for it speaks to us of Christ; and if we desire that our faces should not be leprous, like that of Miriam, but should be radiant with glory, like that of Moses when he came from the Mount after communing with God, and when he was with Christ on the Mount of Transfiguration, we must see Christ in the Pentateuch" (2 Cor. iii. 13. *Origen*, *Hom.* 7).

10. *the cloud departed*] by reason of God's displeasure; but at the Transfiguration of Christ, a "bright cloud" came and overshadowed them; and behold a voice out of the cloud, This is my beloved Son, in whom I am well pleased" (Matt. xvii. 5. Cp. *Origen* in Num. *Hom.* 7).

— *Miriam became leprous*] as King Uzziah did when he invaded the priest's office (2 Chron. xxvi. 20).

Miriam is the type of the Jewish Synagogue murmuring against Christ, who fulfilled the Law of Moses, in uniting to Himself the Church of all nations; and Miriam's leprosy is a figure of the punishment of the Jews, who murmured against Moses when they rejected Christ, of whom Moses wrote; John v. 46. Cp. Rom. i. 2—5; xvi. 25, 26, where St. Paul declares that the Law and the Prophets pre-announced the preaching of the Gospel to all nations. The Jews murmur against Moses, when they murmur against Christ preaching the Gospel to all; and (adds *Origen*, *Hom.* 7) not only the Jews, but all heretics, who murmur against Moses and the Old Testament, resemble Miriam and her leprosy.

On the question why Aaron was not also punished, see *S. Irenaeus*, *Frag.* p. 472, *Grabe*, who supposes that Miriam was the instigator of Aaron in this jealousy of Moses, and that if Aaron had been punished, the people generally would have been involved in the penalty by the cessation of his priestly ministrations. Cp. *Theodoret*, *Qu.* 23. *Isidor. Pelusiot.*, *Epist.* iii. 152; and *S. Chrys.*, *Hom.* 3, in Coloss.; and *Salvian.* de Gubern. Dei, i. p. 27, who observes that Aaron was humbled and put to shame by Miriam's punishment, and by being constrained to make a humble and public apology to Moses, and to sue to him

¹¹ And Aaron said unto Moses, Alas, my lord, I beseech thee, 'lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. ¹² Let her not be *as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. ¹³ And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. ¹⁴ And the LORD said unto Moses, 'If her father had but spit in her face, should she not be ashamed seven days? let her be "shut out from the camp seven days, and after that let her be received in *again*. ¹⁵ * And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.
¹⁶ And afterward the people removed from ^yHazereth, and pitched in the wilderness of Paran.

XIII. ¹ And the LORD spake unto Moses, saying, ² * Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. ³ And Moses by the commandment of the LORD sent them ^bfrom the wilderness of Paran: all those men *were* heads of the children of Israel. ⁴ And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur. ⁵ Of the tribe of Simeon, Shaphat the son of Hori. ⁶ ^cOf the tribe of Judah, ^dCaleb the son of Jephunneh. ⁷ Of the tribe of Issachar, Igal the son of Joseph. ⁸ Of the tribe of Ephraim, ^eOshea the son of Nun. ⁹ Of the tribe of Benjamin, Palti the son of Raphu. ¹⁰ Of the tribe of Zebulun, Gaddiel the son of Sodi. ¹¹ Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi. ¹² Of the tribe of Dan, Ammiel the son of Gemalli. ¹³ Of the tribe of Asher, Sethur the son of Michael. ¹⁴ Of the tribe of Naphtali, Nahbi the son of Vophsi. ¹⁵ Of the tribe of Gad, Geuel the son of Machi. ¹⁶ These *are* the names of the men which Moses sent to spy out the land. And Moses called ^fOshea the son of Nun Jehoshua.

^r 2 Sam. 19.
^{19.} & 24. 10.
^{Prov.} 30. 32.

^s Ps. 59. 4.

^t See Heb. 12. 9.

^u Lev. 13. 46.
^{ch.} 5. 2, 3.
^x Deut. 24. 9.
² Chron. 26. 20,
 21.

^y ch. 11. 55. &
 33. 15.

^a ch. 32. 8.
^{Deut.} 1. 22.

^b ch. 12. 16. &
 32. 8.
^{Deut.} 1. 19. &
 9. 23.

^c ch. 34. 19.
¹ Chron. 4. 15.
^d ver. 30. ch. 14.
 6, 30. Josh. 14. 6,
 7, 13, 14.
^{Judg.} 1. 12.
^e ver. 16.

^f ver. 8.
^{Ex.} 17. 9.
^{ch.} 14. 6, 30.

for pardon; and we see that Moses, and not Aaron the priest, intercedes with God for Miriam.

^{12.} *when he cometh out of his mother's womb*] The Sept. here uses the remarkable word *ἐκτρομα*; and it is observable that St. Paul, who also, in self-vindication, glorified himself, as Moses does (see on v. 3), in his humility adopts this word, applied to Miriam here, and calls himself *the ἐκτρομα* among the Apostles: see below, on 1 Cor. xv. 8.

^{13.} *Moses cried unto the LORD*] A proof of his meekness. — *Heal her now, O God, I beseech thee*] The ancient Christian Fathers, who see in Miriam's murmuring, and jealousy of Moses, because he married an Ethiopian woman, a type and figure of the Synagogue murmuring against Christ, for espousing a Church from the Gentiles (see above, on v. 1), recognize in this prayer for Miriam's restoration, an intercession of Christ for the Jews, and a prayer for their conversion. See *Origen* in Num. Hom. 6, 7; and *S. Jerome*, Epist. ad Fabiol. l. c., Mans. 14. *S. Cyril*, Glaphyr. p. 386.

— *O God*] Heb. *El-na*. On this union of words, see *Keil*, p. 236. The name *El* is specially used in appeals for mercy: see Gen. xiv. 18; and *R. Menachem* there.

^{14.} *If her father*] If her earthly father had put her to shame for her insolence to his son, her own brother, should she not be humbled for seven days?—how much more when *I*, her heavenly Father, have made her leprous for her contumely to Me, in the person of my faithful servant in my house, her own brother Moses?

— *had but spit in her face*] A sign of repudiation. The Synagogue is rejected by God, who was both Father and Husband (Isa. liv. 5) to the Hebrew Nation, for its murmuring against Christ's goodness to the heathen (*Origen*).

^{15.} *Miriam was shut out*] An evidence of the honesty and veracity of the writer. Who would have ventured to assert this of Miriam, if it were not true? And the reception of this book by the Hebrew Church is a public testimony to its truth.

— *the people journeyed not*] While Miriam is shut out for leprosy, the people make no progress toward Canaan: but when the leprosy is taken away, they march onward to the Land of

Promise. The time will come when the leprosy of the Synagogue will be healed, and then the Jewish People will march onward to their heavenly rest (*Origen*, Hom. 7).

— *was brought in*] Literally, *was gathered*; see on x. 25.

^{16.} *the wilderness of Paran*] See x. 12. The places where they pitched were Rithmah (xxxiii. 18), probably *Wady Retemal*, and Kadesh-barnea (see xiii. 2, 3. 26; xx. 16. Deut. i. 19), on the southern frontier of Canaan (cp. *Keil*, pp. 236. 276).

CH. XIII. 1. *And the LORD spake*] Here begins a new Proper Lesson of the Law, and extends to xv. 41. The parallel Haphtarah is Joshua ii. 1—24, containing the history of the reception by Rahab, at Jericho, of the two spies sent by Joshua from Shittim. Thus the history of Joshua's faithfulness here in the wilderness is connected with the history of its blessed results to Israel in Canaan.

^{2.} *Send thou men*] This command of God was in compliance with the desire of the sin (Deut. i. 19—24); a circumstance which aggravated the sin of the people in murmuring against Him (xiv. 2).

— *of every tribe . . . a man*] Twelve spies, as afterwards twelve Apostles, who failed for fear in the hour of trial, as the spies did (Matt. xxvi. 56. Mark xiv. 50); but were afterwards endued with power and courage from on high (Luke xxiv. 49), and became new men, and spake the word of God with boldness (Acts iv. 13. 29. 31), when they had received the Holy Ghost, which the Law of Moses could not bestow.

The spies represent the weakness of the natural man, without spiritual grace. He may see miracles as the spies had done, but he will faint in the time of danger if he have not the Spirit of God (cp. 2 Tim. i. 7). The twelve spies show what the Law is without the Gospel; and what the twelve Apostles *would* have been without the Day of Pentecost.

^{16.} *And Moses called Oshea the son of Nun Jehoshua*] He had been called Joshua before by anticipation (Exod. xvii. 9. Num. xi. 28), but the name is imposed now, because now he became in an eminent degree a type of our divine JOSHUA, who has explored for us the heavenly Canaan, and has brought a true

g ver. 21.
h Gen 14, 10.
Judg. 1. 9, 19.

i Neh. 9. 25, 35.
Ezek. 34. 14.
k Deut. 31. 6, 7,
23.

l ch. 34. 3.
Josh. 15. 1.
m Josh. 19. 28.

n Josh. 11. 21, 22.
& 15. 13, 14.
Judg. 1. 10.

¹⁷ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way ^s southward, and go up into ^h the mountain: ¹⁸ And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; ¹⁹ And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; ²⁰ And what the land is, whether it be ⁱ fat or lean, whether there be wood therein, or not. And ^k be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes. ²¹ So they went up, and searched the land ^l from the wilderness of Zin unto ^m Rehob, as men come to Hamath. ²² And they ascended by the south, and came unto Hebron; where ⁿ Ahiman, Sheshai, and Talmi,

report of that good land in the Gospel, and will lead all faithful Israelites into it. See *Justin Martyr*, Dial. c. Tryphon. c. 75. 106. 113. 132, pp. 301. 365. 377 (*Thirlby*). *Tertullian* adv. Jud. c. 9; c. Marcion. iii. 16. *Euseb.* E. II. i. 3; Dem. Evang. iv. 37. *Lactant.* de Verâ Sap. iv. 37. *S. Augustine* c. Faust. xvi. 18. *S. Cyril* ad Julian. viii. p. 23. *Theodoret*, Qu. 25; and see below, the *Introduction* to the Book of Joshua.

Bp. Pearson thus writes (on the Creed, Art. ii. p. 131, ed. Camb. 1859): "His first name, then, imposed at his circumcision, was *Osheah*, or *Hoseah*; and the interpretation of this first name, *Hoseah*, is *Saviour* (or *salvation*: see *Gesen.*, p. 220). Now we must not imagine this to be no mutation, neither must we look upon it as a total alteration, but observe it as a change not trivial or inconsiderable. And since *Hoseah* was a name afterwards used by some, and *Jehoshuah*, as distinct, by others, it will necessarily follow, there was some difference between these two names; and it will be fit to inquire what was the addition, and in what the force of the alteration doth consist.

"First, therefore, we observe that all the original letters in the name *Hoseah* are preserved in that of *Joshua*; from whence it is evident, that this alteration was not made by a verbal mutation, as when *Jacob* was called *Israel*, nor by any literal change, as when *Sarai* was named *Sarah*; nor yet by diminution or mutilation; but by addition, as when *Abram* was called *Abraham*. Secondly, it must be confessed that there is but one literal addition, and that, of that letter which is most frequent in the Hebrew names; but being thus solemnly added by Moses, upon so remarkable an occasion as the viewing of the land of Canaan was, and that unto a name already known, and after used, it cannot be thought to give any less than a present designation of his person to be a *Saviour* of the people, and future certainty of salvation, included in his name, unto the Israelites by his means. For it may be well thought that the letter *god* is prefixed to make the name the same with the future *hiphil*, so that the word may signify, *he shall save*. Thirdly, though the number of the letters be augmented actually but to one, yet it is not improbable that another may be virtually added, and in the signification understood. For since the first letter of *Hoseah* will not endure a duplication, and if the same letter were to be added, one of them must be absorbed; it is possible another of the same might be by Moses intended, and one of them suppressed. If then unto the name *Hoseah* we join one of the titles of *God*, which is *Jah*, there will result from both, by the custom of that Hebrew tongue, *Jehoshua*, and so not only the instrumental, but also the original cause of the Jews' deliverance will be found expressed in one word, as if Moses had said, 'This is the person by whom God will save His people from their enemies.' *Gesenius* also (pp. 339. 373) supposes the word to be compounded of *Jehorah*; and the latter part to be *yeshua*, *salvation*; and he compares the word *Eli-shua*. *Ibid.* p. 52; see also *Keil*, p. 239; and *Minlert*, Lex. in v. *ἰσχυρός*.

"Now since we have thus declared that *Jesus* is the same name with *Josuah*, and *Joshua* is called *Jesus* in the *Sept.* version, and in the *Vulgate*, and in the New Testament itself (*Acts* vii. 44, 45. *Heb.* iv. 8); since also the name of *Josuah* was first imposed by divine designation, as a certain prediction of the fulfilling to the Israelites, by the person which bare the name, all which was signified by the name; since *JESUS* was likewise named by a more immediate imposition from heaven, even by the ministration of an angel, it followeth that we believe he was infallibly designed by God to perform unto the sons of men whatsoever is implied in his nomination. As

therefore in *Hoseah* there was expressed *salvation*, in *Josuah* at least was added the designation of that single person to save, with certainty of preservation, and probably even the name of *God*, by whose appointment and power he was made a Saviour; so shall we find the same in *JESUS*. In the first salutation the angel Gabriel told the blessed Virgin she should conceive in her womb, and bring forth a son, and should call His name *JESUS* (*Luke* i. 31). In the dream of Joseph the angel of the Lord informed him not only of the nomination, but of the interpretation, or etymology: 'Thou shalt call His name *JESUS*; for He shall save His people from their sins' (*Matt.* i. 21). In which words is clearly expressed the designation of the person *He*, and the futurity of salvation certain by him, *He shall save*. Beside, that other addition of the name of *God*, propounded in *Josuah* as probable, appeareth here in some degree above probability, and that for two reasons. First, because it is not barely said that *He*, but as the original raiseth it, *He himself shall save*. *Josuah* saved Israel, not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God; whereas *JESUS Himself*, by His own power—the power of God—shall save His own people, the people of God. Well, therefore, may we understand the interpretation of his name to be *GOD the SAVIOUR*."

^{17. southward}] That is, into the southern part of Canaan. *Heb. negeb*, dry, distinguished from the well-watered region of Canaan (cp. *Josh.* xv. 19. *Judg.* i. 15).

On the region called *Negeb*, see the excellent work of the *Rev. E. Wilton*, 1863.

— the mountain] the high land inhabited by Hittites, Jebusites, and Amorites, v. 29; xiv. 40. *Deut.* i. 7. 19. 44.

^{18. the land}] used three times here (vv. 18—20) in three different respects; first, as to its people; secondly, as to its habitations; thirdly, as to its soil and produce.

^{20. the time was the time of the firstripe grapes}] Toward the end of July, therefore; the spies returned (v. 25) at the end of August, or beginning of September.

^{21. from the wilderness of Zin}] The northern district of the wilderness of Paran, *Wady Murreh*: cp. xx. 1; xxvii. 14; xxxiii. 36; xxxiv. 3. *Deut.* xxxii. 51. *Josh.* xv. 1—3 (*Keil*, 240. *Winer*, ii. 735).

— Rehob] Probably *Beth-rechob*, near Dan-Lais, in the tribe of Naphtali (*Judg.* xviii. 28), s.w. of *Tell-el-kadhy* (*Robinson*; *Winer*, i. 171).

— Hamath] on the Orontes, in the northern frontier of Palestine, at the foot of Hermon (Anti-libanus), called Epiphania by *Josephus* (*Ant.* i. 6. 2), now *Hamah*. Cp. *Gen.* x. 18. *Josh.* xiii. 5. *Judg.* iii. 3 (*Keil*, p. 211. *Winer*, i. 458).

^{22. and came}] *Heb.* he came. *Jarchi*, and other Hebrew expositors say, that Caleb only came thither, to whom Hebron was afterwards given (cp. *Josh.* xiv. 9. 12. 14); but *Chazkuni* and others say, that the singular pronoun is here used to express the whole number considered as one body. Cp. *Josh.* viii. 19. The *Sept.*, *Vulg.*, and other ancient versions, have the plural.

— unto Hebron] where Abraham had built an altar to the Lord. See *Gen.* xiii. 18, and where "the three men" had appeared to him, and promised him the birth of a son from Sarah within a year from that time (*Gen.* xviii. 1—10); and where the bodies of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried in faith that God would give the land to their seed, and in hope of a blessed Resurrection. Doubtless the remembrance of these things at Hebron inspired the heart of Caleb with courage, and moved him to say what he did (see v. 30, and xiv. 7); and as a reward for his faith, he received Hebron for an inheritance. See below, on *Josh.* xiv. 15.

^o the children of Anak, were. (Now ^p Hebron was built seven years before

^a Zoan in Egypt.)

²³ ^r And they came unto the || brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. ²⁴ The place was called the || brook || Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. ²⁵ And they returned from searching of the land after forty days.

²⁶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, 'unto the wilderness of Paran, to 'Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. ²⁷ And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with "milk and honey; * and this is the fruit of it. ²⁸ Nevertheless ^y the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw ^z the children of Anak there. ²⁹ ^a The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. ³⁰ And ^b Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. ³¹ ^c But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. ³² And they ^d brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and ^e all the people that we saw in it are † men of a great stature. ³³ And there we saw the giants, 'the sons of Anak, which come of the giants: and we were in our own sight ^g as grasshoppers, and so we were ^h in their sight.

o ver. 33.
p Josh. 21. 11.
q Ps. 78. 12.
Isa. 19. 11. &
30. 4.
r Deut. 1. 24. 25.
|| Or, valley
ch. 32. 9.
Judg. 16. 4.

|| Or, valley.
|| That is, A
cluster of grapes.

s ver. 3.

t ch. 20. 1. 16. &
32. 8. & 33. 36.
Deut. 1. 19.
Josh. 14. 6.
u Ex. 3. 8. &
33. 3.
x Deut. 1. 25.
y Deut. 1. 28. &
9. 1. 2.

z ver. 33.
a Ex. 17. 3.
ch. 14. 43.
Judg. 6. 3.
1 Sam. 14. 48. &
15. 3. &c.

b See ch. 14. 6.
24.
Josh. 14. 7.
c ch. 32. 9.
Deut. 1. 28.
Josh. 14. 8.
d ch. 14. 36. 37.

e Amos 2. 9.
† Heb. men of
statures.
f Deut. 1. 28. &
2. 10. & 9. 2.
g Isa. 40. 22.
h 1 Sam. 17. 42.

— *Anak*] son of Arba, from whom Hebron was called Kirjath-arba (Josh. xv. 13). Concerning the Anakim, see Deut. ii. 10; ix. 2; Josh. xiv. 15; xv. 13; xxi. 11. *Winer*, R. W. B. i. 323.

— *Now Hebron was built seven years before Zoan in Egypt*] This notice is inserted not only in proof of the antiquity of the city, but of the goodness of the soil, as chosen by the Anakim for their residence (*Jarchi*). On the name of *Hebron*, see *Hengstenberg*, *Authentic*, ii. pp. 187—192, and note above, Gen. xiii. 18.

— *before Zoan*] or Tanis, on the east side of the Tanitic mouth of the Nile; a residence of the Pharaohs in the time of Moses. Cp. Ps. lxxviii. 12. 43. Isa. xix. 11; xxx. 4. Ezek. xxx. 14. (*Keil*, *Comment*, i. p. 391. *Winer*, ii. 737.)

²³. *Eshcol*] Literally, a cluster (*Gesen.*, p. 85). Cp. Cant. vii. 8. Isa. lxxviii. 8. Mic. vii. 1. Probably near Hebron, which was famous for its vines (*Robinson*).

— *they bare it between two upon a staff*] In Palestine bunches of grapes are still found weighing from eight to twelve pounds; and the grapes of Hebron were specially celebrated for their size and beauty (*Tobler*, *Keil*).

The word rendered *staff* is in Hebrew *mot*, which is translated *bar* in iv. 10. 12, and *yoke* in Nah. i. 13. *S. Jerome* sees a spiritual figure here,—“*botrus refertur in ligno; et Christi brevis passio demonstratur*” (*Mans.* xv.). “*Christus est botrus qui pependit in ligno*” (*S. Augustine* c. Faust. xii. 42). The cluster of grapes hanging from the wood, what was it but a figure of Him, Who in the last days hung as a cluster of grapes from the wood of the Cross, and has given His own blood to be the drink of eternal life to believers? Moses speaks of blood of grapes when referring to Christ (Gen. xlix. 11. *S. Greg. Nyssen.* de Vit. Mos. p. 21).

The Christian Fathers and hymn writers love to dwell on this resemblance. The cluster was the firstfruits of Canaan, and an evidence of the truth of God's promises concerning its fruitfulness. In Christ, all God's promises are “*Yea and Amen*” (2 Cor. i. 20). The one cluster was formed of many grapes; so Christ. The cluster was borne on a staff by two;

so the true faith of Christ crucified is borne by the two People, the Jew and the Gentile, in the Old and New Testaments. They who lived under the Old Testament carried it without seeing what they carried; but we who come after, carry the same Faith, and see what we carry. *Bp. Andrewes*, i. 237. Cp. *S. Augustine* c. Faust. xii. 31; and in Ps. viii. *S. Greg. Nyssen.* in Cantica, Hom. 3. *Paulinus*, Epist. 3, ad Sever. *S. Prosper* de Prædict. ii. 9. *Bede*, Quæst. in Num. xi. *S. Bernard* in Cantica, Sermon. 44. *Maxim. Taurin.*, Hom. de Sanctis, p. 235.

²⁵. *after forty days*] an usual term of trial in Holy Scripture. See on Matt. iv. 2. 9; xxvii. 60. Mark i. 13; xvi. 19; Luke iv. 2. Acts i. 3. Cp. *Ainsworth* on Deut. xxv. 3.

²⁶. *Kadesh*] or Kadesh-barnea; see xii. 16. The wilderness of Paran, and Zin, and Hazeroth, and Kadesh-barnea, and Rithmah (xxxiii. 18), were near to one another (*Chazkuni*).

On the site of Kadesh, probably near *Ain-Kades*, south of Beersheba, on the frontier highland of Jebel Halal, “near the point where the longitude of *Khulasah* intersects the latitude of *Ain-el-Weibek*,” see *Williams*, Appendix to Holy City, i. 468. *Kurtz*, Hist. iii. 217—211, Edin. 1859. *Keil* on Num. xx. 16, p. 236. *Winer*, p. 641. *Wilton*, Negeb, pp. 7. 80. This position is about eleven days' journey from Sinai, as Kadesh was (Deut. i. 2). It is a large plain, stretching from west to east, about twelve English miles E.S.E. from *Moitahhi*, and would have afforded ample room for the Israelitish encampment, and is supplied with water: see above, note on Gen. xiv. 7.

³⁰. *Caleb*] who spoke also for Joshua as well as for himself; as Joshua afterwards spoke for him (xiv. 6. 7).

³². *eateth up the inhabitants*] by their civil wars. The Amorites had conquered the Moabites (xxi. 28); and the Caphtorims had destroyed the Avims (Deut. ii. 23), so that its very fruitfulness being a cause of perpetual rivalry and contention, is a source of distress to its inhabitants (*Rosenmüller*).

³³. *giants*] Heb. *nephilim*. Cp. Gen. vi. 4.
— *were in our own sight as grasshoppers*] But if we follow our Joshua in faith, our enemies will be as grasshoppers. *Ori-gen*, Hom. 7.

a ch. 11. 4.

b Ex. 16. 2 & 17.
c ch. 16. 41.
Ps. 106. 25.

e See ver. 28, 29.

d Neh. 9. 17.

* See Deut. 17. 16.
Acts 7. 39.

f ch. 16. 4, 22.

g ver. 24, 30, 38.
ch. 13. 6, 8.h ch. 13. 27.
Deut. 1. 25.
i Deut. 10. 15.
2 Sam. 15. 25,
26. & 22. 20.
1 Kings 10. 9.
Ps. 22. 8. & 147.
10, 11.
Isa. 62. 4.
k ch. 13. 27.
l Deut. 9. 7, 23,
24.
m Deut. 7. 18. &
20. 3.n ch. 24. 8.
* Heb. shadow.o Gen. 48. 21.
Ex. 33. 16.
Deut. 20. 1, 3, 4.
& 31. 6, 8.p Ex. 1. 5.
Judg. 1. 22.
2 Chron. 13. 12.
& 15. 2. & 20. 17.
& 32. 8.q Ex. 16. 10. &
24. 16, 17. & 40.
34.r ver. 23.
Deut. 9. 7, 8, 22.
Ps. 95. 8.s Deut. 1. 32. &
9. 23.
Ps. 78. 22, 32, 42.
& 106. 24.t Ex. 32. 10.
& 40. 38. ch. 10. 34.

u Ex. 32. 12. Ps. 106. 23. Deut. 9. 26, 27. 28. & 32. 27. Ezek. 20. 9, 14. x Ex. 15. 14. Josh. 2. 9, 10. & 5. 1. y Ex. 13. 21.

z Deut. 9. 28. Josh. 7. 9.

10 p But all the congregation bade stone them with stones. And q the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 And the LORD said unto Moses, How long will this people r provoke me? and how long will it be ere they s believe me, for all the signs which I have shewed among them? 12 I will smite them with the pestilence, and disinherit them, and t will make of thee a greater nation and mightier than they. 13 And u Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) 14 And they will tell it to the inhabitants of this land: * for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that v thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. 15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, 16 Because the LORD was not z able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

CH. XIV. 1. *And all the congregation lifted up their voice,—and the people wept*] “They despised the pleasant land, they believed not His word; but murmured in their tents, and hearkened not to the voice of the Lord; therefore He lifted up His hand against them to overthrow them in the wilderness” (Ps. cvi. 24. 26).

On the conduct of the Israelites murmuring at the tidings of the spies, and on the difference between the ten spies and the two, as foreshadowing the unbelief of the Jews in the age of the true Joshua, Jesus Christ; and as a warning to the preachers of the Gospel, that they be not faithless and cowardly in times of danger, see the interesting homily of *S. Cyril* of Alexandria, (Glaphyr. in Numeros, pp. 386—394; and *Origen* in Numb. Hom. 8. The warning is applied to Christians by the Holy Spirit Himself (see Heb. iii. 7—19; iv. 1—11).

2. *in this wilderness*] Even at Taberah (xi. 1. 33).

4. *Let us make a captain*] For Moses will not lead us.

6. *Joshua the son of Nun*] Here placed first. Cp. xiii. 30.

10. *bade stone them with stones*] As their posterity would have stoned the true Joshua, Jesus Christ; and those who preached of Him (John viii. 59; x. 31. Cp. Luke xiii. 31. Acts vii. 58). — *the glory of the LORD appeared*] The cloud descended and settled on the Tabernacle. Sept.; *Jarchi*: cp. xvi. 42.

12. *I will smite them,—disinherit them, and will make of thee a greater nation*] Cp. Exod. xxxii. 10. On two occasions when the Israelites united in rebelling against God, and in making for

themselves another leader, God threatened to disinherit them, and to make of Moses a great nation in their place (cp. Exod. xxxii. 10). But in afterwards reminding the people of their guilt on those occasions, Moses describes God's wrath against them, but he mentions *once only* the divine offer so honourable to himself. On the other hand he frequently refers to his own offence against God, and his consequent exclusion from Canaan; and he also relates the substitution of Joshua in his own place. “The Lord was angry with me for your sakes, saying, Thou also shalt not go in thither: but Joshua, the son of Nun, who standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it” (Deut. i. 37, 38. Cp. Deut. ix. 14. 25; and Exod. xxxii. 10. Num. xiv. 12).

Here is silent evidence of the *Mosaic* authorship of the Pentateuch. Any other Hebrew writer would not have thus treated the character of *Moses*, who was ever held in such reverence by the Hebrew nation after his death. But such a treatment of the character of *Moses* was very fit and appropriate for *Moses* himself. It is like the expression “*Matthew the publican*,” which is found only in St. Matthew's Gospel, and is a silent evidence of its genuineness (see Matt. x. 3).

16. *Because the LORD was not able to bring this people into the land*] *Moses* is zealous for God's honour, and for the glory of His power and love (cp. Exod. xxxii. 12. Deut. ix. 28), but he never murmured, because he himself was not able to bring

¹⁷ And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, ¹⁸ The LORD is ^a longsuffering, and of great mercy, ^a Ex. 34. 6, 7. Ps. 103. 8. & 145. 8. Jonah 4. 2. forgiving iniquity and transgression, and by no means clearing *the guilty*, ^b visiting the iniquity of the fathers upon the children unto the third and fourth generation. ¹⁹ ^c Pardon, I beseech thee, the iniquity of this people ^d according unto the greatness of thy mercy, and ^e as thou hast forgiven this people, from Egypt even || until now. ^b Ex. 20. 5. & 34. 7. ^c Ex. 34. 9. ^d Ps. 106. 45. ^e Ps. 78. 38.

|| Or, *hitherto*.

²⁰ And the LORD said, I have pardoned ^f according to thy word: ²¹ But *as* truly *as* I live, ^g all the earth shall be filled with the glory of the LORD. ²² ^h Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now ⁱ these ten times, and have not hearkened to my voice; ²³ ^k Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: ²⁴ But my servant ^l Caleb, because he had another spirit with him, and ^m hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. ²⁵ (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, ⁿ and get you into the wilderness by the way of the Red sea. ^f Ps. 106. 23. James 5. 16. ^g 1 John 5. 14, 15, 16. ^h Ps. 72. 19. ⁱ Deut. 1. 35. ^j Ps. 95. 11. & 106. 26. ^k Heb. 3. 17, 18. ^l Gen. 31. 7. ^m k ch. 32. 11. ⁿ Ezek. 20. 15. ^o Heb. *If they see the land*. ^p 1 Deut. 1. 36. Josh. 14. 6, 8, 9, 14. ^q m ch. 32. 12.

²⁶ And the LORD spake unto Moses and unto Aaron, saying, ²⁷ ^o How long shall I bear with this evil congregation, which murmur against me?

^p I have heard the murmurings of the children of Israel, which they murmur against me. ²³ Say unto them, ^q *As truly as* I live, saith the LORD, ^r as ye have spoken in mine ears, so will I do to you: ²⁹ Your carcasses shall fall in this wilderness; and ^s all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, ^o ver. 11. ^p Ex. 16. 28. ^q Matt. 17. 17. ^r p Ex. 16. 12. ^s q ver. 23. ch. 26. 65. & 32. 11. ^t Deut. 1. 35. ^u Heb. 3. 17. ^v See ver. 2. ^w s ch. 1. 45. & 26. 64.

the people into the Land of Promise, and that Joshua, his own servant, was preferred to him (Deut. iii. 27, 28).

^{18.} *by no means clearing the guilty, visiting the iniquity*] See above, on Exod. xx. 5; xxxiv. 6, 7. Moses here appeals to the titles which God had then proclaimed as His own, and he does not pray for absolute pardon for all the offenders, lest God's righteous justice and divine majesty should be disparaged; but he entreats for mercy to those who are less guilty than the rest (cp. 1 John v. 16). He refers all to *God's glory*.

— *all the earth*] Read, and *all the earth*—no stop at “*Lord*.”

^{20.} *according to thy word*] Not absolutely; for all that generation which murmured was excluded from the Promised Land; but in this chastisement was mercy. It was a warning against disobedience, and by it the people were exercised in the wholesome discipline of repentance; thus temporal punishment may have saved many of them from eternal misery, and their very exclusion from the earthly Land of Promise, may have been instrumental to their admission into the heavenly Canaan.

^{21.} *all the earth*] Not only the Tabernacle and the Temple. Notwithstanding the murmuring and rebellion of unbelieving Israel, and of an unbelieving World, the Word of God will stand fast, and the Gospel be preached to all nations. *S. Jerome* on Isa. vi., and *Theodore*, Qu. 27: see above on v. 1.

^{22.} *these ten times*] A general expression for many times; but it may be taken literally, for at this time they had tempted God ten times: at the Red Sea (Exod. xiv. 11), at Marah (xv. 23), twice with respect to the Manna (xvi. 20, 27), at Rephidim (xvii. 1—3), by the golden calf at Horeb (xxxii.), at Taberah (Num. xi. 1), at Kibroth-hattaavah (xi. 4). *Ainsworth*.

^{23.} *Surely they shall not see*] Literally, *if they shall see*. Cp. Ps. xcv. 11, with Heb. iii. 11, 18; and cp. Mark viii. 11, 12, with Matt. xvi. 4.

This declaration (as we know from the Epistle to the Hebrews) is to be extended to all who do not believe the Gospel of Christ. See Heb. iii. 7—19; iv. 1—11.

^{24.} *his seed shall possess it*] The fulfilment of this promise is recorded in Josh. xiv. 6—14.

^{25.} *Now the Amalekites and the Canaanites dwell in the valley*] Literally, *And the Amalekites and Canaanites are*

sitting in the valley. There ought not to be any parenthesis; these words are a continuation of the words of God Himself to the Israelites.

The connexion is, Caleb was not afraid, but trusted in God, therefore he shall enter in, and conquer those giants, whom ye fear, and shall inherit their land. But ye, who do not rely on God's power, and who disbelieve His promise, and fear an arm of flesh, ye shall not enter in; no, nor shall ye advance any further; since ye think that God is weak, and that man is strong, therefore God will leave you to yourselves, *man shall be strong against you* (cp. *ev*. 8, 9). The Amalekite and the Canaanite are *sitting* (in ambush) *in the valley*, therefore do not advance, for they will destroy you, since ye have deprived yourselves of My presence and power, which ye have despised. Do not go forward and northward, no; but go southward and backward; to-morrow turn you toward the Red Sea; and be once more, as it were, at the beginning of your wanderings, and wander on in the wilderness for forty years. This exposition of the passage is confirmed by the ancient versions, especially *Sept.*, *Vulgate*, *Arabic*.

The valley is probably that which is now called *Wady Murreh*. See xiii. 21.

— *by the way of the Red sea*] The way toward the Red Sea. Cp. Matt. iv. 15. The part of the Red Sea to which they turned was the “*Ælaniticus sinus*,” or gulf of *Akaba*.

^{29.} *Your carcasses*] The Hebrew *peger*, a *carcase*, is from *pagar*, to be exhausted (cp. *piger*: *Gesen.* 606); see Gen. xv. 11. The *Sept.* has here *κῶλος*, which word is adopted by St. Paul, when he refers to these words, and inculcates the warning thence applicable to Christians (Heb. iii. 17: cp. 1 Cor. x. 10).

— *all that were numbered of you—from twenty years old and upward*] This divine saying was fulfilled, and the fulfilment of it was displayed in the census taken in the plains of Moab, at the end of the wanderings in the wilderness. See xxvi. 63—65: “Among them that were *then* numbered, there was not a man of them whom Moses and Aaron the priest numbered when they numbered the children of Israel in the wilderness of Sinai” (Num. i.).

Hence it appears that not only the numbers of the Israelites

† Heb. *lifted up my hand*.
Gen. 14. 22.
† ver. 38. ch. 26.
† 5. & 32. 12.
Deut. 1. 36, 38.
u Deut. 1. 39.
x Ps. 106. 24.

y 1 Cor. 10. 5.
Heb. 3. 17.
|| Or, *feed*.
z ch. 32. 13.
Ps. 107. 40.
a See Deut. 2. 14.
b Ezek. 23. 35.
c ch. 13. 25.
d 1 Ps. 95. 10.
Ezek. 4. 6.
e See 1 Kings 8. 56.
Ps. 77. 8. & 105. 42.
Heb. 4. 1.
|| Or, *altering of my purpose*.
f ch. 24. 19.
g ver. 27, 29.
h ch. 26. 65.
i 1 Cor. 10. 5.
j 1 Cor. 10. 10.
Heb. 3. 17.
Jude 5.
k ch. 26. 65.
Josh. 14. 6, 10.

³⁰ Doubtless ye shall not come into the land, *concerning* which I †sware to make you dwell therein, 'save Caleb the son of Jephunneh, and Joshua the son of Nun. ³¹ "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which *ye have despised. ³² But *as for* you, 'your carcases, they shall fall in this wilderness. ³³ And your children shall ||^z wander in the wilderness ^aforty years, and ^bbear your whoredoms, until your carcases be wasted in the wilderness. ³⁴ ^cAfter the number of the days in which ye searched the land, *even* ^dforty days, each day for a year, shall ye bear your iniquities, *even* forty years, 'and ye shall know my ||breach of promise. ³⁵ ^fI the LORD have said, I will surely do it unto all ^gthis evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. ³⁶ ^hAnd the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, ³⁷ Even those men that did bring up the evil report upon the land, ⁱdied by the plague before the LORD. ³⁸ ^kBut Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

were taken in each census, but also their *names*. In this prophecy we see a wonderful instance of the exactness of God's foreknowledge of *individuals*. Observe also the severity of His righteous retribution. These murmurers were destroyed in the wilderness, their names disappeared; they have no history. Such were the consequences of disobedience.

It was indeed a memorable thing, that no one *above sixty* years of age (the Priests and Levites excepted) was admitted into Canaan (except *Caleb* and *Joshua*); and this will appear more remarkable when it is considered that Caleb afterward was able to say, "*Forty years* old was I, when Moses the servant of the Lord sent me from Kadesh-barnea, to spy out the land . . . and now, behold, the LORD hath kept me alive, as He said, *these forty and five years*. . . . I am this day *four-score and five* years old; as yet I am as strong this day as I was in the day that Moses sent me . . . and Joshua blessed him" (Josh. xiv. 7—13), and Joshua himself lived to the age of *one hundred and ten years* (Josh. xxiv. 29).

It is a strange thing that the rationalistic so-called intelligence of some (e.g. *Knobel*) should reject this statement as incredible, and should fail to apprehend the divine truth contained in this striking record of the Israelites, who are "figures of us" (1 Cor. x. 6. 11), and in their history, "which was written for our learning;" viz., that length of life, and eternal health in the heavenly Canaan is reserved only for the Calebs and Joshuas, who "wholly follow the Lord their God" (Josh. xiv. 8).

In support of that incredulity, it is alleged that all others, above sixty years of age, could not have been excluded from Canaan, inasmuch as Eleazar, the son of Aaron, must have been more than twenty years old, because he was consecrated as a Priest in the second year of the Exodus (Lev. viii. 2), and Eleazar entered into Canaan with Joshua (Josh. xiv. 1). These objectors overlook the fact that Eleazar belonged to the tribe of Levi, and that the Levites were not numbered at that census, but were specially exempted from it (Num. i. 47; ii. 33). The exception therefore of Eleazar makes the example more memorable.

The objection which is derived from the statements in Josh. xxiv. 7; Judg. ii. 7, that some then living in Canaan had seen the works of God in Egypt, is equally untenable; it is founded on the supposition that men of sixty or seventy years of age cannot remember the wonderful things which happened when they were under nineteen years of age.

^{30. save Caleb—and Joshua} [cp. xxxii. 11, 12: "Who are they that perish in the wilderness? They who do not believe and obey God. Who are they that are saved? They who love and obey Him like Caleb, the son of Jephunneh, and Joshua, the son of Nun; and they who are *little ones* in Christian simplicity without malice and guile." *S. Irenæus*, iv. 47.

^{31. your little ones} Your little ones; the new generation of Israel; a type of the Israel of God, who are circumcised by the circumcision of the Spirit, and are brought into the spiritual Canaan by the true Joshua. See below, on Josh. v. 2—11.

Here also is a warning to us. You who count yourselves strong shall fail; but the weak shall enter in. *Your little ones* will I bring in: this is also true in a spiritual sense. God shuts out the strong—the "wise and prudent"—from the sight of the mysteries of the kingdom of heaven, and reveals them to *babes* (Matt. xi. 25). We must become as *little children*, if we would enter into the kingdom of God (Matt. xviii. 3). Specially true is this of the Pentateuch, in which the history is written of those things which are "examples to us," or types and figures of us (1 Cor. x. 6. 11). The strong in human intellect may carp and cavil at it, and are excluded from the sight of its beauty and its truth; "their carcases fall in the wilderness" of unbelief (cp. Isa. xxix. 14. 1 Cor. i. 27; ii. 8. James ii. 5); but its mysteries are revealed to babes, they believe and obey God, and enter into the heavenly Canaan.

^{34. forty years} Aaron died on the first day of the fifth month of the *fortieth* year after the Exodus. See xx. 28; xxxiii. 38. The second numbering of the people took place after that. See xxvi. 2—63.

The *forty years* here described *include* the period of the year and a half which had already expired between the Exodus and the mourning of the people at this time (cp. *Keil*, p. 247); so that the time of wandering after the sentence of exclusion, and before admission into Canaan under Joshua, was *thirty-eight years*. These periods are deserving of notice in a Christian point of view. The whole period of the trial of the Israelites in the wilderness was *forty years*. The trial of the Jews after the crucifixion of Christ and the destruction of Jerusalem (an event disastrous to Jews, but favourable to the progress of Christianity, the religion of the spiritual Israel) was *forty years*. See below, on Acts, p. 29.

The Israelitish nation, after this sentence of exclusion, wandered, under the rule of Moses and the Law, for *thirty-eight years*, and then Joshua received them and led them into the Promised Land. The impotent man in the Gospel had lain in his sickness *thirty-eight years* under the shadow of Bethesda, the house of mercy, the pool of the *five porches* (and such the Law with its five books was to Israel), and there the true Joshua came and bade him "arise, take up thy bed, and walk" (see John v. 2—8).

—*ye shall know my breach of promise*]. Rather, *ye shall feel my turning away from you*; ye shall feel, that because ye turned away from Me, therefore I am estranged and alienated from you, literally, *broken off* from you. The original word, *tenuah*, rendered *breach of promise*, is from the root *no*, to *decline* (whence the negative particles *ne*, *non*, *no*, *not*: *Gesen.* 537). This exposition is confirmed by the ancient versions, *Sept.*, *Vulg.*, *Arabic*: see also *Waterland*, *Scrip.* Vindicated, p. 100, who refutes the objection grounded by some on the rendering in our Authorized Version; and cp. *Keil*, p. 247.

^{37. those men—died by the plague before the LORD} Smitten suddenly, by a divine visitation, as Nadab and Abihu (Lev. x. 2), and Korah (Num. xvi. 32. 35), and Uzzah (1 Chron. xiii. 10).

³⁹ And Moses told these sayings unto all the children of Israel: ¹and the people mourned greatly. ⁴⁰ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, ^mwe be here, and will go up unto the place which the LORD hath promised: for we have sinned. ⁴¹ And Moses said, Wherefore now do ye transgress ⁿthe commandment of the LORD? but it shall not prosper. ⁴² ^oGo not up, for the LORD is not among you; that ye be not smitten before your enemies. ⁴³ For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: ^pbecause ye are turned away from the LORD, therefore the LORD will not be with you. ⁴⁴ ^qBut they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

⁴⁵ ^rThen the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto ^sHormah.

XV. ¹ And the LORD spake unto Moses, saying, ^{2a} Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations,

^{40.} *gat them up*] armed: see Deut. i. 41. But without the armour of God's protection and help, and therefore they were routed (vv. 43, 45).

— *we have sinned*] They confessed their sins, but did not obey, and were destroyed. Confession of sins, without obedience to God's law, is of no avail, but worketh death (2 Cor. vii. 10).

^{44.} *they presumed*] The Hebrew verb here is *aphat*, to *swell up* like a hill, to be haughty and lifted up (Hab. ii. 4), whence *ophel*, a hill (2 Chron. xxvii. 3; xxxiii. 14. *Gesen.* 645). They went up armed, thinking that they had satisfied God by mere lip-service (v. 40), and relying on themselves, and with a vain-glorious self-assurance of His favour; but Moses said, "Go not up," and he would not go with them. God was not among them; they went against His will; the Ark was not with them, they went up without the Lord, and without the signs of His grace; and the Amalekites and Canaanites came down and smote them and discomfited them to Hormah. A striking example of the sinfulness of spiritual pride and self-assurance, and of its consequences.

^{45.} *unto Hormah*] *Chormah*. The name was probably derived from the event, and means *utter destruction*, from *charam*, to *destroy*; whence *cherev*, an *anathema*, or *curse* (*Gesen.* 305). In Deut. i. 43, Moses refers to this presumption of Israel and to their destruction "unto Hormah."

All who disobey God and rely on themselves are discomfited "even unto Hormah:" for, says the prophet, "*cursed* is he that obeyeth not" (Jer. xi. 3); and "*cursed* is he that trusteth in man, and whose heart departeth from the Lord" (Jer. xvii. 5).

Some suppose that this is the same place as is called Hormah below, in xxi. 3. So *Keil*, p. 249.

At the end of the present chapter, and as a consequence of the mournful sentence of exclusion from Canaan, and of the forty years' wandering in the wilderness, the *Ninetieth Psalm* will present itself to the mind of the reader, as being ascribed in its title to "Moses the man of God;"—and with good reason. See *Hengstenberg* on the Psalms, ii. 120.

That Psalm is like a divine commentary on the events recorded in the present chapter, and is illustrated by them. It may at first seem surprising that Moses should describe the days of man as *threescore years and ten* (Ps. xc. 10).

But when it is remembered, that, in the second year of the pilgrimage in the wilderness, as related in this chapter, God declared that all those who had been recently numbered at Sinai should die in the wilderness, before the expiration of forty years, the lamentation of Moses on the brevity of human life becomes very intelligible and appropriate; and the Psalm itself acquires a solemn and affecting interest, as a penitential confession of the sins which had entailed such melancholy consequences on the Hebrew nation; and as a humble deprecation of God's wrath; and as a funeral dirge upon those whose death had been pre-announced by the awful voice of God. Let it be associated with such feelings as these on those solemn occasions—at the Burial of the Dead,—when it is appointed to be read in the Church, and it will have a deeper influence on those who hear it.

tions] This chapter begins a new period. The Israelites had arrived at *Kadesh-barnea* (see xiii. 26; xxxii. 8. Deut. i. 2, 19), and if they had obeyed God, they would then have entered "into the land of their habitations;" but they murmured against Him, and all their hopes of entering into Canaan were frustrated by their sin, and they were condemned to wander for *thirty-eight* years in the wilderness; and all who had been numbered at Mount Sinai, except Caleb and Joshua, were excluded from the Land of Promise (xiv. 21—33).

Having therefore a long period of Wandering before them, and having incurred a sentence of exclusion from Canaan, how were they to perform the requirements of the Levitical Law? Where would sacrifices be found in the Wilderness for the fulfilment of those injunctions? Was not the promulgation of the Levitical Law itself in Sinai frustrated by that exclusion from Canaan? Had not God defeated His own designs, and made His own Legislation to become abortive by their punishment?

Such probably were the thoughts of some of the Israelites at *Kadesh-barnea*.

These surmises receive an answer in the present chapter. "When ye be come into the land of your habitations," then ye shall offer the sacrifices required in the Levitical Law. He repeats in this chapter the requirements of that Law, and applies them to the Israelites whom He will mercifully bring into the Land of Promise.

He thus declares that His own design has *not* been frustrated; and He tempers justice with mercy; and displays a gracious gleam of hope and encouragement to the new generation of Israelites who were not involved in the sin of the murderers: see xiv. 31.

God has thus also provided an answer to certain sceptical objections which have been raised against the veracity of the Pentateuch.

It has been asked by some,—How could the Israelites find a sufficient quantity of cattle,—of oxen, sheep, and lambs; and of birds—doves and pigeons, in the wilderness, to fulfil all the requirements of the Levitical Law?

The answer to this question is, God promulgated that Law on Mount Sinai in order that it might be observed in Canaan; and when He gave it, the Israelites had not as yet incurred the sentence of exclusion, and they *might*—and if they had not been disobedient, they *would*—have been in Canaan within a fortnight of its delivery. The Levitical Law was given under the presumption that they would obey Him who gave it, and that they would be soon afterwards in Canaan, where they would be able to comply with that Law (cp. Deut. iv. 14). But they murmured against God at *Kadesh-barnea*; and thus they forfeited His favour. They, as it were, excommunicated themselves. They forfeited the *privileges of obedience*. They had kept one Passover at Mount Sinai (see ix. 5), but there is no evidence that they were ever *permitted* to keep another Passover during the whole term of their Wanderings. They themselves felt and acted as men under a ban; they did not even administer circumcision in the wilderness, nor until they were admitted into Canaan under Joshua; then—but not till then—they were again allowed to eat the Passover: see above, *Introduction to the Pentateuch*, p. 31; and Josh. v. 10, 11.

- b Lev. 1. 2, 3. which I give unto you, ³ And ^b will make an offering by fire unto the LORD, a burnt offering, or a sacrifice ^c in [†] performing a vow, or in a freewill offering, or [†] Heb. *separating*, ^d in your solemn feasts, to make a ^e sweet savour unto the LORD, of the herd, or of the flock: ⁴ Then ^f shall he that offereth his offering unto the LORD bring ^g a meat offering of a tenth deal of flour mingled ^h with the fourth *part* of an hin of oil. ⁵ ⁱ And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. ⁶ ^k Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil. ⁷ And for a drink offering thou shalt offer the third *part* of an hin of wine *for* a sweet savour unto the LORD. ⁸ And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or ^l peace offerings unto the LORD: ⁹ Then shall he bring ^m with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. ¹⁰ And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD. ¹¹ ⁿ Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. ¹² According to the number that ye shall prepare, so shall ye do to every one according to their number. ¹³ All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. ¹⁴ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. ¹⁵ ^o One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD. ¹⁶ One law and one manner shall be for you, and for the stranger that sojourneth with you.
- ¹⁷ And the LORD spake unto Moses, saying, ¹⁸ ^p Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, ¹⁹ Then it shall be, that, when ye eat of ^q the bread of the land, ye shall offer up an heave offering unto the LORD. ²⁰ ^r Ye shall offer up a cake of the first of your dough *for* an heave offering: as ye *do* ^s the heave offering of the
- o Ex. 12. 49.
ch. 9. 14. ver. 29.
- p ver. 2.
Deut. 26. 1.
- q Josh. 5. 11, 12.
- r Deut. 26. 2, 10.
Prov. 3. 9, 10.
s Lev. 2. 14. &
23. 10, 16.

Accordingly God said afterwards, by the Prophet Amos, "Did ye offer to Me sacrifices and offerings in the wilderness forty years, O house of Israel?" (Amos v. 25. See Acts vii. 42.) No; ye worshipped idols, instead of Me. Ye took up the tabernacle of Moloch, instead of My tabernacle; and the star of your god Remphan—figures which ye made to worship them (Acts vii. 43).

It is also observed, as characteristic of the people in the wilderness, from this time till the end of their wanderings, that they "did every man whatsoever *was right in his own eyes*" (Deut. xii. 8); by which it is implied, that they did not observe the sacrificial rites of the Law.

The present chapter proceeds on the supposition that the observance of the Levitical Law, in regard to sacrifices, was now in abeyance. The Israelites were now, as it were, under a temporary ban of excommunication on account of their disobedience; but the Law was *not repealed*, but would revive in full force when "they had come *into the land of their habitations*" (v. 2. Cp. *Heb. vii.*, Auth. ii. 16—19). See also below, xix. 2; and cp. *Dr. Benisch* on Colenso, p. 68; and the excellent remarks of *Mr. B. B. Rogers* on "The Mosiac Records," pp. 1—13, Lond. 1865.

3. *a burnt offering*] He begins, as it were, afresh, with a repetition of the first laws of Leviticus: see Lev. i.

— *a sacrifice in performing a vow*] *a peace-offering* (see Lev. iii. Cp. Exod. xviii. 12. Lev. xvii. 5; xiii. 37); the meat-offering and drink-offering, in *vv.* 4, 5, were not added to the sin-offering and trespass-offering, except in the case of the Leper (Lev. xiv. 10). *Maimon.*

— *a sweet savour*] See Gen. viii. 21; and Lev. i. 17.

4. *meat offering*] See Lev. ii. 1; vi. 11; and Exod. xxix. 40.

— *tenth deal*] that is, a tenth part of an ephah. Cp. xxviii. 5.

5. *an hin of wine*] See Exod. xxix. 40.

8. *peace offerings*] See Lev. iii. 1.

13. *born of the country*] Heb. *ezerah*, from *zarah*, to shoot forth (*Gesen.* 27); every Israelite born in the land. Cp. Lev. xvi. 29; xviii. 26.

14. *a stranger*] or proselyte, *Sept.* See Exod. xii. 49. Lev. xxiv. 22. Num. ix. 14.

18. *When ye come into the land*] See v. 2.

19. *an heave offering*] See Exod. xxix. 27. Lev. vii. 14.

20. *Ye shall offer up a cake of the first of your dough*] *Dough*, in Heb. *arisoth* (plural), meal pounded (from *aras*, to pound), and mixed together, whence *Sept.* renders it by *φύμαα*, and *Fulg.* by *pulmentum*. Cp. *Gesen.* 654-5.

The former series of Laws in this chapter (*vv.* 3—16) foreshadowed the blessings flowing from the sacrifice of Christ, the central object of faith and love. This Law prescribes the acts of *human duty*, of thankful obedience consequent thereupon—viz., the duty of devoting the *first-fruits* of every thing in holy obedience to God, the One Giver of all good to body and soul, and of thus sanctifying all things to God; for "if the first-fruit be holy, the lump is also holy:" see Rom. xi. 16, where the Apostle refers to this Law, and adopts the very words of the *Septuagint* here, *ἀπαρχή* and *φύμαα*, another instance of the use of the *Septuagint* in imparting light and certainty to the interpretation of the Old Testament by means of the New.

The Apostles themselves (as St. Paul there intimates) and the first Christians were an *ἀπαρχή* of the spiritual *φύμαα*; and the offering of them to God was a sanctification of the

threshing-floor, so shall ye heave it. ²¹ Of the first of your dough ye shall give unto the Lord an heave offering in your generations.

²² And 'if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, ²³ *Even* all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations ; ²⁴ Then it shall be, "if ought be committed by ignorance † without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, * with his meat offering, and his drink offering, according to the || manner, and † one kid of the goats for a sin offering. ²⁵ * And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them ; for it is ignorance : and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance : ²⁶ And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them ; seeing all the people were in ignorance.

²⁷ And † if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. ²⁸ † And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him ; and it shall be forgiven him. ²⁹ † Ye shall have one law for him that † sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

³⁰ † But the soul that doeth ought † presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord ; and that soul shall be cut off from among his people. ³¹ Because he hath † despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off ; † his iniquity shall be upon him.

³² And while the children of Israel were in the wilderness, † they found a man that gathered sticks upon the sabbath day. ³³ And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. ³⁴ And they put him † in ward, because it was not declared

φάρμακον, and a pledge that the whole World, when leavened by the Gospel, would be consecrated to Him.

On the typical character of this offering, prefiguring Him who is the Bread of Life, see *S. Cyril*, *Glyphyr.* p. 394. Cp. above, on Lev. xxiii. 9, 10.

— of the threshing-floor] both the first corn when reaped, and the first bread when baked, by man's labour, was to be consecrated to God (Exod. xxiii. 19. Lev. xxiii. 10. Num. xviii. 12, 26. Deut. xvi. 2, 10. Prov. iii. 9, 10).

21. in your generations] for ever; and therefore it was observed after the Babylonish exile (Neh. x. 37) ; and in spirit it is obligatory on all true Israelites in every age and country of the world.

22. if ye have erred, and not observed all these commandments] In these groups of laws God reiterates His divine injunctions, given in Leviticus, requiring faith and obedience ; and He now repeats the promise of forgiveness of sins of ignorance and infirmity, and thus encourages the penitent, at the same time that He denounces a curse against the wilful, presumptuous, and obstinate sinner (vs. 30, 31). It is observable that He not only repeats the laws previously given, but makes some additions to them : as, for instance, here He speaks of sins of omission, and their need of expiation, whereas in Lev. iv. 2, 13, He had spoken of sins of commission.

The Laws in Leviticus are sometimes repeated in Numbers ; sometimes additions are made to them here. Leviticus and Numbers are woven together,—each illustrates the other, and is supplementary to it ; and neither of them can be understood without the help of the other.

24. by ignorance] See Lev. iv. 2, 13. There the sin-offering was greater than here, the sin being one of commission.

— without the knowledge of the congregation] who have omitted something (see v. 22) through ignorance, which the Law of God required. This might happen in evil times, such as the Divine Legislator foresaw—as in those days of the Judges, when every man did what was right in his own eyes.

— a sin offering] See Lev. iv. 3. The word *chattath* is here written in some Heb. MSS. without an *aleph* ; on which the Jewish Expositors offer some conjectures, particularly because here the burnt-offering is mentioned before the sin-offering, which is not usual : see *Jarchi* on Lev. v. 10, in *Ainsworth*, p. 93. Twenty MSS., in *Kennicott*, have the *aleph*, though he has not inserted it in the text, p. 306.

30. presumptuously] Literally, with a high hand ; boldly, as if he were equal to God Himself, who is described as delivering His People with a high hand (Exod. xiv. 8).

— reproacheth] blasphemeth.

32. that gathered sticks] Cp. our Lord's remarks on the work of the Priests on the Sabbath-day in the Temple, where wood was cleft for the fire of the altar (Matt. xii. 5), and the comment of *S. Irenaeus* (iv. 20) on the act of the man here mentioned, and their practice : "Sacerdotes in templo sabbatum profanabant et rei non erant. Quare ergo rei non erant ? Quia cum essent in templo non secularia sed Dominica perficiebant ministeria, Legem adimplentes, non autem Legem pratercuentes quemadmodum is qui a semetipso arida ligna attulit in castra Dei jussu lapidatus est."

¹ Ex. 31. 14, 15.k Lev. 24. 14.
1 Kings 21. 13
Acts 7. 58.

what should be done to him. ³⁵ And the LORD said unto Moses, ¹ The man shall be surely put to death: all the congregation shall ^k stone him with stones without the camp. ³⁶ And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

Matt. 23. 5.

³⁷ And the LORD spake unto Moses, saying, ³⁸ Speak unto the children of Israel, and bid ¹ them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: ³⁹ And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do

35. *The man shall be surely put to death: all the congregation shall stone him*] The punishment here inflicted at God's command is a proof that this was a *presumptuous sin*; it was a wilful transgression of a known command of God: and in such a case as that, the words of the Law just recited were to be applied, "Because he hath despised the name of the Lord, and hath broken His commandment, that soul shall utterly be cut off."

It was not the act itself—the gathering of sticks—but the wilful and *presumptuous* resistance to God which it implied; it was the "reproach of the Lord" (v. 30), and the contemptuous defiance of His Will, and the outrage against His Majesty, which subjected the offender to this punishment.

God had already twice declared that the violator of the Sabbath should die (Exod. xxxi. 14; xxxv. 2); it was not therefore any ignorance of His Will in this respect that induced Moses and the People to pause before they executed judgment upon him; but they consulted God as to the *manner* in which the punishment of death, already adjudged, should be inflicted (*Jarchi*).

The *first* violations of God's laws are always punished severely, in order that others may be warned by the punishment, and may *not incur* it (*Theodoret*, Qu. 30. *Isidor. Pel.*, Ep. i. 181; and see below, on Acts v. 5). Hooker V. lxxi. 8.

This example is inserted here in connexion with the *presumptuous* sins mentioned in v. 30; and also because it was necessary to warn the Israelites against the supposition that the *Law of the Sabbath* was to be in abeyance during their wanderings for thirty-eight more years in the wilderness.

In these wanderings, they were *not* able to offer all the *sacrifices* enjoined in the Levitical Law, and to satisfy its requirements in *that respect*. But there was therefore greater need of maintaining inviolate the sanctity of such laws as they *could* observe. One of the first and foremost of these was the weekly *Sabbath*; which was a sign between God and them *throughout their generations* (cp. Exod. xxxi. 13. Ezek. xx. 12, 20), and a witness and support of true religion among them.

Accordingly we find that when Moses *repeats* the Levitical injunctions for the Passover and other festivals, when the Israelites were about to enter Canaan (see xxviii. 29), he does *not* reiterate the Law of the *Sabbath*, but only specifies the *sacrifices* which thenceforth were to be offered on that weekly festival (xxviii. 9).

The *Sabbath* also was their consolation in those thirty-eight years' wanderings in the wilderness. God had sworn in His wrath that they should *not enter* into the *earthly and temporal rest* of Canaan. But still their condition was not hopeless. He had not utterly cast them off. No: even now, if they would repent of their sins, and obey Him, they might and would enter the *better and eternal rest of heaven*. They had forfeited Canaan, the earthly type of it; but they still had a holy pledge and earnest of it, continually recurring after every six days' labour, in the weekly rest of the Sabbath; and by it they might be cheered in their pilgrimage, and by a right observance of it they might be prepared and qualified for that Sabbath which was to be vouchsafed in CHRIST, and for that everlasting Rest which remaineth to the People of God (Heb. iv. 9. Cp. *S. Cyril* de Ador. vii. 227. 230).

The importance of maintaining inviolable the sanctity of the Sabbath in the wilderness, not only as a stated day of *rest* from the world, and a day of religious *worship* of God, but also as a type and pledge of *spiritual and eternal* blessings in Christ, is evident. The man was stoned for profaning the Sabbath (says *S. Cyril*), because this judicial act was to be a solemn warning of the perpetual necessity of resting from sin, and of seeking for rest in God's spiritual promises.

Thus their exclusion was tempered with mercy. And this solemn judicial act, vindicating the sanctity of the Sabbath, was a salutary dispensation to them. Their exclusion from Canaan was to Israel in the wilderness what the destruction of the city of Jerusalem and the Temple was to their posterity. Both were acts of severe justice, but they had also the aspects of love. They were trials and exercises of their faith and hope. The exclusion from the literal Canaan, joined as that sentence of exclusion was with the law of the Sabbath, weaned their hearts from the *earthly* Canaan, in order to fix them on the *heavenly*; as the destruction of the material Temple and City raised their thoughts and aspirations to the Heavenly Temple, and to that glorious and eternal City whose builder and maker is God.

38. *make them fringes*] Here is another law, with which, as with that of the Sabbath, they *could* comply in the *wilderness*, and it is therefore inserted here.

As the Sabbath was a sign between God and every Israelite, so the fringes on their garments declared that they acknowledged His Law, and they were mementos to them of His commandments.

The fringes are in Hebrew called *tsitsith*; which word is from the root *tsats*, to *shine*, to flourish as a flower (Isa. xxviii. 4), and is thence applied to the shining golden plate on the forehead of the High Priest (Exod. xxviii. 36—38; cp. Ps. cxxxii. 18); and is also used to designate a wing, and a fore-lock of hair (see Jer. xlviii. 9. Ezek. viii. 3), and thence is used, as here, to describe the shining fringed edges and borders—like wings and flowers—of the garments of the Israelites (*Gesen*. 709: cp. Dent. xxii. 12). They are called *קָדָשֶׁתָּהּ* by the *Sept.*, a word adopted in the Gospels (see on Matt. xxiii. 5; and *Lightfoot* there; and *Bähr*, Symbolik, i. 329. 364; and *Buxtorf*, Synagog. Judaica. c. ix. p. 160; and *Maimonides*, Treat. *Zizith*).

— *in the borders*] Literally, on the wings. The original word is *kanaph*, a wing; *πτερύγων*, *Sept.* See *Gesen*. 406; and cp. Dent. xxii. 12. Ruth iii. 9. 1 Sam. xv. 27.

39. *that ye may look upon it, and remember all the commandments*] This purpose of the *fringes* on the borders of their garments is repeated in v. 40, *that ye may remember and do all my commandments, and be holy unto your God*.

The word *tsits* was the same as that of the High Priest's *lamina*, on which was inscribed "HOLINESS to the LORD;" and was designed to remind the Israelites that they were to be a *kingdom of Priests* (Exod. xix. 6), and to be *holy unto their God*. Being clothed in garments distinguished by these fringes, they wore, as it were, God's livery, and were distinguished from the heathen thereby as His servants (cp. *Epiphanius*, Hæret. xv., and *S. Jerome* in Matt. xxiii.; and *A. Lapide* here, and *Pfeiffer*, Dubia, p. 150). The blue colour, the colour of the clear sky (*δελφινίως*), and also a holy and priestly colour (cp. *Bähr*, Symbolik, i. 303. 325. 329), was a memento to them of a similar kind, and taught them that earth was not their home, and that they should have "their conversation in heaven" (Phil. iii. 20): see *S. Cyril* de Ador. vii. p. 219; and cp. *Theodoret* here, and see note below on Rev. ix. 13—19, p. 209, on the significance of this colour (*jacinth*),—a difficult text which derives light from this passage.

These blue fringes were called *wings*. Might not this name suggest that their thoughts should soar upward to the deep-blue sky and to God? And may not many faithful men among them have been disciplined thereby for that blessed time, when—by reason of the Resurrection of Him who designed to clothe Himself with our nature, and who arose "with healing in His wings" (Mal. iv. 2); and who in the days of His ministry had suffered the sick to touch the *wings* of His garment, and thus fulfilled the prophecy of Zechariah, viii. 23 (see note on Matt. xiv. 36; and cp. Matt. ix. 20. Mark vi. 56. Luke viii. 44), and has

them; and that ye ^mseek not after your own heart and your own eyes, after which ye use ⁿto go a whoring: ⁴⁰ That ye may remember, and do all my commandments, and be ^oholy unto your God. ⁴¹ I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

XVI. ¹ Now ^aKorah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*: ² And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^bfamous in the congregation, men of renown: ³ And ^cthey gathered themselves together against Moses and against Aaron, and said unto them, [†]Ye take too much upon you, seeing ^dall the congregation are holy, every one of them, ^eand the LORD

m See Deut. 29. 19.
Job 31. 7.
Jer. 9. 14.
Ezek. 6. 9.
n Ps. 73. 27. & 106. 39.
James 4. 4.
o Lev. 11. 44, 45.
Rom. 12. 1.
Col. 1. 22.
1 Pet. 1. 15, 16.
a Ex. 6. 21.
ch. 26. 9. & 27. 3.
Jude 11.

b ch. 26. 9.
c Ps. 106. 16.
† Heb. It is much for you.
d Ex. 19. 6.
e Ex. 29. 45.
ch. 14. 14. & 35. 34.

clothed us with Himself in baptism (Gal. iii. 27), and has exhorted us to wear Him as our robe of righteousness (Rom. xiii. 14. Eph. iv. 24; cp. Rev. iii. 4; vi. 11; vii. 9), and has raised us in Himself to heaven (Eph. i. 20); and will come again on the clouds of heaven—the saints will be raised from their graves; and among them, we may well suppose, even many of those “whose carcasses fell in the wilderness,” will then mount up with wings as eagles (Isa. xl. 31), and be caught up to meet the Lord in the air?

Here was to be their comfort, by which the Israelites were to be cheered in their weary sojourn in the wilderness *forty years*. They had just forfeited their *earthly Canaan*; but they had the *heaven* above them; its clear blue sky was over their heads, and the blue fringes,—those azure wings on their garments, congenial to, and harmonizing with, the heavenly empyrean, might console them with the blessed thought that they had a country beyond the skies, the Jerusalem that is above; and that, if they were holy and obedient to God, their heavenly Father would welcome them to that everlasting home, to dwell with Him for evermore.

PRELIMINARY NOTE ON CHAPTER XVI.

Although the Passover was in abeyance in the wilderness after the exclusion from Canaan (see xv. 2. 31), and the offering of the bloody sacrifices required by the Law was suspended, till their entrance into Canaan, yet it is evident from this chapter that the offering of *incense* on the *golden Altar* in the tabernacle was continued. The provision of a sufficient number of *lambs and cattle* for the sacrifices of the Levitical Ritual would not have been possible without a miracle in the wilderness; but there was no such difficulty with regard to *incense*.

Here begins a new Proper Lesson of the Law, and extends to xviii. 32. The parallel Proper Lesson of the Prophets is 1 Sam. xi. 14 to xii. 22, where the Prophet Samuel at Gilgal asserts his own integrity, and rebukes the people for their murmuring against God, and appeals to the testimony of God in his own behalf (as Moses does here in behalf of the authority of the Aaronical Priesthood), and God answers the appeal by thunder from heaven.

In the heading of this chapter, in the Authorized Version, it is inadvertently said, “31, *the earth swalloweth up Korah, and a fire consumeth others*,” whereas the truth is, that the earth swallowed up *Dathan and Abiram*, and *fire* consumed *Korah*, and others; see on *vv.* 32 and 35.

CH. XVI. 1. *Korah, the son of Izhar*] And therefore of the elder branch of the Kohathites. Korah was envious, it would seem, of the younger branch, that of Uzziel, which had been preferred by Moses above the elder. See above, iii. 27. 30. Perhaps they imagined that Aaron had been elevated by Moses to the Priesthood because he was his *brother*.

This rebellion of Korah was a severer trial of the faith and courage of Moses, because Korah was his own cousin. Izhar and Amram were brothers (Exod. vi. 18. 1 Chron. vi. 2).

— and *Dathan and Abiram* . . . *sons of Reuben*] Jacob's firstborn. Those descendants of Reuben made common cause with Korah the son of Izhar; and they were probably envious of the children of *Judah*, who had been preferred above his elder brother Reuben, and to whom the chief place had been given by Moses, in the encampments of Israel. See ii. 3; x. 14.

Therefore the language of these Reubenites to Moses is, “Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness,

except thou make thyself altogether a prince over us?” (v. 13.) They may also have supposed that the Priesthood belonged to them, as the descendants of the *firstborn* (Theodore, Qu. 32).

The Reubenites imagined that they had a common grievance with Korah and his family, and therefore conspired together with them against Moses.

The Reubenites encamped on the *south* side of the tabernacle (ii. 10), next to Korah and the Kohathites (iii. 29); and so, being neighbours, they had frequent occasions of communication and of taking secret counsel together, and associated themselves with them in evil; as some of the Jewish expositors have observed, e. g., *Jarchi*, who says, “Woe therefore be to the wicked, and woe to his neighbour also!” (Cp. *Graves* on the Pent. p. 68, Part i. Lect. iv.; and *Blunt*, Coincidences, p. 80.)

— *took men*] The word *men* is not in the original, and is not expressed in *Sept.*, *Vulg.*, *Onkelos*, *Arabic*, or *Syriac*; but it is probably to be supplied as in the Authorized Version (see *Gesen.*, p. 441); but the verb here used in the original (*lakah*, to *take*) may imply something more;—he took men, and he took all that was requisite for his rebellion against Moses. And the verb, which is in the singular number, is to be supplied after each nominative case here specified; thus Korah took—and Dathan took—each did his part in the rebellion; *each* severally was guilty, as well as *all* collectively; and each was punished.

2. *famous in the congregation*] Literally, *men called*, or convoked of the congregation: so *Sept.*, *Onkelos*, *Syriac*: cp. i. 16; xxvi. 9. They were deputies and representatives of the people; and their rebellion was more formidable on that account.

3. *Ye take too much upon you, seeing*] Literally, *much for you, that—*. The words “*ye take too*” are not in the original, and the sense seems to be rather, “Let it be enough for you,” as it is expressed in *Sept.*, *Vulg.*, and in some other Versions; and cp. Deut. iii. 26, where the same words occur; and see Gen. xlv. 28. Be satisfied with this, that *all* the congregation are *holy*. If ye are, as ye pretend to be, the Lord's servants, ye ought to rejoice in this manifestation of the Lord's favour to *all* His people; and not to thwart His will by restraining His graces to yourselves. Bitter indeed was this reproach of these men who “envied Moses in the camp, and Aaron the Saint of the Lord” (Ps. cvi. 16). It implied that Moses and Aaron were not only guilty of usurping the spiritual privileges of the people, but were rebelling against God. There was a semblance of pious zeal for Jehovah as well as for the rights of Israel. This spirit has often shown itself in the History of the Christian Church. (See *Bp. Andrewes*, iv. 54.)

— *all the congregation are holy*] A perversion of God's words, “Ye shall be to Me a kingdom of priests” (see Exod. xix. 6), and similar to that of those who argue against the necessity of the Christian priesthood, from such texts as, “Ye are a royal priesthood” (1 Pet. ii. 9), and “He hath made us unto our God kings and priests” (Rev. i. 6; v. 10). See the notes below on those passages.

The *Reubenites* joined with the *Levites* in this plea of zeal for religion; though probably the envy of the *Reubenites* (see v. 1) was on *secular* grounds, but they disguised their schemes of temporal ambition with the cloak of piety; a specimen of what is usually done by ambitious and restless men.

The priestly pre-eminence of *Aaron* and his sons over the *Levites* was shown by the judgment recorded in this chapter; the priestly pre-eminence of *Aaron*, as head of the *Levites*, over the rest of the congregation of the *other tribes*, was shown by the miracle of the rod that budded, in the next chapter. See xvii. 3.

is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

^fch. 14. 5. & 20. 6. ⁴ And when Moses heard it, ^fhe fell upon his face: ⁵ And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* ^gholy; and will cause *him* to come near unto him: even *him* whom he hath ^hchosen will he cause to ⁱcome near unto him. ⁶ This do; Take you censers, Korah, and all his company; ⁷ And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi. ⁸ And Moses said unto Korah, Hear, I pray you, ye sons of Levi: ⁹ *Seemeth it but* ^ka small thing unto you, that the God of Israel hath ^lseparated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? ¹⁰ And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? ¹¹ For which cause *both* thou and all thy company *are* gathered together against the LORD: ^mand what *is* Aaron, that ye murmur against him?

¹² And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: ¹³ ⁿ*Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou ^omake thyself altogether a prince over us? ¹⁴ Moreover thou hast not brought us into ^pa land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [†]put out the eyes of these men? we will not come up. ¹⁵ And Moses was very wroth, and said unto the LORD, ^qRespect not thou their offering: ^rI have not taken one ass from them, neither have I hurt one of them. ¹⁶ And Moses said unto Korah, ^sBe thou and all thy company ^tbefore the LORD, thou, and they, and Aaron, to morrow: ¹⁷ And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

¹⁸ And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. ¹⁹ And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and ^uthe glory of the LORD appeared unto all the congregation.

^{4. fell upon his face}] The refuge of Moses was in prayer and in humble confession of his own sins, and the sins of the people (cp. xiv. 5; xx. 6).

^{5. spake unto Korah}] Korah, the Levite, is placed first: the Levite ought to have set an example of obedience; and therefore is regarded as the principal leader of the rebellion. "Judgment must begin at the house of God" (1 Pet. iv. 17).

— *to morrow*] Literally, *in the morning*—he mercifully gives them time to repent. Probably Korah's own sons, and also On, the Reubenite, profited by this interval and repented, and escaped punishment. See the second note on v. 32.

^{6. censers}] Literally, *pans*, for burning incense; *καυεῖα*, *Sept.* The original word *machettah* is from the root *chathah*, *to take, to receive* (*Gesen.* 314). The word is rendered "*firepan*" by our translators in Exod. xxvii. 3, and "*censer*" in Lev. x. 1; xvi. 12.

^{7. put incense in them before the LORD}] Which was a special function of the Priest's office (see Lev. xvi. 12, 13), typifying the work of Christ our great High Priest (Rev. viii. 3); and they who ventured to offer incense, not being Priests, were liable to be punished, as King Uzziah was (2 Chron. xxvi. 18, 21).

On the ceremonial used in burning incense see *Lightfoot*, *Temple Service*, ix. 5, vol. i. p. 945.

— *ye take too much upon you*] Literally, *much for you*.

Moses repeats the words which Korah had used (see v. 3). *Let that be much for you*; let that suffice you; let the proof thus given content you. So *Sept., Arabic, Syriac*.

^{9. hath separated you}] See viii. 14. Deut. x. 8.

^{12. We will not come up}] From our tents to the door of the Tabernacle. Cp. v. 25.

^{14. thou hast not brought us into a land}] No; on the contrary, we have now received an intimation from God that we shall never enter the Promised Land, but shall wander about as exiles for forty years in this wilderness. See xiv. 33, 34.

— *of these men*] Or, rather, of *those* men, as *Sept., Onkelos*, and others render it. We will not come up to thee; thou wilt put out the eyes of *those* men, who *have* come up to thee, viz., of Korah and his company, and thou wilt put out *our* eyes also if we come up; therefore we will not come up. Moses does not reply to this presumptuous assertion.

^{15. I have not taken one ass}] Cp. 1 Sam. xii. 3. The *Septuagint* renders it, "I have not taken any object of *desire* (*ἐπιθυμία*) from them." Perhaps they had *chamud* (*desired, pleasant*), and not *chamor*, *ass*, in their MSS. See *Gesen.* 286. Others have said that this is one of thirteen places which the *Septuagint* paraphrased designedly in order to explain the sense more clearly to Greek readers (*Ainsworth*).

^{19. the glory of the LORD appeared}] See v. 42, and xii. 5; xiv. 10.

²⁰ And the LORD spake unto Moses and unto Aaron, saying, ²¹ * Separate yourselves from among this congregation, that I may ^vconsume them in a moment. ²² And they ^zfell upon their faces, and said, O God, ^athe God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? ²³ And the LORD spake unto Moses, saying, ²⁴ Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

x ver. 45.
See Gen. 19, 17, 22.
Jer. 51. 6.
Acts 2. 40.
Rev. 18. 4.
y ver. 45.
Ex. 32. 10. & 33. 5.
z ver. 45. ch. 14. 5.
a ch. 27. 16
Job 12. 10.
Eccles. 12. 7.
Isa. 57. 16.
Zech. 12. 1.
Heb. 12. 9.

²⁵ And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. ²⁶ And he spake unto the congregation, saying, ^bDepart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. ²⁷ So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. ²⁸ And Moses said, ^cHereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* ^dof mine own mind. ²⁹ If these men die [†]the common death of all men, or if they be ^evisited after the visitation of all men; *then* the LORD hath not sent me. ³⁰ But if the LORD [†]make ^fa new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ^ggo down quick into the pit; then ye shall understand that these men have provoked the LORD.

b Gen. 19. 12, 14.
Isa. 52. 11.
2 Cor. 6. 17.
Rev. 18. 4.

c Ex. 3. 12.
Deut. 18. 22.
Zech. 2. 9, 11. & 4. 9.
John 5. 33.
d ch. 24. 13.
Jer. 23. 16.
Ezek. 13. 17.
John 5. 36. & 6. 38.

† Heb. as every man dieth.
e Ex. 20. 5. & 32. 34.
Job 35. 15.
Isa. 10. 3.
Jer. 5. 9.

† Heb. create a creature.
Isa. 45. 7.
f Job 31. 3.
Isa. 28. 21.
g ver. 33.
Ps. 55. 15.
h ch. 26. 10. & 27. 3.
Deut. 11. 6.
Ps. 166. 17.
i See ver. 17. & ch. 26. 11.
1 Chron. 6. 22, 27

³¹ ^hAnd it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: ³² And the earth opened her mouth, and swallowed them up, and their houses, and ⁱall the men that *appertained* unto Korah, and all *their* goods. ³³ They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. ³⁴ And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. ³⁵ And there ^kcame out a fire from the LORD, and consumed ^lthe two hundred and fifty men that offered incense.

k Lev. 10. 2.
ch. 11. 1.
Ps. 106. 18.
l ver. 17.

24. *the tabernacle of Korah, Dathan, and Abiram*] Whose tents were near to one another on the south side of the Tabernacle (see v. 1).

25. *unto Dathan and Abiram*] Korah himself had quitted his tent on the south side of the Tabernacle, and had gone up to the door of the Tabernacle with the 250 men who offered incense (v. 19), and stood at the east end of the Tabernacle, where Aaron and the Priests then were, and where they encamped.

27. *from the tabernacle of Korah, Dathan, and Abiram*] Some have supposed that Korah, Dathan, and Abiram made a common tabernacle in opposition to the Tabernacle (*Blunt*, p. 82). But this does not seem probable; the warning was, "Depart from the tents of these wicked men" (v. 26); and the people complied with the command, and separated themselves from the tent of Korah, and from the tent of Dathan, and the tent of Abiram. Korah was not in his tent, nor were his sons; but some of his family were (v. 31), and they, with his substance, were swallowed up (v. 32).

23. *the LORD hath sent me to do all these works*] in separating Aaron and his sons from the Levites, and in appointing them to the Priesthood; and in giving precedence to the children of Uzziel before those of Izhar; and to the tribe of Judah before that of Reuben (see v. 1); and in resisting the claim of Korah and his company.

— *I have not done them of mine own mind*] I have not preferred Aaron to the Priesthood, because he is my brother, but by God's command (Lev. viii. 1).

This appeal of Moses may apply to all the Mosaic legislation contained in the Pentateuch; and the answer of approval which God gave to this appeal of Moses, in the matter of Korah, was a divine sanction of that legislation as proceeding from Himself, and not from the mind of Moses.

32. *swallowed them up*] namely, Dathan and Abiram; not

Korah himself, who was consumed by fire (v. 35). Cp. Ps. cvi. 17, 18: "The earth opened and swallowed up Dathan, and covered the congregation of Abiram; and the fire was kindled in their company: the flame burnt up the ungodly."

The Reubenites, Dathan and Abiram, who coveted *earthly* precedence, and rebelled against the *earthly* ruler, were swallowed up by the *earth*; and Korah and the Levites, who aspired to *spiritual* pre-eminence and intruded into the sacred office of the priesthood, and presumed to take censers, and to put fire therein, and put incense in them before the Lord (see vv. 6, 7), were consumed by *fire from the Lord*. Cp. *S. Irenæus*, iv. 43. *Theodoret*, Qu. 33. The punishment was in each case suited to the sin. Dathan and Abiram rebelled against the earthly ruler, and were swallowed up by the earth; Korah and his company sinned by fire, and were consumed by fire. It was so with Sodom and Gomorrah; they sinned by the fire of unholy lust, and were burned with fire. It was so with Nadab and Abihu; they sinned by fire, and were burned with fire (Lev. x. 1, 2). Others sin by shedding blood; and have blood given them to drink (Rev. xvi. 6. Cp. Exod. vii. 20, 21).

— *all the men that appertained unto Korah*] not Korah himself (see v. 32. Cp. Deut. xi. 6), nor his sons (see xxvi. 11), but his goods. It seems also that On, the Reubenite (v. 1), escaped. Probably he and Korah's son repented (see v. 5). Some of his family became Psalmists (see Ps. xlii.)

— *their goods*] Cp. Deut. xi. 6, where it is said, "What God did unto Dathan and Abiram, the sons of Eliab, the son of Reuben, how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the living substance which followed them."

33. *the pit*] Heb. *shôl*, the grave (*Pfeiffer*, p. 151).

35. *a fire from the LORD*] Korah and his company were punished by the same element as that by which they sinned—

³⁶ And the LORD spake unto Moses, saying, ³⁷ Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for ^m they are hallowed. ³⁸ The censers of these ⁿ sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: ^o and they shall be a sign unto the children of Israel. ³⁹ And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: ⁴⁰ To be a memorial unto the children of Israel, ^p that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

⁴¹ But on the morrow ^q all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. ⁴² And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, ^r the cloud covered it, and ^s the glory of the

m See Lev. 27. 28.
n Prov. 20. 2.
Hab. 2. 10.

o ch. 17. 10. & 26.
10. Ezek. 14. 8.

p ch. 3. 10.
2 Chron. 26. 18.

q ch. 14. 2.
Ps. 106. 25.

r Ex. 40. 34.
s ver. 19.
ch. 20. 6.

fire (see v. 32), as Nadab and Abihu were (Lev. x. 2). "Per quod quis peccat, per idem quoque plectitur idem." *Josephus* (Ant. iv. 3. 3) correctly states this; and so the *Samaritan Pentateuch*.

37. Speak unto Eleazar Why not unto Aaron? The reason seems to be (as some of the Hebrew Expositors have observed) that the work here required was one which, being concerned about the dead, would involve the doer of it in a ceremonial defilement, and therefore Aaron, the High Priest, was to be exempted from doing it; and this command is the more remarkable as intimating divine foresight and mercy, inasmuch as Aaron, the High Priest, was soon afterwards exercised in an act of sacerdotal ministration and intercession in behalf of the people: see v. 46. Moses said unto Aaron, "Take a censer, and put fire therein from off the Altar, and put on incense, and go quickly into the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun." Aaron could not have done this if he had been defiled by going among the dead. Compare the similar command in xix. 13.

Also by this command, "Speak unto Eleazar, the son of Aaron the Priest," God intimated His will that the Priesthood should descend in hereditary succession in the family of Aaron (*S. Augustine*).

38. broad plates Literally, *outspreadings of plates*. The censers or fire-pans were of brass, and were to be made into a covering (*περίθετα*, *Sept.*) to the brazen altar, or altar of burnt sacrifice, from which fire was to be taken for kindling of incense to be offered on the golden altar of incense before the veil.

Thus Korah's act of sacrilege was converted into a warning against it. God's Altar was *protected* by the means which had been used to *violate* its sanctity. All usurpations of spiritual things, all outrages against God, will eventually be made ministerial to the greater manifestation of His power and glory. Even the censers of Korah and his company were made available for the adornment of God's altar.

Some of the ancient Fathers have taken occasion hence to observe that all the efforts of Heretics and Schismatics have been overruled by God's good providence, to the greater confirmation and illustration of the Faith. The heresies of Basilides and Marcion (says *Origen* here) have been confuted from Scripture, and have been made serviceable to the manifestation of the Truth, and to the advancement of God's honour and worship. *Origen's* words are very applicable to these latter days of doubt, disbelief, and distress, and may cheer the hearts of many at this time: "Si doctrina Ecclesiastica nullis hæreticorum dogmatum assertionibus cingeretur, non poterat tam clara et tam examinata fieri fides nostra; sed ideirco doctrinam catholicam contradicentium obsidet oppugnat, ut fides nostra non otio torposcat, sed exercitiis elimetur." As the Apostle says, "There must be heresies among you, that they who are approved may be made manifest" (1 Cor. xi. 19). The censers of the Korahs of heresy, and schism, and unbelief are used by the Christian Priests for the making of broad plates to adorn the altar of the Church (*Origen*, Hom. 9).

40. To be a memorial unto the children of Israel and a warning to all future generations in the Church of God.

"These things were examples to us, and are written for our admonition" (1 Cor. x. 6. 11). It is evident that the sin of Korah may be committed in the Christian Church; the Apostle of Christ, St. Jude, speaks of false teachers under the Gospel who perish "in the gainsaying of *Korah*" (Jude 11). And though the fire may not now come out from the Lord to destroy those who, without being duly called and sent, intrude into holy things, and take upon themselves to minister the Word and Sacraments in the Church, yet there is reserved for them a judgment hereafter, unless they repent of their sins; as the sons of Korah probably did (see v. 5.). The fire of the Great Day will try every man's work of what sort it is (see on 1 Cor. iii. 13—15; and on Acts xiii. 1, 2; xix. 14). Therefore the Christian Fathers appeal to this history of Korah as a warning against Schism (*S. Clemens*, Epist. § 51. *S. Iren.*, iv. 43. *S. Cyprian*, de Unit. Eccl. p. 116; Epist. 3. 69. 73, ed. Fell. *S. Ambrose*, Epist. 63, § 52); and this chapter is fitly appointed by the Church to be read as a Proper Lesson on the first Sunday after Easter, the Festival of Christ's Resurrection. When He had risen from the dead, Christ invested the Christian Priesthood with its spiritual powers, by breathing upon the Apostles and saying, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (see John xx. 22, 23), and He gave it a commission to go and preach the Gospel to all the world (Matt. xxviii. 19). Further, it deserves careful consideration that *Korah* was a *Levite* (not a layman), and that the sin for which he was punished was his intrusion into the office of *Priest*. Therefore this example is not only a warning to laymen, that they do not usurp priestly functions; but it is also applicable to all, who being of a lower order in the *ministry*, usurp functions which belong to their superiors, and to those who place Presbyters on a level with Bishops, the successors of the Apostles. On this subject, we may profit by the remarks of *Bp. Andrewes* (v. 63): "No man could perish in the 'gainsaying of Korah' (Jude 11), under the Gospel, which St. Jude saith they may, if there were not a superiority in the Clergy; for Korah's mutiny was because he might not be equal to Aaron, appointed his superior by God (Num. xvi. 10). Which very humour, observe it who will, hath brought forth most part of the heresies since the time of the Gospel, that Korah might not be Aaron's equal. Now of these two orders, the Apostles have ever been reckoned the superior to the other till our times . . . (Luke ix. 49). In the place of the Twelve succeeded Bishops; and in the place of the Seventy Presbyteri, Priests, or Ministers; and that by the judgment of *Irenæus* (lib. iii. c. 3), who lived immediately upon the Apostles' age; of *Tertullian* (de Præscrip., c. 32); of *S. Augustine* (in Ps. 44); and this till of late was thought the form of fellowship, and never other imagined." *Bp. Andrewes*, v. 63. Cp. below, the notes on 1 Tim. iii. 1, pp. 444—446.

41. Ye have killed the people of the LORD They imputed the punishment of Korah, Dathan, and Abiram not to their own sins, but to the prayers of Moses, who they imagined had exercised his influence with God out of private regard for his own temporal power, and the priestly pre-eminence of his brother Aaron (*Josephus*, Ant. iv. 4. 1).

LORD appeared. ⁴³ And Moses and Aaron came before the tabernacle of the congregation. ⁴⁴ And the LORD spake unto Moses, saying, ⁴⁵ 'Get you up from among this congregation, that I may consume them as in a moment. And ⁴⁶ they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: *for there is wrath gone out from the LORD; the plague is begun. ⁴⁷ And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. ⁴⁸ And he stood between the dead and the living; and the plague was stayed. ⁴⁹ Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. ⁵⁰ And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

XVII. ¹ And the LORD spake unto Moses, saying, ² Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. ³ And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers. ⁴ And thou shalt lay them up in the tabernacle of the congregation before the testimony, ^awhere I will meet with you. ⁵ And it shall come to pass, *that* the man's rod, ^bwhom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, ^cwhereby they murmur against you.

⁶ And Moses spake unto the children of Israel, and every one of their princes gave him [†]a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods. ⁷ And Moses laid up the rods before the LORD in ^dthe tabernacle of witness.

† ver. 21, 24.

u ver. 22.
ch. 20. 6.

x Lev. 10. 6.
ch. 1. 53. & 8. 19.
& 11. 33. & 18. f.
1 Chron. 27. 24.
Ps. 106. 29.

a Ex. 25. 22. &
29. 42, 43. & 30.
36.
b ch. 16. 5.

c ch. 16. 11.

† Heb. *a rod for
one prince, a rod
for one prince.*

d Ex. 38. 21.
ch. 18. 2.
Acts 7. 44.

46. *And Moses said unto Aaron*] See on v. 37.

— *Take a censer, and put fire therein*] Rather, Take thou the censer,—thou, who art the Priest of God, do for the life of the people that act, which, when done by Korah and those who were not Priests, was the cause of their own death. Do thou it, and do it *rightly*; take fire *from the altar*, not strange fire, as thy sons who were priests, Nadab and Abihu, took, and were consumed by fire for their sins (Lev. x. 2).

Thus this history is a solemn warning both to Laymen and to Priests; to Laymen not to invade the Priests' office, and to Priests to fulfil their priestly functions in the way appointed by God.

47, 48. *And Aaron took as Moses commanded, and ran—and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed*] Aaron ran; so Christ came with cheerful alacrity to do God's will in the salvation of the world (Ps. xl. 10. Luke xii. 50. John iv. 34). Aaron stood between the dead and the living, exposing himself to the danger of the plague for the sake of the people: Christ delivered Himself to death itself. Aaron put sweet incense into his censer, and made an atonement for the people. Christ offered Himself as a sacrifice of a sweet-smelling savour (Eph. v. 2), and made intercession for the transgressors (Isa. liii. 12), and is ever offering the sweet incense of prayer and intercession to God in the golden censer of His own merits, not in the earthly tabernacle, but in the Holy of Holies in Heaven (Heb. vii. 22—26. Cp. S. Cyril de S. Trin. Dial. 1, pp. 402, 403).

Ch. XVII. 2. *a rod*] Heb. *mattek*, from *natak*, to stretch out, a branch, rod, or staff (Gen. xxxviii. 18. Exod. iv. 2), a sceptre (cp. Gen. xlix. 10), and also a tribe, as a branch of the people (Num. i. 4. 16). Gesen. 466. 546.

— *twelve rods*] To represent the twelve tribes, shooting forth

like branches out of the one stem and root, that of their father Jacob.

— *write thou every man's name upon his rod*] So Ezekiel wrote the names of the tribes upon rods, which were joined together as one in his hand; and thus he presignified the union of the tribes of Israel in Christ (Ezek. xxxvii. 16—28).

3. *write Aaron's name upon the rod of Levi*] Aaron was the son of Amram, the son of Kohath, the second son of Levi; the eldest was Gershon (see Exod. vi. 16—20), yet Aaron's name is to be written on the rod of Levi.

The divine judgment upon Korah had decided that Aaron and his sons had been elevated by God to the Priesthood, above the Levites; the present miracle declares that Aaron, the head of the Levitical Priests, had the Priesthood, as distinguished from all other tribes, and was a refutation of the allegation that "all the congregation were holy" (xvi. 3).

— *for one rod shall be*] Although the house of Levi is divided into two families, namely, of Priests—Aaron and his sons,—and Levites, yet they have one head, they are not divided in origin, though they have separate duties. Aaron is the head of the Levites as well as of the Priests. So the one Head of all is Christ. He is the single source of all ministerial power in His Church (1 Cor. xi. 3. Eph. iv. 5. Col. i. 17, 18). He is the Rock on which the Church is founded, and from which every one—he be Bishop, Priest, or Deacon—is hewn, and on which all are built, and must build (see on Matt. xvi. 18).

4. *lay them up in the tabernacle of the congregation*] Or rather, of the meeting with God (see Exod. xxv. 22; xxx. 36), and therefore it is added here, "there will I meet with you."

— *before the testimony*] Before the Ark in which the tables of the law were (see Exod. xxv. 16).

5. *shall blossom*] Shall bring forth, from the Hebrew *parach*, to burst forth, to sprout, to bud and blossom (cp. Isa. xvii. 11; xxxv. 1, 2. Ezek. vii. 10). Gesen. 689. On this act of Moses, see S. Clement, Epist. § 43.

⁸ And it came to pass, that on the morrow Moses went into the tabernacle of witness ; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. ⁹ And Moses brought out all the rods from before the LORD unto all the children of Israel : and they looked, and took every man his rod.

e Heb. 9. 4.

f ch. 16. 38.
† Heb. *children of rebellion.*
g ver. 5.

¹⁰ And the LORD said unto Moses, Bring ^e Aaron's rod again before the testimony, to be kept ^f for a token against the [†] rebels ; ^g and thou shalt quite take away their murmurings from me, that they die not. ¹¹ And Moses did so : as the LORD commanded him, so did he.

h ch. 1. 51, 53.
& 18. 4, 7.

¹² And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. ¹³ ^h Whosoever cometh any thing near unto the tabernacle of the LORD shall die : shall we be consumed with dying?

a ch. 17. 13.

XVIII. ¹ And the LORD said unto Aaron, ^a Thou and thy sons and thy

8. *behold, the rod of Aaron—was budded*] Aaron's rod had been only a dead dry stick, but being laid up before God, it *budded in the morning*, and brought forth buds and bloomed blossoms, and yielded ripe fruits (*almonds, shakedim*, from the Hebrew word *shaked*, to awake), and was, as it were, *awakened* by the Spirit of God (see Jer. i. 11); and not only so, but it proved him to be the Priest appointed of God, who quickens the dead, and pours the sap of His grace into dry trees; and that Aaron was set apart for the sacred service of God, from among the Twelve Tribes of Israel.

The budding of the Rod was an emblem of the unfading permanence of the Priesthood. "Virga illa quid ostendit nisi quod sacerdotalis nunquam marcescat gratia?" (*S. Ambrose*, Ep. 63.) But how does it live? Not in Aaron; but in Him "who abideth a Priest for ever," and "who ever liveth to make intercession for us" (Heb. vii. 25).

Our Lord proved Himself to be the Messiah, the true High Priest over all the tribes of faithful Israelites, by coming forth as a Rod out of the stem of Jesse, when the house of David was in a low estate like a dead and sere stick, and "as a root out of a dry ground" (Isa. xi. 1; liii. 2), and He is "the man whose name is the BRANCH" (Zech. vi. 12), and in Him are fulfilled the prophecies, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch; in his days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 6). "In that day shall the Branch of the Lord be beautiful and glorious" (Isa. iv. 2: see below on Matt. ii. 23).

The figure was further fulfilled in the Resurrection of Christ from the grave, who was "declared to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the dead" (see Rom. i. 4). Christ at His death had seemed for a time to be withered, and to have become like a dry tree (see on Matt. xxi. 21). But in the morning He *awakened* from the dead, and the BRANCH put forth, as an Almond-tree, the buds and blossoms and ripe fruits of life and immortality.

Yet further, His Priesthood is ever bearing buds and blossoms and ripe fruits of the Spirit in the ministration of the means of grace, and in the lives of His faithful people, who are snoots and offshoots from His stem; and He will bear blossoms and fruit for ever in the blessed Resurrection of His saints. For with His dead body will they arise, and His dew is like the dew of herbs, and the earth shall cast out the dead (Isa. xxvi. 19). See *S. Augustine* in *A Lapide* on v. 6, and *S. Gregory*, Moral. xiv. 19, who says, "Christus a mortuis resurgens est Virga per potentiam, Flos per fragrantiam, Fructus per saporis dulcedinem, Frondes per protectionem."

Thus, as the Fathers say, "Aaronis virga reformit in Christo" (*S. Ambrose*, Ep. 4): cp. *Origin* in Numb. Hom. 9). "Verus Pontifex Christus est; Ipse solus, ejus Virga Crucis non solum germinavit, sed floruit, et omnes hos credentium populorum attulit fructus" *S. Cyril*, *Hæres. Cat.* 18, on this Rod as illustrating the doctrine of the Resurrection; and *Epiphanius*, *Anecrat.* § 97; *S. Cyril Alex.* de Adorat. x. p. 342; and *Bede*, Qu. 15, "Virga Aaronis Christus est post mortem resurgens."

10. *Bring Aaron's rod again before the testimony, to be kept for a token*] As it was with the pot of manna (Exod. xvi. 33: see Heb. ix. 4). It seems to have not been preserved till Solomon's days (see 1 Kings viii. 9). But the rod of Aaron's divine Antitype, JESUS CHRIST, is preserved for evermore.

In the Holy of Holies were foreshadowed the mysteries of the Gospel: the Manna signifying the flesh of Christ, the Living Bread which cometh down from heaven (John vi. 31—33), and Aaron's Rod that budded, representing His glorious Resurrection and everlasting Priesthood, ever flourishing and putting forth blossoms and fruits of holiness and joy. "For the Temple was as a great Mirror, and the furniture as so many little glasses round about it. Take but the Ark, the epitome as it were of the Temple. The Two Tables in it, the type of the true treasures of wisdom and knowledge (Col. ii. 3), hid in Him; they were broken first,—there is *soluite* (John ii. 19), but they were new hewn and written over again—there is *excitabo* (Exod. xxxii. 19; xxxiv. 4. John ii. 19). 'The pot of Manna,' a perfect resemblance of Him—the *urna*, or the vessel, being golden (Heb. ix. 4), made of earth, so earthly; the Manna, the contents of it, being from heaven, so heavenly. The Manna, we know, would not keep past two days at the most (Exod. xvi. 20. 24), there is *soluite*; but being put into the *urna*, the third day it came again to itself, and kept in the pot without putrefying ever after, there is *excitabo* (Exod. xvi. 33). Aaron's Rod, the type of His Priesthood and of the rule of souls annexed to it, that rod was quite dead and dry, and revived again and 'blossomed;' yea, 'brought forth ripe almonds' (Num. xvii. 9). In every and in each of them is His destiny, whom they represented; *soluite* and *excitabo* in all" (*Bp. Andrewes*).

12. *Behold, we die, we perish*] Such is the voice of the people in the wilderness, excluded from Canaan for their sins, and whose carcases fell in the desert (Heb. iii. 17). They had beheld the death of Korah and his company, and of Dathan and Abiram, and of those who died in the plague. They see their own rods remain as dry sticks, and they vent their thoughts in sorrow. "Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?" No; the rod that budded shall give life to the rest. "The Priesthood shall bear the iniquity of the sanctuary" is the answer given in the next chapter; and beyond all is the Priesthood of Christ visible to the eye of Faith. Let us look forward to Him, foreshadowed in the Priesthood of Aaron, bearing the censer and its fragrant incense, the type of His intercession; and though our bodies fall in the wilderness, though they be like sere and parched sticks, though they wither and moulder there, yet they also will be awakened from the dust, and put forth buds and blossom, and bear fruit for ever in heaven.

CH. XVIII. 1. *the LORD said unto Aaron*] This chapter and the preceding follow continuously after the rebellion of Korah against Aaron and the Priesthood, which furnished the occasion for stating clearly the prerogatives of the Priesthood, and for guarding it against similar aggressions *after the entrance of Israel into Canaan* (see rr. 13. 20), and during the whole continuance of the Levitical Dispensation, even to the coming of Christ.

Therefore these chapters have a *prospective* character. They determine the state of the Levitical Priesthood.

But no privilege is without its corresponding responsibility. Aaron's right to the Priesthood was not "honor sine onere," or a "beneficium sine officio." No; the nearer he is to God, the greater his peril is, if he is untrue to God. The burden of the sins committed in the sanctuary lies upon him and his sons. We may compare here the divine warnings to the *Angels* of the Churches in the Apocalypse (see note on Rev. ii. 1, p. 171). The Head of the Church lays on the Angels the failings of their

father's house with thee shall ^b bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. ² And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^c joined unto thee, and ^d minister unto thee: but ^e thou and thy sons with thee shall minister before the tabernacle of witness. ³ And they shall keep thy charge, and ^f the charge of all the tabernacle: ^g only they shall not come nigh the vessels of the sanctuary and the altar, ^h that neither they, nor ye also, die. ⁴ And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: ⁱ and a stranger shall not come nigh unto you. ⁵ And ye shall keep ^k the charge of the sanctuary, and the charge of the altar: ^l that there be no wrath any more upon the children of Israel. ⁶ And I, behold, I have ^m taken your brethren the Levites from among the children of Israel: ⁿ to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. ⁷ Therefore ^o thou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^p within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

⁸ And the Lord spake unto Aaron, Behold, ^q I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them ^r by reason of the anointing, and to thy sons, by an ordinance for ever. ⁹ This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every ^s meat offering of theirs, and every ^t sin offering of theirs, and every ^u trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. ¹⁰ ^x In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. ¹¹ And this ^y is thine; ^z the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto ^a thee, and to thy sons and to thy daughters with thee, by a statute for ever: ^b every one that is

Churches. Bishops and Priests "bear the iniquity of the sanctuary."

2. *that they may be joined unto thee*] An allusion to the meaning of the name *Levi*, joined (Gen. xxix. 34). It is repeated in v. 4.

Let not the Levites be separated from thee by rivalry (as *Korah* was), but be joined with thee in serving God: cp. xvii. 3, where it is said that there shall be one rod for the whole house of Levi, and the name of Aaron was to be written upon it. The Priests and Levites have different offices, but they are to be united together in one heart and soul in serving God. So the three orders of the Christian Ministry are to be strung together like chords of a harp—(to adopt the beautiful figure of *S. Ignatius*, ad Eph. § 4)—in making sweet music to God.

3. *they shall keep thy charge*] Literally, shall watch thy watch,—the watch appointed by thee: see Num. iii. 6—10; iv. 15, 17—20. The rules prescribed for the watches of the Priests and Levites, in their courses in the Tabernacle and the Temple, are set down with much minuteness by the Hebrew writers, and a knowledge of them may serve for a better understanding of sundry passages of the New Testament, where the duty of watchfulness (Rev. iii. 2, 3), and of walking circumspectly (Eph. v. 15), and of taking heed to their garments (Rev. xvi. 15), are prescribed to the Christian Clergy, and indeed to all Christians, who, in a certain enlarged sense, are made Priests to God by Christ (Rev. i. 6): see *Lightfoot*, Temple Service, chap. vii., vol. i. pp. 915—918; and *Maimonides* in *Ainsworth*, p. 109.

5. *that there be no wrath any more*] Therefore God did not punish *Korah* and his associates willingly, but they drew down His wrath upon themselves.

6. *to you they are given as a gift for the Lord*] Not for your own glory, but God's: see iii. 9, 12; viii. 13—19.

7. *within the vail*] Exod. xxvi. 31: the first veil (Heb. ix. 1—6).

8. *And the Lord spake unto Aaron*] Having declared Aaron's duties, He now speaks of his privileges; and thus teaches the People what their own obligations are to provide maintenance for the Priesthood, and to show their gratitude to God in His Ministers; and to acknowledge Him as the Maker and Giver of all. Cp. 1 Cor. ix. 7—11.

— *by reason of the anointing*] See Lev. vii. 35; xxi. 10, 12. On this text, see *Bp. Pearson's* Sermon (Op. Post. ii. 69), "quo divina asseritur institutio Ministerii, et distinctio Ministrorum."

9. *of the most holy things*] He begins with those things of which the Priests only might eat: see Lev. vi. 17. Some oblations were *holy* (as the heave-offering, v. 11); some were *most holy*; as the residue of the meat-offering (Lev. ii. 3; vi. 16), the sin-offering of the People (Lev. vii. 1, 6), which the Priests only might eat in the Court of the Tabernacle (cp. *Maimonides* in *Ainsworth*, p. 43), and these are here specified first: see v. 10.

10. *In the most holy place shalt thou eat it*] Not in the Holy of holies (see Lev. xvi. Heb. ix. 7), nor in the tabernacle itself (Lev. vi. 16), but in the fore-court of it, which is called *most holy*, in comparison with the *camp*, where the *holy things* might not be eaten. Cp. Ezek. xlii. 13, 14.

Hence appears the grace and glory of the Gospel. By it we are all made Priests to God, and are all invited to eat the flesh and drink the blood of the Most Holy One in all parts of the World—in every place—in order that we may be nourished thereby unto everlasting life (John vi. 35, 50, 51. 1 Cor. x. 16. Heb. xiii. 10—15).

— *every male*] The priests' wives and daughters might not eat of the most holy things, but the males only; but in the Gospel all are invited to eat of the most holy; for in Christ there is neither male nor female, but all are one in Him (Gal. iii. 28).

11. *And this is thine*] Having spoken of the *most holy things*, he now proceeds to speak of the *holy things*. Cp. Lev. vii. 11, 30—34; x. 14; xxii. 10. Deut. xviii. 3.

— *the heave offering*] See Exod. xxix. 27.

b Ex. 23. 19.
Deut. 18. 4.
Neh. 10. 35, 36.
† Heb. *fat*,
ver. 29.
c Ex. 22. 29.

d Ex. 22. 29. &
23. 19. & 34. 26.
Lev. 2. 14. ch. 15.
19. Deut. 26. 2.
e ver. 11.
f Ex. 27. 28.
g Ex. 13. 2. &
22. 29.
Lev. 27. 26.
ch. 3. 13.
h Ex. 13. 13. &
34. 20.

i Lev. 27. 2. 6.
ch. 3. 47.
k Ex. 30. 13.
Lev. 27. 25.
ch. 3. 47.
Ezek. 45. 12.
* Deut. 15. 19.
m Lev. 3. 2, 5.

n Ex. 29. 26, 28.
Lev. 7. 31, 32, 34.
o ver. 11.

p Lev. 2. 13.
2 Chron. 13. 5.

q Deut. 10. 9. &
12. 12. & 14. 27.
29. & 18. 1, 2.
Josh. 13. 14. 33.
& 14. 3. & 18. 7.
Ps. 16. 5.
Ezek. 44. 28.

clean in thy house shall eat of it. ¹² ^b All the † best of the oil, and all the best of the wine, and of the wheat, ^c the firstfruits of them which they shall offer unto the LORD, them have I given thee. ¹³ And whatsoever is first ripe in the land, ^d which they shall bring unto the LORD, shall be thine; ^e every one that is clean in thine house shall eat of it. ¹⁴ ^f Every thing devoted in Israel shall be thine. ¹⁵ Every thing that openeth ^g the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless ^h the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. ¹⁶ And those that are to be redeemed from a month old shalt thou redeem, ⁱ according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, ^k which is twenty gerahs. ¹⁷ ¹ But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: ^m thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD. ¹⁸ And the flesh of them shall be thine, as the ⁿ wave breast and as the right shoulder are thine. ¹⁹ ^o All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: ^p it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

²⁰ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: ^q *I am* thy part and thine inheritance among the children of Israel. ²¹ And, behold, ^r *I have* given the children of Levi all the tenth in Israel for an inheritance, for their service

r ver. 24, 26. Lev. 27. 30, 32. Neh. 10. 37. & 12. 44. Heb. 7. 5, 8, 9.

12. *All the best*] Literally, *all the fat*, as in v. 29. Cp. Gen. xxvii. 28; xlv. 18. Deut. xxxi. 14. Ps. lxxxi. 17; cxlvii. 14, where the *fat* is used for the *best* as here. Cp. Lev. iii. 3. On the moral and spiritual obligation of such precepts as these in Christian times, see the excellent remarks of *Origen* in Num., Hom. 11; and see note below on 1 Cor. ix. 14, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

— *the firstfruits*] See Exod. xxiii. 19.

14. *Every thing devoted*] See Lev. xxvii. 28.

15. *Every thing that openeth the matrix*] See Exod. xiii. 2. 13; xxii. 29. Lev. xxvii. 26. Num. iii. 13. Here again appears the grace and glory of the Gospel. We are made to be God's firstborn in Christ (Heb. xii. 23), who is the Firstborn of every creature (Col. i. 15); the Firstborn of the house of David (Matt. i. 25. Luke ii. 7); and the Firstborn of the new Creation of our regenerate nature sanctified by the Holy Ghost, and made the Shechinah of the Deity by His Incarnation. He has presented us to God in Himself (Luke ii. 22, 23); and has joined us to the Church of the firstborn, whose names are written in heaven (Heb. xii. 23), and has redeemed us to Himself with the shekels of the sanctuary, even with His own most precious blood (1 Pet. i. 18, 19), so that we are not our own, but bought with a price (1 Cor. vi. 20; vii. 23), and are therefore bound to glorify Him in our bodies and spirits, which are His (1 Cor. vi. 20).

18. *And the flesh of them shall be thine*] It has been alleged that this is inconsistent with Deut. xii. 17, 18; and xv. 19, 20, where it is said that the flesh of the firstborn is to be given to those Israelites who offer it, to be eaten by them. *S. Augustine* (Qu. 18 in Deut.) adverts to this seeming contradiction, but does not propose any explanation of it. *Michaelis*, *Jahn*, and others have conjectured that the *firstborn* belonged to the Priests, and the *secondborn* to the people; but this is at variance with the text. *Eichhorn* (Einleitung, iii. p. 135) asserts that there is an error in the text. But (as *Kalisch* has observed on Exod., p. 221) the addition here, *as the wave breast and as the right shoulder are thine*, explains the whole matter clearly; that is, the firstborn are thine, under the conditions here annexed; which conditions are expressed in Lev. vii. 31. The fat and blood are to be given to God (v. 17), the breast and the right shoulder shall be thine (cp. Exod. xxix. 27. Lev. x. 14), but the rest shall be given to the Israelites who offer them.

The Septuagint well explains the passage, κατὰ τὸν βραχίονα τὸν δεξιόν, i. e., with respect to the right shoulder; cp. *Hengst.*, Auth. ii. pp. 404—407.

Here is another of the many silent proofs of the unity of authorship of the Pentateuch. We must compare Exodus with Leviticus, and Numbers with Deuteronomy, in order to understand any one of them rightly. And the sacred Author has written each of them, under the presumption that we will compare them, and so attain to their right meaning. And may we not add, that this is our moral probation, designed for us by the Holy Ghost, who inspired Moses to compose the Pentateuch in the manner he has done?

19. *a covenant of salt*] So called, either from the incorruptible nature of salt, and therefore the words are rendered, "an everlasting covenant" by *Sept.*; or because salt was a token of hospitality, and "to eat salt" together, was a symbol of inviolable friendship (see on Lev. ii. 13. 2 Chron. xiii. 5).

20. *Thou shalt have no inheritance in their land*] God speaks to Aaron, not personally (for he died before they came into Canaan, xx. 28), but as the head and representative of the Priesthood (cp. Deut. x. 9; xiv. 27; xviii. 1). Thou shalt have no inheritance in the land. Thou shalt not be entangled with earthly things—farms and merchandise. I am thy landlord, and heaven is thy country (cp. 2 Tim. ii. 4). The Priests and Levites were, in this respect, the predecessors of the Christian Clergy, mingled with the Laity, and bound to be as "the salt of the earth, and the light of the world," and being entitled to receive maintenance from their flock; see below, on Josh. xiii. 14.

— *I am—thine inheritance*] κληρονομία (*Sept.*), whence *clerici*, *clergy* (*S. Jerome* ad Nepotian. *S. Chrysos.* in Act. i. 17). This promise was made in the Gospel to the Apostles and primitive disciples, and is extended to all who forsake earthly things for Christ. They are the Levites of the Gospel, He is their inheritance (see Matt. xix. 29; and *S. Irenæus*, iv. 20).

21. *all the tenth*] This is the first tithe which the Israelites paid to the Levites. There was a second tithe which they ate before the Lord the first and second year; and in the third year they gave of it to the Levites and the Poor (Deut. xiv. 22—28).

The provision made by Almighty God for the Levites was very bountiful. *Michaelis* calculates (Mos. Recht, i. § 52) that every male adult Levite was supplied with as much as would maintain five grown-up persons. *Hooker* (vii. 23. 4) says that their worldly estate was four times as good as any of the tribes of Israel. Cp. *Prideaux* on Tithes, pp. 76. 84—99. *Winer*, R. W. B. ii. 722. *Jahn*, Arch. § 389. *Dr. Smith*, B. D. iii. 1517.

On the alleged discrepancy between this passage (v. 20—25) and Deut. xii. 6, see note there.

which they serve, *even* *the service of the tabernacle of the congregation. s ch. 3. 7, 8.

²² *Neither must the children of Israel henceforth come nigh the tabernacle of t ch. 1. 51.

the congregation, "lest they bear sin, †and die. ²³ *But the Levites shall do u Lev. 22. 9.

the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among † Heb. to die.

the children of Israel they have no inheritance. ²⁴ † But the tithes of the x ch. 3. 7.

children of Israel, which they offer *as* an heave offering unto the Lord, I have y ver. 21.

given to the Levites to inherit: therefore I have said unto them, ²⁵ Among the z ver. 20.

children of Israel they shall have no inheritance. Deut. 10. 9. & 14. 27, 29. & 18. 1

²⁵ And the Lord spake unto Moses, saying, ²⁶ Thus speak unto the Levites,

and say unto them, When ye take of the children of Israel the tithes which I

have given you from them for your inheritance, then ye shall offer up an heave

offering of it for the Lord, *even* *a tenth *part* of the tithe. ²⁷ † And *this* your a Neh. 10. 38.

heave offering shall be reckoned unto you, as though *it were* the corn of the b ver. 30.

threshingfloor, and as the fulness of the winepress. ²⁸ Thus ye also shall offer

an heave offering unto the Lord of all your tithes, which ye receive of the

children of Israel; and ye shall give thereof the Lord's heave offering to Aaron

the priest. ²⁹ Out of all your gifts ye shall offer every heave offering of the

Lord, of all the †best thereof, *even* the hallowed part thereof out of it. † Heb. fat, ver. 12.

³⁰ Therefore thou shalt say unto them, When ye have heaved the best thereof c ver. 27.

from it, *then it shall be counted unto the Levites as the increase of the

threshingfloor, and as the increase of the winepress. ³¹ And ye shall eat it in

every place, ye and your households: for it is ^d your reward for your service d Matt. 10. 10.

in the tabernacle of the congregation. ³² And ye shall *bear no sin by reason Luke 10. 7.

of it, when ye have heaved from it the best of it: neither shall ye ^e pollute the 1 Cor. 9. 13.

holy things of the children of Israel, lest ye die. 1 Tim. 5. 18.

XIX. ¹ And the Lord spake unto Moses and unto Aaron, saying, ² This is e Lev. 19. 8. & 22. 16.

the ordinance of the law which the Lord hath commanded, saying, Speak unto f Lev. 22. 2, 15.

the children of Israel, that they bring thee a red heifer without spot, wherein is

^{25.} *the Lord spake unto Moses*] The former part of these precepts was addressed to *Aaron*, the Priest; but what follows is directed to *Moses*, the Civil Ruler of Israel, because it concerns offerings to the priesthood, on which it was not for the Priests themselves to insist, but which ought to be secured to them by the Temporal Power.

^{26.} *ye shall offer up an heave offering of it for the Lord*] and thus ye shall acknowledge the Lord as the Author and Giver of all the blessings you enjoy (*Bähr*, Symbolik, ii. 43).

^{32.} *ye shall bear no sin by reason of it, when ye have heaved from it the best of it*] Is there not here a lesson to all holders of ecclesiastical property, that they are bound to consecrate the best part of it to God? else, they will "bear sin." Cp. *vr.* 1. 26. — *neither shall ye*] or, *ye shall not pollute*, &c., and not die.

CH. XIX. 1. *And the Lord spake*] Here begins a new *Parashah*, or Proper Lesson of the Law, as read in the Synagogue, and continues to xxii. 1. The parallel Haphtarah is Judg. xi. 1—33, concerning the history of Jephthah, his covenant with the Gileadites, his message to the king of Edom (cp. Num. xx. 14. 21), and to the Amorites (Num. xxi. 21—23), and his Vow.

THE INSTITUTION OF THE SACRIFICE OF THE RED HEIFER.

^{2.} *that they bring thee a red heifer*] The Holy Spirit speaking by the Apostle to the Hebrews has taught us to see here a figure of CHRIST (see Heb. ix. 13, 14).

The heifer was to be brought by the children of Israel, to show the part they all had in it: so all Israelites have a share in Christ; He has taken the nature of all, and has redeemed all. The victim was a heifer—a young cow—not a male, as most other sacrifices were, but a female, and the water of purifying was to be made with her ashes (see *v.* 9). The female (says *S.*

Augustine) denotes the weakness to which Christ submitted in taking our flesh. Woman was "in the transgression," in Eve (1 Tim. ii. 14), and Christ was the seed of the Woman (Gen. iii. 15); He was made of a woman (Gal. iv. 4), according to the prophecy that the "Virgin should conceive and bear a son, and call His name Emmanuel" (Isa. vii. 14. Matt. i. 23). The body of Christ, which He, who is the seed of the Woman, took in the womb of the Virgin, was pierced on the cross, and sent forth blood and water for the purification of our sinful humanity (see on John xix. 34. 1 John v. 6).

The time at which the following precepts concerning the RED HEIFER were delivered, deserves careful attention.

The Israelites, who had murmured against God at Kadesh-barnea, had now been sentenced by God to banishment from the Promised Land, and had been doomed to a long wandering in the wilderness (see on Num. xiv. 34).

How could they provide sacrifices there? How could they comply with the Levitical Legislation with regard to the Passover, and other sacred solemnities in the wilderness?

This question has been already considered (see above, note on xv. 2).

Some merciful mitigations of their sentence have already been presented to our view; the weekly rest of the holy Sabbath—the type and pledge of an eternal rest in heaven, to the penitent and faithful (see on xv. 32—36), the blue fringes on their garments (xv. 38—41), the sacerdotal intercession of the Priesthood, and the offering of Incense on the golden altar (chap. xvi. xvii.). And now Almighty God provides another consolation for them—the sacrifice of the Red Heifer.

That sacrifice is not mentioned in Leviticus. It had not been instituted at Sinai. But it now occupies a prominent place. It was a merciful provision consequent on their sentence

a Deut. 21. 3.
1 Sam. 6. 7.
b Lev. 4. 12, 21.
& 16. 27.
Heb. 13. 11.

c Lev. 4. 6.
& 16. 14, 19.
Heb. 9. 13.
d Ex. 29. 14.
Lev. 4. 11, 12.

e Lev. 11. 4, 6, 49.

f Lev. 11. 25. &
15. 5.

no blemish, ^a and upon which never came yoke: ³ And ye shall give her unto Eleazar the priest, that he may bring her ^b forth without the camp, and *one* shall slay her before his face: ⁴ And Eleazar the priest shall take of her blood with his finger, and ^c sprinkle of her blood directly before the tabernacle of the congregation seven times: ⁵ And *one* shall burn the heifer in his sight; ^d her skin, and her flesh, and her blood, with her dung, shall he burn: ^e And the priest shall take ^f cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. ⁷ ^f Then the priest shall wash his clothes,

of exclusion and banishment. They could not offer all the Levitical sacrifices in the wilderness; but wherever they were, the congregation could find *one heifer*, and iest even this contribution should be burdensome, this Law was so framed that the salutary effects of the *one* heifer, provided by *all* the congregation (see v. 2), should be *permanent*, and applicable to the *whole congregation*, and to the purification of individual Israelites (see v. 9), during their wanderings in the wilderness.

The circumstances above specified explain the reason why the *Red Heifer* was not mentioned in the Book of Leviticus, which had been dictated at Mount Sinai, when the people were in expectation of entering the Promised Land after a few days; and they explain also why the Red Heifer is not mentioned again below in chapters xxviii. and xxix.; there was no need of *republication* of this *part* of the Law, which was not—like the rest—in abeyance in the wilderness.

The Jewish Expositors assert that such was the *permanence* of the effect of the ashes of the Red Heifer, that only six Red Heifers were burnt from the time of the giving of this Law to the destruction of the Second Temple. See *Drusius*, and *Pfeiffer*, p. 153.

From its characteristics already specified, viz., the permanent effect of the sacrifice, it is readily seen that the *Red Heifer* (more than any one of the sacrifices of the Levitical Law) prefigures the universality and perpetuity of the benefits of the One Sacrifice offered once for all upon the cross. On the particular details of this sacrifice, see the treatise *Parah*, in the *Mishna*, vi. 269, ed. Surenhus; *Maimonides* de Vacca Ruffa, ed. Zeller, Amst. 1711. *Pfeiffer*, *Dubia*, p. 152. *Carpzov*, *Dissertationes* de Vacca Ruffa. *Hengstenberg*, *Egypt*, 173—180. *Bähr*, *Symbolik*, ii. 493. *Jahn*, *Archæol.* § 285. *Mather* on the Types, p. 306. *Archæ. Freeman*, ii. 232. *Fairbairn*, *Typol.* ii. 405.

A summary of the Patristic teaching on this subject, with reference to the Passion of Christ, typified by the Red Heifer, and the permanent effects of that sacrifice, may be seen in *S. Clement*, *Epist.* § 8. *Theodoret*, *Qu.* in Num. 35, and in Heb. xiii. *S. Augustine* in Num. Qu. 33. Particularly *S. Cyril*, *Glaphyr.* in Num. pp. 400—407. *S. Gregory*, *Moral.* vi. 25. *Bede*, *Qu.* in Num. 16.

— *red heifer*] The heifer was *red*. So was Christ; red, as the second *Adam*, as very man formed of the earth, and red in His own blood (Isa. lxiii. 1. Rev. xix. 13). The heifer is *red*, and signifies the earthly body of Jesus Christ, the Second *Adam*; the name of *Adam* signifies *red earth*. *Theodoret*, *Bede*, Qu. 16, “*Vitula rufa caro est Salvatoris rosea sanguine passionis, atatis integræ*.” Red is also the colour of sin (Isa. i. 18), and in this respect may typify Him who was made sin for us (2 Cor. v. 21. Rom. viii. 3. Gal. iii. 13). *S. Augustine*, Qu. 33. *Hengstenberg*, pp. 177, 8.

— *without spot*] As Christ was (2 Cor. v. 21. 1 Pet. i. 19). *Theodoret*.

— *upon which never came yoke*] As Christ was; for His coming into the world, His incarnation, and His Death and Resurrection were all the free acts of His own will (John x. 17, 18), and He was not subject to any yoke of sin (Heb. vii. 26): see *Theodoret* and *S. Augustine*; and *Bede*, “*quod non est impositum super illam jugum, hoc ostendit, quod caro Christi non est subiecta peccato*,” and His freedom in these respects has procured ours.

3. *unto Eleazar*] Not unto Aaron, who would have been rendered ceremonially unclean by the act here required (see v. 7), and so would have been disabled from officiating in the Tabernacle (xvi. 37).

— *without the camp*] As Christ was at His death. *S. Augustine* and *Bede*, “*Quod apprehensum egerunt filii Israel extra castra, astante Eleazaro sacerdote, populum Judaicum significat et consensum sacerdotum in necem Domini, quem ejectionem extra Hierusalem crucifixerunt*.” Cp. Heb. xiii. 10—14; iv. 12.

— *one shall slay her before his face*] And observe, not Eleazar, but another (*Jarchi*). So Christ was slain by others *before the face* of the Priests and people, at the great feast of the Passover at Jerusalem.

4. *Eleazar the priest shall take of her blood with his finger*] Christ is both Priest and Victim. He offered Himself as our Eleazar. He is the mediator of the “*blood of sprinkling*” (Heb. xii. 24. 1 Pet. i. 2), and takes His own blood with His finger—the finger of God, which is no other than the Holy Spirit of God, as the Holy Evangelists declare (see Matt. xii. 28, compared with Luke xi. 20).—and sprinkles it toward the Tabernacle of the Church Universal, showing thereby that the blood of Redemption and Sanctification is for *all* (see 1 Tim. ii. 6. 1 Cor. i. 30; vi. 11. Heb. ix. 11. 1 Pet. i. 20); and the *sprinkling* is with the *finger*, because the blood of Christ, and the spiritual benefits thence ensuing, are *applied singly*, and *specialty*, to each individual believer by the Holy Spirit, in the administration of the Sacrament of Baptism, and of the Holy Sacrament of the Lord’s Supper.

— *seven times*] A perfect number (Lev. iv. 6), expressive of the all-sufficient value of the One Sacrifice offered once for all upon the cross (Heb. x. 12. 14). *S. Augustine*, “*Septem Spiritus Sancti charismata per Christi sanguinem super Ecclesiam populos distribuantur*” (*Bede*).

5. *shall burn the heifer in his sight; her skin, and her flesh*] Christ’s Passion, in which He offered Himself willingly, and endured the furnace of God’s wrath against sin, and also the scorching and withering scorn of the world, is thus prefigured (*S. Augustine*): cp. Exod. xii. 8. Deut. xvi. 7. Lev. iv. 12. Ps. xxii. 14.

6. *cedar*] A fragrant wood which was emblematic of incorruption (see Lev. xiv. 6. 49). Though the Heifer was burnt, yet its ashes were to have a healthful and life-giving power. Such is the Cross of Christ: it is the Tree of Life and Immortality, it bears sweet flowers and fruits, and its leaves are for the healing of the nations (Rev. xxii. 2): cp. *Theodoret*, Qu. 35, who says, “the cedar wood was the symbol of the cross,” and so *Bede*.

— *hyssop*] By which the blood was to be sprinkled (see v. 18, and Ps. li. 7). The life-giving blood of Christ was shed for all, but it must be sprinkled upon each (cp. Exod. xii. 13), as the blood of the lamb was to be sprinkled on the door-post of each Israelite. “*Typicè figurat lavacrum baptismi*” (*Bede*). “Let us therefore draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. x. 22).

— *scarlet*] Emblematic of Christ’s blood. “*Sanguinis Domini sacramentum*” (*Bede*). See especially Lev. xiv. 6. 49. Josh. ii. 18. Heb. ix. 19.

The cedar denoted the fragrance and incorruptibility of Christ’s sacrifice on the cross; the hyssop, its personal application to the soul of each individual believer; the scarlet, the reality of Christ’s human nature, and the truth of His blood-shedding visible to all, and perhaps His royal dignity and martial victory in His suffering (see Matt. xxvii. 28), and triumphing gloriously thereby (see Isa. lxiii. 1—3, and on Col. ii. 15).

7. *the priest shall wash his clothes*] Hereby is intimated that this solemn ceremonial was only typical of another and better sacrifice. If it had been designed to be final, the Priest exercising his sacred office would not have incurred defilement, but would have been purified thereby. But the imperfection of the Levitical Sacrifice and Priesthood is thus clearly manifested; and since this ceremonial was prescribed by God Himself, with a view to man’s sanctification, it is evident that it had a prospective and preparatory reference to a better sacrifice, and a more perfect Priesthood; and the Gospel of Jesus Christ has revealed to us *what* that Sacrifice and Priesthood is, and has shed a heavenly light upon the type from the divine glory of the Antitype. Cp. Heb. vii. 27; x. 1—3.

and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. ⁸ And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. ⁹ And a man *that is* clean shall gather up ^g the ashes ^g Heb. 9. 13. of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ^h for a water of separation: ^h ver. 13, 20, 21. it *is* a purification for sin. ^{ch. 31. 23.} ¹⁰ And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

¹¹ ⁱ He that toucheth the dead body of any [†] man shall be unclean seven days. ⁱ ver. 16. Lev. 21. ¹² ^k He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. ¹³ Whosoever toucheth the dead body of any man ^l that is dead, and purifieth not himself, ¹ defileth the tabernacle of the LORD; ^l Lev. 15. 31. and that soul shall be cut off from Israel: because ^m the water of separation ^m ver. 9. ch. 8. 7. was not sprinkled upon him, he shall be unclean; ⁿ his uncleanness *is* yet upon him. ¹⁴ This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days. ¹⁵ And every ^o open vessel, which hath no covering bound upon it, *is* unclean. ¹⁶ And ^o Lev. 11. 32. ^p whosoever toucheth one that is slain with a sword in the open fields, or a ^p ver. 11. dead body, or a bone of a man, or a grave, shall be unclean seven days.

¹⁷ And for an unclean *person* they shall take of the [†] ashes of the burnt [†] Heb. *dust.* heifer of purification for sin, and [†] running water shall be put thereto in a ^q ver. 9. vessel: [†] Heb. *living* ¹⁸ And a clean person shall take [†] hyssop, and dip *it* in the water, and [†] Heb. *living* [†] Heb. *waters shall be* [†] Heb. *given.* [†] Heb. *Gen. 23. 19.* [†] Ps. 51. 7.

— the priest shall be unclean until the even] In a spiritual sense, the Levitical Priesthood was unclean until the Evening, but the Morning came to us in Christ, and we are cleansed by Him and in Him (*Theodore*, who quotes Isa. ix. 8. Mal. iv. 2. Zechar. vi. 12).

8. *he that burneth her shall wash his clothes*] Though the sacrifice of Christ has procured the life of the world, yet the agents in that sacrifice were guilty (*Theodore*), and therefore the Apostle St. Peter exhorted them to wash themselves in the laver of baptism, "Repent, and be baptized every one of you in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost" (see Acts ii. 23. 38; iii. 15—19). Cp. *S. Clement*, Epist. § 8.

9. *it shall be kept for the congregation—for a water of separation*] The ashes prepared as above (v. 6), with cedar, hyssop, and scarlet, were to be gathered by one who was clean, and they were to be preserved for a water of purification for the congregation of Israel.

So Christ's Sacrifice on the cross was offered once for all; but the ashes of it are kept; the memorial of it lives for ever in the Church. "Do this in remembrance of Me" sounds for ever in her ears (Luke xxii. 19. 1 Cor. xi. 24). The benefits of that One Sacrifice are preserved for ever in the Church, and are ever being imparted and applied to the washing away of sins in the ministry of the Word, and of the Sacraments of Holy Baptism and of the Lord's Supper.

They are *laid up without the camp, in a clean place*; that is, in the Universal Church: for Christ suffered *without the camp*, not for Israel only, but for all Nations (Rom. i. 16; ii. 9, 10; iii. 9. 29; ix. 24; x. 12; Gal. iii. 28).

10. *unto the children of Israel, and unto the stranger*] What does this signify but that Baptism instituted by Christ, which is typified by the water of purification, would be available both to Jews and Gentiles? (*S. Augustine*, Qu. 33.) By one Spirit are we all baptized into one body, whether we be Jews or Gentiles (1 Cor. xii. 13).

— a statute for ever] The letter of this law is lost to the literal Israel; but the spirit of it is perpetuated for ever in the Christian Church (Matt. xxviii. 19. 1 Cor. xi. 26).

11. *He that toucheth the dead body*] See on Lev. x. 1. Num. vi. 6. VOL. I. PART II.—145

12. *He shall purify himself*] by the water of purification, made with the ashes of the Red Heifer; so by the regenerating water of Baptism, which derives its virtue from Christ's death, and flows from His precious side, pierced upon the Cross, we are purified from dead works to serve the living God. Rom. vi. 3, 4. Col. ii. 12. Tit. iii. 5. Heb. vi. 1; ix. 14 (*S. Augustine*).

— on the third day] explained afterwards by Christ's Resurrection on the third day (*Bede*). Cp. Gen. xxii. 4. So let penitents rise from the death of sin to newness of life; therefore baptism is called by St. John "the first Resurrection:" see note on Rev. xx. 5, 6.

— on the seventh day] Typical of that eternal Rest which remaineth to the people of God (Heb. iv. 9). He that is purified [†] the third day, by the Sacrament of Regeneration, and is made partaker of Christ's Death, and keeps his baptismal vows, and washes his robes in Christ's Blood with sincere repentance and lively faith, and endures patiently unto the end, shall be clean on the seventh day, and shall enter into the purity, holiness, and joy of the everlasting Sabbath.

13. *and purifieth not himself*] If therefore God Himself has provided for us the water of purification in the Christian Church, where the cleansing efficacy of Christ's blood is applied to the soul, by His appointed means, namely, in the Sacraments of Baptism and of the Lord's Supper, the solemn words here pronounced are surely applicable to all who refuse to be cleansed thereby: "His uncleanness is upon him." Cp. note below, on John iii. 5 (a text here quoted by *Theodore*), and John vi. 53; and on v. 20.

14. *shall be unclean*] Hence we may see the infection and contagion of sin—derived from the first Adam, in whom "we all die" (1 Cor. xv. 22), and the necessity of the new birth in Christ, by whom "we are made alive."

17. *running water*] Or, *living water*; prefiguring the gift of the Holy Ghost (John vii. 38, 39. Isa. xlv. 3).

18. *And a clean person shall take hyssop*] All these things were "shadows of the good things to come." This act of ministering was to be done by a *man who is clean*. Christ was the Second Adam, the New Man, who only is clean, and who is pure and undefiled, the Holy One of God; and He is present in

sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: ¹⁹ And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: ^a and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. ²⁰ But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath ^t defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean. ²¹ And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. ²² And ^u whatsoever the unclean person toucheth shall be unclean; and ^x the soul that toucheth it shall be unclean until even.

XX. ¹ Then ^a came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and ^b Miriam died there, and was buried there.

² ^c And there was no water for the congregation: ^d and they gathered themselves together against Moses and against Aaron. ³ And the people ^e chode with Moses, and spake, saying, Would God that we had died ^f when

the ministration of His Word and Sacraments, and acts by His Ministers in His Word and Sacraments, and applies the sprinkling of His own blood by them. *S. Augustine, Qu. 33.*

CH. XX. 1. *Then came the children of Israel—in the first month: and the people abode in Kadesh*] In the first month of the fortieth year after the Exodus, as appears from v. 28 here, compared with xxxiii. 38 and Deut. ii. 1—7.

From the sending forth of the spies in ch. xiii. into this time there is a gap of about thirty-eight years.

This wide interval between the events in the present chapter and the foregoing must be carefully noted. The children of Israel had been sentenced to wander in the wilderness for that period (see xiv. 29—34); and the Historian records nothing of their doings in that interval.

This is significant. The elder generation had sinned against God, and were under His displeasure; and the Holy Spirit passes by them in silence. He casts a veil of oblivion over them. The younger generation had not as yet begun to have a history. That history however may be said to begin now, when the Israelites are in Kadesh, or Kadesh-barnea, for the second time, and are soon about to enter Canaan under Joshua. Here is a solemn warning to all Nations and all Churches. The Israelites had been brought by God in triumph out of Egypt, and through the Red Sea. They marched to Sinai, and there they received the Law from God Himself. The Tabernacle was there set up; and God came and dwelt among them in the cloud of His Glory. They were mustered as His Army at Sinai; and they set forth from it on their march on the twentieth day of the second year of their deliverance from Egypt; and if they had obeyed God, they would have entered Canaan in a few days (Deut. i. 2). But they murmured, and rebelled against God at Kadesh-barnea; and they were punished by exclusion from Canaan; and the Nation was condemned to wander in the wilderness for thirty-eight years.

They then ceased to have a history. We know indeed that they existed. We have a list of all the stations at which they halted in those thirty-eight years, in the thirty-third chapter of Numbers; but we know nothing of them: their names are written in water; and at the end of that long wandering they are now again at Kadesh-barnea—no nearer to Canaan than they had been nearly forty years before.

Churches and Nations lose their place in God's history by infidelity and disobedience. They may perhaps imagine that they are going forward. They may even boast of their own supposed advancement, but they make no real progress; after a long, wearisome pilgrimage they are only again at Kadesh-barnea.

— *desert of Zin*] on the south-eastern frontier of Canaan: see xiii. 21.

— *abode in Kadesh*] They now had come to Kadesh, or Kadesh-barnea, the second time (*Hengstl., Kurtz, Von Raumer*), from

which the spies had been sent about thirty-eight years before (xiii. 26. Cp. xxxiii. 36. Judg. xi. 16). It is supposed by some that Kadesh received its name from God's declaration that He would be sanctified (cp. v. 12, 13); and that it is derived from the Hebrew word *kadash*, to be holy (*Gesen.* 725). If so, then the name is used by anticipation in Gen. xiv. 7; xvi. 14; and it is probable that its ancient name was *Barnea*. Cp. xxxii. 8; xxxiv. 4. Deut. i. 2, 19; ii. 14; ix. 23. Josh. x. 41; and *Keil*, p. 276.

— *Miriam died there*] Miriam, the Prophetess, died in the earlier part of the fortieth year. Aaron, the Priest, died in the fifth month of the same year (xxxiii. 38); and Moses, the Law-giver, died in the latter end of the same year (Deut. i. 3; xxxiv. 5)—that is, in the last year of the wandering, and a little time before the entrance into Canaan under Joshua.

Prophecy, the Priesthood, and the Levitical Law prepared the way for the entrance of Israel into Canaan under Joshua; they brought Israel to the borders of the Land, but they could not bring them into it, nor could they enter into it themselves—this was reserved for Joshua to do.

These things were “figures of us.” The Prophecies, the Priesthood, and the Law were preparatory to the Gospel. They led the way to the confines of our spiritual Land of Promise,—our heavenly Canaan,—but they cannot cross the borders. They all die on its confines; for their office is done when they are fulfilled; their work is then done, and it is Jesus alone, the True Joshua, who brings us into our eternal inheritance.

“Videtur mihi in Maria Prophetia mortua; in Moyse et Aaron Legi et Sacerdotio Judæorum finis impositus, quod nec ipsi ad terram repositionis transcendere valeant nec credentem populum de solitudine hujus mundi educere, nisi solus JESUS, Deus Salvator, verus Filius Dei,” *S. Jerome* in Mans. 33; *S. Augustine*, Qu. 53 in Numeros; and *Bede*, Qu. 17.

Prophecy is, as it were, the Sister of the Priesthood and the Law; and Prophecy died first, being fulfilled in the Gospel. Then Aaron, the Priesthood, died; for it was merged in Him who is the true High Priest. The Law still lingered on for a while after the Crucifixion.

2. *there was no water*] This is related as a remarkable thing. Is it wonderful that they should have no water in the wilderness? The explanation is given by St. Paul. “They drank,” or rather “they were drinking” (ἐπιπινον, observe the imperfect tense) of that spiritual Rock which followed them” (1 Cor. x. 4); they found water in their long pilgrimage. God gave them a constant supply of water out of the rocks in the wilderness (see Ps. lxxviii. 15; cv. 41. Neh. ix. 15. Isa. xlviii. 21. See note below on 1 Cor. x. 4). He now tried their faith by withholding the supply of water for a time.

3. *the people chode with Moses*] As they had done at Rephidim nearly forty years before (Exod. xvii. 1—3);

our brethren died before the LORD! ⁴ And ⁵ why have ye brought up the ^g Ex. 17. 3. congregation of the LORD into this wilderness, that we and our cattle should die there? ⁵ And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

⁶ And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and ^h they fell upon their faces: ^h ch. 14. 5. & 16. 4, 22, 45. and ⁱ the glory of the LORD appeared unto them. ⁷ And the LORD spake unto ⁱ ch. 14. 10. Moses, saying, ⁸ ^k Take the rod, and gather thou the assembly together, thou, ^k Ex. 17. 5. and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and ^l thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. ^l Neh. 9. 15. Ps. 78. 15, 16. & 105. 41. & 114. 8. Isa. 43. 20. & 48. 21. m ch. 17. 10.

⁹ And Moses took the rod ^m from before the LORD, as he commanded him.

¹⁰ And Moses and Aaron gathered the congregation together before the rock, and he said unto them, ⁿ Hear now, ye rebels; must we fetch you water out of ⁿ Ps. 106. 33.

To mark the similitude of the two acts, and to show the obstinate temper of the people, both the places where they murmured for lack of water are called *Meribah*, contention (see Exod. xvii. 7; and here, v. 13). The former Meribah marked their sixth contention after the Exodus (see on xiv. 22), and their tenth station; the latter Meribah marked their sixth contention after their coming from Mount Sinai; the other five being at Taberah (xi. 1. 3), Kibroth-hattaavah (xi. 34); that after the report of the spies (xiv. 1, 2); then the rebellion of Korah and his company (xvi.); after it the murmuring of all the congregation for their death (xvi. 41).

— *when our brethren died before the LORD*] These brethren of theirs, as they call them, and who died, as they say, before the LORD, were smitten by Him with the plague for their sins (xvi. 49).

4. *and our cattle*] See vv. 8 and 11; and xxxii. 4: cp. xxxi. 9. They own therefore that their cattle have been preserved during their long sojourn in the wilderness.

6. *they fell upon their faces*] As on the occasion of the murmuring at the evil report of the spies (xiv. 5), and at the rebellion of Korah (xvi. 4).

— *and the glory of the LORD appeared*] In answer to their prayer; see xiv. 10; xvi. 19. 42.

8. *Take the rod*] Thy rod (*Sept.* in some MSS.): cp. Exod. xvii. 5.

— *gather thou the assembly together*] That all may see the wonderful work.

— *speak ye unto the rock*] *Do not smite it*; as it was smitten by thee once at Rephidim, at My command (Exod. xvii. 6). *Speak ye to the rock*: probably the rock to which they must speak was pointed out by God. It was not, as some of the Rabbis imagined, the same Rock as had been smitten at Rephidim (see Buxtorf, *Historia Petre in Deserto*, Exercit. v. p. 422). This is not what St. Paul means when he says that “they drank (were drinking) of that spiritual Rock that followed them.” It was not any material rock which followed them, but it was the divine grace which made the material rock to pour out water for them, wherever they went. See below, on 1 Cor. x. 4, and Theodoret there.

The Rock of Rephidim is called *tsur* (Exod. xvii. 6); the Rock here at Kadesh is called *sela* (vv. 8, 10, 11).

9. *from before the LORD*] with which he had wrought wonders in Egypt (Exod. xvii. 5).

10, 11. *Hear now, ye rebels; must we fetch you water out of this rock?*] Moses here speaks unadvisedly with his lips (Ps. cvi. 33). He rebelled, in this respect, against God’s command to sanctify Him (xxvii. 14); and he did this in the presence of the whole assembly gathered together; therefore God was angry with him, saying, “Thou shalt not go in thither” (i.e., to Canaan, Deut. i. 37); “thou shalt not bring this people into the land which I have given them” (v. 12); and God refused to grant his prayer that he might enter into the Promised Land (Deut. iii. 23—26); and because Aaron his brother was a partner with him in his transgression, as may be inferred from the punishment, which shows that Aaron might and ought to have restrained Moses from smiting the rock twice, and that he did not remon-

strate with him for doing so, therefore Aaron also was excluded from Canaan (v. 24: cp. Deut. xxxii. 48—51).

The sin of Moses consisted in two things:

(1) In calling the people’s attention to himself as if he were the Author and Donor of the gift of water, and saying, “Must we fetch you water out of the rock?” thus assuming to himself the power of bringing the water out of the rock, instead of raising their eyes to God, who vouchsafed to give the water through his ministry and instrumentality.

(2) In smiting the rock twice—literally, with two strokes, in his impatience, as if the water was to be elicited by the application of man’s strength, and not by God’s word, when he was commanded to speak to it once.

He thus showed want of faith, and was guilty of disobedience; and he sinned in these respects publicly, in the eyes of the people committed to his charge by God; a circumstance of aggravation on which God dwells (v. 12), “Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, ye shall not bring this congregation into the land which I have given them.”

On the sin of Moses at this time, see the remarks of Sulpic. Sever., Hist. i. 21. S. Cyril Alex. in Joan. p. 280. S. Chrysos., Hom. 3, in Acta Apost. Bede, Qu., who says well, “Moyses petram virgâ percussit de Dei virtute dubitavit.”

Here is a solemn lesson, both of instruction and of warning, to the Christian Church,—especially to her Clergy.

We know from the Holy Spirit, speaking by St. Paul, that these things are our ensamples (1 Cor. x. 6. 11), and that the Rock which followed the Israelites was a figure of Christ.

The Rock in the wilderness was to be smitten but once. We hear of no more smiting of the Rock by God’s command after Horeb. But still, wherever the Israelites were, they were to be refreshed by water from the Rock. How then was it to be educed? The Rock was to be spoken to (Num. xx. 8), but not to be smitten. The water was to be brought out by the Word, and not by the Rod, of Moses. And because, when the people murmured at Kadesh for lack of water, Moses “spoke unadvisedly with his lips” (Ps. cvi. 33), and said, “Must we fetch you water out of this Rock?” (v. 10)—arrogating to himself the power of producing the water; whereas he was only an instrument in God’s hands for its production; and because he smote the rock twice instead of speaking to it,—therefore he was not permitted to enter the Promised Land.

“The Rock,” says St. Paul, “was Christ.” It was a figure of Him. Christ acted in it and by it, and it typified Him, who is the Rock smitten for our sakes. And since Christ was to suffer once, and once for all (Heb. ix. 26. 28), therefore the Rock was to be smitten once, and only once. It was to be smitten at God’s command, by the Rod of Moses. So Christ was once smitten with the curse of the Law (Gal. iii. 10), which worketh wrath (Rom. iv. 15), and of which the Rod was the instrument. He was once smitten for our sakes (Isa. liii. 4—6), in order that all true Israelites, in every age of the Church, may drink the living waters of salvation from His wounded side. See John iv. 14. Cp. Joseph Mede, Works, p. 248. Mather on the Types, p. 143.

this rock? ¹¹ And Moses lifted up his hand, and with his rod he smote the rock twice : and ^o the water came out abundantly, and the congregation drank, and their beasts *also*.

¹² And the LORD spake unto Moses and Aaron, Because ^p ye believed me not, to ^q sanctify me in the eyes of the children of Israel, *therefore* ye shall not bring this congregation into the land which I have given them. ¹³ ^r This *is* the water of || Meribah ; because the children of Israel strove with the LORD, and he was sanctified in them.

¹⁴ ^s And Moses sent messengers from Kadesh unto the king of Edom, ' Thus saith thy brother Israel, Thou knowest all the travel that hath † befallen us : ¹⁵ ^u How our fathers went down into Egypt, ^v and we have dwelt in Egypt a long time ; ^x and the Egyptians vexed us, and our fathers : ¹⁶ And ^y when we cried unto the LORD, he heard our voice, and ^z sent an angel, and hath brought us forth out of Egypt : and, behold, we *are* in Kadesh, a city in the uttermost

^o Ex. 17. 6.
Deut. 8. 15.
¹ Cor. 10. 4.

p ch. 27. 14.
Deut. 1. 37.
& 3. 26.
& 32. 51.
q Lev. 10. 3.
Ezek. 20. 41.
& 36. 23.
& 38. 16.
1 Pet. 3. 15.
r Deut. 33. 8.
Ps. 95. 8.
& 106. 32, &c.
|| That is, *Strife*.
See Ex. 17. 7.
s Judg. 11. 16, 17.
t Deut. 2. 4, &c.
& 23. 7.
Obad. 10, 12.
† Heb. *found us*,
Ex. 18. 8.
u Gen. 46. 6.
Acts 7. 15.
v Ex. 12. 40.
x Ex. 1. 11, &c.
Deut. 26. 6. Acts 7. 19.

y Ex. 2. 23. & 3. 7.

z Ex. 3. 2. & 14. 19. & 23. 20. & 33. 2.

And after that He had been once smitten, He was to be smitten *no more*. Christ, having *died once, dieth no more* (Rom. vi. 9), and He was offered *once for all* (Heb. ix. 28). He offered *one sacrifice for sin* (Heb. x. 12) ; and by *one offering* He hath perfected for *ever* them that are sanctified (Heb. x. 14), and there remaineth *no more sacrifice* for sins (Heb. x. 26).

Christ was once smitten. He, Who is the Rock, the Rock of ages, was smitten once, and there came forth from His wounded side blood and water.

Those sacrificial and sacramental streams, which were poured forth once for all on Calvary, are ever ready to flow from the Rock in every age of the pilgrimage of the Church to her heavenly Rest.

But *how* are they to be *educed*? How are they to be applied?

They are *not* to be had by *smiting* the Rock again. This is the error of the Church of Rome, which feigns that Christ is ever being smitten, ever being sacrificed. This is an error like that for which Moses was excluded from the Promised Land. Those streams of living water are *not* to be rightly had by *smiting* the Rock, which has been smitten *once* for all, for our sakes, and which is ever present, ever following us, by virtue of the divine energy of Christ, ever ready to pour forth living streams for the cleansing and refreshing of our souls.

But how are these streams to be had? What is the instrumentality which God has appointed for making them flow? The answer is—the Ministry of the Word. "Accedit Verbum ad Elementum, et fit Sacramentum" (*S. Augustine*).

The Rock is *not* now to be *smitten* again ; but to be *spoken* to. The Christian Minister does *not smite* the Rock, but *speaks* to it, when he uses the divinely-appointed words, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost;" and when he applies the sacramental water, which derives all its virtue from Christ's death, and flows, as it were, from His side, opened once for all, for the mystical washing away of sin.

Again, he does *not smite* the Rock, but *he speaks* to it, when he uses the divinely-appointed words, "This is My Body, this is My Blood," and exhibits that bread and dispenses that blood which derives its virtue from Christ's death, and flows from the Rock smitten once for all for our sakes.

Thus the punishment of Moses affords a double warning to Christ's Ministers ;

(1) That they should not imagine that they themselves are sources of Divine Grace. They are *only channels*. Let them not say, Shall *we* fetch you water out of the Rock? The spiritual water which they supply is not the gift of men, but of Christ.

(2) That they should *not smite* the Rock which has been once smitten. They are not to suppose that Christ is to be again slain, or that the ever-to-be-repeated Sacrament of the Altar repeats or continues the One Sacrifice of Calvary. But they must continually *speak* to the Rock which has been *once smitten*. Their office is to elicit the streams of living water by the Ministry of the Word, and to dispense them for the cleansing and refreshing of the souls of all true Children of Abraham in every stage of the journey of the Church through the wilderness of the world. Thus discharging the duties of their Ministry they may escape the Massahs and Meribahs of controversy, and find a place of *rest* for their own souls in their heavenly Canaan.

¹¹ *He smote the rock twice*] As if the water was to be *educed* by dint of human force, and not by virtue of the word of God : see the foregoing note.

— and the water came out abundantly] Let us not therefore deny that grace may follow from the Word and Sacraments of Christ, although they who minister the Word and Sacraments may be guilty of error and sin in their administration, and may be excluded on that account from the Promised Land. The unbelief of man does not make the faith of God to be of none effect. "Let God be true, and every man a liar" (Rom. iii. 3, 4). He who is baptized by a Judas may be saved, although he who baptizes him may perish. The Word and Sacraments of Christ, administered by some who are in heresy and schism, may be efficacious to salvation, although the schism and heresy of those who minister them endanger the salvation of those who are guilty of those sins : see below, notes on Matt. x. 4 (on the choice of Judas to be an Apostle) ; and on 1 Cor. iii. 12—15 ; and on Phil. i. 18, on the case of those who preach in schism.

— the congregation drank] This wonderful work is here stated to have been done publicly in the sight of the assembly of the children of Israel, gathered together in the sight of the Rock (v. 8) ; and this narrative, be it observed, relates the sin of Moses and of Aaron, and also of the people rebelling against God ; and this was in the fortieth, or last year of their wanderings, so that it took place in the presence of multitudes, the new generation which afterwards entered into Canaan. And this record was received as true and divinely inspired, by the whole ancient Hebrew Church, and is received as such by the Jews, and by the Universal Church of Christ from the time of our Lord and His Apostles to this day. What stronger evidence could be desired of its truth and inspiration?

¹² *to sanctify me*] By faith in your hearts (1 Pet. iii. 15), and by obedience in your acts.

— ye shall not bring this congregation into the land] Neither Moses, nor Aaron, nor Miriam could bring the people into Canaan ; but Joshua brought them in. Neither the Law, nor the Priesthood, nor the Prophets could bring us into heaven—they all led us *toward* it, and brought us to its confines, but Jesus only could bring us in ; see on v. 1.

Here is another proof of the truth of the Pentateuch.

Moses does not disguise his own sin and punishment, and that of Aaron. He relates it fully here ; and oftentimes refers to it. Cp. xxvii. 14. Deut. i. 37 ; iii. 23—26 ; xxxii. 48—51.

But the Jewish historian, Josephus, desirous to do honour to Moses, and to the Jewish nation, omits it, and does not mention the sin of Aaron and the people in the matter of the Golden Calf at Horeb.

¹³ *of Meribah*] contention (see Exod. xvii. 7) ; and called also Meribah-kadesh, to distinguish it from the former Meribah, at Rephidim (cp. Deut. xxxii. 51). On the difference of the circumstances between the two events, which some recent critics have alleged to be merely one, see Hengstenberg, *Auth. ii.* 378. *Keil*, p. 275.

¹⁴ *unto the king of Edom*] of the posterity of Esau, Jacob's brother (Gen. xxv. 30), who occupied the country between Kadesh and Canaan. This friendly message was sent by Moses to the king of Edom, by God's command (Deut. ii. 1. Cp. Deut. xxiii. 7) ; and the repulse which it met with from the Edomites was an offence against God, and was remembered against Edom many centuries afterwards : see Judg. xi. 16—18. Obad. 10—12.

¹⁶ *an angel*] probably Christ Himself : see Exod. iii. 2 ; xiv. 19 ; xxii. 20. Cp. *Masius* and *Ep. Patrick* here.

of thy border: ¹⁷ ^a Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high way*, we will not turn to the right hand nor to the left, until we have passed thy borders. ¹⁸ And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. ¹⁹ And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, ^b then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet. ²⁰ And he said, ^c Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. ²¹ Thus Edom ^d refused to give Israel passage through his border: wherefore Israel ^e turned away from him.

^a See ch. 21. 22.
^b Deut. 2. 27.

^b Deut. 2. 6, 28.

^c Judg. 11. 17.

^d See Deut. 2.
27, 29.
^e Deut. 2. 4, 5, 8
Judg. 11. 18.

²² And the children of Israel, *even* the whole congregation, journeyed from ^f Kadesh, ^g and came unto mount Hor.

^f ch. 33. 37.
^g ch. 21. 4.

²³ And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, ²⁴ Aaron shall be ^h gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ⁱ ye rebelled against my ^j word at the water of Meribah. ²⁵ ^k Take Aaron and Eleazar his son, and bring them up unto mount Hor: ²⁶ And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto *his people*, and shall die there. ²⁷ And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. ²⁸ ^l And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and ^m Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. ²⁹ And when all the congregation saw that Aaron was dead, they mourned for Aaron ⁿ thirty days, *even* all the house of Israel.

^h Gen. 25. 8.
ch. 27. 13.
& 31. 2.
Deut. 32. 50.

ⁱ ver. 12.
^j Heb. *mouth*.
^k ch. 33. 38.
Deut. 32. 50.

^l Ex. 29. 29, 30.

^m ch. 33. 38.
Deut. 10. 6.
& 32. 50.

ⁿ So Deut. 34. 8.

XXI. ¹ And *when* ^a king Arad the Canaanite, which dwelt in the south, heard tell that Israel came ^b by the way of the spies; then he fought against

^a ch. 33. 40.
See Judg. 1. 16.
^b ch. 13. 21.

17. of the wells] but we will only drink of the rivers.

— the king's high way] See also v. 19; and xxi. 22.

18. Edom said . . . Thou shalt not pass by me] For this and other acts of unfriendliness, the name *Edom* has become odious in Holy Scripture, as a name of the enemies of God and of His Church; who will be vanquished and destroyed by Christ: see below, on xxiv. 18; and cp. Ps. lx. 8; cviii. 9, 10; cxxxvii. 7. Who is this that cometh from Edom, with dyed garments from Bozrah? (Isa. lxiii. 1. Ezek. xxv. 12.) And Edom was, by the ancient Jewish expositors, often used as a name for *Rome*: see the passages in *Mede's* works, pp. 902, 903; and it is a name which may be applied to the Romish Church as far as she obstructs the way of the Spiritual Israelites toward their heavenly Canaan, and denies them access to the spiritual wells of salvation in the Holy Scriptures: see on Rev. xi. 9.

On the supposed discrepancy between this account and that in Deut. ii. 29, see the note there; and *Hengstl.*, Auth. ii. 283.

19. on my feet] using it simply as a road to travel on quickly (*Vulg.*). Cp. Deut. ii. 4—6. 27, 28, where the same phrase occurs. Cp. the *Arabic* Version here.

21. Israel turned away from him] and journeyed eastward, and compassed the land of Edom, and the land of Moab; and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab (Judg. xi. 16—18).

22. mount Hor] on the borders of Edom (xxxiii. 37), not far from Petra (*Joseph.*, Ant. iv. 4. 7), and now called *Jebel Nabi Harun*—i. e., “Mountain of the Prophet Aaron,” on the N.W. of *Wady Musa* (*Burckhardt*, *Robinson*, *Schubert*, *Ritter*, *Wüner*, R. W. B. ii. 512. *Keil*, p. 277).

In Deut. x. 6 it is said that Aaron died at *Mosera*. How is this to be explained? See the note there.

24. Aaron shall be gathered unto his people] An intimation of the life of the soul after death, and of the future resurrection of the body: see on Exod. iii. 6; and cp. Deut. xxxii. 50, where the same words occur.

26. strip Aaron of his garments, and put them upon Eleazar his son] This command of God to strip Aaron of his priestly garments (see Exod. xxviii. 2. Lev. viii. 7—9), and to invest Eleazar his son with them, is an evidence of the infirmity of the Levitical Priesthood, in which “were many Priests, because they were not suffered to continue by reason of death,” as the Apostle observes (Heb. vii. 11. 23); and also of God’s will that it should be *continued* in hereditary succession, until it had fulfilled the purpose for which it was instituted, which has now been accomplished by Christ, who “is made a Priest for ever”—“not after the law of a carnal commandment, but after the power of an endless life” (Heb. vii. 16, 17); and “who is perfected (i. e., *consecrated*, τετελειωμένος) for evermore” (Heb. vii. 28); and who is both our Moses and our Aaron, uniting the Priesthood with the Kingdom—being, as the Prophet declares, “a Priest upon his Throne, and the counsel of peace is between them both” (Zech. vi. 12, 13).

Moses, the Lawgiver, is commanded to strip Aaron, the Priest—that is, the Law itself testified to the insufficiency of the Levitical Priesthood, and to the perfection of the future Priesthood of Christ (Gal. iii. 21. Rom. iii. 21; x. 4).

29. Aaron was dead] They mourned for him when dead, against whom while living they had rebelled (v. 2). Aaron died on the first day of the fifth month (i. e., August) of the fortieth year after the departure from Egypt, when he was 123 years old, xxxiii. 37—39. Cp. Exod. vii. 7; and Deut. x. 6, where his burial is mentioned.

Cir. XXI. 1. king Arad] or, the *King of Arad*. Arad is probably the name of the country—in the south of Palestine—of which he was king. Cp. xxxiii. 40. Josh. xii. 14. Judg. i. 16. *Euseb.*, *Jerome*, who says that it was twenty miles south of Hebron; perhaps now called *Tell-Arad*. *Robinson*. Cp. *Wilton*, Negeb, pp. 198, 199.

— by the way of the spies] So *Vulg.*, *Onkelos*, *Syriac*. Perhaps the original word, *atharim*, rendered *spies*, may be from

c Gen. 28. 20.
Judg. 11. 30.
d Lev. 27. 28.

|| That is, *Utter destruction*.
e ch. 20. 22.
& 33. 41.
f Judg. 11. 18.
|| Or, *grieved*.
† Heb. *shortened*.
Ex. 6. 9.
g Ps. 78. 19.
h Ex. 16. 3. & 17. 3.
i ch. 11. 6.

k 1 Cor. 10. 9.
l Deut. 8. 15.

m Ps. 78. 34.

n ver. 5.

o Ex. 8. 8, 28.
1 Sam. 12. 19.
l Kings 13. 6.
Acts 8. 24.

p 2 Kings 18. 4.
John 3. 14, 15.

Israel, and took *some* of them prisoners. ² ^c And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then ^d I will utterly destroy their cities. ³ And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place || Hormah.

⁴ And ^e they journeyed from mount Hor by the way of the Red sea, to ^f compass the land of Edom: and the soul of the people was much || discouraged because of the way. ⁵ And the people ^g spake against God, and against Moses, ^h Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water*; and ⁱ our soul loatheth this light bread. ⁶ And ^k the LORD sent ^l fiery serpents among the people, and they bit the people; and much people of Israel died. ⁷ ^m Therefore the people came to Moses, and said, We have sinned, for ⁿ we have spoken against the LORD, and against thee; ^o pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. ⁸ And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. ⁹ And ^p Moses

athar, a track. The *Sept.* preserves the original Hebrew word *atharim*. Gesenius (p. 96) supposes it to be a proper name, so called from *athar*, a place, a region, and renders the word thus, "on the way toward Atharim."

If the rendering of the Authorized Version is correct, then it must be supposed that the Israelites endeavoured to enter Canaan from Kadesh, by the way in which the spies had entered it (see xiii. 17. 21, 22); and that the circumstances here mentioned belong to a period prior to the death of Aaron: see xx. 21; so Kurtz and Fries. Cp. Keil, p. 272; and Mr. B. B. Rogers's valuable volume, "Mosaic Records," p. 197.

But it seems more probable that this event took place in the order in which it is related—namely, after the death of Aaron at Mount Hor; see xxxiii. 40, where it is so placed; and this being the case, it must be supposed that the king of Arad came out against the Israelites when they were encamped in that region.

— *prisoners*] Literally, a captivity; αἰχμαλωσίαν, *Sept.* Cp. note below, on Rev. xiii. 10.

2. *Israel vowed a vow—I will utterly destroy their cities*] The better translation would be, *Israel vowed a vow unto the LORD, and said, If thou wilt give this people into my hand, I will devote their cities* (the *Sept.* rightly has ἀναθεματίω; and the *Lord* heard the voice of Israel, and gave up the Canaanite; and he (Israel) devoted them (the *Sept.* has ἀναθεματίσεν αὐτοὺς) and their cities.

We are not to suppose that the Israelites at this time passed the Canaanitish frontier, and destroyed any cities near Hebron.

Nor are we to imagine with some, that this sentence was not written by Moses, but was inserted by some later hand; and that it describes the *destruction* which took place some time after the death of Moses, and of which we read in Josh. xii. Judg. i. 16, 17.

What we are to gather from this narrative is, that the king of Arad made a sally southward from his own country, and attacked the Israelites, and carried some of them away captive; and that the Israelites fought against him, and vowed to the LORD that if He gave them success against the king of Arad, and enabled them to overcome him and the people that were with him, and to rescue the captives, they would not take any of the spoil to their own use, but devote them and their cities to God (cp. Lev. xxvii. 28). God heard their prayer, and delivered the king and his forces into their hand; and they devoted their cities to destruction, because they had come out against Israel. This is all that is related here. The fulfilment of the vow is related in Joshua (xii. 14. Judg. i. 17). Cp. Hengst., Auth. ii. 220. Kurtz, ii. 421. Keil, 279. Schultz, Deuter. p. 151.

On the objections raised against this act, on moral considerations, see *Waterland*, Serip. Vind. pp. 102—106.

3. *he called the name of the place Hormah*] that is, the place where the vow of devotion was made: it was called *Hormah*, or *Chormah* (that is, devotion, anathema, *Sept.* and *Vulg.*), from *charam*, to devote (cp. Gesen., pp. 305, 306). The place also in Canaan, where the vow was executed, was appropriately

called by the same name (Josh. xii. 14; xv. 30. Judg. i. 16, 17: and cp. *Willon*, Negeb, p. 201).

4. *by the way of the Red sea*] towards the Red Sea—that is, toward *Ezion-geber*, on the Elanitic branch of the sea, along *Wady Arabah*.

— *to compass the land of Edom*] See xx. 18—21.

5. *spake against God*] St. Paul says, that in so doing they tempted Christ (1 Cor. x. 9). S. Ambrose, de Spir. Sancto, iii. 8, observes also that the *Holy Ghost* is said by the Apostle to utter the ban of exclusion from Canaan: "when your fathers tempted Me" (Heb. iii. 7. 9); and he thence argues for the plurality of Persons in the Trinity, and for the divinity of the *Son* and of the *Holy Ghost*.

— *this light bread*] this bread that is *kelokel*, Heb., from *kadal*, to be light, to be lightly esteemed, to be despicable (Gesen. 734). Thus they speak of "angels' food" (Ps. lxxviii. 23—25); and in so doing, they resemble those who murmur against Christ (as St. Paul teaches); and who despise Him who is the true Manna, the "living Bread that cometh down from heaven," and feedeth all true Israelites with divine food unto life eternal (John vi. 48—51). Such are they who think and speak lightly of His Holy Word and Sacraments (see above, xi. 5, 6). And the punishment of these murmurers, who died by the bite of fiery serpents, is a warning of that spiritual death which awaits those who are wilfully guilty of such a sin.

6. *fiery serpents*] Cp. Heb., *nechashim seraphim*; the former word, the plural of *nachash*, a serpent, from *nachash*, to hiss (Gesen. 544); the latter the plural of *saraph*, a πρηστήρ, or καύσων, a serpent which swallows, or consumes with fire (Gesen. 795). Cp. Deut. viii. 15. Isa. xiv. 29; xxx. 6.

The same word is sometimes applied to holy angels (Isa. vi. 2. 6). The fundamental idea seems to be that of burning and shining, like fire. The love and zeal of a seraph may degenerate into rage and exasperation, under the baneful influence of the Evil Spirit, and become like the malignant fury of a fiery serpent; and, on the other hand, the angry passions of a Boanerges and a Saul may, under the corrective control of the ever-blessed Comforter, be refined and sanctified into the holy love and zeal of a St. John and a St. Paul.

8. *the LORD said . . . Make thee a fiery serpent*] Heb. *saraph*: the word is *nachash* in the following verse.

— *upon a pole*] Heb. *nes*; properly, a standard, σημεῖον (*Sept.*); signum, *Vulg.*: a banner, from *nasas*, and *nasa*, to lift up (Gesen. 552. 568). Compare the word *Jehovah-nissi*, "the LORD is my banner" (Exod. xvii. 15). This word is very appropriate to that on which the brazen serpent was lifted up, being, as that serpent was, a figure of Christ (as Christ Himself declares, John iii. 14), very God and very man, lifted up on the cross—the banner of the Church of God. Lifted up there He is our "Jehovah-nissi" (John xii. 32; viii. 28), for, as the Prophet says, "He who is the root of Jesse is set up for an ensign to the People, and to it shall the Gentiles seek" (Isa. xi. 10); and He is the "LORD our Righteousness" (Jer. xxiii. 6; xxxiii. 16).

made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

¹⁰ And the children of Israel set forward, and ^apitched in Oboth.

q ch. 23. 43.

¹¹ And they journeyed from Oboth, and ^apitched at ||Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

r ch. 33. 44.
|| Or, Heaps of
Abarim.

¹² From thence they removed, and pitched in the valley of Zared. ¹³ From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. ¹⁴ Wherefore it is said in the book of the wars of the LORD,

s Deut. 2. 13.

t ch. 22. 36.
Judg. 11. 13.

9. *Moses made a serpent of brass, and put it upon a pole*] The faithful among the Jews themselves saw in the brazen serpent a symbol of salvation, *σύμβολον σωτηρίας*, as the author of the Book of Wisdom calls it (xvi. 7), who says, "He that turned himself toward it was not saved by the thing that he saw (or, looked at, τὸ θεωρούμενον), but by Thee, that art the SAVIOUR of all," and the SAVIOUR Himself has explained the mystery. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be *lifted up* (*ὀψωθῆναι*), that whosoever believeth in Him should not perish, but have eternal life" (John iii. 14). "And I, if I be *lifted up* (*ὀψωθῶ*) from the earth, will draw all men unto Me" (John xii. 32).

The serpents of fire were the cause of the death of the people; and Moses was ordered to make a *serpent* of brass, and to set it upon a standard to be an instrument of life to all who looked at it.

The old Serpent was the cause of sin and death to all, and was therefore cursed by God (Gen. iii. 14).

Christ crucified was like the serpent of brass upon the pole, to which the Israelites looked and lived. He was like the *serpent*, because, as the Apostle says (Rom. viii. 3), He was made in the likeness of *sinful flesh*; or, as it is literally, in the likeness of the flesh of sin; "He took away the curse of the law, being made a curse for us; for it is written, Cursed is he that hangeth on a tree" (Gal. iii. 13); and He was like the serpent of brass, which, though like a serpent of fire, did not bite, but was innocent, and dead, and healed; for He was "harmless, undefiled, separate from sinners" (Heb. vii. 26); and by being lifted up in death on the cross He condemned sin in the flesh, and He who knew no sin was made sin for us, that we might be made the righteousness of God in Him (2 Cor. v. 21). And as the Apostle to the Hebrews says, By death He overcame death, and destroyed him that had the power of it—the Devil (Heb. ii. 14: cp. Col. ii. 15), and became the giver of health and everlasting life in body and soul to all true Israelites, who have been bitten by the old serpent in their pilgrimage through the wilderness of this world to their heavenly Canaan, and who look with faith to Jesus Christ crucified, "evidently set forth before their eyes" (Gal. iii. 1: cp. 1 Cor. i. 23, 24).

On this subject see also the remarks of *S. Clement*. Epist. § 12, who says, "Moses in making the brazen serpent made a type of Jesus, and of His Crucifixion, who gives life by His death, although He seemed to have been destroyed thereby. Sin came by the serpent through Eve; and the serpents bit the people, and they died; and Moses sets a serpent on the pole and summons the people and bids them look at it, that they may live." See also *Justin Martyr* quoted below, in the notes on John iii. 14, and on Gal. iii. 13. Col. ii. 15; and *Tertullian*, adv. Judæos, c. 5; de Idol. c. 5; and *S. Cyril*, Glaphyr. pp. 407—409; *S. Augustine* on Ps. 73, and 118. Serm. 6. 26. 253; de Civ. Dei, x. 8; c. Faust. xii. 30. *S. Cyril Hierosolym.*, Cat. 13. *S. Ambrose* on Ps. 108. *S. Greg. Nyssen*. de Vit. Mosis, p. 245. *S. Greg. Naz.*, Orat. 2, de Paschate; and *Theodore* here, who says, "The brazen serpent was a type of the life-giving Passion of Christ. For by the serpent came sin, and he therefore was cursed by God; and the serpent was a figure of sin and malediction. Since then our Lord Jesus Christ appeared in the likeness of *sinful flesh*, as the holy Apostle testifies (Rom. viii. 3), for He took a real human body, but did no sin, neither was guile found in His mouth; therefore we see in the brazen serpent an image of the death of Christ. For as the brazen serpent was like a serpent, but had not the venom of a serpent, so the only-begotten Son of God took our flesh, but without spot of sin. And as the Israelites, bitten by the fiery serpents, looked at the serpent of brass on the pole, and were healed, so they, who are wounded by sin, looking with steadfast

faith to the Passion of our Saviour, become stronger than death, and inherit eternal life (*Theodore*, Qu. 38). See also *Prosper* de Prom. ii. 11. *Bede*, Qu. 19. *Pfeiffer*, Dubia, p. 154. *Buxtorf*, Hist. Serpentis, Exc. p. 458. *Vitringa*, Obs. i. 403; and *Mather* on the Types, p. 145; and *Deyling* de Serpente aneo, Obs. ii. 207. *Hengst.* on John iii. 14. *Sach*, Apologetik, p. 355. *Kurtz*, Gesch. ii. p. 438. *Keil*, p. 281.

On the subsequent history of the brazen serpent, especially in the days of Hezekiah, see below, 2 Kings xviii. 4.

10. *Oboth*] Literally, *bottles*: cp. Lev. xix. 31; and see below, xxxiii. 43. They were passing through *Wady el Ithm*, into the southern part of the Araba, and were marching northward, and pursued their journey along the eastern side of Mount Seir (cp. Deut. ii. 3—6).

11. *Ije-abarim*] See xxxiii. 44. Probably near *Kalat el Hassa*.

11—20. *Ije-abarim—Bamoth*] If we compare the places here mentioned with the list of the *stations* below, in xxxiii. 41—49, we find that, instead of the *seven* places here specified (viz., Zared, the other side of Arnon,—Beer, Mattanah, Nahaliel, Bamoth, in the valley of Moab to Pisgah), only *three* are set down there, viz.: Almon-diblathaim, mountains of Abarim, and Nebo, i. e., a height of Pisgah (see Deut. xxxiv. 1). This is to be explained from the fact that in the list in chapter xxxiii., the historian purports to give those halting-places where the whole body of the people rested for a considerable time, and the Tabernacle was set up, and does not take into consideration whether any thing of importance occurred there or not: but in the present chapter he mentions places where either something of importance happened, or where the people were encamped for a short time, and then passed on. Hence may be explained that in this chapter *fewer* places are mentioned than in chapter xxxiii., between Mount Hor and Ije-abarim; and more between Ije-abarim and the plains of Moab. Cp. *Kurtz*, ii. 463. *Keil*, p. 288.

12. *Zared*] See on xxxiii. 44. Perhaps *El-Aksy* (*Robinson*, *Ewald*, *Ritter*), a small stream which flows through the mountains into the southern end of the Dead Sea. Others suppose it to be the brook *Saïde* (*Knobel*); others, *Wady Kerek* (*Raumer*, *Kurtz*, *Keil*).

13. *From thence they removed*] Having received a command from God to cross the river Arnon, and to take possession of the land of Sihon, king of the Amorites (Deut. ii. 24).

— *Arnon*] now *Batua*.

14. *Wherefore it is said*] This is quoted from the old national song of victory—a triumphal hymn like that of Moses and Miriam, on the overthrow of the Egyptians, and the deliverance of Israel at the Red Sea (Exod. xv.: cp. the national song below, v. 27), and it is adduced to show that they had a right to the country here mentioned. What was done by Israel in the passage of Arnon, and in the overthrow of their enemies, was not done of their own mind, and by their own might, but by the will and power of God; and Moses intended to show by this testimony that the Israelites had a just claim to this territory, which, though it had formerly been part of the land of Moab, with whom the Israelites might not meddle (Deut. ii. 9); yet it was occupied by Sihon, king of the *Amorites* (v. 28, 29), against whom the Israelites were commanded by God to wage war, and whom they were enabled by Him to overcome. See Deut. ii. 24, and Jephthah's reference to these facts (Judg. xi. 12, 13—27).

On the book here cited, and for a refutation of some criticisms, which have assigned it to a post-Mosaic age, see *Pfeiffer*, Dubia, p. 155. *Hengstenberg*, Authentie, ii. 223—225. *Baumgarten*, p. 314. *Keil*, 281. Cp. *Lee* on Inspiration, App. D. p. 465.

¶ Or, *Fahab* in
Suphah.

|| What he did in the Red sea,
And in the brooks of Arnon,
¹⁵ And at the stream of the brooks
That goeth down to the dwelling of Ar,

u Dent. 2. 18, 29.
† Heb. *leaneth*.

u And † lieth upon the border of Moab.

x Judg. 9. 21.

¹⁶ And from thence *they went* * to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

y Ex. 15. 1.
Ps. 105. 2. & 103.

¹⁷ y Then Israel sang this song,

z Ps. 105. 2. & 103.
† Heb. *Ascend*.
|| Or, *answer*.

† Spring up, O well; || sing ye unto it:

¹⁸ The princes digged the well,

The nobles of the people digged it,

z Isa. 23. 22.

By the direction of ^z the lawgiver, with their staves.

And from the wilderness *they went* to Mattanah:

¹⁹ And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: ²⁰ And

— *What he did in the Red sea*] The Hebrew words are *eth fahab, be suphah ve eth hamechalim Arnon*, that is, probably, “(the Lord came) to *Fahab*, (the proper name of a place belonging to the Amorites) *in storm*, and to the *torrents of Arnon*.” *Fahab* is rendered *Zooz* by *Sept.*, and was perhaps a strong fortress of the Amorites (cp. *Ainsworth*, p. 135. *Tyffier*, 156. *Hengstenberg*; *Baumgarten*; *Keil*: *Gesen*, p. 236). The words be *suphah* signify, *in tempest or storm*; cp. *Nahum* i. 3. *Job* xxi. 18. *Isa.* xvii. 13. *Hos.* viii. 7. *Gesen*. 582. On the word *nachal*, a torrent, see *Gesen*. 543.

The Authorized English Version follows the *Vulgate* “sicut fecit in Mari rubro,” which proceeds on the supposition that *suphah* is connected with *suph*, the word from which the *Red Sea* derived its name, *Yam Suph*, *Exod.* x. 19. But this version seems to be erroneous.

¹⁵ *And at the stream of the brooks*] Literally, *and the outpouring of the torrents (nechalim, the same word as in v. 14), which slopes down toward the dwelling of Ar, and leans upon (i. e. terminates in, lieth upon) the borders of Moab* (saw the works of the Lord).

The word here rendered *outpouring* is *eshed*, from *ashad*, to pour out, to shed; whence *ashedah* is a low place at the foot of mountains, into which springs fall; also the root of a hill. See *Dent.* iii. 17, *Ashdod-pisgah*. *Gesen*. 83. *Keil*, pp. 286, 411.

Ar, probably a town in the country of Moab, on the borders of Arnon, at the frontier of Moab: see *v.* 28, and *Isa.* xv. 1, and called *Areopolis* by the Greeks, and near *Aroër* (*Dent.* i. 36. *Josh.* xiii. 9).

¹⁶ *To Beer*] *well*; so called because God gave them water here, no longer out of the rocks of the wilderness, but out of the soil of the earth, in answer to the prayer of the Princes, who digged the well. This was an intimation and earnest of the possession of the country which He would deliver into their hands, and would make ministerial to their maintenance, by the instrumentality of their labour and prayer. “I will give them water,” says God: the water is His gift: but let them pray and labour for it; therefore they write in the song, “*Spring up, O well, sing ye unto it*,” and God answers the prayer, and water gushes up. The record of the gift runs thus: *The Princes digged the well, they did their part; the nobles of the people digged it, and they did this by the Lawgiver*; that is, at the command of God, declared by Moses (see *v.* 18), *with their staves*—the badges of authority and power. (See *Gen.* xlix. 10. *Num.* xvii. 2, 3. *Ps.* xxiii. 4; *ex.* 2.)

Here is a symbolical picture of the ordinary work of the Church of God in the dispensation of the living waters of the Gospel (*John* iv. 14; vii. 38, 39. *Isa.* xli. 17; xlv. 3), in the Word and Sacraments of Christ.

The Water is God's gift; but men must do their part; they must unite in prayer and praise to God for the living element of Divine Grace. . . . They must sing this song, “*Spring up, O well*,” and they must dig for it with human labour and industry, in the diligent study and constant preaching of God's Word (1 *Tim.* iv. 13; *v.* 17, 18. 2 *Tim.* iv. 2); and they must do all this with prayer to God and in God's appointed way, by the direction of the Lawgiver (*Isa.* xxxiii. 22); and they

must do it with their staves, that is, with due commission and legitimate authority, and invested with visible badges of their sacred office.

In after-ages this Well was called *Beer-elim*, the *Well of the Princes*, *Isa.* xv. 8. Such are the wells of Salvation (*Isa.* xii. 2, 3), flowing with living water, opened out by the ministry of God, to refresh the thirsty Israelites in their pilgrimage to their heavenly rest.

Wells, in Scripture, are figures of Spiritual blessings. In *Origen's* works there is an interesting and beautiful homily on the numerous events recorded in connexion with Wells of Water in the Bible, and on the Spiritual instruction to be derived from them (*Origen*, *Hom.* 12 in *Numeros*). Abraham digged a well at Beer-sheba (*Gen.* xxi. 31). God revealed himself to Hagar at a Well (*Gen.* xxi. 19). Abraham's servant met Rebekah at a Well (*Gen.* xxiv. 13). Isaac reopened the Wells which his father's servants had digged (xxvi. 15). Jacob met Rachel at a Well (xxix. 10). Jacob gave a Well at Sichem to his children (*John* iv. 5, 12). Moses met his future wife at a Well, and became a shepherd, and fed the flock of Jethro at Horeb, and had a vision of God (*Exod.* ii. 15; iii. 1). The Israelites came to Elim, where were twelve Wells of water (*Exod.* xv. 27). Christ came to the Well of Jacob, at Sichem, and revealed Himself as the Messiah to the woman of Samaria (*John* iv. 6, 26). “*Pereurre omnem Scripturam (says Origen), puteum requirens, et perveni usque ad Evangelia, et ibi invenies puteum supra quem noster Salvator sedebat; tunc quæ esset in Scripturis puteorum virtus exponitur, et comparatio fit aquarum ubi et divini mysterii panduntur arcana.*” See *John* iv. 14; vii. 38, “*He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.*” In Him is fulfilled the promise of the Spirit, “*With joy shall ye draw water out of the wells of Salvation*” (*Isa.* xii. 3).

On the marches of the Israelites at this time and their stations, compare below, xxxiii. 41—48.

— *the Lord spake unto Moses, Gather the people together, and I will give them water*] Moses gathers the people, and God gives the water.

This is a work which God is ever doing in His Church. Moses, in the Old Testament, gathers God's people together, and God gives them there the waters of life in His Holy Word, and in the cleansing waters which flow from the rock, in His Blessed Son, of whom Moses wrote, and in the living waters of the Holy Spirit whom Christ sent. See *Origen*, *Hom.* 12, who says, “*Ad istum puteum nos Moyses congregat. Potest fieri ut ad istum puteum aliquis venire videatur, sed nisi per Moysen congregetur, non est acceptus Deo. Marcion venisse sibi videtur ad istum puteum, et Basilides et Valentinus; sed quia non venerunt per Moysen, nec receperunt Legem et Prophetas, non possunt laudare Deum de fontibus Israel.*” May not these words be applied to some readers of the Old Testament in these later days?

¹⁹ *Mattanah's gift*: in the valley of the Arnon, twelve Roman miles s.e. of Medeba.

— *Nahaliel* or the *bourne*, or *torrent*, of God: probably now called *Encheileh*; the name of the *Ledschum*, after it has received the waters of the *Balua* (Arnon), till its junction with the *Saide* (*Burekh*).

from Bamoth in the valley, that is in the † country of Moab, to the top of † Heb. *field*.
|| Pisgah, which looketh ^a toward || Jeshimon. || Or, *The hill*,
|| Or, *The wilderness*.
²¹ And ^b Israel sent messengers unto Sihon king of the Amorites, saying, || Or, *The wilderness*.
²² ^c Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. ²³ ^d And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: ^e and he came to Jahaz, and fought against Israel. ²⁴ And ^f Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong. ²⁵ And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the † villages thereof. ²⁶ For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

²⁷ Wherefore they that speak in proverbs say,
Come into Heshbon,
Let the city of Sihon be built and prepared:
²⁸ For there is ^g a fire gone out of Heshbon,
A flame from the city of Sihon:
It hath consumed ^h Ar of Moab,
And the lords of the high places of Arnon.
²⁹ Woe to thee, Moab!
Thou art undone, O people of ⁱ Chemosh:
He hath given his sons that escaped,
And his daughters, into captivity

20. Bamoth] or, high places, i. e. of Baal, near Dibon (see Josh. xiii. 17. Isa. xv. 2), between Wady Walé and Wady Modsheb, and about a mile south of Heshbon. (Cp. xxii. 4; xxxiii. 49; and Hengstenberg, Bileam, p. 242.) It is now called Myun, which is probably a corruption of Beth-Baal-Meon.
— Pisgah] Literally, part, or cutting: from pasag, to cut, to divide (perhaps connected with the Greek φάσγανον, σφάγανον). Pisgah was a ridge of the land of Moab, which was the division between it and the kingdom of Sihon, king of the Amorites, who dwelt at Heshbon. (Josh. xii. 1, 2. Judg. xi. 19.)
— Jeshimon] that is, the wilderness (so Sept.); the plain now called Ghor el Belka, on the N.E. of the Dead Sea (Seeetzen, in Keil, p. 288).
Balaam was brought by Balak to the top of Peor, which overlooked this plain (xxiii. 28).
21. Israel sent messengers] See Deut. ii. 26. Judg. xi. 19, 20.
— unto Sihon] who dwelt in Heshbon and ruled from Aroer, which is on the bank of the river Arnon, and from the middle of the river, and from half of Gilead even unto the river Jabbok, which is the border of the children of Ammon. (Josh. xii. 1, 2.)
23. And Sihon would not suffer] See Deut. ii. 32. Judg. xi. 20.
— and he came to Jahaz] between Medaba and Dibon (Euseb.), probably near the opening of Wady Walé.
24. from Arnon] now Modsheb.
— Jabbok] now Zerka (Gen. xxxii. 22); its original feeder is Nahr Amman, called the Upper Jabbok.
25. in all the villages thereof] Literally, in all the daughters thereof. (Cp. Ezek. xvi. 41—48. Josh. xiii. 15—28.) Heshbon was their metropolis, or mother city.
27. they that speak in proverbs] in national songs and ditties, of which we have here four short stanzas: see above, v. 14.
Mashal, the original word here, is not only a proverb, but a song, a poem. The root of the word is mashal, to make like; and it is very fitly applied to Hebrew poems, which were antistrophical, and where one verse was made like, or parallel, to another, as here (Gesén., p. 517). Cp. xxxiii. 7. 18, where the

word is applied to “Balaam’s Parable,” which was a prophetic hymn.
It would seem that as the Israelites approached nearer to the Land of Promise, the hearts of the People were more warmed with thankfulness, and gave vent to their feelings in hymns of praise. They had entered the wilderness after their deliverance from Egypt with songs of victory, and now they approach Canaan after their weary pilgrimage with psalms of joy.
So it was after their deliverance from Babylon. “When the Lord turned again the captivity of Zion, then were we like unto them that dream: then was our mouth filled with laughter and our tongue with joy” (Ps. cxxvi. 1).
How joyful will be the songs of the true Israel, when they come to their heavenly Canaan, and to the Jerusalem that is above!
27—30. Come into Heshbon] The first part of this song describes the victory of Sihon over the Moabites; and the latter part of it celebrates the victory of Israel over Sihon himself (see Chazkuni on v. 23; and cp. Judg. xi. 12, 13—27). Come unto Heshbon, and let there be prepared and built a city of Sihon—that is, let it no longer be a city of Moab, but of Sihon, king of the Amorites.
For a fire is gone forth from Heshbon, and a flame from the city of Sihon hath devoured Ar of Moab, the lords of the high places of Arnon—that is, hath destroyed their cities, and even the high places of their idols, and their idols themselves.
29. Woe to thee, Moab! Thou art undone, O people of Chemosh] the deity of Moab (1 Kings xi. 7. 33. Jer. xlviii. 7. 46), and of Ammon (Judg. xi. 24).
He hath given (that is, thy false god Chemosh—which means conqueror—could not save thee, but hath given up) his sons to be fugitives (literally, escapers by flight, not conquerors in battle), and his daughters into captivity to Sihon, king of the Amorites.
Chemosh is represented on the coins of Arcopolis as a Sun-god, standing on a column; and as an armed Warrior (Eckhel, iii. 504) he was worshipped with sacrifices of children in times of distress: see 2 Kings iii. 27.

Unto Sihon king of the Amorites.

³⁰ We have shot at them ;

k Jer. 48. 18, 22.

Heshbon is perished even ^k unto Dibon,

And we have laid them waste even unto Nophah,

l Isa. 15. 2.

Which reacheth unto ^l Medeba.

m ch. 32. 1.
Jer. 48. 32.

³¹ Thus Israel dwelt in the land of the Amorites. ³² And Moses sent to spy out ^m Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

n Deut. 2. 1. &
29. 7.

o Josh. 13. 12.

p Deut. 3. 2.

q ver. 24.
Ps. 135. 10, 11. &
136. 20.
r Deut. 3. 3, 4,
&c.

³³ ⁿ And they turned and went up by the way of Bashan : and Og the king of Bashan went out against them, he, and all his people, to the battle ^o at Edrei. ³⁴ And the LORD said unto Moses, ^p Fear him not : for I have delivered him into thy hand, and all his people, and his land ; and ^q thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. ³⁵ ^r So they smote him, and his sons, and all his people, until there was none left him alive : and they possessed his land.

a ch. 33. 48.

XXII. ¹ And ^a the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

b Judg. 11. 25.

² And ^b Balak the son of Zippor saw all that Israel had done to the Amorites.

c Ex. 15. 15.

³ And ^c Moab was sore afraid of the people, because they were many : and Moab was distressed because of the children of Israel.

d ch. 31. 8.
Josh. 13. 21.

⁴ And Moab said unto ^d the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor

e Deut. 23. 4.
Josh. 13. 22. &
24. 9. Neh. 13. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.

was king of the Moabites at that time. ⁵ ^e He sent messengers therefore unto

³⁰. *We have shot at them*] This is the triumphant language of the Israelites. God has given us the victory. We have conquered those who conquered others ; *we have cast them down*.

This seems to be the true interpretation of the words, and is confirmed by the parallel, *we have laid them waste*, in the following clause. The Hebrew word used here is *niram*, the first person plural from *jarah*, to cast, to shoot (see Exod. xv. 4 ; xix. 13. Cp. *Ainsworth*, p. 138. *Keil*, p. 291. *Gesen.* 366), with the pronominal suffix. Other Versions suppose *niram* to be from *nir*, a lamp, or a yoke. Cp. *Gesen.* 548.

Heshbon is perished, even unto Dibon, and we have laid them waste unto Nophah, which (reacheth) unto Medeba. The *Sept.* seems to have read *esh* (fire), for *asher* (which) here ; and the letter *r* in *asher* is marked by the Masorites as doubtful ; and the *Sept.* has fire (came) unto Medebah ; and so the *Samari-*tan text ; and this may perhaps lead to the true reading and sense, *with fire unto Medebah* (so *Baal-hattarin* and *Keil*). Medeba was about eight miles south-east of Heshbon, and is now called *Medaba* (*Burckhardt* and *Raumer*). The prophets Isaiah and Jeremiah seem to refer to this national song of victory (Isa. xv. 1, 2. Jer. xlviii. 18. 22. 45, 46).

— *Dibon*] *weeping* : called Dibon Gad, because it was afterwards allotted to that tribe (xxxii. 34 ; xxxiii. 45). Here was an idol temple of Moab (*Hesych.*) ; it is now called *Diban* (*Burckh.*).

³². *Jaazer*] ten miles west of Rabbatammon, and fifteen north of Heshbon (*S. Jerome*), probably now called *Es-Zir* (*Seetzen*).

³³. *Bashan*] north of Heshbon : see Deut. iii. 1—13 ; xxix. 7. Josh. xiii. 12. The Psalmist therefore mentions first their conquests over Sihon, king of the Amorites, and then that over Og, the king of Bashan (Ps. cxxxv. 11 ; cxxxvi. 17—20. Cp. *Neh.* ix. 22).

— *Edrei*] i. e., *strong* (*Gesen.* 15). Hence we are not to be surprised that there should be two cities of that name in Bashan (cp. Deut. i. 4), the former, now called *Draeh*, on the south-west frontier of Bashan (*Seetzen*, *Burckh.*), the other, further north, *Zorah* or *Elbrah*, on the north-west frontier of Bashan.

Cir. XXII. 1. *in the plains of Moab*] the plains which had belonged to Moab, and afterwards to Sihon, and had now been conquered by Israel : see xxi. 25—30. Their encampment extended from *Beth Jeshimoth* (house of wilderness) to *Abel Shittim* (meadow of acacias) : see xxxiii. 49. Cp. *Keil*, p. 294 ;

and see below, xxv. 1. Here they remained till the death of Moses. Cp. xxxiii. 49 ; xxxv. 1 ; xxxvi. 13. Deut. xxxiv. 1—8 ; and see Josh. ii. 1, where the spies are sent from Shittim.

— *Jordan by Jericho*] Or, *the Jordan of Jericho* : i. e. facing it.

². *Balak the son of Zippor*] Here begins a new Proper Lesson of the Law, and reaches to xxv. 9. The parallel Proper Lesson of the Prophets is Micah v. 6—vi. 8, which foretells the victory of Christ and the Gospel over the idols of the heathen, and refers to the Exodus from Egypt, and to the prophecy of Balaam,—“ O my people, what have I done unto thee, and wherein have I wearied thee ? For I brought thee out of the land of Egypt, and redeemed thee out of the house of servants : and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak, king of Moab, consulted, and what Balaam, the son of Beor, answered him, from Shittim unto Gilgal, that ye may know the righteousness of the Lord ” (Micah vi. 3—5).

— *to the Amorites*] who were Moab's enemies. Israel had received a command not to hurt Moab, who were allied to the Israelites by their descent from Lot (Gen. xix. 36. See Deut. ii. 9). But they had now lapsed into idolatry, and worshipped Chemosh (xxi. 29), and feared and hated their own kindred, the people of God.

⁴. *Moab said unto the elders of Midian*] who were descendants of Abraham by Keturah (Gen. xxv. 1, 2), and would not have been injured by Israel ; but the Midianites had now, like the Moabites, fallen into idolatry, and worshipped Baal-peor (xxv. 17, 18), and they joined with Moab against Israel : see v. 7 ; and xxv. 1. 6.

We find afterwards that Balaam perished among the *Midianites* (xxxii. 8), who dwelt to the east of Moab ; either in his way to his *own place*, or in his return from it : see xxiv. 25.

⁵. *unto Balaam*] Heb. *Bileam*. On the origin of the name from *bala*, to swallow, to destroy, and *am*, people (*Simonis*, *Hengst.*), see on Rev. ii. 6. 14 ; and on his character and conduct as a warning to Christians, see notes there, and on 2 Pet. ii. 15. Jude 11 ; and *Origen*, Homilies in Num., Hom. 13 to Hom. 20, vol. x. pp. 142—241, ed. Lommartz, Berlin, 1810. *Theodoret*, Qu. in Numer. 39—41. *S. Augustine*, Qu. in Numer. 46—51. *Bede*, Qu. in Numer. 22. *Bp. Butler's* Sermon vii. *Waterland*, Sermon on the History and Character of Balaam, Works, ix. 397. *S. Ambrose* to Chromatius ; and *Dr. Newman's* Parochial Sermons, vol. iv.

Balaam the son of Beor to 'Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over against me: ⁶ Come now therefore, I pray thee, ⁵ curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. ⁷ And the elders of Moab and the elders of Midian departed with ^b the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. ⁸ And he said unto them, ⁱ Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

f See ch. 23. 7.
Deut. 23. 4.

† Heb. eye.
g ch. 23. 7.

h 1 Sam. 9. 7, 8.

i ver. 19.

⁹ ^k And God came unto Balaam, and said, What men are these with thee? ^k Gen. 20. 3.
ver. 20.

¹⁰ And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, ¹¹ Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure [†] I shall be able to overcome them, and drive them out. ¹² And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for ¹ they are blessed.

† Heb. I shall prevail in fighting against him.

i ch. 23. 20.
Rom. 11. 29.

¹³ And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. ¹⁴ And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

¹⁵ And Balak sent yet again princes, more, and more honourable than they.

On the history of Balaam, see *Joseph.*, Ant. iv. 6. 5. *Deyling* de Balaamo, Obs. iii. 102. *Bp. Sherlock* (Works, vol. v.). *Waterland*, Ser. Vindicated, pp. 107—111. *Kehle*, Christ. Year (Second Sun. after Easter). *Hengstenberg*, Gesch., Bileams, &c., Berlin, 1842. *Hävernick*, Einleit. iii. p. 505. *Tholuck*, Verm. Schrift. i. 406. *Winer*, R. W. B. i. p. 183. *Kurtz*, Gesch. des A. B. ii. 456—464. *Leathes* in Dr. Smith's Diet. i. p. 162. *Keil*, p. 295.

Balaam, the Prophet, comes forth like Melchizedek, the Priest, a mysterious personage, without any previous notice—an evidence of the worship of the true God in the regions of the East; and a proof that God had not left Himself without a witness among the heathen. It is evident also, that he had been acquainted with some of the deeds of might and mercy which God had wrought for Israel (see xxiii. 22); and perhaps with the prophecies of Jacob (see xxiii. 24; xxiv. 9). Cp. *Hengstenberg*, p. 12. But in Balaam, as in Laban, in the same country (see on Gen. xxx. 27; xxxi. 19. 30. 53), the knowledge of the true God was tainted with idolatry, superstition, and sorcery. His was an equivocal, ambiguous, and composite person, having some elements of the true prophet and seer, mingled with others of the magician and enchanter; and, as in his prophetic, so in his moral character, he was a man of shifts and compromises, actuated and influenced by the love of money, "the root of all evil;" in this respect also like Laban, a covetous man, "holding the truth in unrighteousness" (Rom. i. 18). Like Laban, he is also overruled in his evil designs, and is made to become an instrument of God's glory. Balaam does unwillingly, what Melchizedek, the type of Christ, came forth spontaneously to do (Gen. xiv. 18); he blesses the people of God (xxiv. 9).

The connexion of the history of Balaam with that of Christ and His people, and with the full and final victory of Christ (see xxiv. 17—19), is marked by the Church in the appointment of this and the three following chapters, to be read on the first and second Sunday after Easter—the festival of Christ's Resurrection.

— *son of Beor*] called *son of Bosor*, according to a common Chaldeism, by St. Peter (2 Pet. ii. 15). See the note there, and *Keil*, p. 296.

— *to Pethor*] in Aram Naharaim or Mesopotamia (cp. xxiii. 7. Deut. xxiii. 4), where Abraham had dwelt (Gen. xiv. 4. 10.

Acts vii. 2), and where "Jacob served for a wife" (Hos. xii. 12), and where all the Patriarchs, except Benjamin, were born (Gen. xxxv. 26). The Moabites, who were descended from Lot, who came from Mesopotamia (Gen. xi. 27; xii. 5), seem to have kept up a connexion with that country. Cp. *Blunt*, Coine, p. 89.

— *the river*] Euphrates (Gen. xv. 18. Josh. xxiv. 2. 15); and so the Targum of *Onkelos* paraphrases the word here.

⁶. *Come now therefore, I pray thee, curse me this people*] "Because they hired Balaam against Israel that he should curse them, therefore the Ammonite and Moabite shall not come into the congregation of God for ever; but God turned the curse into a blessing" (Deut. xxiii. 3, 4. Neh. xiii. 1, 2).

⁷. *with the rewards of divination*] the wages of unrighteousness (2 Pet. ii. 15). The Hebrew word here is *kesamim*, from *kasam*, to divine (*Gesen.* 736).

⁹. *God came unto Balaam*] Cp. v. 20, as He did to Abimelech (Gen. xx. 3) and to Laban (xxx. 24). It is observable that Balaam speaks of *Jehovah* often (see vv. 8. 13. 18, 19); but it is never said that *Jehovah* comes to him; but *God* (*Elohim*) comes to him (see vv. 10. 12. 20), and *God's* anger is kindled against him (v. 22), and *God* met him (xxiii. 4); but the *Angel of the Lord* withstood him (xxii. 23—27); and the *Lord* opened the mouth of the ass to reprove him (v. 28), and opened the eyes of Balaam (v. 31) to see his own folly.

¹². *thou shalt not curse the people: for they are blessed*] a plain and peremptory answer; but Balaam was tempted by love of money to tamper with it, and to endeavour to persuade God to change His mind; and he received a righteous reward for his iniquity, by being allowed to follow his own devices to his ruin (v. 20).

¹³. *the LORD refuseth to give me leave to go*] Thus he tempted them to return to him, or to induce Balak to send other messengers for him.

¹⁴. *Balaam refuseth to come*] God had spoken plainly to Balaam, but Balaam had told the princes less than God had said to him; and they told Balak less than Balaam had said to them; so the word of God is corrupted by transmission through evil hands.

¹⁵. *princes, more, and more honourable*] Balaam's answer, instead of silencing Balak, had stimulated him to make other and richer overtures to Balaam, and to urge him more earnestly to come.

¹⁶ And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, [†] Let nothing, I pray thee, hinder thee from coming unto me : ¹⁷ For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me : ^m come therefore, I pray thee, curse me this people. ¹⁸ And Balaam answered and said unto the servants of Balak, ⁿ If Balak would give me his house full of silver and gold, ^o I cannot go beyond the word of the LORD my God, to do less or more. ¹⁹ Now therefore, I pray you, ^p tarry ye also here this night, that I may know what the LORD will say unto me more.

²⁰ ^q And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them ; but ^r yet the word which I shall say unto thee, that shalt thou do.

²¹ And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. ²² And God's anger was kindled because he went : ^s and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. ²³ And ^t the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand : and the ass turned aside out of the way, and went into the field : and Balaam smote the ass, to turn her into the way. ²⁴ But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. ²⁵ And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall : and he smote her again.

13. *If Balak would give me his house full*] He adds hypocrisy to covetousness. He pretends that he will not disobey God on any consideration ; and yet he laboured with all his might to do that which God had forbidden him to do. See xxiii. 4, 5.

— *the LORD my God*] Thus it would appear that the name JEHOVAH was known to Balaam, as it was known to Laban (Gen. xxxi. 43).

19. *tarry ye also here*] Thus he tamper with his own conscience and tempts God to change His mind—whom he knew and declared to be immutable. See xxiii. 19.

— *that I may know*] He knew well enough that God does not change His mind (see xxiii. 19). “That which is called *considering what is our duty*, is often nothing but endeavouring to *explain it away*.” *Bp. Butler*, Sermon vii. p. 67.

20. *go with them*] God punishes him in anger (v. 22), by letting him have his will.

As *Origen* well says (Hom. 13), “Molestus est Balaam Deo, et extorquet sibi propemodum ut eat ; et quia persistit in desiderio pecuniæ, indulgens Deus arbitrii libertati, ire permittit.”

God often deals thus with the wicked. He chooses their devices, and lets them walk in their own counsels (Ps. lxxxi. 12), and chastises them with their sins. “They have chosen their own ways, and their soul delighteth in their own abominations. Therefore I will choose their delusions” (Isa. lvi. 4). “Thine own wickedness shall correct thee, and thy backslidings shall reprove thee : know therefore and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord of Hosts” (Jer. ii. 19) : *cp. Bp. Butler*, Sermon vii. p. 62.

21. *and went*] Literally, because he *was going*. The participle brings out more clearly the cause of God's anger. Balaam not only *set out* (a single act), but continued deliberately and presumptuously *going a long journey* from Mesopotamia to Moab.

We have here a very wicked man, under a deep sense of God and religion, persevering still in his wickedness upon the cool motives of worldly advantage (*Bp. Butler*).

22. *the angel of the LORD stood in the way*] Thus God gives him another opportunity of retrieving himself ; but does not force him to retreat. He tries him whether he will use his reason aright, and obey his conscience enlightened by God's word ; but the love of money is too strong for all.

Observe the transition from the name God (ELOHIM) to the name LORD (JEHOVAH) in this passage. It marks the sin of Balaam obstinately struggling against more and clearer revelations of the Divine power and mercy, and thus preparing the way for severer punishment to himself, and for a greater manifestation of the Divine glory.

There is an excellent Homily of *Origen* here (Hom. 14), showing how God uses *evil* men *well*, and makes the Balaams of this world to be ministerial to His own purposes. “Malitiam Deus non fecit, sed cum inventam possit prohibere, non prohibet, sed utitur eâ bene : per malos, claros efficit bonos. Deus non solum bonis nititur, ad opus bonum, sed et malis ; et hoc verè mirabile est quod vasis malis utitur Deus ad opus bonum.” *Origen* exemplifies this in the instances of Joseph's brethren selling him into Egypt—Pharaoh oppressing Israel—Judas betraying Christ ; and the Jews crucifying Him. If there were no death, there would be no crowns of martyrdom ; if no cross of Christ, no defeat of the Devil, no Resurrection to glory.

— *his two servants were with him*] witnesses of the miracle ; as Saul's companions were (Acts ix. 7) ; but in both cases the objects of the miracle, Balaam and Saul, were pointed out by some special circumstances.

23. *the ass saw the angel*] The dumb ass, on which Balaam rode, was more clear-sighted than the Seer who had been sent for from Mesopotamia to Moab by a king, on account of his *prophetic clear-sightedness*. Balaam was blinder than the ass on which he rode. And why ? Because his inner eye was clouded by evil desires ; he was punished with blindness because he followed those desires and disobeyed God.

When prophets and wise men disobey God, and follow their own devices, when they will not humbly bend their own will to God's will, and do not meekly seek for grace and illumination from Him, but rely on their own intellectual powers, then “the sun goeth down over the Prophets and the day is dark over them” (Micah iii. 6), they grope in the noonday as in the night (Job v. 13, 14).

Here is the explanation of the mysterious phenomenon which often meets the eye in these latter days. Men of great scientific attainments, learned biblical critics, are offended at the simplicity of the Scriptures, and deny their truth and inspiration. God hides the mysteries of His kingdom from the wise and prudent, and reveals them unto babes (Matt. xi. 25). The ass saw the angel, whom the prophet, riding on it, could not see. A young ass carried Christ into Jerusalem, which rejected and crucified Him. “God resisteth the proud, and giveth grace unto the humble” (James iv. 6. 1 Pet. v. 5).

The editor may perhaps be allowed to refer here to his sermon “on Spiritual Blindness,” Oxf., 1857.

— *Balaam smote the ass*] If Balaam had done justly, he would have spared the ass, and corrected himself ; the prophet sins, and the ass must bear the fault. So it is with the animal creation generally. Man sinned and fell, and the creatures suffered by his fall, and were made subject to vanity (Rom. viii. 20 : see *Bp. Sanderson*, iii. 155).

²⁶ And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. ²⁷ And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. ²⁸ And the LORD "opened the mouth of the ass, and she said unto Balaam, What have I done ^u 2 Pet. 2. 16. unto thee, that thou hast smitten me these three times? ²⁹ And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, * for now would I kill thee. ³⁰ ^y And the ass said unto Balaam, ^x Prov. 12. 10. ^y 2 Pet. 2. 16.

23. the LORD opened the mouth of the ass] The Lord reproved the madness of the prophet, by the dumb ass on which he rode; as St. Peter declares, 2 Pet. ii. 16. "Aperit os asinae, ut arguatur per eam Balaam, et voce muti pcedis confutetur is, qui divinus videbatur et sapiens" (Origen).

That this was a *real historical event*, is there plainly asserted by the holy Apostle. The *dumb ass* (as St. Peter says emphatically, *speaking with man's voice, forbade the madness of the prophet*: "The LORD opened the mouth of the ass," and by her rebuked the prophet. "Bestiam ei constituit magistrum" (Calvin).

God thus showed His own divine power, and that He it is who maketh man's mouth (Exod. iv. 11); and He showed also how blind and brutish the wise and learned of this world become, when they do not receive God's Word meekly and humbly as little children, and conform themselves to His will, but tamper with that Word, and endeavour to make it bend to their own wishes and designs. Then the lowest animals of creation are more clear-sighted than the wise of this world; for the animals obey the law which God has given them. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider." "The stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming; but My people know not the judgment of the Lord" (Isa. i. 3. Jer. viii. 7).

"The LORD opened the mouth of the ass." The Holy Spirit here assures us of the fact; and every Christian reader will also remember, when he hears any sceptical cavils against this history, that the Apostle St. Peter, whose eyes were illumined by the Holy Ghost, and who was inspired by His breath, and was enabled by God to speak with tongues, to heal the sick, to raise the dead (Acts ii. 4; iii. 7; ix. 34, 40), and to discern the spirits, as in the case of Ananias (Acts v. 3), and to foretell future events, as, for instance, to predict the death of his wife—has referred to this history, and accepts it as true, and reminds us how by this signal example the Lord, who opened the mouth of the ass, taught this salutary truth by this most appropriate instrument, and preached by the mouth of the ass a sermon to the proud; and declared to all generations that the unlettered peasant and the village child, who love, revere, and believe the Holy Scriptures, are wiser than the learned critic who cavils at them, and that the most despised of the brute creation are more clear-sighted than a disobedient prophet or a sceptical philosopher.

The literal truth of this history, guaranteed by the Holy Spirit speaking by St. Peter, has been accepted by all Christian Antiquity, and by the best divines of the Church of England, and by many of the ablest critics of Germany, such as *Baumgarten*, *O. Von Gerlach*, *Kurtz*, *Keil*. Others suppose that what is here related is a history of a vision—an opinion which is contradicted by the letter of the Sacred Text.

It is alleged by some others, that this narrative is "unhistorical;" that it is "legendary and mythical;" and it is asked by them, "What adequate cause can be assigned for such a miracle as this?" And they allege that it is not said that the ass gave any information to Balaam, but only that she spake. This very objection itself suggests a good reason for the miracle;

These self-confident critics, who carp at this portion of Holy Scripture (which has been received as true by Christ Himself, and by the Holy Ghost, and by the universal Church), or at other similar passages of God's Word, and who discard them as "mythical and legendary," may see their own condemnation pronounced by the ass, who saw the angel that withstood Balaam with the drawn sword in his hand, while Balaam, her master, saw him not; and who rebuked Balaam for smiting her in his wrath, and who told him that there was good cause for what she had done, in endeavouring to turn him aside from his evil way; and who in this respect acted more wisely than he did; and by whom (if he had received the

rebuke) he might have been restored to God's favour, and to a clear sight of God's will and word, and so have escaped perdition and have inherited eternal life.

In the opening of the mouth of the ass to rebuke Balaam, God foreshadowed, as by a figure, what He is ever doing under the Gospel, where "He chooses the foolish things of the world to confound the wise" (1 Cor. i. 27), and that He hides the mysteries of the faith "from the wise and prudent, and revealeth them unto babes" (Matt. xi. 25). *S. Augustine*. Cp. *Natal. Alex.*, Hist. Eccles. ii. 13. *Waterland*, Ser. Vind. pp. 107—111. The self-idolizing sciolism of the critic who rejects this or any other portion of Scripture is condemned by the child-like faith of those who receive it; as the madness of Balaam, the prophet, was rebuked by the voice of the ass on which he rode.

Here also we have a striking proof of the sovereign power of divine inspiration. God, who made the ass to speak with a human voice, against nature, made Balaam to speak the language of prophecy and of blessing, against his will. *Theodoret*, Qu. 44. The Holy Ghost spake by, or rather, *through* (δὲ) the prophets (see Matt. i. 22; ii. 17. 23). The words which the ass spake (says *Bp. Pearson*, p. 8) were as much the ass's words as those which Balaam spake, were his; "the Lord opened the mouth of the ass," and "the Lord put a word in Balaam's mouth" (xxiii. 5), and not only so, but a bridle with that word, "only the word that I shall speak unto thee, that thou shalt speak" (xxii. 35: cp. 2 Pet. i. 21).

29. And Balaam said unto the ass] How is it that Balaam expressed no astonishment at the miracle which God wrought, when He opened the mouth of the ass? The answer is, because he was hardened by sin; and God thus teaches us that miracles are not to be expected to work upon those "whose way is perverse" before Him (r. 32). If men will not listen to God's Word and obey His Will, miracles will have little effect upon them. This is precisely their punishment for disobedience. Pharaoh's heart was hardened by his sins, and the miracles, which God wrought by Moses, had no permanent effect upon him.

This was the case with the Jews in the days of Christ, as St. John declares, "though He had done so many miracles, yet they believed not on Him;" that the saying of Esaias, the prophet, might be fulfilled, which he spake, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" (Isa. liii. 1.) Therefore, they *could not* believe, because that Esaias saith again, "He hath blinded their eyes and hardened their heart" (John xii. 37—40). And our Lord Himself says, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31). As *Augustine* says (Qu. 50), "Balaam was hurried on by such a fit of madness, that he was *not astonished* by so great a miracle, but answered the ass as if he were speaking to a man, when God Almighty had not indeed endured the ass with reason, but made words to proceed from the mouth of the ass to restrain the madness of the Prophet."

Homer, a good judge of human nature, has not represented Achilles as astonished by the voice of his horse, whose mouth was opened by Heré; but has made him reply to the horse without any notice of the prodigy. Achilles was in too eager and impetuous a mood to do any thing else (*Hom.*, *Iliad*, xix. 404—420).

Almighty God made the dumb ass to be the Prophet's prophet, because the prophet was debasing himself below the ass on which he rode, by disobeying Him, Whose prophet he was.

It was not till the Lord *opened Balaam's eyes* that he saw the Angel; and the same judicial retribution—the consequence of disobedience—which had blinded his eyes, so that he had not seen the Angel standing in the way with the drawn sword before him, hardened his heart against any impression from the miracle which God wrought in the ass on which he rode. Here is another evidence of the miserable effects of disobedience to God's Will and Word.

† Heb. *who hast ridden upon me.*
|| Or, *ever since thou wast, &c.*
z See Gen. 21. 19.
2 Kings 6. 17.
Luke 24. 16, 31.
a Ex. 34. 8.
|| Or, *bowed himself.*

† Heb. *to be an adversary unto thee.*
b 2 Pet. 2. 11, 15.

c 1 Sam. 15. 24, 30. & 26. 21.
2 Sam. 12. 13.
Job 34. 31, 32.
† Heb. *be evil in thine eyes.*
d ver. 20.

e Gen. 14. 17.
f ch. 21. 13.

g ver. 17.
ch. 24. 11.

h ch. 23. 26. & 24. 13.
1 Kings 22. 14.
2 Chron. 18. 13.
|| Or, *A city of streets.*

i Deut. 12. 2.

a ver. 29.

b ver. 14, 30.

c ver. 15.

d ch. 24. 1.

|| Or, *he went solitary.*
e ver. 16.

f ver. 16.
ch. 22. 35.
Deut. 18. 18. Jer. 1. 9.

Am not I thine ass, † upon which thou hast ridden || ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay. ³¹ Then the LORD ^z opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he ^a bowed down his head, and || fell flat on his face. ³² And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out † to withstand thee, because *thy* way is ^b perverse before me: ³³ And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. ³⁴ And Balaam said unto the angel of the LORD, ^c I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it † displease thee, I will get me back again. ³⁵ And the angel of the LORD said unto Balaam, Go with the men: ^d but only the word that I shall speak unto thee, that thou shalt speak.

So Balaam went with the princes of Balak. ³⁶ And when Balak heard that Balaam was come, ^e he went out to meet him unto a city of Moab, ^f which is in the border of Arnon, which *is* in the utmost coast. ³⁷ And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed ^g to promote thee to honour? ³⁸ And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? ^h the word that God putteth in my mouth, that shall I speak.

³⁹ And Balaam went with Balak, and they came unto || Kirjath-huzoth. ⁴⁰ And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

⁴¹ And it came to pass on the morrow, that Balak took Balaam, and brought him up into the ⁱ high places of Baal, that thence he might see the utmost *part* of the people.

XXIII. ¹ And Balaam said unto Balak, ^a Build me here seven altars, and prepare me here seven oxen and seven rams. ² And Balak did as Balaam had spoken; and Balak and Balaam ^b offered on *every* altar a bullock and a ram. ³ And Balaam said unto Balak, ^c Stand by thy burnt offering, and I will go: peradventure the LORD will come ^d to meet me: and whatsoever he sheweth me I will tell thee. And || he went to an high place. ⁴ ^e And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. ⁵ And the LORD ^f put a word in

^{34.} *if it displease thee*] As if it had not been just said to him by God, "Thy way is perverse before Me" (v. 32)! He is therefore punished again by being allowed to go on in his own way (v. 35).

^{39.} *Kirjath-huzoth*] or *Kiryath-chuzoth*, city of streets, from *kiryah*, a town (from *karah*, to build: *Gesen.* 743), and *chutz*, a wall, a street (*Gesen.* 266). Perhaps the site of this city was at *Keriot*, at the foot of *Jebel Attarus* (*Knobel*).

^{40.} *Balak offered oxen*] as a sacrifice and a feast, to welcome Balaam (cp. xxv. 2), to whom he sent probably a part of the sacrifice, and to the princes that were with him.

^{41.} *on the morrow*] The act of Balaam was therefore a deliberate act; he had ample time to reflect in the course of his journey from Mesopotamia to Moab. And now, having sinned wilfully and presumptuously against God, he is brought up to the *high places of Baal* (see Rom. xi. 4), in order to curse God's people, whom He had forbidden him to curse, and whom He had declared to be blessed (v. 12). Cp. below, xxiii. 28. — *that thence he might see*] Rather, *and thence he saw*.

CH. XXIII. 1. *Build me here seven altars, and prepare me here seven bullocks and seven rams*] A sacred number of altars and

victims. He endeavours to win God over by sacrifice (cp. v. 29: *Theodoret*, Qu. 42), though he knew well that God required "obedience rather than sacrifice," and said to Balak, as Micah declares (vi. 4), "Shall I come before God with burnt-offerings, with calves of a year old? . . . What doth God require of thee, but to do justly, and to love mercy, and to walk *humbly before thy God*?" Such is the deceitfulness of sin, and the miserable state of man when blinded by it.

^{2.} *Balak did*] The king of Moab is ready to join Jehovah with Chemosh in worship, provided he can gain his end (cp. 2 Kings xvii. 28). But God denounces a woe on those who join faith and falsehood together in religion, and swear by the Lord and by Malcham (Zeph. i. 5).

^{4.} *I have prepared seven altars*] He pleads his merit before God; and yet he was seeking enchantments (xxiv. 1), but God overrules him. Observe what follows:

The Lord put a word in Balaam's mouth. Here is the clue to the right understanding of Balaam's speech. It is not Balaam who utters it, of his own mind; but *God speaks by Balaam's mouth*.

^{5.} *the LORD put a word in Balaam's mouth*] God who had

Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

⁶ And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. ⁷ And he ^stook up his parable, and said,

Balak the king of Moab hath brought me from Aram,

Out of the mountains of the east, *saying*,

^h Come, curse *me* Jacob,

And come, ⁱ defy Israel.

⁸ ^k How shall I curse, whom God hath not cursed?

Or how shall I defy, *whom* the LORD hath not defied?

⁹ For from the top of the rocks I see him,

And from the hills I behold him:

Lo, ^l the people shall dwell alone,

And ^m shall not be reckoned among the nations.

¹⁰ ⁿ Who can count the dust of Jacob,

And the number of the fourth *part* of Israel?

Let [†] me die ^o the death of the righteous,

And let my last end be like his!

¹¹ And Balak said unto Balaam, What hast thou done unto me? ^p I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

¹² And he answered and said, ^q Must I not take heed to speak that which the LORD hath put in my mouth?

¹³ And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. ¹⁴ And he brought him into the field of Zophim, to the top of || Pisgah, ^r and built seven altars, and offered a bullock and a ram on *every* altar. ¹⁵ And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder.

¹⁶ And the LORD met Balaam, and ^s put a word in his mouth, and said, Go again unto Balak, and say thus. ¹⁷ And when he came to him, behold, he

g ver. 18.
ch. 24. 3, 15, 23.
Job 27. 1. & 29. 1.
Ps 78. 2.
Ezek. 17. 2.
Mic. 2. 4.
Hab. 2. 6.
h ch. 22. 6, 11, 17.

i 1 Sam. 17. 10.

k Isa. 47. 12, 13.

l Deut. 33. 28.

m Ex. 33. 16.
Ezra 9. 2.
Eph. 2. 14.
n Gen. 13. 16.
& 22. 17.

† Heb. *my soul*,
or, *my life*.
o Ps. 116. 15.

p ch. 22. 11, 17.
& 24. 10.

q ch. 22. 28.

|| Or, *The hill*.
r ver. 1, 2.

s ver. 5.
ch. 22. 35.

opened the mouth of the ass, in a manner contrary to her nature, now opens Balaam's mouth in a manner contrary to his own will (Deut. xxiii. 5: see on xxii. 28), and makes him to be an instrument of promoting God's glory, even while he is seeking his own. So God overrules evil for good, and makes Satan do His work (*S. Cyril*).

Observe, Balaam's prophecies reach to the *Amalekite*, *Kenite*, and *Assyrian*; they comprehend the condition of *Israel*, their victories and isolated character; the *coming of Christ*; the overthrow of the *heathen*, and rebellious *Jew*. Thus the *constrained* predictions of the perverse and sordid prophet bear witness to the great power and wisdom of God, Who is magnified even by means of a Balaam, a Saul, a Caiaphas, and a Judas (cp. *Darison* on Prophecy, 211).

On other similar instances of God's controlling power over evil men, made by Him subservient to good, see above, on xx. 22; and *Bp. Sanderson*, iii. pp. 342, 343.

⁷. *his parable*] *maschal* (see xxi. 27), a *similitude*, a proverb, a poem, a prophecy (*Gesen*. 517).

On this prophecy, and its spiritual meaning, see *Origen* in *Numeros*, Hom. 15, 16, and 17.

— *from Aram*] The Aram which is by the Euphrates: (*Targum Jonathan*), Mesopotamia (see Deut. xxiii. 4).

— *Jacob-Israel*] The prophet *rises* from the contemplation of *Jacob*, to the contemplation of *Israel*: this gradation from *Jacob* to *Israel* is observed here, and in v. 21, and in v. 23, and culminates in the prophecy concerning Christ (xxiv. 17), "There shall come a *star* out of *Jacob*, and a *sceptre* shall arise out of *Israel*." God is the God of Jacob, and the Lord (Jehovah) of Israel: cp. above, on Gen. xxxii. 28.

— *defy*] Heb. *zaam* (to *foam* in anger), a word of the same origin as *Schaum*, *écume*, *scum* (*Gesen*. 250: cp. Micah vi. 10. Zech. i. 12. Mal. i. 4)

8. *God—the LORD*] The prophet *rises* from contemplating Elohim, the Creator, to the contemplation of Jehovah, the Redeemer and Sanctifier of Israel.

9. *the people shall dwell alone*] *doth dwell* alone, yet safe, like the Ark in the midst of the waters; for God is with them; and therefore this blessing is repeated by Moses himself (Deut. xxxiii. 28), "Israel shall dwell alone in confidence and safety." This is the condition of Christ's Church in this world. She is the Woman *in the wilderness*, in the Apocalypse (xii. 6. 14).

Here is a reproof from God, speaking by Balaam's mouth (see v. 5), to Moab, for engaging the Midianites to conspire with them against Israel.

— *shall not be reckoned*] Rather, *is not reckoned*.

10. *the fourth part*] Even *one* of the four sides of the encampment of Israel. See ii. 3—31.

— *Let me die the death of the righteous, And let my last end be like his!*] A holy prayer, uttered by an unholly man, when engaged in an act of unholiness, which brought him to an unholly end (xxxii. 8); for his end was according to his works (2 Cor. xi. 5), and his prayer was an abomination (Prov. xxviii. 9): it showed that he knew what was good (Micah vi. 8), and sinned against the light. A holy life is the only safe way to a happy death.

14. *he brought him into the field of Zophim, to the top of Pisgah*] The field of *Zophim*, the *spies*, or watchmen (and so *Sept.*), who looked forth around to see if any enemies approached the city (*Jarchi*). This *field* was a lofty plain on the range of Pisgah, west of Heshbon (xxi. 20); one of the summits of which range was Nebo (Deut. iii. 27; xxxiv. 1).

— *Pisgah*] How striking is the contrast between Balaam on Pisgah and Moses at Pisgah (Deut. xxxiv. 1)! both prophets, both about to die; one faithless, the other faithful; one going to shame, the other to glory. See below on xxxi. 8.

stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? ¹⁸ And he took up his parable, and said,

t Judg. 3. 20.

¹ Rise up, Balak, and hear;

Hearken unto me, thou son of Zippor:

u 1 Sam. 15. 29
Mal. 3. 6.
Rom. 11. 29.
Tit. 1. 2.
James 1. 17.

¹⁹ " God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?

Or hath he spoken, and shall he not make it good?

x Gen. 12. 2. &
22. 17.
Num. 22. 12.
y Rom. 4. 7, 8.

²⁰ Behold, I have received *commandment* to bless:
And ^{*}he hath blessed; and I cannot reverse it.

²¹ ^y He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:

^z The Lord his God is with him,

^a And the shout of a king is among them.

z Ex. 13. 21. &
29. 45, 46. & 33.
14
a Ps. 89. 15.
b ch. 24. 8.

²² ^b God brought them out of Egypt;
He hath as it were ^cthe strength of an unicorn.

²³ Surely *there is* no enchantment || against Jacob,
Neither *is there* any divination against Israel:
According to this time it shall be said of Jacob
And of Israel, ^dWhat hath God wrought!

d Ps. 31. 19. &
44. 1.
e Gen. 49. 9.

²⁴ Behold, the people shall rise up ^eas a great lion,
And lift up himself as a young lion:

f Gen. 49. 27.

^f He shall not lie down until he eat *of* the prey,
And drink the blood of the slain.

²⁵ And Balak said unto Balaam, Neither curse them at all, nor bless them at all. ²⁶ But Balaam answered and said unto Balak, Told not I thee, saying,

g ver. 12. ch. 22. 38. g All that the Lord speaketh, that I must do?
i Kings 22. 14.

19. *God is not a man*] Thus Balaam is constrained to pronounce sentence of condemnation on himself, in endeavouring to persuade God to change His mind. See v. 12: cp. 1 Sam. xv. 25.

21. *He hath not beheld*] Their iniquities were forgiven, and their sin covered (Ps. xxxii. 1, 2. Rom. iv. 7. Jer. i. 20).

— *iniquity*] Heb. *aven*; literally, *vanity*; and especially applied to *idols*, which are vain; and therefore rendered "*idolum*" by *Vulg.* and *Onkelos* (cp. *Gesen.* 21).

— *perverseness*] Heb. *amal*; literally, *labour*; vexation of spirit, sorrow (*Gesen.* 639); it is supposed by some to mean *sin, guile*, here and in Isa. x. 1; and so *Onkelos*, *Syriac*, and *Arabic*. The Vulgate here has *μῆχος καὶ πόνος, labour and pain*.

God, speaking by Balaam (see v. 5), here condemns those who, like Balak and Balaam himself, weary themselves in the way of wickedness, toiling in vain by corrupt plans and devices, as worldly men do, against God and the truth (Isa. xlii. 13. Ezek. xxiv. 12).

— *the shout*] or the *alarm* (*teruah*). It is the same word as that which expresses the sound of the *silver trumpet* (see Lev. xxiii. 21; above, x. 5, 6, 9), to which Balaam probably refers; cp. 2 Chron. xiii. 12, and the effects of the trumpets in the destruction of Jericho (Josh. vi. 16, 20); and see Josh. vii. 20.

So Christ, our King, is in His Church, sounding the silver trumpets of the Gospel, and overthrowing thereby the strongholds of the enemy (2 Cor. x. 3—5). The *shout of a King* is with her.

22. *God brought them out of Egypt*] Here again God, speaking by Balaam, corrects the words of Balak, who had said "there is a people *come out of Egypt*" (xxii. 5), and pronounces a condemnation on Balaam himself; for if God did this for them, who is Balaam that he should resist Him and curse His people, as he desired and endeavoured to do? (Deut. xxiii. 5.)

— *He hath as it were the strength of an unicorn*] *The strength*, Heb. *taophoth*, a plural noun, which is supposed, by

some to be from *yaaph*, to be *swift* (*Gesen.*, pp. 358. 859), and to signify literally *swiftness*; by others it is supposed to be from *yapha*, to *shine*, and to signify *glories* (*Sept.*).

The word rendered *unicorn* is the Heb. *reem*, from *raam*, to be *high* (*Gesen.*, p. 751), with horns; and supposed by some to be the rhinoceros (*Vulg.*, and so *Shaw*), by others, the unicorn; by others (*Schultens, De Wette, Gesenius*), to be the buffalo; others (*Bochart, Rosenmüller*) suppose it to be the antelope. It is always rendered *unicorn* in our version: see Deut. xxxiii. 17. Ps. xxii. 21; xxix. 6; xcii. 10. Job xxxix. 9, 10. Isa. xxxiv. 7, where the margin has *rhinoceros*.

23. *enchantment*] Heb. *nachash*: see on Gen. xxx. 27; xlv. 5. Lev. xix. 26.

— *divination*] Heb. *kesem*. See xxii. 7; xxiv. 1. Deut. xviii. 10. Josh. xiii. 22, where Balaam is called *Kosem*. Cp. 1 Sam. vi. 2; xv. 23; xxviii. 8. Isa. xlv. 25. Ezek. xiii. 6—9; xxi. 21.

— *According to this time*] or, rather, *in its appointed season*. It shall be *told* to Jacob and Israel, *What hath God wrought!* How great things hath God done! It is God who works in Israel and by Israel. The Israelites themselves are not able to do those mighty works by their own power. This prophecy had a partial fulfilment in the victories gained in Canaan by God's power working by Joshua in the literal Israel; but its perfect accomplishment is in the true Joshua, JESUS CHRIST, God manifest in the flesh, "in the fulness of time" (Gal. iv. 4. Eph. i. 10), and executing all God's promises to Israel in their "due season" (Luke i. 20. Rom. v. 6. 1 Tim. ii. 6. Titus i. 3).

24. *as a young lion*] Naturally, from what precedes (see foregoing note) Balaam goes on to speak here, and in xxiv. 9, of the people as a *great lion*, because their strength, as seen in the *appointed time*, was in him who is the *Lion* of the tribe of Judah: see above, Gen. xlix. 9. Rev. v. 5. Here (says *Origen* in Num., Hom. 16) is a prophetic declaration of the strength and victory of the true Israel of God which believes in Christ. Cp. *S. Cyprian* c. Jud. i. 21.

²⁷ And Balak said unto Balaam, ^b Come, I pray thee, I will bring thee unto ^{h ver. 13.} another place; peradventure it will please God that thou mayest curse me them from thence. ²⁸ And Balak brought Balaam unto the top of Peor, that looketh ⁱ toward Jeshimon. ²⁹ And Balaam said unto Balak, ^k Build me here ^{i ch. 21. 20.} seven altars, and prepare me here seven bullocks and seven rams. ³⁰ And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar. ^{k ver. 1.}

XXIV. ¹ And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at ^a other times, [†] to seek for enchantments, but he set his face toward the wilderness. ² And Balaam lifted up his eyes, and he saw Israel ^b abiding in *his tents* according to their tribes; and ^c the spirit of God came upon him. ³ ^d And he took up his parable, and said,

Balaam the son of Beor hath said,

And the man [†] whose eyes are open hath said:

⁴ He hath said, which heard the words of God,

Which saw the vision of the Almighty,

^e Falling into a *trance*, but having his eyes open:

⁵ How goodly are thy tents, O Jacob,

And thy tabernacles, O Israel!

⁶ As the valleys are they spread forth,

As gardens by the river's side,

^f As the trees of lign aloes ^g which the Lord hath planted,

a ch. 23. 3, 15.
† Heb. to the meeting of enchantments.
b ch. 2. 2, &c.
c ch. 11. 25.
1 Sam. 10. 10. & 19. 20, 23.
2 Chron. 15. 1.
d ch. 23. 7, 18.

† Heb. who had his eyes shut, but now opened.

e See 1 Sam. 19. 24.
Ezek. 1. 28.
Dan. 8. 18. & 10. 15, 16.
2 Cor. 12. 2, 3, 4.
Rev. 1. 10, 17.

f Ps. 1. 3.
Jer. 17. 8.
g Ps. 104. 16.

28. And Balak brought Balaam] See v. 14. This was the third attempt; the first was on the high places of Baal (xxii. 41); the second was on the top of Pisgah (xxiii. 14); this on the top of Peor is the last.

In this struggle Satan, who worked in the king of Moab, and the covetous Prophet, shifted his ground three times, and was foiled three times—as was afterwards the case at the temptation of Christ. Matt. iv. 1—11. Luke iv. 1—13; so it will be at the end of all things.

— *unto the top of Peor]* the high place of Baal-peor, the idol of Moab (xxv. 2, 3. 18. Deut. iii. 29. Josh. xiii. 15. 20). It was a high eminence in the northern part of the range of the mountains of Abarim, opposite Jericho (*Euseb.*).

Balaam—the prophet of *Jehovah*—had consented to follow Balak to the high places of *Baal* (xxii. 41); and when God would not allow him to curse Israel there, and thus showed His divine power, overruling him in the sanctuary of *Baal*, and manifesting His superiority to Baal, the idol of Moab, the unhappy man, loving the wages of iniquity, is drawn up to another shrine of idolatry; but there he is constrained to prophesy of CHRIST (xxiv. 17). A glorious triumph of truth and of God. By means of this prophecy of Balaam (the enemy of God's people—the agent of Satan himself), the tidings of Christ's coming were preached to the Eastern World, and a way was prepared for bringing the Wise Men of the East—the firstfruits of the Gentiles—to the cradle of Christ at Bethlehem (*Origen*, Hom. 13, 14).

“*Unto the top of Peor.*” There it was also that the Evil Spirit suggested to Balaam that he should counsel Balak to tempt the Israelites to a double harlotry (xxx. 16), to join themselves to Baal-peor (xxv. 3. Ps. cvi. 28), and to commit whoredom with the daughters of Moab (xxv. 1—3), for which he is consigned to perpetual infamy in Holy Scripture (Rev. ii. 14).

— *Jeshimon]* See xxi. 20.

29. seven bullocks and seven rams] on the hill of Peor, the idol of Moab. No wonder that, as we learn from the New Testament, “Balaam taught Balak” to tempt the Israelites “to eat things sacrificed to idols” (Rev. ii. 14).

Chr. XXIV. 1. *as at other times]* Whence it is evident that in his former devices and doings, Balaam, while professing zeal for God by altar and sacrifice, and even pleading before God for acceptance on that account (see xxiii. 4), was in his own private mind desirous of overreaching God by means of enchantment.

— *to seek for]* Literally, *to the meeting of*—*ἐἰς συνάντησιν* (*Sept.*). He went forth to meet them as friends, and to entertain them; a significant description of a deceiver, holding intercourse with familiar spirits.

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— *enchantments]* Heb. *nechashim*. See xxiii. 23.

— *toward the wilderness]* Where the Israelites were encamped. The *Targum of Onkelos*, and the *Jerusalem Targum*, suggest in their paraphrases that Balaam turned his eyes thither, to remind God of the *idolatry* of Israel in the *wilderness*, in making the calf at Horeb, and in order to become their accuser with Him, and to exasperate Him against them,—a fit work for one who was an agent of the Devil (*διάβολος*, or *calumniator*), the “accuser of our brethren” (Rev. xii. 10).

2. the spirit of God came upon him] Showing the sovereign power of the Spirit, prophesying even by evil men, as Saul (1 Sam. xix. 19, 20—23), and Caiaphas (John xi. 15).

Therefore it is not prophecy, nor any other supernatural gift, which can profit men, unless they have charity; i. e., love of God, and of man in God (1 Cor. xiii. 1—3). Balaam had neither of these; and therefore, though he blessed Israel, and prophesied of Christ, he himself was a castaway (2 Pet. ii. 15. Rev. ii. 14). “Prophetavit Caiaphas, prophetat Balaam de Christo; ideo nemo extollatur etiamsi prophetet, sed redeat ad Apostoli dictum (1 Cor. xiii. 8. 13), super prophetiam, super scientiam, super fidem, super ipsum martirium *charitas* habenda est, quia ‘Deus charitas est’” (1 John iv. 16). *Origen*.

“Many will say unto Me (our Lord declares) in that day”—the day of judgment—“Lord, Lord, have we not prophesied in Thy name? And then will I profess unto them, I never knew you. Depart from Me, ye that work iniquity” (Mark vii. 22, 23).

3. he took up his parable] See xxiii. 7. On this prophecy, and its spiritual meaning, see *Origen* in Numer., Hom. 17, 18, and 19. *Theodoret*, Qu. 41.

— *the man whose eyes are open]* Open, Heb. *shethum*, which occurs only in this place, and in v. 15; but there seems little doubt that it is rightly rendered in the Authorized Version, and that it signifies literally *unclosed*. See *Gesen.*, p. 853; and so *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and *Targum of Onkelos*: cp. Ps. xl. 8.

4. Falling] The words “into a trance” are not in the original; but they are implied by it, and something more: the word *falling* intimates that he who speaks, does not stand on the ground of his own reason or intelligence; but is, as it were, a captive in the hands of God. Compare the case of Saul, who *fell down* (1 Sam. xix. 24), and of Daniel (viii. 17, 18), and of St. John (Rev. i. 17), and see below, v. 16.

6. As the valleys] The valleys, with brooks flowing in them; as the original signifies.

— *lign aloes]* Heb. *ahalim*. See Ps. xlv. 9. Prov. vii. 17. Cant. iv. 14; and *Gesen.* 17; *Rosen.*; *Keil*. The framers of many of the Ancient Versions (*Sept.*, *Vulg.*, *Arabic*, and

And as cedar trees beside the waters.

- ⁷ He shall pour the water out of his buckets,
And his seed shall be ^h in many waters,
And his king shall be higher than ⁱ Agag,
And his ^k kingdom shall be exalted.

- ⁸ ^l God brought him forth out of Egypt;
He hath as it were the strength of an unicorn:
He shall ^m eat up the nations his enemies,
And shall ⁿ break their bones,
And ^o pierce them through with his arrows.

- ⁹ ^p He couched, he lay down as a lion,
And as a great lion: who shall stir him up?

- ^q Blessed is he that blesseth thee,
And cursed is he that curseth thee.

- ¹⁰ And Balak's anger was kindled against Balaam, and he ^r smote his hands together: and Balak said unto Balaam, ^s I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. ¹¹ Therefore now flee thou to thy place: ^t I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. ¹² And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, ¹³ ^u If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? ¹⁴ And now, behold, I go unto my people: come therefore, and ^x I will advertise thee what this people shall do to thy people ^y in the latter days. ¹⁵ ^z And he took up his parable, and said,

h Jer. 51. 13.
Rev. 17. 1, 15.
i 1 Sam. 15. 9.
k 2 Sam. 5. 12.
1 Chron. 14. 2.
l ch. 23. 22.

m ch. 14. 9. &
23. 24.
n Ps. 2. 9.
Isa. 38. 13.
Jer. 50. 17.
o Ps. 45. 5.
Jer. 50. 9.
p Gen. 49. 9.

q Gen. 12. 3. &
27. 29.

r Ezek. 21. 14, 17.
& 22. 13.
s ch. 23. 11.
Deut. 23. 4, 5.
Josh. 24. 9, 10.
Neh. 13. 2.
t ch. 22. 17, 37.

u ch. 22. 18.

x Mic. 6. 5.
Rev. 2. 14.
y Gen. 49. 1.
Dan. 2. 28. &
10. 14. z ver. 3, 4.

Syriac) seem to have supposed that the word was from *ohel*, a tent; and render it *tabernacles*, or *tents*; not so *Onkelos*, who renders it *spices*.

⁷. *He shall pour the water] shall stream with water.* An image of the diffusion of Israel flowing from one source into many streams, and irrigating and fertilizing the world (cp. Isa. xlviii. 1. Ps. lxxviii. 27), and a beautiful picture of the true Israel of God, flowing forth from Christ the Divine Fountain of Grace, pouring out the living waters of salvation, the pure streams of the Spirit (Isa. xii. 3. John iii. 5; iv. 10; vii. 38, 39), and making the wilderness of the world to rejoice and be glad, and to blossom as the rose (Isa. xlv. 1). The *Jerusalem Targum* itself expressly applies this prophecy to "King Messias, the Redeemer."

— *higher than Agag]* The official title of the kings of the Amalekites (*Hengstl.*, *Keil*), the most bitter enemies of the literal Israel (Exod. xvii. 6. Deut. xxv. 17. 12. 1 Sam. xv. 30; xxviii. 18), and the type of the enemies of Christ and His Church.

— *his kingdom shall be exalted]* A prophecy fulfilled in David and Solomon, and above all, in Christ (Isa. ix. 6, 7. Luke i. 31. Rev. xi. 15; xvii. 14; xix. 16).

⁸. *God brought him forth out of Egypt]* Here is a parallel between Israel—"God's firstborn" (Exod. iv. 22), and Christ, of both of whom it is said, "Out of Egypt I called My Son" (Hos. xi. 1. Matt. ii. 15): see *Origen*, *Hom. 17*, who applies these words, in a secondary sense, to Christ.

— *unicorn]* See xxiii. 22.

— *He shall eat up the nations his enemies]* A prophecy which was fulfilled in part under David; but its final and complete accomplishment will be in Christ (Ps. ii. 4—12; xlv. 6; ex. 2. 1 Cor. xv. 25), as is manifested in the Book of Revelation (vii. 5—17; xix. 11—21); and therefore Balaam fitly proceeds to speak of the lion, the standard of Judah, floating before his eyes in the encampment of Israel—typical and prophetic of the universal conquest which will be achieved by Him who is called in the Apocalypse, "the Lion of the tribe of Judah" (v. 5).

— *shall break]* Or suck them, of their marrow (*Sept.*).

— *pierce—with his arrows]* A Bow and Arrows are in the hand of Christ, riding on the White Horse, the horse of victory, conquering, and to conquer (see below, on Rev. vi. 2). Ps. xlv.

6, "Thine arrows are very sharp in the heart of the king's enemies."

⁹. *He couched, he lay down as a lion]* This also is applicable to Israel, God's firstborn, and much more to Christ, the Lion of the tribe of Judah, the first-begotten from the dead. See *Origen*, *Hom. 17*, who says, "Requievit Christus ut Leo, cum in cruce positus principatus et potestates exiit, et triumphavit eas in ligno crucis (Col. ii. 15), ut catulus autem Leonis, cum resurrexit a somno mortis." Cp. *S. Cyril*, *Cat. 14*. *S. Basil*, *Hom. 25*. *S. Chrys.*, *Hom. 67* in Joan.; and see the notes above on Gen. xlix. 9, where Jacob prophesied of Christ, "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?"

— *Blessed is he that blesseth thee]* This blessing was extorted from Balaam, who desired to curse Israel (Deut. xxiii. 4, 5. Josh. xxiv. 9, 10. Neh. xiii. 2). So God will overrule all things for the glory of His own name, and for the good of His people (Rom. viii. 27. 1 Pet. iii. 13).

This also is applicable, in the highest sense, to Christ. "Benedictentes Christo benedicti sunt, qui autem maledicunt, maledicti" (*Origen*).

¹⁰. *he smote his hands together]* In grief and rage (see Ezek. xxi. 17), and despair (Job xxvii. 23. Lam. ii. 15).

¹⁴. *I go unto my people]* As he imagined; but he was slain with the sword (xxi. 8. Josh. xiii. 22).

— *I will advertise thee]* *Advertise*, Heb. *yaats*, to consult, to advise, and thence to declare, to predict, as here (see *Gesen.*, p. 357. Cp. Isa. xli. 28). Some ancient Versions and Paraphrases render this word by *I will give counsel*, and suppose that it refers to the evil advice which Balaam gave to Balak (xxi. 16. Rev. ii. 14). But this is not probable, for Balaam was now speaking by the Spirit of God.

— *in the latter days]* Literally, *in the end of the days*, rendered ἐν ἑσχατοῦ τῶν ἡμερῶν by *Septuagint*—a phrase adopted by the writers of the New Testament to signify the days of the Messiah (see Heb. i. 2. 2 Pet. iii. 3. Cp. Acts ii. 17. 1 Pet. i. 5. 1 John ii. 18); and *Baal-hattarim* here acknowledges that Balaam is speaking of the times of the Messiah. *Dr. Davidson* says (p. 332), "Balaam's view stretches into the

Balaam the son of Beor hath said,

And the man whose eyes are open hath said :

- 16 He hath said, which heard the words of God,
And knew the knowledge of the most High,
Which saw the vision of the Almighty,
Falling *into a trance*, but having his eyes open :

- 17 ^a I shall see him, but not now :

I shall behold him, but not nigh :

There shall come ^b a Star out of Jacob,
And ^c a Sceptre shall rise out of Israel,
And shall || smite the corners of Moab,
And destroy all the children of Sheth.

- 18 And ^d Edom shall be a possession,
Seir also shall be a possession for his enemies ;
And Israel shall do valiantly.

- 19 ^e Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.

a Rev. 1. 7.

b Matt. 2. 2.
Rev. 22. 16.
c Gen. 49. 10.
Ps. 110. 2.
|| Or, *smite through the princes of Moab*,
2 Sam. 8. 2.
Jer. 48. 45.
d 2 Sam. 8. 14.
Ps. 60. 8, 9, 12.

e Gen. 49. 10.

distant future, far beyond David ; his aspirations become, in a wide sense, Messianic : they long for and foretell a glorious time of conquest, of which David's was but the prelude."

17. *I shall see him*] Rather, *I see him*,—*I behold him*.

— *There shall come*] Literally, *there came* as by a *path* (*derech*). The past tense is used with beauty and sublimity. The prophet sees the thing already done ; he beholds the Star as already risen. Compare the noble example of the same use in the words of Enoch, speaking of the last Day, and of Christ coming to judgment, ἡλθε Κύριος, "the LORD came," Jude 14, and note there ; and Rev. x. 6, ἐτελέσθη, "it was finished ;" and Rev. xxi. 6.

— *a Star*] "I am the root and the offspring of David," says Christ, "the bright and Morning Star" (Rev. xxii. 16).

The *Targum of Onkelos* shows in a remarkable manner the sense of the ancient Jewish Church itself concerning this prophecy ; it paraphrases Balaam's words thus, "A king shall arise from the house of Jacob, and the Christ shall be anointed from the house of Israel." And this is confirmed by what follows in v. 19, "Out of Jacob shall come he that shall have dominion." In like manner the *Targum of Jerusalem* and *Jonathan* apply this prophecy to the Messiah, as do many of the Rabbis.

It was probably also this prophecy, and the current Jewish interpretation of it, which induced the pretender to the title of the Messiah in the days of the Emperor Adrian, to take the title of *Barcochbas*, or "Son of a Star !" see *Euseb.*, H. E. iv. 6. 8 ; and thus even the imposture of a false Christ is an argument for the application of this prophecy to the true Christ.

The ancient Christian Fathers are unanimous in applying this prophecy to JESUS CHRIST. *Justin Martyr* (Apol. i. 32, p. 206, Otto ; and Dialog. c. Tryphon. § 106, p. 359) ; and so *Irenæus*, iii. 9, who says, "The Son of God was born of the Virgin of the house of David, and is the Emmanuel of whose Star Balaam prophesied, saying, *A Star shall arise out of Jacob*." So *S. Basil*, and others, quoted by *Feuardent*, p. 213, ed. Grabe. Cp. *Origen* here, Hom. 13. *Euseb.*, Dem. Ev. ix. p. 417. *S. Ambrose*, in Luc., cap. ii. *S. Basil*, Hom. 25. *S. Cyril c. Julian*, viii. p. 262 ; and *Bp. Andrewes*, i. 237. 240. 254.

It was probably the record of this prophecy which brought the Wise Men from the East to Judea in the days of Herod, saying, "Where is He that is born King of the Jews ? for we have seen His Star in the East, and are come to worship Him !" see *Origen*, Hom. 13. 18 ; and below, the notes on Matt. ii. 1, 2.

It is observable that some eminent recent critics (as *Hengstenberg*), who once questioned the application of this prophecy to Christ, have now changed their minds, and contend for the truth of that application, which is asserted by *Rosenmüller*, *Baumgarten*, *Delitzsch*, *Kurtz*, *Tholuck*, and *Keil*.

— *And shall smite the corners of Moab*] fulfilled primarily and partially by David (2 Sam. viii. 2), and perfectly and finally by the Son of David, the Christ, and King of kings, who has already made great conquests by His Gospel over the whole world, and will eventually put all Moabites—the enemies of

His Israel—under His feet (*Origen*, Hom. 16. *Hengstenberg*).

"Who is this that cometh from Edom, with dyed garments from Bozrah ?" (Isa. lxiii. 1—14.) is a prophecy of Christ's Passion, and of the victory gained thereby over all His enemies.—Death, Sin, and Satan, and the Heathen world, and is generally accepted as such. The words of the Holy Spirit speaking here by Balaam have a similar import ; and doubtless the Psalmist's prophecy (Ps. lx. 6—9 ; cviii. 7—10), "God hath spoken in His holiness, I will rejoice and divide Sichem, and mete out the valley of Succoth ; Gilead is mine, and Manasses is mine ; Ephraim is the strength of my head ; Judah is my lawgiver ; Moab is my washpot ; over Edom will I cast out my shoe. Philistia, be thou glad of me. Who will lead me into the strong city ? who will bring me into Edom ?"—true in a primary and subordinate sense in David, will have its complete consummation in Christ.

— *all the children of Sheth*] all the sons of men (*Onkelos*). The *Septuagint*, *Vulgate*, *Arabic*, and *Syriac* all have *Seth*, which some think to be synonymous with all the world (*Theodore*), for all are now Seth's sons, Cain's descendants having been drowned in the flood (*Bp. Andrewes*, i. 254).

Other interpreters suppose the word *sheth* to mean *tumult*, and to be a contracted form of *sh'ath*, or *shaath*, used in Lam. iii. 47. Jer. xlviii. 45 ; and that Jeremiah refers to this passage, where he says that "a flame from the midst of Sihon shall devour the corner of Moab, and the crown of the head of the children of tumult (*shaath*)," and this seems to be the most probable interpretation (see *Gesen*. 853. *Hengst.*, *Keil*).

18. *Edom shall be a possession : Seir also shall be a possession*] This prophecy also, fulfilled primarily in David (2 Sam. viii. 14. 1 Kings xi. 15, 16. 1 Chron. xviii. 12, 13), has its perfect accomplishment in the Son, and Lord of David the king of Israel, Christ. *Edom*, the name of the enemies of the literal Israel, is used in Holy Scripture to designate the enemies of Christ and His Church, the Spiritual Israel (see above, xx. 17) ; and Christ's victory over those enemies is described as a victory over *Edom* : see the passages cited in the foregoing note, especially Isa. lxiii. 1—4, which is conclusive as to this point ; for of David could not be said, what the Conqueror of Edom there says in reply to the question, "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of His strength ? I that speak in righteousness, mightily to save. . . I have trodden the vinepress alone, and of the people there was none with Me . . . therefore Mine own arm brought salvation unto Me !" see also v. 7. But how appropriate is this to Christ, conquering by His death and passion ! The Church of England has declared her own judgment on this matter, by appointing that prophecy to be read as the Epistle on the Monday before Easter.

19. *Out of Jacob*] See v. 17. The Hebrew Expositors themselves (e. g., *Jarchi*, who refers to Ps. lxxii. 8, His dominion shall be from sea to sea) own that this is said of Christ (*Bp. Pearson*, p. 363).

|| Or, the first of the nations that warred against Israel, Ex. 17. 8
|| Or, shall be even to destruction, Ex. 17. 14.
1 Sam. 15. 3, 8.

† Heb. *Kain*, Gen. 15. 19.
|| Or, how long shall it be ere Asshur carry thee away captive?

f Gen. 10. 4.
Dan. 11. 30.
g Gen. 10. 21, 25.

h See ch. 31. 8.

n ch. 33. 49.
Josh. 2. 1.
Mic. 6. 5.

b ch. 31. 16. 1 Cor. 10. 8.

20 And when he looked on Amalek, he took up his parable, and said,
Amalek was || the first of the nations;
But his latter end || shall be that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said,
Strong is thy dwelling place,
And thou puttest thy nest in a rock.

22 Nevertheless † the Kenite shall be wasted,
|| Until Asshur shall carry thee away captive.

23 And he took up his parable, and said,
Alas, who shall live
When God doeth this!

24 And ships shall come from the coast of 'Chittim,
And shall afflict Asshur, and shall afflict ^e Eber,
And he also shall perish for ever.

25 And Balaam rose up, and went and ^h returned to his place: and Balak also went his way.

XXV. ¹ And Israel abode in ^a Shittim, and ^b the people began to commit

20. he looked on Amalek] Balaam, speaking by the Spirit of God, represents the Judge of all promising blessings to the righteous, and then denouncing woe on the wicked.

— Amalek was the first of the nations] or, rather, beginning of nations Amalek; and so Sept., *Fulg.*, and *Arabic*; and this is explained by *Onkelos* to mean that Amalek was the beginning of the *Gentiles* who warred against Israel in the wilderness (Exod. xvii. 8—16), and therefore Amalek is a principal type and specimen of the enemies of God and His Church: see Exod. xiv. 14.

This interpretation is confirmed by the contrast here presented, between Amalek's beginning and his "latter end." As Israel is the firstfruits of God's children and creatures (cp. James i. 18), so Amalek is regarded as the firstfruits of the children of the Wicked One, who boldly rebel against God, and cruelly persecute His people—their beginning is in wrath and fury against God and His Church, and their "end will be that they perish for ever."

21. the Kenites] The Kenites are called *Salmeans* by *Onkelos*, cp. Gen. xv. 19; and he supposed Balaam to refer to the Kenites there mentioned as among the tribes whose land was promised by God to Abraham's seed. The Kenites were friendly to Israel at the Exodus (1 Sam. xv. 6), and were in amicable relation with David (1 Sam. xxx. 29); and Jethro, the priest of Midian, father-in-law of Moses, belonged to that tribe (Judg. i. 16. Cp. Judg. iv. 11. 17; v. 24).

The Kenites are here mentioned after the Amalekites; and in Exod. xviii. 1—27, Jethro, the Kenite, the father-in-law of Moses, comes on a friendly visit to the Israelites, and blesses the Lord their God (v. 10), immediately after the treacherous and cruel attacks upon them by Amalek (Exod. xviii. 8—16). It seems as if the Spirit of God, speaking here by Balaam, was taking note of that contrast between Amalek and the Kenite, and was led thereby to pass from denouncing judgments on the one to speak of blessings to the other.

We find afterwards a similar contrast between Amalek and the Kenites in 1 Sam. xv. 6. Saul said unto the Kenites, "Go and depart from among the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel."

— nest] Heb. *ken*: a fit simile for the abode of Kenites, in a rock, like the eagle's. Obad. 4. Hab. ii. 9.

22. Nevertheless the Kenite shall be wasted, until] or, rather, the Kenite shall not be for a prey to feed upon, until. On this sense of the particles *Ki-im* (rendered "nevertheless" in the Authorized Version), see *Noldii* Part., p. 379; and *Keil*; and cp. *Onkelos* here. This is a prophecy of a long continuance to the Kenites, as friends of Israel; they were friends to them in the wilderness, and they will be partners of their prosperity and of their adversity (cp. *Onkelos* here, and *Keil*). This was fulfilled in the history of the Kenites in Canaan under the Judges, and afterwards (i. 16; iv. 11. 17. 1 Sam. xv. 6; xxx. 29. 1 Chron. ii. 55).

— Asshur shall carry thee away captive] We have no express record of the fulfilment of this prophecy. It is probable

that the Assyrians who carried away captive the ten tribes of Israel (2 Kings xvii. 6), and the Babylonians who destroyed Jerusalem (2 Kings xxv. 2 Chron. xxxvi.), did not spare the Kenites, some of whom we know took refuge in Jerusalem (Jer. xxxv. 5—11); but the Kenites returned after the captivity (1 Chron. ii. 55).

23. Alas, who shall live] An exclamation of sorrow for the afflictions of his people. Who shall escape God's anger, displayed in the destruction of His enemies? *S. Irenæus* (Frag. p. 469, Grabe) supposes this exclamation to be a prophecy of the world's unbelief and rebellion against Christ.

24. ships . . . Chittim] Chittim therefore must be beyond the sea; and the *Vulgate* renders it *Italy*. Chittim was one of the sons of Javan, the son of Japhet: see Gen. x. 4. The term *Chittim* was applied to the isle of Cyprus, of which one of the most ancient towns was called *Citium* (*Plin.*, v. 35. *Strab.*, xv. 682), and thence was extended to Greece and Italy: see Dan. xi. 30. Cp. *Josephus*, Ant. viii. 5. 3; and *Kalisch* on Gen., p. 244.

— shall afflict Asshur, and shall afflict Eber] *Asshur* and *Eber*, the Eastern and the Western branches of the family of Shem: see Gen. x. 21. As to *Asshur*, the father of the Assyrians, see Gen. x. 22; and *Eber*, the progenitor of the Hebrews, see Gen. x. 22—24.

This prophecy has had a partial fulfilment in the invasion of Assyria, Asia, and Palestine by the armies of Alexander the Great (1 Macc. i. 1; viii. 5); and in the taking of Jerusalem by the Roman armies. But in a larger and spiritual sense, *Eber* was afflicted by the ships of *Chittim*, when "the King of the Jews," the Head of the family of Eber, JESUS CHRIST, was put to death by the representative of Rome, according to the prophecy of Christ: see on Matt. xxiv. 1—4. Luke xv. 20, 21. 24.

— And he also shall perish for ever] Chittim, or Rome, the destroyer of others, shall himself be destroyed; a prophecy which seems to be a dim delineation of what is traced out more clearly and fully by Daniel in his prophecies concerning the four monarchies of the world (Dan. ii. 31—45; vii. 2—27; xiii. 2—24); and by St. John in the Apocalypse, in his prophecies concerning Rome, "Babylon and papal"; see below, on Rev. xiii. 1. 5; xvii. 10—18; xviii. 1—24.

25. Balaam rose up] It has been supposed by some that Balaam first went to the camp of Israel, and communicated to Moses his prophecies, and endeavoured to obtain from him the gifts and honours which Balak denied him; and that being disappointed there, he gave the counsel to Balak described in the next chapter.

— to his place] See xxxi. 8, where it is said that he was slain by the sword of Israel, perhaps after he had gone back to Aram, and had come again to see the effect of his counsel (xxxi. 16. Rev. ii. 14), and had heard of the plague which was its consequence. There is something still more significant in the words "his own place" applied here to Balaam, and afterwards applied to Judas, the Traitor: see on Acts vi. 25.

CII. XXV. 1. in Shittim] So called from its *acacias*, situate in

whoredom with the daughters of Moab. ² And ^c they called the people unto ^d the sacrifices of their gods: and the people did eat, ^e and bowed down to their gods. ³ And Israel joined himself unto Baal-peor: and ^f the anger of the LORD was kindled against Israel. ⁴ And the LORD said unto Moses, ^g Take all the heads of the people, and hang them up before the LORD against the sun, ^h that the fierce anger of the LORD may be turned away from Israel. ⁵ And Moses said unto ⁱ the judges of Israel, ^k Slay ye every one his men that were joined unto Baal-peor. ⁶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ^l who *were* weeping *before* the door of the tabernacle of the congregation. ⁷ And ^m when Phinehas,

c Josh. 22. 17.
Ps. 106. 28.
Hos. 9. 10.
d Ex. 34. 15, 16.
1 Cor. 10. 20.
e Ex. 20. 5.
f Ps. 106. 29.
g Deut. 4. 2.
Josh. 22. 17.

h ver. 11.
Deut. 13. 17.
i Ex. 18. 21, 25.
k Ex. 32. 27.
Deut. 13. 6, 9, 13, 15.

l Joel 2. 17.

m Ps. 106. 30.

a land of palm-trees, about seven miles east of the Jordan, at a place afterwards called *Abila* (*Joseph.*, Ant. iv. 8. 1), probably in *Wady Eshtah*, north of *Wady Hesban*. From this place the Israelites marched under Joshua into Canaan to *Gilgal* (see Josh. ii. 1; iii. 1; iv. 20). Therefore, God called to the remembrance of Israel, by the prophet Micah, what had befallen them from "*Shittim to Gilgal, that they might know the righteousness of the Lord*" (Micah vi. 5).

— *began to commit whoredom with the daughters of Moab*] and of Midian (vv. 6. 17), through the counsel of Balaam (xxx. 16), "who taught Balak, to cast a stumbling-block before the children of Israel, to eat things offered unto idols, and to commit fornication" (Rev. ii. 14).

"God's people (says *Origen*) was strong, not by its own strength, but by obedience to God. If thou desirest to overcome them (said Balaam to Balak), make them disobey God." "Si vis eos vincere, pudicitiam eorum dejice, et sponte vincuntur" (*Origen*, Hom. 20). Therefore in respect of their name, and also because they encouraged the people of God in dissoluteness of life, and thus prevailed over them, to their ruin, the *Nicolaitans* are compared to *Balaam* in the New Testament. "So hast thou also them that hold the doctrine of the Nicolaitans" (Rev. ii. 15). See note there, and cp. *Origen*, in *Numeros*, Hom. 20, and *Waterland*, vi. p. 110.

Balaam, angry at Israel, whom he would fain have cursed, yea, and angry at God Himself, who had voided his hopes, and restrained him from pay and honour, as if he would be avenged both of God and them, imagined a device against them full of cursed villainy; he gave the Moabites and Midianites counsel to send the fairest of their daughters among them to inveigle them with their beauty, to entice them first to corporal and then to spiritual whoredom; that so Israel, by disobedience, might forfeit the protection of God, and bring themselves under the curse which Balaam by his sorcery could not bring upon them. *Bp. Sanderson*, ii. 243.

Surely that impious counsel which Balaam gave to Balak against Israel was a greater piece of wickedness than if he had cursed them in words. *Bp. Butler*, p. 65.

It is worthy of remark, that in the same region where Balaam, the prophet, was guilty of unfaithfulness, there three examples were afterwards given of intrepid courage, and noble disinterestedness, and steadfast allegiance to God. There, on Mount Nebo, Moses, the faithful servant, died. Not far from that hill, Elijah, the prophet, went up to heaven; and near this spot, the forerunner of Christ, the Elijah of the Gospel—John the Baptist,—finished his noble testimony to the truth, and died, in the prison of Machærus.

They began to commit whoredom. This history may also be applied in a spiritual sense; and thus it is as a warning against false doctrine, which is compared in Scripture to harlotry. The Christian soul (says *Origen*) is espoused to Christ, and is joined to Him by the bonds of spiritual wedlock; as St. Paul teaches (2 Cor. xi. 2, 3); all corruption of the Christian faith is a breach of that marriage-bond; it is spiritual harlotry and adultery; and this history presents a solemn warning against it. *Origen*, Hom. 20.

2. unto the sacrifices of their gods] Baul-peor. Cp. xxiii. 28. 30.

— *did eat*] And thus partook of the worship of idols, contrary to the command of God (Exod. xxxiv. 14: cp. 1 Cor. x. 18).

3. joined himself unto Baal-peor] Literally, was coupled as in a yoke; the sense of the Hebrew verb, *tsamad*, as here used, and in Ps. cvi. 28, "they joined themselves unto Baal-peor;" is

best illustrated by the derivation *tsemed*, a yoke of oxen (Judg. xix. 3. 10. 1 Sam. xi. 7), and St. Paul seems to refer to this sense of it, as employed here, when he says, "Be not unequally yoked with unbelievers" (2 Cor. vi. 14). *Ainsworth*.

On *Baal-peor* see xxiii. 28. Josh. xxii. 17. Hos. ix. 10. His worship was characterized by impure and lewd excesses, which were even made a part of that worship (cp. *S. Jerome* ad Hos. iv. 14).

4. the heads] Such as were leaders by their rank and sin. — *hang them up*] Fix them on a stake (*Gesen.* 363), after they had been put to death; in order that they may be a public example and warning; and as a satisfaction to the divine justice and honour, which had been publicly outraged by them (*Keil*).

— *before the LORD*] As sinners against Him, their God and King, and as punished by his law (see 2 Sam. xxi. 6. 9). This was done by legal process (see v. 5), "Moses said unto the judges."

5. his men] Those under his government (Exod. xviii. 25), not others.

6. brought] Literally, *brought near*; in order to commit whoredom with her (cp. Gen. xx. 4. Lev. xviii. 6, as to the sense of the word). He did this *in the sight of Moses*. A presumptuous and flagrant outrage; an impious defiance of God, after the order just given by Moses; and it was aggravated by the circumstance that he did it also in the sight of the people who were weeping in penitential sorrow before the door of the Tabernacle.

— *his brethren*] The Simeonites (see v. 14).

7. And when Phinehas] This act of Phinehas, whose name is very expressive, and means, *mouth of brass*, was the act of a Priest, an officer of God, and it is commended by God Himself in Holy Scripture (vv. 11—13, and Ps. cvi. 30, 31), and therefore we may be sure, that it was done either by order of God through Moses, or by the special inspiration of the Holy Ghost. See *S. Cyril's* answer to the Emperor Julian's objections to the act of Phinehas, and to the praise he received from God, c. Julian. v. p. 161; and *S. Optat.* de Schism. Donat. iii. 5.

This act is therefore no precedent for irregular acts of zeal without any such commission and warrant. See *Bp. Sanderson's* excellent sermon on the text (Ps. cvi. 30, Works, ii. pp. 240—271), and *Bp. Andrewes'* sermon on the same text (v. pp. 223—234), who observes (p. 233) that every man is to be a Phinehas to himself (cp. 2 Cor. vii. 11), and to mortify and kill his own sinful affections and lusts; and then the plague of God's wrath will cease.

Phinehas was a figure of Christ, the true Priest, who was consumed with zeal for God (John ii. 17. *S. Hilary*, in Ps. 118), and in a certain sense he is an example to all, that they should give no quarter to sin and to blasphemy against God. See *Origen* in Num. Hom. 20, ad fin. Especially in a spiritual sense is Phinehas, the Priest, an example to the Christian Priesthood. Fornication in Scripture is a figure of false doctrine (see above on v. 1), and the duty of the Christian Priest is to drive away false doctrine; to destroy it "with the sword of the Spirit, which is the Word of God" (Eph. vi. 17). In the vigorous and eloquent language of *Origen* (Hom. 20),—"Tibi, qui a Christo redemptus es, et cui datus est gladius Spiritus, arripe hunc gladium; et si vides Israeliticum sensum cum Midianiticis seortantem mulieribus, id est, cum diabolicis se cogitationibus voluntatem, nolo parcas, nolo dissimules, sed statim percutite, statim perime, ipsum vulvam, ipsum peccandi fomitem deseca, ne ultra concipiat, ne ultra generet, et maledicta peccatorum soboles Israelitica castra contaminet. Illoc si facias, sedabis iracundiam Domini, et securus venies ad judicii Diem: et ideo oremus ut

n Ex. G. 25.

"the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; ⁸ And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ⁹ the plague was stayed from the children of Israel. ⁹ And ¹⁰ those that died in the plague were twenty and four thousand.

o Ps. 106. 30.

p Deut. 4. 3.
1 Cor. 10. 8.

q Ps. 106. 30.

† Heb. with my zeal.

See 2 Cor. 11. 2.

r Ex. 20. 5.

Deut. 32. 16, 21.

1 Kings 14. 22.

Ps. 78. 53.

Ezek. 16. 38.

Zeph. 1. 18. &

3. 8.

s Mal. 2. 4, 5.

& 3. 1.

t See 1 Chron. 6.

4. &c.

u Ex. 40. 15.

x Acts 22. 3.

Rom. 10. 2.

y Heb. 2. 17.

† Heb. house of a father.

z ch. 31. 8. Josh. 13. 21.

¹⁰ And the LORD spake unto Moses, saying, ¹¹ "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous [†] for my sake among them, that I consumed not the children of Israel in [†] my jealousy. ¹² Wherefore say, ⁸ Behold, I give unto him my covenant of peace: ¹³ And he shall have it, and [†] his seed after him, even the covenant of "an everlasting priesthood; because he was ^{*} zealous for his God, and [†] made an atonement for the children of Israel. ¹⁴ Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a [†] chief house among the Simeonites. ¹⁵ And the name of the Midianitish woman that was slain was Cozbi, the daughter of ^z Zur; he was head over a people, and of a chief house in Midian.

inveniamus semper paratum istum gladium Spiritus, per quem externuntur semina et conceptacula peccatorum, et propitius nobis fiat Deus per verum Phineas, Dominum Nostrum, JESUM CHRISTUM." How seasonable is such courageous language as this, in days of lukewarmness and apostasy!

8. *the tent*] Or, *kubbah*, the *al-core*, from *kabab*, to *hollow out* (whence *al-core* is derived), to vault over with an arch (*Gesen.* 720). It was not therefore an ordinary tent, but a *fornex* (whence the word *fornication* is derived: cp. *Juvenal.* iii. 156), and it is therefore rendered *καυρος* by *Sept.*, and *lupanar* by *Fulg.*, and the definite article prefixed to it (*the kubbah*) seems to show that it was the alcove which had been constructed specially for these vile purposes.

— *belly*] Rather the *μήτρα*, *Sept.*; and *Fulg.*, "in locis genitalibus," the instruments of sin.

9. *that died—were twenty and four thousand*] St. Paul says that there fell in one day three and twenty thousand (1 Cor. x. 8). Moses reckons all who died of the plague.

10. *And the LORD spake*] Here begins a new Proper Lesson of the Law, and reaches to xxx. 1, and is called "Phinehas" by the Jews. The parallel Proper Lesson of the Prophets is 1 Kings xviii. 46—xix. 21, containing the history of Elijah at Horeb, and of the anointing of Elisha.

11—13. *while he was zealous for my sake—I give unto him the covenant of an everlasting priesthood*] As long as the Priesthood of Aaron shall endure, which was to be fulfilled and superseded by Him who remains a Priest for ever (see Heb. vii. 11—28), and so Phinehas was a type of Him of whom it is written, "The zeal of Thine house hath eaten Me up" (Ps. lxi. 9. John ii. 17); "He was clad with zeal as with a cloke" (Isa. lix. 17).

Phinehas was blessed with a long life (see Judg. xx. 28), and though for some reason that is not known (some of the Rabbis say that it was because the Priest of his line did not interfere to prevent the sacrifice of Jephthah's daughter: see Judg. xi. 31—50, and *Selden* de Success. Pont. i. 2), the Priesthood was translated for a time from the line of Phinehas, and was conferred on Eli, who was of the line of Ithamar; yet this translation was only for a short interval, and the Priesthood was restored to the line of Phinehas by Solomon (see 1 Sam. xxii. 18. 1 Kings ii. 27, compared with 1 Sam. iv. 17), and the descendants of Phinehas were High Priests till the captivity (1 Chron. vi. 4), and after the return, Ezra was of his lineage (Ezra vii. 1. 5: cp. *Selden* de Success. Pontif. i. 2—5; *Pfeiffer*, p. 157).

There is a remarkable contrast between *Phinehas* and *Eli* in character and destiny. The zeal of Phinehas against harlotry, and the dishonour of God's name, is here commended and rewarded. Eli's sons made themselves vile by sins of harlotry at the door of the tabernacle (cp. above, v. 6), and he restrained them not (1 Sam. ii. 22; iii. 13), and therefore God pronounced the sentence of condemnation and degradation upon him and his family (1 Sam. ii. 30—36; iii. 12—14). One of Eli's sons was a Phinehas in name; but how different was his life and his end!

14. *Zimri, the son of Salu*] The name *Zimri* signifies *celebrated*. Literally, renowned in song (*Gesen.* 248); and *Salu* means *lifted up, exalted*.

— *the Simeonites*] *Zimri* was a prince of a chief house of the Simeonites, and he brought near the Midianitish woman unto his brethren (v. 6), in order that he might be guilty of sin in the place described in v. 8; it is therefore probable that his brethren the Simeonites were partners with him in sin; and certainly they connived at it; and fell victims to the plague which was sent as its punishment.

In accordance with this circumstance we find that the tribe of Simeon, which had numbered 59,300 men above twenty years of age, in the census of Sinai, more than thirty-eight years before, was diminished in the census taken soon after this sin and the plague consequent upon it, to 22,200: see below, xxvi. 1. 14. In perfect harmony with all this, it is observable that Moses in his farewell address and prophecy after these events, gives a blessing to all the tribes of Israel, except *Simeon* (*Deut.* xxxiii. Cp. *Ainsworth*, p. 67, and *Blunt*, p. 94).

There is a remarkable contrast between the two brethren, *Simeon* and *Levi*, who had been coupled together under a denunciation of woe in Jacob's prophecy (*Gen.* xlix. 5—7). *Levi* stands forth as an example of repentance, zeal, recovery, and consequent reward; but *Simeon* is presented to us as an example of defection and punishment.

Levi holds a high place in the blessings of Moses, uttered just before his death. *Simeon* is passed over in silence. (See *Deut.* xxxiii. 8.)

15. *Cozbi, the daughter of Zur*] *Cozbi* signifies *lying, falsehood* (*Gesen.*, p. 389); and *Zur* signifies a *stone, a rock* (*Gesen.*, p. 706).

Why are these names here recorded in Holy Scripture?

Balaam is brought before us in the New Testament as a representative of a false teacher (see Rev. ii. 14. 2 Pet. ii. 15. Jude 11), and as a figure of Antichrist.

False doctrine and worship are often described as *harlotry* in Holy Writ; and the corrupt Church, which is represented in the Apocalypse, is called the *Harlot* (see on Rev. xvii. 1. 5. 15).

The harlot, by whom *Balaam* is represented here as seducing Israel, is specified by name as *Cozbi* (*a lie*), the daughter of *Zur* (*a rock*).

She was a woman of the Midianites, who were descended from Abraham, and they had had a Jethro among them (*Exod.* ii. 15), and must have known God's dealings with Israel in Egypt and the wilderness; but they had fallen away from the faith of Abraham, and had lapsed into idolatry: see *vv.* 1—3.

The history of the sin and punishment of *Cozbi*, the daughter of *Zur*, is related with such minuteness by the sacred Historian, as to confirm the belief that it is not only a true history, but has also a spiritual meaning. It may therefore be submitted for the reader's consideration, whether (as *Origen* has suggested) this *Cozbi*, the daughter of *Zur*, may not be a figure of a corrupt Church? May she not perhaps foreshadow

¹⁶ And the LORD spake unto Moses, saying, ¹⁷ ^a Vex the Midianites, and smite them: ¹⁸ For they vex you with their ^b wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

XXVI. ¹ And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, ² ^a Take the sum of all the congregation of the children of Israel, ^b from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. ³ And Moses and Eleazar the priest spake with them ^c in the plains of Moab by Jordan near Jericho, saying, ⁴ *Take the sum of the people*, from twenty years old and upward; as the LORD ^d commanded Moses and the children of Israel, which went forth out of the land of Egypt.

⁵ ^e Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites: ⁶ Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. ⁷ These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. ⁸ And the sons of Pallu; Eliab. ⁹ And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were ^f famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: ¹⁰ ^g And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty

in her sin and punishment that particular Church, which, for many generations and in many parts of the world, seduces and has seduced God's people to spiritual harlotry? May she not perhaps be a type of the Church of Rome? The Church of Rome has fallen away from the pure faith of primitive Christianity, as the Midianites did from Abraham's faith; and she is an instrument in the hands of that Antichristian spirit of Balaam, which covets worldly gain and temporal power; and which tempts God's people to swerve from God, by hiding the Scriptures from them, and allures them to commit the spiritual harlotry of creature-worship and of idolatry, and beguiles them by new and corrupt doctrines.

Is not also the Church of Rome like a spiritual *Cozbi*, the daughter of *Zur*, even in her name? She professes to be built upon a rock—the Pope, the so-called successor of St. Peter; whom she sets in opposition to Christ, the True Rock (Matt. xvi. 18); and thus she deceives many. Indeed this assertion of hers is her *πρότον ψεύδος*, her *prime lie*; on it her whole system is based; and by it she propagates error, and entices many to believe *the lie* (τῇ ψεύδει, 2 Thess. ii. 11), and destroys souls.

Is it therefore altogether without some prophetic meaning that the Midianitish harlot's name is here given, *Cozbi* (a *Lie*), the daughter of *Zur* (a *Rock*)? May not a spiritual warning be conveyed to us by this name? And may not the punishment of the Midianitish harlot, together with the Israelite joined to her, by the zeal of Phinehas, a type of Christ, the Everlasting Priest (see vv. 11—13), be a lesson to all Preachers of the Gospel, that they be zealous in refuting the heresies of Rome “with the Sword of the Spirit, which is the Word of God” (Eph. vi. 17); and be also a presignification of the divine judgment on the spiritual harlot, and on those who join themselves to her in acts of spiritual fornication?

Perhaps also the name of her companion in sin is given not without reason. “He was a prince of a chief house in Israel;” and his name was *Zimri*, renowned, the son of *Salu*, an exalted one (see v. 14). And in the Apocalypse it is specially noted of the spiritual harlot, the Church of Rome, that the mighty and lofty ones of the earth—those who are renowned in this world—the *kings of the earth* (Rev. xvii. 2; xviii. 3, 9), commit fornication

with her; and their punishment is foretold in the divine prophecy of the Apocalypse (Rev. xix. 19).

¹⁷ *Vex the Midianites*] Cp. xxxi. 2. Rev. xviii. 6. The sin of the Midianites was greater, because they were the posterity of faithful Abraham, and, as such, ought to have feared and obeyed Abraham's God, and to have loved His people, their own kindred; and they had sufficient opportunities of knowing God and His works in Egypt and the Wilderness: see above, v. 15. They therefore represent in their sin and punishment a corrupt and apostate Church; and God's people have a message from Him against their wiles and sins (Rev. xviii. 6).

CH. XXVI. 1. *after the plague*] This numbering therefore of the people has some relation to the loss of life by that judgment; and thus attention is called to the fact above noticed, with regard to the diminution of the number of the *Simeonites* (see xxv. 14). It may also be *inferred* from this expression, that the deficiency, or want of increase in some other tribes, as compared with the former census taken at Mount Sinai more than thirty-eight years before (see above, i. 2), is to be accounted for by sins among them which subjected them to God's displeasure.

The decrease in some others, of whom no special sin is reported, may perhaps be assigned to their own courage in war—for example, against the Canaanites and the Midianites: it may be the decrease, not of sin, but of martyrdom (cp. note on iii. 39). Perhaps this may have been the case with the Ephraimites—the tribe of Joshua (see vv. 35—37).

— *Eleazar*] The priest, in the room of Aaron his father, who had numbered the people at Mount Sinai (Num. i. 3; xxvi. 64), and was now dead (xx. 26—29). Eleazar was afterwards associated with Joshua in dividing the land of Canaan among the tribes, for their inheritance (Josh. xiv. 1).

² *from twenty years old*] As in the former census (vv. 1, 3). — *throughout their fathers' house*] This list is to be compared with Gen. xlv. 8—27. See note there (v. 21).

³ *in the plains of Moab*] Heb. *Arboth Moab*: see *Gesen.*, p. 552; and above, xxii. 1; and below, v. 63.

^{5—7} *Reuben*] had now *decreased* by 2770 (see i. 21). The Reubenites had been guilty of rebellion against Moses and Aaron, to which reference is made in vv. 9, 10.

h ch. 16, 38.
See 1 Cor. 10. 6.
2 Pet. 2. 6.
i Ex. 6. 24.
1 Chron. 6. 22.
k Gen. 46. 10.
Ex. 6. 15,
Jemuel.
1 1 Chron. 4. 24,
Jarib.
m Gen. 46. 10,
Zohar.

men: ^h and they became a sign. ¹¹ Notwithstanding ¹ the children of Korah died not.

¹² The sons of Simeon after their families: of ^k Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of ¹ Jachin, the family of the Jachinites: ¹³ Of ^m Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. ¹⁴ These are the families of the Simeonites, twenty and two thousand and two hundred.

n Gen. 46. 16,
Zephon.

¹⁵ The children of Gad after their families: of ⁿ Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: ¹⁶ Of ^{||} Ozni, the family of the Oznites: of Eri, the family of the Erites: ¹⁷ Of ^o Arod, the family of the Arodites: of Areli, the family of the Arelites.

|| Or, *Ezbon*,
Gen. 46. 16.
o Gen. 46. 16,
Arodi.

¹⁸ These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

p Gen. 38. 2, &c.
& 46. 12.

¹⁹ ^p The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan. ²⁰ And ^q the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites. ²¹ And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. ²² These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

q 1 Chron. 2. 3.

r Gen. 46. 13.
1 Chron. 7. 1.
|| Or, *Phuvah*.
|| Or, *Job*.

²³ ^r Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of ^{||} Pua, the family of the Punites: ²⁴ Of ^{||} Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. ²⁵ These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

s Gen. 46. 14.

²⁶ ^s Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. ²⁷ These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

t Gen. 45. 20.

u Josh. 17. 1.
1 Chron. 7. 14, 15.

²⁸ ^t The sons of Joseph after their families were Manasseh and Ephraim. ²⁹ Of the sons of Manasseh: of ^u Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites. ³⁰ These are the sons of Gilead: of ^v Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: ³¹ And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: ³² And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites. ³³ And ^v Zelophehad the son of

x Called, *Abiezer*,
Josh. 17. 2.
Judg. 6. 11, 24,
34.

y ch. 27. 1. & 36.
11.

10. *a sign*] Heb. *nes*, a banner, or ensign. See xxi. 8: cp. xvi. 40.

11. *the children of Korah died not*] Therefore God does not visit the sins of the fathers on the children, unless the children follow the fathers in sin (see on Exod. xx. 5). The children of Korah profited by the *sign* (v. 10), and mention is made of their posterity (1 Chron. vi. 22—38), and many Psalms are entitled, “To the sons of Korah” (see Ps. xlii.; xlv.; xlix.; lxxxiv.; lxxxv.; lxxxvii.; lxxxviii.).

12—14. *Simeon*] had decreased 37,100: for the probable cause of this, see on xxv. 14.

— *Nemuel*] The same as *Jemuel* in Gen. xvi. 10; *Yod* and *Nun* being often interchanged (*Gesen.*).

13. *Zerah*] *Light, sunrise*, the same as *Zohar*, in Gen. xvi. 10; which also signifies *light*.

15—18. *Gad*] had decreased 5150. We see therefore that all the three first-mentioned tribes, *Reuben*, *Simcon*, *Gad*, had decreased since the former census, more than thirty-eight years before. All these three tribes encamped near together on the south side of the Tabernacle (ii. 10), and were probably influenced by one another's example (cp. 1 Cor. xv. 33).

16. *Ozni*] The same as *Ezbon* (Gen. xvi. 16).

On this decrease of population see below (v. 51).

19—22. *Judah*] had increased by 1900 (see i. 27). The other tribes, *Issachar* and *Zebulun*, which encamped next to Judah on the east side of the Tabernacle (ii. 2—9), increased also. “Judah, thou art he whom thy brethren shall praise” (Gen. xlix. 8). Observe therefore the contrast between *Reuben* (vv. 5—8), the firstborn, disinherited for his sin, and *Judah* (cp. 1 Chron. v. 1), the ancestor of Christ, the true firstborn, the “Lion of the tribe of Judah” (Rev. v. 5).

21. *of Pharez*] Judah had five sons, who were to be heads of families (cp. Gen. xxxviii. 3. 1 Chron. ii. 2—4), but two of them, Er and Onan, died childless (xxxviii. 7—10), and two of his grandchildren were taken in their stead, viz. Hezron and Hamul (see Gen. xvi. 12).

23—25. *Issachar*] under Judah's standard, increased by 9900 (see i. 29).

24. *Jashub*] The same as *Job* in Gen. xvi. 13, having the same meaning; from the Arabic root, signifying to return.

26, 27. *Zebulun*] under Judah's standard, increased 3100 (see i. 31).

28. *Joseph*] had increased in *Manasseh* by 20,500 (see i. 35), the greatest increase of any. Cp. Gen. xlix. 22, “Joseph is a fruitful bough.”

33. *Zelophehad*] See xxvii. 1; xxxvi. 11. Josh. xvii. 3.

Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. ³⁴ These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

³⁵ These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of ²Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. ³⁶ And these are the sons of Shuthelah: of Eran, the family of the Eranites. ³⁷ These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

³⁸ ^aThe sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of ^bAhiram, the family of the Ahiramites: ³⁹ Of ^cShupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. ⁴⁰ And the sons of Bela were ^dArd and Naaman: of *Ard*, the family of the Ardites: and of Naaman, the family of the Naamites. ⁴¹ These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

⁴² ^eThese are the sons of Dan after their families: of || Shuham, the family of the Shuhamites. These are the families of Dan after their families. ⁴³ All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

⁴⁴ ^fOf the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. ⁴⁵ Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. ⁴⁶ And the name of the daughter of Asher was Sarah. ⁴⁷ These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

⁴⁸ ^gOf the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: ⁴⁹ Of Jezer, the family of the Jezerites: of ^hShillem, the family of the Shillemites. ⁵⁰ These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

⁵¹ ⁱThese were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

² 1 Chron. 7. 20.
Bered.

^a Gen. 46. 21.
¹ Chron. 7. 6.
^b Gen. 46. 21,
Ehi.
¹ Chron. 8. 1,
Aharah.
^c Gen. 46. 21,
Muppin and
Huppin.
^d 1 Chron. 8. 3,
Addur.

^e Gen. 46. 23.
|| Or, Hushim.

^f Gen. 46. 17.
¹ Chron. 7. 30.

^g Gen. 46. 24.
¹ Chron. 7. 13.

^h 1 Chron. 7. 13.
Shallum.

ⁱ See ch. 1. 46.

35—37. Ephraim] had decreased by 8000 (see i. 33).

Manasseh had increased more than any of the tribes since the last census (v. 28), and Ephraim, his brother tribe, had decreased more than any, except Simeon and Naphtali. How remarkable therefore is the prophecy of Moses, that Ephraim should far excel Manasseh (see Deut. xxxiii. 17)! How can this be accounted for except by faith in Jacob's prophecy (Gen. xlviii. 20), notwithstanding the then present appearance of probabilities against its fulfilment; and by the illumination of the Holy Spirit which enabled Moses to foresee the future?

38—41. Benjamin] Had increased by 10,200 (see i. 37). Manasseh, Ephraim, and Benjamin encamped together on the east side of the Tabernacle (ii. 18—22).

40. Ard and Naaman] called sons of Benjamin, Gen. xlv. 21.

42, 43. Dan] had increased by 1700 (see i. 39).

44—47. Asher] had increased by 11,900 (see i. 41).

48—50. Naphtali] had decreased by 8000 (see ii. 43). These three last-named tribes, Dan, Asher, and Naphtali, encamped together on the north side of the Tabernacle (ii. 25—31).

51. These were the numbered of the children of Israel] They had decreased on the whole by 1820, since the census taken at Sinai more than thirty-eight years before (see ii. 32).

When the Israelites were suffering persecution in Egypt they “multiplied exceedingly” (Exod. i. 7. 20), but after their deliverance from Egypt they rebelled against God, and “He consumed their days in vanity and their years in trouble” (Ps. lxxviii. 33), and “because they thought scorn of that pleasant land” which He had promised them (Ps. cvi. 24), He condemned all those who had been numbered at Sinai, except Joshua, Caleb, and the Levites, to die off by degrees in the wilderness (see xiv. 22—34).

Here then is comfort and warning to the Church, and to every soul in it; comfort in time of affliction, and warning in days of prosperity: comfort, derived from a consideration of God's blessing to Israel when suffering persecution in Egypt; and warning, in the remembrance of the remarkable fact that the same nation, which had increased so rapidly in about 200 years in Egypt, and had grown from a small number to about two millions of souls, did not increase at all in the forty years of their wandering in the wilderness, but were fewer in number at the end of it, than they had been at the beginning. Here is a striking lesson to nations, that their temporal prosperity depends on obedience to God.

May we not also recognize here another proof of the

k Josh. 11. 23. & 14. 1.

1 ch. 33. 54.

† Heb. *multiply his inheritance.*

† Heb. *diminish his inheritance.*

m ch. 33. 54. & 34. 13.
Josh. 11. 23. & 14. 2.

n Gen. 46. 11.
Ex. 6. 16; 17, 18, 19.
1 Chron. 6. 1, 16.

o Ex. 2. 1, 2. & 6. 20.

p ch. 3. 2.

q Lev. 10. 1, 2.
ch. 3. 4.
1 Chron. 24. 2.
r See ch. 3. 29.

s ch. 1. 49.

t ch. 18. 20, 23, 24.
Deut. 10. 9.
Josh. 13. 14,
33. & 14. 3.

u ver. 3.

x ch. 1.
Deut. 2. 14, 15.

y ch. 14. 28, 29.
1 Cor. 10. 5, 6.

z ch. 14. 30.

a ch. 26. 33. & 36. 1, 11.
Josh. 17. 3.

⁵² And the LORD spake unto Moses, saying, ⁵³ ^k Unto these the land shall be divided for an inheritance according to the number of names. ⁵⁴ ¹ To many thou shalt [†] give the more inheritance, and to few thou shalt [†] give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. ⁵⁵ Notwithstanding the land shall be ^m divided by lot: according to the names of the tribes of their fathers they shall inherit. ⁵⁶ According to the lot shall the possession thereof be divided between many and few.

⁵⁷ ⁿ And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. ⁵⁸ These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. ⁵⁹ And the name of Amram's wife *was* ^o Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. ⁶⁰ ^p And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. ⁶¹ And ^q Nadab and Abihu died, when they offered strange fire before the LORD. ⁶² ^r And those that were numbered of them were twenty and three thousand, all males from a month old and upward: ^s for they were not numbered among the children of Israel, because there was ^t no inheritance given them among the children of Israel.

⁶³ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ^u in the plains of Moab by Jordan *near* Jericho. ⁶⁴ ^x But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. ⁶⁵ For the LORD had said of them, They ^y shall surely die in the wilderness. And there was not left a man of them, ^z save Caleb the son of Jephunneh, and Joshua the son of Nun.

XXVII. ¹ Then came the daughters of ^a Zelophehad, the son of Hephher, the

veracity of the Pentateuch? Some modern critics, and some recent historians of the Jews, have alleged that Moses has greatly *exaggerated* the numbers of the Israelites at the time of the Exodus (see above, on Exod. xiv. 6).

If Moses had been disposed to exaggerate the numbers of the Israelites, is it likely that he would have informed us that their numbers actually *decreased* under his own leadership, during the forty years' march in the wilderness? The diminution of numbers in this case is a strong evidence that there is no exaggeration in the other.

^{57.} *The Levites*] increased by 1000 in the wilderness (see v. 62, compared with iii. 39).

^{59.} *her mother*] Not in the original. *The Tulg., Onkelos, Syriac, Arabic*, render the words thus, "Jochebed, the daughter of Levi, who (i. e., Jochebed) was born to him (Levi) in Egypt." *Jarchi and Aben Ezra* render it, "Jochebed, the daughter of Levi, whom *his wife* bare to Levi in Egypt." See on Exod. ii. 1; vi. 16. 20. For a similar ellipsis see 1 Chron. iv. 17.

^{60.} *unto Aaron was born*] Moses omits the names of his own sons, Gershon and Eliezer.

^{64.} *not a man of them whom Moses and Aaron the priest numbered*] A fulfilment of the prophecy in xiv. 29—33. Here is a remarkable proof of the divine origin of the Mosaic dispensation. Moses states in xiv. 30, that it was announced to the people at Kadesh-barnea about thirty-eight years before this census, that of the 600,000 souls, who had been numbered, from twenty years of age and upward, at Sinai, *not one would be alive* at the end of the wandering of forty years in the wilderness except *two*, whose names were then mentioned (xiv. 30).

This is now fulfilled. Who could have revealed it but God?

CH. XXVII. 1—4. *Then came the daughters of Zelophehad*] *Zelophehad*, a name which means a *first breaking forth*, i. e.

firstborn (Gesen. 711). He was the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh; and he had no sons, but daughters; see Josh. xvii. 1—4, which confirms the truth of this history.

This history follows naturally after what had been said at the close of the foregoing chapter. The *men*, who had been numbered more than thirty-eight years before, in the census at Sinai, died in the wilderness because they did not *believe* God's promise, that He would bring them into Canaan (see xiv. 22—35; xxvi. 65). But these *women* not only *believed* that God would bring the Israelites into Canaan, but that He would enable them to subdue it; and said, "Give unto us a possession among the brethren of our father." And Moses asks counsel of God, who approves their request, which afterwards received effect under Eleazar and Joshua (see Josh. xvii. 3, 4).

Like the faithful and loving Mary at Bethany, who anointed Christ for His burial, when some of His disciples murmured against her (Matt. xxvi. 8), and like the faithful women in the Gospel, who came to the Cross and Sepulchre of Christ (John xix. 25. Matt. xxvii. 55, 56. 61), when the disciples were afraid and had forsaken Him and fled (Matt. xxvi. 56. Mark xiv. 50), these women are an example of the power of God's grace, perfecting itself in human weakness, and choosing the "weak things of this world to confound the strong" (1 Cor. i. 27). And since the inheritance of Canaan was a figure of the heavenly possession, the answer of God in their case, like His divine declaration at Kadesh-barnea, that the "little ones" should enter into Canaan, from which the men of maturer age were excluded (xiv. 31), may be a prophetic intimation that in Christ Jesus the feeble and the simple things, which the strong and wise of this world despise, may be more pleasing to God than they are who despise them; and that in Christ Jesus there is "neither male nor female," but women are accepted no less than man, and

son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. ² And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, ³ Our father ^b died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD ^c in the company of Korah; but died in his own sin, and had no sons. ⁴ Why should the name of our father be [†] done away from among his family, because he hath no son? ^d Give unto us *therefore* a possession among the brethren of our father.

b ch. 14. 35. &
26. 64, 65.

c ch. 16. 1, 2.

† Heb. di-
minished.
d Josh. 17. 4.

⁵ And Moses ^e brought their cause before the LORD. ⁶ And the LORD spake unto Moses, saying, ⁷ The daughters of Zelophehad speak right: 'thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. ⁸ And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. ⁹ And if he have no daughter, then ye shall give his inheritance unto his brethren. ¹⁰ And if he have no brethren, then ye shall give his inheritance unto his father's brethren. ¹¹ And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ^g a statute of judgment, as the LORD commanded Moses.

e Ex. 18. 15, 19

f ch. 36. 2.

g ch. 35. 29.

¹² And the LORD said unto Moses, ^h Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. ¹³ And when thou hast seen it, thou also ⁱ shalt be gathered unto thy people, as Aaron thy brother was gathered. ¹⁴ For ye ^k rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the ^l water of Meribah in Kadesh in the wilderness of Zin.

h ch. 33. 47.
Deut. 3. 27. &
32. 49. & 34. 1.

i ch. 20. 24, 28. &
31. 2.

Deut. 10. 6.

k ch. 20. 12, 24.

Deut. 1. 37 &
32. 51.

Ps. 106. 32.

l Ex. 17. 7.

¹⁵ And Moses spake unto the LORD, saying, ¹⁶ Let the LORD, ^m the God of

m ch. 16. 22.
Heb. 12. 9.

are Abraham's seed in Him, and heirs according to the promise (Gal. iii. 28, 29). And these five virgin daughters of Zelophehad, praying for an inheritance in Canaan, are like the five wise Virgins ready to go in with the Divine Bridegroom to the Marriage (Matt. xxv. 1—10). *S. Jerome* in Mans. xlii. p. 604.

^{3. died in his own sin}] as others did in the wilderness; but he was not an instrument, as Korah was, in destroying others by bad example.

^{7. thou shalt surely give them}] Here, the pronoun *them* is in the masculine gender; the daughters of Zelophehad are treated as *men* (*Chazkuni*).

On the law here promulgated, see *Selden de Successionibus*, Lond. 1636, and *Keil*, *Archæol.* ii. § 142.

^{8. unto his daughter}] It seems to have been God's design in the Levitical dispensation to elevate woman from the degradation into which she had fallen, and to prepare her gradually for that state of dignity and grace to which she is now advanced in the Gospel by the Incarnation of the Son of God, the Seed of the woman, who has consecrated and beautified marriage, by making it a similitude of the union betwixt Himself and the Church (Eph. v. 25—32).

^{12. the LORD said unto Moses}] This command is introduced here in a striking manner after the promise of an inheritance in Canaan to the daughters of Zelophehad. Moses has just told us that women believed, and enter in (see *vv.* 1—4). The great Lawgiver himself next gives an account of his own disobedience, and relates that he was *excluded* from Canaan on that account. Is there not an evidence of humility, meekness, and truth, and of genuine magnanimity in this contrast? It is like the veracity of the Evangelists not disguising their *own* weakness at the Betrayal and Crucifixion of Christ, and recording the affectionate

faithfulness and courage of the *women*, standing at the Cross and coming early to the Sepulchre. We may well revere and love such historians as write thus, and we may recognize the work of the Holy Spirit in their hearts and bearing fruit in their writings.

— *mount Abarim*] Literally, *mountain of regions beyond* (*Gesen.* 604). On this range was *Nebo*,—so called from *nabab* to be lofty (see *Gesen.* 526), over against Jericho (*Euseb.*). *Nebo* is sometimes called a mountain of Abarim (Deut. xxxii. 49: cp. Num. xxxiii. 47); sometimes an eminence of Pisgah (Deut. iii. 27; xxxiv. 1—3). There Moses had a view of Canaan (cp. Deut. xxxii. 49; xxxiv. 1—3), and there he died (Deut. xxxiv. 5).

— *see the land*] Moses may see the land, but not enter it. This was the condition of the Law. It led men to "see the promises afar off, and to embrace them" (Heb. xi. 13), and it brought them to the borders of Canaan, but could not bring them into it; that was reserved for Joshua, the type of Jesus. "The law was our schoolmaster to bring us to Christ" (Gal. iii. 24). The Law was given by Moses, but grace and truth came by Jesus Christ (John i. 17).

^{13. shalt be gathered unto thy people}] A sentence of love. Therefore, though Moses was excluded from Canaan, the type of heaven, he was received into the antitype; and though he was not permitted to enter Canaan when alive, yet after his death he was brought into Canaan, to be with Christ in glory at the Transfiguration (Matt. xvii. 3).

^{14. ye rebelled}] See *xx.* 12. 24.

^{15. And Moses spake unto the LORD}] Another evidence of the magnanimity of Moses. Just before this, "the LORD said unto Moses, Get thee up unto this Mount Abarim," and God had

n Deut. 31. 2.
1 Sam. 8. 20. &
18. 13.
2 Chron. 1. 10.
o 1 Kings 22. 17.
Zech. 10. 2.
Matt. 9. 36.
Mark 6. 34.

p Gen. 41. 28.
Judg. 3. 10. &
11. 29.
1 Sam. 16. 13. 18.
q Deut. 34. 9.
r Deut. 31. 7.

s See ch. 11. 17,
28.
1 Sam. 10. 6, 9.
2 Kings 2. 15.
t Josh. 1. 16, 17.
u See Josh. 9. 14.
Judg. 1. 1. & 20.
18, 23, 26.
1 Sam. 23. 9. &
30. 7.

x Ex. 28. 30.
y Josh. 9. 14.
1 Sam. 22. 10, 13.
15.

z Deut. 3. 28. &
31. 7.

the spirits of all flesh, set a man over the congregation, ¹⁷ ⁿ Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^o as sheep which have no shepherd.

¹⁸ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man ^p in whom *is* the spirit, and ^q lay thine hand upon him; ¹⁹ And set him before Eleazar the priest, and before all the congregation; and ^r give him a charge in their sight. ²⁰ And ^s thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel ^t may be obedient. ²¹ ^u And he shall stand before Eleazar the priest, who shall ask *counsel* for him ^x after the judgment of Urim before the LORD: ^y at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

²² And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: ²³ And he laid his hands upon him, ^z and gave him a charge, as the LORD commanded by the hand of Moses.

XXVIII. ¹ And the LORD spake unto Moses, saying, ² Command the children

reminded him of the cause for which he was *excluded* from Canaan. And now Moses *spoke unto the Lord*, and prayed Him to provide a successor to lead the people into Canaan.

Who (says *Origen*) was more competent to choose a leader than Moses was? yet he does not venture to do so, but prays to God to make the choice. Let the heads of Churches hence learn not to choose persons of their own family to be rulers in God's Church, but to refer the matter to God, that He may appoint them according to His own will (*Origen*, Hom. 22).

The thoughts of Moses are not for himself, but for the people and for God's glory. He cheerfully receives his own dismissal, and does not ask to name a successor of his own family or tribe, but prays to God that He will set a man over the congregation of the Lord, that they might not be as sheep without a shepherd (*Theodoret*, Qu. 47).

What resignation, disinterestedness, and truth are here!

The genuine work of the Law of Moses is beautifully displayed in this speech by Moses himself. It looks forward to the Gospel. It prays for the coming of Jesus; and God grants its prayer. It lays its hands on Jesus, and then departs in peace.

The death of Moses and the succession of Joshua presignified the continuance of the Law till Jesus came, by whom all are justified from all things from which we could not be justified by the Law. Moses must die that Joshua may succeed (Acts xiii. 39). *Bp. Pearson*, p. 76: cp. *Origen*, Hom. 22. *S. Irenaeus* (Frag. p. 470, Grabe), and *Augustine*, Qu. 53, who observes, that Aaron died before Moses, because no legal sacrifices are continued in the Gospel, and that Moses was permitted to have a view of the land, because the Levitical Law had a more intimate connexion with the Gospel than the Levitical Priesthood had. Jesus Himself, our Great High Priest, was born under the Law, and kept the Law, and fulfilled it.

¹⁸. *Take thee Joshua*] Our Joshua was born under the Law (Gal. iv. 4), and fulfilled all righteousness (Matt. iii. 15).

— *Joshua*] *Jesus*, or *Saviour*: see on Exod. xvii. 13, 14; xxiv. 13. Num. xiii. 8. 16; and the Introduction below to the Book of Joshua.

— *in whom is the spirit*] Cp. Deut. xxxiv. 9. Thus Joshua was a figure of Him who was conceived by the Holy Ghost (Luke i. 35), and was anointed by the Spirit (Acts x. 38); and who sent the Spirit from heaven to abide for ever with His Church.

— *lay thine hand upon him*] Although it has just been said by God that "*in him is the Spirit*," and Joshua had a special promise of God's presence and help (see Deut. xxxi. 23), yet there is to be *imposition of the hands* of Moses upon Joshua.

Why was this?

In order that we may know that an *outward mission*, from those who have authority to send, is necessary, as well as an *inward call*: see *Theodoret* and *Augustine*, who says (Qu. 54), "Notandum est, quod cum jam haberet in seipso Spiritum Jesus Nave, jussus est tamen Moyses ei manus imponere, ne quisquam homo, qualibet præpollens gratiâ, sacramenta consecrationis audeat recusare." See also below, on Acts xiii. 1—3; and com-

pare the case of Cornelius, who was baptized, although he had the Spirit (Acts x. 47). Even Christ Himself, though He was full of the Holy Ghost, yet did not *glorify Himself* to be made a High Priest; but had an outward, visible, and audible mission from God, and was anointed by the Holy Ghost descending upon Him: see Heb. v. 5.

²⁰. *may be obedient*] Literally, *may hear*; and so Joshua was a figure of Him of whom the voice from heaven said, "Hear ye Him" (Matt. xvii. 5. 2 Pet. i. 16, 17).

²¹. *Urim*] See on Exod. xxviii. 30.

— *shall they go out*] God here adopts the metaphor used by Moses, that of a *shepherd* (see v. 17), at whose command the sheep go out of the fold, and come in; and our blessed Lord Himself, the true Shepherd, the divine Joshua, takes up the words, and applies them to Himself in the Gospel, "I am the Good Shepherd." The Good Shepherd putteth forth His sheep, and leadeth them out, and goeth before them, and they follow Him, for they know His voice. He is the Door: "by Him if any man enter in, he shall be saved, and shall *go in and out*, and find pasture" (John x. 3—9).

The parallel will appear more striking to the reader if he will compare verses 17 and 21 in the *Septuagint* Version here, with the above-quoted passage of St. John's Gospel in the Greek original. Here is another example of the manner in which the *Septuagint* helps us to see the force of the words of our blessed Lord Himself illustrating and fixing the sense of the Old Testament: see above, Preface to Part I., p. xiv—xvi.

²³. *he laid his hands upon him*] See above, v. 18; and below, Deut. xxxi. 23.

CH. XXVIII. 2. *Command the children of Israel*] The following *repetition* of Laws concerning the annual festivals confirms the arguments already adduced (see on Num. xv. 2) to show that the Ceremonial Law, which had been delivered more than thirty-eight years before at Sinai, and which is referred to in this repetition (see v. 6), had been, in a great measure, in abeyance since the time of the *sentence of exclusion* from Canaan, which was pronounced on those who had been numbered at Sinai, and who incurred that sentence by their rebellion at Kadesh-barnea: see xiv. 29—35.

The elder generation of Israelites, to whom the Law had been originally given on Mount Sinai, was now dead (see xxvi. 64, 65); and the new generation was about to enter the Promised Land under Joshua, whose appointment to the leadership of Israel has just been described (xxvii. 22, 23).

Therefore the Law of Sacrifices, to be offered on the great annual festivals, is now promulgated anew.

In further confirmation also of the observations already made concerning the obligation to keep the weekly Sabbath in the wilderness (see xv. 32), as contrasted with the Passover, which was in abeyance, it may be observed that there is *not* any repetition here of the Law for the observance of the *Sabbath*, but only a specification of the *sacrifices* to be then offered. Nor is there any iteration here of the Law concerning the *Red*

of Israel, and say unto them, My offering, and ^a my bread for my sacrifices made by fire, for [†] a sweet savour unto me, shall ye observe to offer unto me in their due season.

a Lev. 3. 11. & 21. 6, 8.
Mal. 1. 7, 12.
[†] Heb. a savour of my rest.

³ And thou shalt say unto them, ^b This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot [†] day by day, for a continual burnt offering. ⁴ The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer [†] at even; ⁵ And ^c a tenth part of an ephah of flour for a ^d meat offering, mingled with the fourth part of an ^e hin of beaten oil. ⁶ It is ^f a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. ⁷ And the drink offering thereof shall be the fourth part of an hin for the one lamb:

b Ex. 29. 38.
[†] Heb. in a day
[†] Heb. between the two evenings, Ex. 12. 6.
c Ex. 16. 36.
ch. 15. 4.
d Lev. 2. 1.
e Ex. 29. 40.
f Ex. 29. 42.
See Amos 5. 25.

in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. ⁸ And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

g Ex. 29. 42.

⁹ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: ¹⁰ This is ^h the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

h Ezek. 46. 4.

¹¹ And ⁱ in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; ¹² And ^k three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; ¹³ And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. ¹⁴ And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year. ¹⁵ And ^l one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

i ch. 10. 10.
1 Sam. 20. 5.
1 Chron. 23. 31.
2 Chron. 2. 4.
Ezra 3. 5.
Neh. 10. 33.
Isa. 1. 13, 14.
Ezek. 45. 17. & 46. 6.
Hos. 2. 11.
Col. 2. 16.
k ch. 15. 4—12.

l ver. 22.
ch. 15. 24.

¹⁶ ^m And in the fourteenth day of the first month is the passover of the LORD.

m Ex. 12. 6, 18.
Lev. 23. 5.
ch. 9. 3. Deut. 16. 1. Ezek. 45. 21.

Heifer. That was not in abeyance; indeed it had been instituted after the sentence of exclusion had been pronounced (see on xix. 1), and it was instituted as a provisional substitute for those sacrifices, which were then in abeyance: see notes above, xix. 2—22.

— *My offering*] Let no one suppose that what he offers is his own. “*Nemo suum offert Deo, sed quod offert, Domini est, cui reddit que sua sunt*” (*Origen*).

The offering, the power and will to offer, the offerer himself, all belong to God.

— *my bread*] that which was consumed by the fire on the Altar is called God’s bread (cp. Lev. iii. 11).

The holy Martyr, *S. Ignatius*, when his body was about to be ground like wheat by the teeth of lions in the Colosseum at Rome, speaks of himself as *σῖτος Θεοῦ, corn of God*: *ἄpros Χριστοῦ, bread of Christ* (*S. Ignat.* ad Rom. 4).

^{3. continual burnt offering}] offered every morning and evening (cp. Exod. xxix. 42. Lev. i. 1—13).

^{4. The one lamb}] in the morning, the other in the evening; the continual burnt-offering, a figure of the Lamb of God which taketh away the sins of the world (John i. 29. Cp. Rev. xiii. 8), offered once for all, *εἰς τὸ διμνεῖς* (Heb. vii. 3; x. 12. 14), to be in its effect “a continual burnt-offering,” inasmuch as the virtue of that one Sacrifice is ever applied, especially in the Holy Sacrament of His Body and Blood, to the cleansing of the soul, and to the impetration of pardon and grace from God to all penitent and faithful members of Christ.

— *at even*] See Exod. xxix. 38—42.

^{5. a tenth part}] that is, an omer (Exod. xvi. 36).

— *flour*] *fine flour*, of wheat (Exod. xxix. 2).

— *fourth part of an hin*] about a quart. Cp. Exod. xxix. 40. Lev. xiv. 10.

— *beaten oil*] beaten in a mortar and strained, so that it might be quite pure. Cp. Exod. xxvii. 20; xxix. 40. Lev. xxiv. 2.

^{6. which was ordained in mount Sinai}] Here is a reference to the first promulgation of the Ceremonial Law, which is now renewed, for the reason stated above on v. 2. Cp. Exod. xxix. 38—45.

^{9. on the sabbath day}] supposed to be already known and observed by this new generation of Israel (see xv. 32), although not accompanied with the sacrifices here prescribed.

— *two lambs*] besides those of the daily sacrifice. A precept by which it is declared that the worship due to God on every day should be enlarged on the weekly festival of the Church.

^{11. in the beginnings of your months}] These also were known by the blowing of trumpets, which could be easily continued in the wilderness (see x. 10), though not celebrated there with the sacrifices here commanded.

^{16. And in the fourteenth day of the first month is the passover of the LORD}] The Law of the Passover, which had been in abeyance for more than thirty-eight years (see on xiv. 2), is now promulgated afresh to the new generation of Israelites, who crossed the Jordan soon after this republication, and were then circumcised, and kept the Passover at Gilgal, immediately after that passage, and before the capture of Jericho: see below, on

n Lev. 23. 6.
o Ex. 12. 16.
Lev. 23. 7.

p ver. 31.
Lev. 22. 20.
ch. 29. 8.
Deut. 15. 21.

q ver. 15.

r Ex. 12. 16. &
13. 6.
Lev. 23. 8.

s Ex. 23. 16. &
34. 22.
Lev. 23. 10, 15.
Deut. 16. 10.
Acts 2. 1.

t See Lev. 23. 18,
19.

u ver. 19.

a Lev. 23. 24.

b ch. 28. 11.

c ch. 28. 3.

d ch. 15. 11, 12.

e Lev. 16. 20, &
23. 27.
f Ps. 35. 13.
Isa. 58. 5.

g ch. 28. 19.

¹⁷ n And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten. ¹⁸ In the ^o first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*: ¹⁹ But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: ^p they shall be unto you without blemish: ²⁰ And their meat offering *shall be* of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; ²¹ A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: ²² And ^q one goat *for* a sin offering, to make an atonement for you. ²³ Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering. ²⁴ After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. ²⁵ And ^r on the seventh day ye shall have an holy convocation; ye shall do no servile work.

²⁶ Also ^s in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work: ²⁷ But ye shall offer the burnt offering for a sweet savour unto the LORD; ^t two young bullocks, one ram, seven lambs of the first year; ²⁸ And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, ²⁹ A several tenth deal unto one lamb, throughout the seven lambs; ³⁰ And one kid of the goats, to make an atonement for you. ³¹ Ye shall offer *them* beside the continual burnt offering, and his meat offering, (^u they shall be unto you without blemish) and their drink offerings.

XXIX. ¹ And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: ^a it is a day of blowing the trumpets unto you. ² And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish: ³ And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram, ⁴ And one tenth deal for one lamb, throughout the seven lambs: ⁵ And one kid of the goats *for* a sin offering, to make an atonement for you: ⁶ Beside ^b the burnt offering of the month, and his meat offering, and ^c the daily burnt offering, and his meat offering, and their drink offerings, ^d according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

⁷ And ^e ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall ^f afflict your souls: ye shall not do any work *therein*: ⁸ But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; ^g they shall be unto you without blemish: ⁹ And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram, ¹⁰ A several tenth deal for one lamb, throughout the seven lambs: ¹¹ One kid of

Josh. v. 10. On the ceremonial of the Passover now reinforced, see Exod. xii. 3—49.

26. *after your weeks*] that is, on the Feast of Weeks, or Pentecost: see Exod. xxiii. 16; xxxiv. 22. Lev. xxiii. 15—21.

CH. XXIX. 1. *in the seventh month*] Tisri: see Lev. xxiii. 24.

— *blowing the trumpets*] See Num. x. 10; and Lev. xxiii. 21.

The *sacrifices* to be offered on this festival, and on the Great Day of Atonement, had been in abeyance in the wilderness, and are therefore prescribed afresh to this new generation of Israelites.

2. *burnt offering*] See Lev. i. 2—13.

3. *meat offering*] See Lev. ii. 1, 2.

5. *sin offering*] See Lev. iv. 1—12.

7. *tenth day*] the Day of Atonement: see Lev. xvi.; xxiii. 27.

the goats *for* a sin offering; beside ^h the sin offering of atonement, and the ^h Lev. 16. 3, 5. continual burnt offering, and the meat offering of it, and their drink offerings.

¹² And ⁱ on the fifteenth day of the seventh month ye shall have an holy ⁱ Lev. 23. 34. convocation; ye shall do no servile work, and ye shall keep a feast unto the ^{Deut. 16. 13.} LORD seven days: ¹³ And ^k ye shall offer a burnt offering, a sacrifice made by ^{Ezek. 45. 25.} fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: ¹⁴ And their meat offering *shall be* of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, ¹⁵ And a several tenth deal to each lamb of the fourteen lambs: ¹⁶ And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

¹⁷ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot: ¹⁸ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ¹ after the manner: ¹⁹ And one kid of the goats *for* ^{1 ver. 3, 4, 9, 10, ch. 15. 12. & 28, 7, 14.} a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

²⁰ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish: ²¹ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ^m after the manner: ²² And one goat *for* a sin offering; beside the ^{m ver. 18.} continual burnt offering, and his meat offering, and his drink offering.

²³ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: ²⁴ Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: ²⁵ And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

²⁶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: ²⁷ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: ²⁸ And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

²⁹ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: ³⁰ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: ³¹ And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

³² And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: ³³ And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: ³⁴ And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

2. *the fifteenth day*] or Feast of Tabernacles: see Lev. xxiii. 34—36.

17. *twelve young bullocks*] In each of the successive days of this feast there is a *diminution* of one bullock; and on the *eighth*, or last day, which was the *great* day of the Feast, the bullocks and rams were reduced to *one*.

Perhaps this was a pre-signification of the gradual evanescence of the Law, till the time of its absorption in the Gospel (Heb. viii. 13). This was fitly betokened in the Feast of Taber-

nacles; for that Feast has its consummation in the Incarnation of the Son of God, who came from heaven and *tabernacled* in us (see John i. 14); and took away all the Levitical sacrifices by the one sacrifice of Himself, offered once for all for the sins of the whole world; and who has gone up on high, and will come again in glory to receive His people to Himself; and who will tabernacle for ever with His saints in Heaven: see the notes above, on Lev. xxiii. 34, and below on John vii. 2, and *ibid.* p. 308, and on Rev. vii. 15, p. 199; xxi. 3, p. 271.

n Lev. 23. 36.

³⁵ On the eighth day ye shall have a "solemn assembly: ye shall do no servile work *therein* : ³⁶ But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish : ³⁷ Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner : ³⁸ And one goat for a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.

|| Or, offer.
o Lev. 23. 2.
1 Chron. 23. 31.
2 Chron. 31. 5.
Ezra 3. 5.
Neh. 10. 33.
Isa. 1. 14.
p Lev. 7. 11, 16.
& 22. 21, 23.

³⁹ These *things* ye shall || do unto the LORD in your °set feasts, beside your ^p vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. ⁴⁰ And Moses told the children of Israel according to all that the LORD commanded Moses.

a ch. 1. 4, 16. &
7. 2.

XXX. ¹ And Moses spake unto ^a the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

b Lev. 27. 2.
Deut. 23. 21.
Jud. 11. 30, 35.
Eccles. 5. 4.
c Lev. 5. 4.
Matt. 14. 9.
Acts 23. 14.
† Heb. *profane*,
Ps. 55. 20.
d Job 22. 27.
Ps. 22. 25. & 50.
14. & 66. 13, 14.
& 116. 14, 18.
Nah. 1. 15.

² ^b If a man vow a vow unto the LORD, or °swear an oath to bind his soul with a bond ; he shall not † break his word, he shall ^d do according to all that proceedeth out of his mouth.

³ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth ; ⁴ And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her : then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. ⁵ But if her father disallow her in the day that he heareth ; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand : and the LORD shall forgive her, because her father disallowed her.

35. *On the eighth day*] on the last day, one bullock, one ram, one goat for a sin-offering. The sacrifices gradually converge to *One* sacrifice—a type of the sacrifice of Christ ; and are consummated on the *eighth* day ; the day of His Resurrection and Glory after His earthly week of labour, and seventh-day Sabbath of the grave.

On the *eighth* day Christ arose from the dead ; and by His Resurrection it was proclaimed that His sacrifice on the Cross had been accepted by God, and that we are justified and accepted in Him : see on Matt. xxvii. 52. Luke xxiv. 1. Rom. iv. 25. Rev. xvii. 10, 11.

36. *seven lambs*] Seven is a sacred number, the number of completion and of rest (see on Rev. xi. 15—19, p. 220. 2 Pet. ii. 5).

In Christ, the Lamb of God, we have rest, and are perfected in Him : rest from sin, rest in the grave, rest in heaven, and eternal rest in God.

39. *vows*] See Lev. vii. 16.

— *peace offerings*] See Lev. iii. 1.

CH. XXX. 1. *And Moses spake*] Here begins a new Proper Lesson of the Law as read in the Synagogues, and reaches to xxxii. 42. The parallel Proper Lesson of the Prophets is Jer. i. 1 to ii. 2, which ends with the words, "Thus saith the Lord, I remember thee, the kindness of thy youth, *the love of thine espousals*, when thou wentest after Me in a land that was not sown ;" and contains these words, "I will utter My judgments against them who have forsaken Me, and have *burned incense unto other gods*" (i. 16) ; and this serves as a commentary on the sin of the Israelites in their double harlotry with Midian, as related in this portion of the Pentateuch.

2. *If a man vow a vow unto the LORD—he shall not break his word*] All Israel had made a Vow of faithfulness to God at Sinai. God had joined Himself to Israel as a Church, at the Exodus, in holy espousals ; and the promulgation of the Law was the ratification of the contract of marriage between them, and He had given them Canaan as a dowry—the type of heaven. Hence appears the enormity of the sin of which they had just been guilty, when, on the very eve of entering Canaan, "they joined themselves to Baal-peor," in the plains of Moab, on the borders of the Promised Land (xxv. 1—18). Hence appeared also

the reasonableness of severe punishment for that heinous sin, to satisfy the Divine justice, and to prevent the repetition of similar enormities in Canaan, where they would be exposed to like temptations.

"*If a man vow a vow*." A vow is properly a promise made to God, and is an act of worship, and therefore (if it be a good vow) cannot be relaxed ; it cannot be made to any creature. Such a vow is an act of idolatry : if contrary to piety, justice, and morals, it is void ; and the validity of it depends, as this chapter declares, on the condition of the person who makes it, at the time of making it. See *Bp. Sanderson*, iv. 243—361, where this subject of Vows is treated with great clearness, accuracy, and fulness, and v. 60—74, "the case of a rash vow." See also *Bp. Andrewes*, v. 75—81. 90—92 ; and consider the case of the promise of Herod (Matt. xiv. 7—9), and the vow of the "more than forty" who conspired against St. Paul (Acts xxiii. 13).

— *all that proceedeth out of his mouth*] Provided it be "in justice, judgment, and truth" (Jer. iv. 2). See Art. XXXIX., and *Bp. Sanderson*, as quoted above.

3. *If a woman*] The Israelites now being at the end of their pilgrimage, might be disposed in a devout spirit of thankfulness to make voluntary vows of offerings to God of the substance they might hereafter possess in the Land of Promise ; and this would probably be the case with the Women of Israel, who would have suffered much in the wanderings, and would be most affected with joy and enthusiasm on their entrance into the Land of Promise, after their weary journey in the wilderness. God therefore here prescribes rules for the regulation of vows.

— *being in her father's house in her youth*] And therefore under her father's power. In a like spirit St. Paul treats the question of the marriage of virgins ; which he supposes to be a matter in which the father's authority will have the principal control. See below, on 1 Cor. vii. 36—40.

On the question whether vows of celibacy are sanctioned by Holy Scripture, see below, on 1 Tim. iv. 3 ; and *Bp. Sanderson*, as quoted above.

4. *then all her vows shall stand*] Provided they be *in rebus licitis*. See v. 2.

5. *the LORD shall forgive her*] Her sin in making, and not performing, the vow.

⁶ And if she had at all an husband, when † she vowed, or uttered ought out of her lips, wherewith she bound her soul; ⁷ And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. ⁸ But if her husband ^e disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

† Heb. *her vows* were upon her, Ps. 56. 12.

^e Gen. 3. 16.

⁹ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

¹⁰ And if she vowed in her husband's house, or bound her soul by a bond with an oath; ¹¹ And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. ¹² But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. ¹³ Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. ¹⁴ But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them. ¹⁵ But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

¹⁶ These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

XXXI. ¹ And the LORD spake unto Moses, saying, ² ^a Avenge the children of Israel of the Midianites: afterward shalt thou ^b be gathered unto thy people.

^a ch. 25. 17.

^b ch. 27. 13.

6. *if she had at all an husband*] Literally, *if being she were to a husband* (that is, married, and under his control), and *her vows were upon her, or an utterance out of her lips*.

9. *divorced*] Literally, *expelled*. Heb. *gerushah*, from *garash*, to thrust out (*Gesen.* 181).

13. *to afflict the soul*] By fasting and abstinence. See *Lev.* xvi. 29. Compare St. Paul's precepts, *1 Cor.* vii. 4, 5.

CH. XXXI. 2. *Avenge the children of Israel of the Midianites*] God will not have men to avenge themselves (*Rom.* xii. 19) of their own mere motion; but He, to whom vengeance belongeth (*Deut.* xxxii. 35), sometimes makes men to be the executioners of His vengeance—called “the vengeance of the Lord” (v. 3), by special commission, as here.

Why did He give this command against the *Midianites*, rather than against the *Moabites*? Balaam was king of *Moab*, and hired Balak to curse Israel, and Balaam gave counsel to Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication (*Rev.* ii. 14). Why then are the *Midianites* to be punished?

(1) The reason seems to be, that the *Midianites* were more guilty, as having greater spiritual advantages than the *Moabites*. The *Midianites* were descendants of Abraham: they had a Jethro among them as a Priest; their privileges were greater, and their sin therefore was more heinous.

(2) It is specially noted that the woman was a *Midianitish* woman, a woman “of a chief house of *Midian*,” who was guilty of that impious outrage which was punished by Phinehas. See on xxv. 6—15.

(3) Even after that act of retribution, and after the plague in which 24,000 Israelites had fallen, for their sin, the *Midianites* continued to vex Israel with their wiles (xxv. 18).

(4) It seems that Balak, the king of Moab, dismissed Balaam in anger (xxiv. 10. 25), and that though Balaam afterwards gave the counsel to Balak which has just been mentioned, yet we do not afterwards find Balaam among the *Moabites*, but among the *Midianites*; and God says of the *Midianitish* women

that these caused the children of Israel, *through the counsel of Balaam*, to sin against the Lord in the matter of Baal peor (v. 16), and Balaam was slain among the kings of *Midian* (v. 8). Cp. *Josephus*, iv. 6, 7.

The punishment therefore of the *Midianites* for tempting others to harlotry and idolatry represents the divine vengeance which is in store for all who have known the truth, and fall away from it, whether in faith or practice, and who seduce others to error and sin, whether in doctrine or in practice.

The history of this warfare against the *Midianites* has been abused by some as an occasion for objections against God's goodness and justice, and against the divine origin and veracity of the Mosiac history. Some reply to these allegations may be seen in *Dr. Kitto's Bible Illustrations*, ii. pp. 232—238. *Dr. McCaul*, *Examination of Colenso's Difficulties*, p. 153; and *Mr. B. B. Rogers*, *Mosaic Records*, p. 199; and an eloquent volume, entitled “*Anti-Colenso*,” pp. 149. 151, Lond. 1863. The question at issue was “whether an obscene and debasing idolatry should undermine the foundations of human society; or should the divine retribution interpose to stay the plague and to deliver the people of God; and to warn them by a terrible judgment, of which they themselves were to be executioners, against falling from the God of purity to a foul and loathsome idolatry.”

Could the critic “look into the heart of idolatry with the introspection of the divine mind; could he see however dimly its alienation from the life of God; could he realize its grovelling tendency and debasing results; he would surely wonder less that it should be required to expiate its sin in this baptism of blood. Sin must be destroyed at any cost; and we may be sure that God, who loves man, but hates his sin, shows His love to mankind by punishing that sin which draws him farthest from God.” Cp. *Ibid.*, p. 151.

There is another aspect in which this war against Midian may be contemplated. As the author just quoted justly observes: “The battle of the Christian warrior to-day is in all essentials the same fight that had to be fought by ancient Israel. Idolatry, or self-worship, though in a manner hidden

† Heb. *A thousand of a tribe, a thousand of a tribe.*

c ch. 10. 9.

d Deut. 20. 13.
Judg. 21. 11.
1 Sam. 27. 9.
1 Kings 11. 15.
16.

e See Judg. 6. 1,
2, 33.

f Josh. 13. 21.

g Josh. 13. 22.

³ And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. ⁴ † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. ⁵ So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war. ⁶ And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ^c the trumpets to blow in his hand. ⁷ And they warred against the Midianites, as the LORD commanded Moses; and ^d they slew all the ^e males. ⁸ And they slew the kings of Midian, beside the rest of them that were slain; *namely*, ^f Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: ^g Balaam also the son of Beor they

from ourselves and from our fellows, is the radical evil of our fallen nature." We have to wage a war against idol-worship in its various forms. This is *our* war against Midian. It is a war against *our own selves*: against the right hand and the right eye which offends (Matt. v. 29), and hinders us in our path to heaven. Every affection is to be cut off by whatever painful sacrifice, if it draws us from God. Only the virgin affections, those holier Midianites, which have not been tainted by sin, are to be preserved and cherished and consecrated to God. The war on Midian is the battle of God's people against His foes and theirs, from the beginning to the end of the world. We may not shrink from it. We have been enlisted at our baptism as soldiers of Christ, under His banner, that we may fight manfully and valiantly in this warfare; and the chapter before us, as it were, a plan of the spiritual campaign on which we must march, equipped in "the whole armour of God," to do battle against the enemies of our soul, and to gain the crown of victory from the hand of Christ. Indeed we should read this history to little profit, if we did not see here a solemn exhortation and warning from God, on the sin of entertaining within ourselves any evil desires which draw our hearts from God to spiritual harlotry, and on the duty of waging war against evil appetites, and false doctrines, and idolatrous forms of worship, contrary to the will and word of God. These are the Midianites against which we must take up arms, and which we must exterminate, if we are to inherit the heavenly Canaan.

This is the view in which this history was read by the ancient Christian Expositors. See the noble homily of *Origen*, who says: "*Nobis in hoc mundo pugna est adversus Midianitas; adversum vitia carnis nostre, adversus contrarias potestates. Spectat nos Angelorum Chorus, Virtutum Cælestium pia erga nos pendet expectatio, quando vel quomodo de hoc prælio revertamur, et quid unusquisque nostrum manubiarum reportet. Quis nobis enarrare potest quæ sint purificationes, quas præparentur Paulo vel Petro, vel aliis eorum similibus, qui tanta spolia, tot triumphos, ceperunt!*" (*Origen*, Hom. 25).

See also on v. 17, and what is said below in the *Introduction* to the Book of Joshua, on the extermination of the Canaanites.

— *afterward shall thou be gathered unto thy people*] To give a solemn warning against idolatry shall be thy last act before thy death: so the beloved disciple St. John ends his Epistle, "Little children, keep yourselves from idols" (1 John v. 21).

The history of the Jewish Church after Moses, and of the Christian Church after St. John, even to the present hour, shows the need of those warnings. They were uttered in love.

³ *Arm some of yourselves—and avenge the Lord of Midian*] It is the LORD's cause, as well as that of Israel. His law has been broken; His people have been seduced to idolatry and fornication by descendants of Abraham; His honour has been outraged, and a signal judgment is necessary to show the idolaters that the Lord is stronger than Baal-peor; and to deliver them (if they would be rescued) from the bondage of idolatry, and to save their souls, and those of the Israelites, from destruction, and to prevent the recurrence of a similar sin, and the infliction of severer punishment.

Therefore this punishment was inflicted in a signal and marvellous manner, which proved it to be *not* from man, but from God: see v. 49; and compare the similar judgment against the same people, the Midianites, marked in Judges (vii. 2—25).

They who cavil at this history, profanely and impiously blaspheme God.

The prophet Isaiah teaches us to regard these judgments against Midian as prophetic of the victory of Christ, and the triumph of the Gospel, over all the idols of this world. "The zeal of the Lord of Hosts shall perform this:" see Isa. ix. 4—7.

⁶ *Phinehas*] who had been distinguished by his zeal in the

cause of God against Baal-peor (xxv. 7—15). He now goes forth, not to fight, but to bear the holy instruments (cp. xiv. 44), to blow the trumpet (x. 9), and perhaps to conduct the Ark of God to the battle. Why should we be surprised that Phinehas, the Priest, is sent to the war, since Christ, our High Priest, leads us forth to the battle against the World, the Flesh, and the Devil? *S. Cyril de Ador.* iv. p. 121.

⁷ *as the LORD commanded Moses*] See v. 2. It is carefully to be noted that they engaged in this war, and waged it, by *express command of God*.

Surely this ought to be enough to stop the mouths of those who condemn Moses and the Israelites here. "Nay but, *O man*, who art thou that repliest against *God*?" (Rom. ix. 20.)

— *all the males*] that were in the battle. Cp. Deut. xx. 13; and see below, v. 17.

⁸ *the kings of Midian*] Called also princes of Sihon (Josh. xiii. 21, 22), because they had been made tributary by him, and had not been warned by his fate (Num. xxi. 23, 24).

— *that were slain*] who fell in battle.

— *Balaam also the son of Beor they slew with the sword*] among them (viz., the kings of Midian) which were slain by them: see Josh. xiii. 21, 22, where Balaam is called "the soothsayer."

A solemn and awful end of his eventful history.

Among the prophecies of Holy Scripture few are more remarkable for spirituality of conception and sublimity of expression than those which had been uttered by Balaam (xxiii. xxiv.). His prophetic eye had seen Christ; he had hailed the *Star of Jacob* from afar, and discoursed concerning Him in strains of heavenly beauty (xxiv. 17). As we know also from the Prophet Micah, Balaam had theoretically a clear perception of moral truth, as distinguished from its counterfeit. "The Lord hath showed thee," he exclaims, "O man, what is good; and what doth He require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8.) Besides, he contemplated with serenity the circumstances of Death and Judgment; and with devout aspirations he breathed forth that pious prayer, "Let me die the death of the righteous, and let my last end be like his" (Num. xxiii. 10). And yet, though he could thus prophesy, preach, and pray, he was in the hands of the Tempter. He endeavoured to reconcile God and Mammon; to make a compromise of his duty to the one with his love for the other; he sought for indulgences in sin, and glossed it over with a specious disguise, and so deceived himself, and was given over by God to a reprobate mind, and to the fearful penalty of spiritual blindness. This inspired prophet, this eloquent preacher, this framer of holy prayers, became a wretched victim and degraded drudge of the devil; he was the prey of the most sordid sin; he *loved the wages of unrighteousness*, and is consigned to eternal infamy by the Spirit of God in the New Testament (2 Pet. ii. 15. Jude 11). With the same lips that had just proclaimed Christ, he could persuade Balak *to cast a stumbling-block before the children of Israel*; and with Satanic subtlety he could tempt the Israelites, whom he had blessed as God's people, to sin against Him by a double harlotry; and so this Prophet and Preacher became like an Evil Spirit, the cause of death to thousands; and he who had seen and hailed the brightness of the *Star of Jacob* became like a *wandering star*, to which is reserved the blackness of darkness for ever (Jude 13).

How striking is the contrast between Balaam at Pisgah and Moses there! Both had visions of Christ; the one "loved the wages of unrighteousness," the other preferred "the reproach of Christ as the true riches" (Heb. xi. 21—23). How different their end!

Here is a solemn warning, that spiritual gifts apart from spiritual *graces* will not save a man; but may even be a snare, and tempt him and others to his and their destruction; and that the

slew with the sword. ⁹ And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. ¹⁰ And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. ¹¹ And ^h they took all the spoil, and all the prey, *both* of men and of beasts. ¹² And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

¹³ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. ¹⁴ And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [†] battle. ¹⁵ And Moses said unto them, Have ye saved ⁱ all the women alive? ¹⁶ Behold, ^k these caused the children of Israel, through the ^l counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and ^m there was a plague among the congregation of the LORD. ¹⁷ Now therefore ⁿ kill every male among the little ones, and kill

h Deut. 20. 14.

† Heb. host of war.

i See Deut. 20. 14.

j Sam. 15. 3.

k ch. 25. 2.

l ch. 23. 14.

m Pet. 2. 15.

n Rev. 2. 14.

o ch. 25. 9.

p Judg. 21. 11.

health of the human intellect depends on soundness of faith and on purity of heart, and on prayer for God's grace, and on devotion to His service.

A bad man, in some happier moments, when standing like Balaam in the field of Zophim, and on the top of Pisgah, and when the Spirit of the Lord is upon him, "falling into a trance with his eyes open" (Num. xxvi. 4. 6), may breathe words fraught with heavenly meaning; but if he fail to stir up the grace that is in him, and if he seek worldly gain and earthly aggrandizement, then his commission is revoked by God, his powers become diseased, God's grace is withdrawn, and a withering blight seizes on his soul. He was once a Prophet of the Lord, but now he offers unhallowed fire to false deities; he mounts to the high places of Baal (xxii. 41), and to the heights of Peor (xxiii. 28), and seeks for sorceries and enchantments; and if he is forced to utter the truth, he struggles against it, and tempts Israel to sin. Balaam, the seducer of Israel, had bright gleams of divine truth, and power, and beauty, on the specular heights of Pisgah; but he died in the lowlands of shame and infamy, on the plains of Moab. But Moses, the true prophet of the Lord, and the faithful leader of His people, died upon Pisgah (Deut. xxiv. 1. 5), the hill of holy contemplation,—he continued true to the end, his eye was never dim, and he breathed forth his last breath in the full sight of heavenly glory, and with the waking sense of heavenly bliss.

^{9. took all the women of Midian captives} The word *all* is not in the original; nor in *Sept.*, *Vulg.*, *Arabic*, *Syriac*, or *Onkelos*. This is necessary to be observed, lest we suppose the captivity to have been greater than it was. The temptation consequent on this act is noted by Moses in v. 15.

^{10. they burnt all their cities—with fire} The punishment in store for spiritual fornication; as revealed in the Apocalypse. See the destruction described (Rev. xvii. 16; xviii. 8); of which this war against Midian may be regarded as a type.

^{13. Moses, and Eleazar the priest,—went forth to meet them} Melchizedek, the king and priest, went forth to meet Abraham (Gen. xiv. 18—20. Heb. vii. 1), and Christ, the great King and Priest, will come forth to meet those who have fought the good fight of faith against the spiritual harlotry of false doctrine and corrupt worship.

^{15. Have ye saved all the women alive?} Moses here uses a different word for women from that employed in v. 9 (cp. *Gesen.*, p. 84 with p. 564). His anger was not kindled because they saved all the women (for he ordered some to be spared), but all of a particular class (v. 17).

^{16. Behold, these caused the children of Israel, through the counsel (or word) of Balaam, to commit trespass against the LORD in the matter of Peor} These allowed themselves to be instruments in the hands of Balaam against God and His people, in the matter of Peor; that is, because of Peor (*Sept.*), or, in the sin of Peor (*Vulg.*), the lewd deity of Moab.

It is well known that women devoted themselves by an impure and accursed kind of consecration to the lustful service of the unclean deities, of which Baal-peor was one. See *Jonathan* on Num. xxvi. 1. *Creutzer*, Symbol. ii. 411. 976. *Winer*, R. W. B. i. 120). He had his priestesses of impurity, as well

as his priests of idolatry. Probably these women had dedicated themselves to this unchaste worship; certainly they were initiated in it, and had tempted others to join it; and in their punishment we see the divine judgment against those who seduce others to acts of harlotry; and also against those who corrupt the true faith and worship of God, and allure others to unite with them in the spiritual fornication of heresy or idolatry (cp. 2 Cor. xi. 2. Rev. xvii. 1).

"These things," concerning Midian, "are ensamples of us," as St. Paul teaches (1 Cor. x. 6. 8), and they were "written for our admonition and for our learning" (1 Cor. x. 11. Rom. xv. 4), and it would be a narrow view of this history to regard it apart from a view of the baneful consequences, not only of fornication, but also of false doctrine and worship, and as a warning against them. When the heinousness of those sins is considered, and their bitter fruits in this world and the next are taken into consideration, then—but not till then—will a proper estimate be formed of the true character of this signal example, in the divine retribution against the whoredom and idolatry of Midian. Let the victims and votaries of the corruptions of Rome consider this.

The war of Israel against the Midianites is, as the ancient Christian Expositors observe, a figure of that moral and spiritual warfare, which the Christian Church, and every Christian man, is bound to wage against the ghostly enemies of God and of His people. "Moses," says *S. Cyril*, "was wroth with the officers of the host (τοῖς ἐπισκόποις τῆς δυνάμεως) for sparing those who had been leaders in idolatry and fornication, and who would propagate an evil seed; so God is angry with ἐπισκοποι, the Bishops of His Church, if they give any quarter to those errors in doctrine which are sins of spiritual fornication, and which may cause the eternal perdition of souls." See *S. Cyril de Ador.* iv. pp. 122, 123. The warfare against Midian represents also in a figure that irreconcilable warfare which we ourselves ought to carry on against the Midianites *within ourselves*; that is, against our own carnal lusts and appetites, and against every thing, however dear,—even a right hand and a right eye,—which would seduce us from God. The anger of God against Midian shows, in striking ensamples, His wrath against the works of the flesh, and ought to constrain us to give them no quarter, but to crucify our flesh with all its sinful affections which war against the soul. When we have conquered these spiritual Midianites within us—then (says *Origen*) Christ will dwell in us, and be our king. See *Origen*, Hom. 25, and note above on v. 2.

^{17. kill every male among the little ones} *Little ones*; Heb. *taph*, those who are tender and young (*Gesen.* 324); an awful declaration.

Some have supposed that this was not a *divine* command, but one of Moses, acting independently of God. But it seems to be related here as in accordance with the divine will. God knows what is best for children; and as He suffered the innocents at Bethlehem to be killed, and took them as martyrs to Himself (see Matt. ii. 16), so doubtless there was mercy for these little ones of Midian. To them life might have been worse than death; and certainly death was life, for God took them before

† Heb. a male. every woman that hath known man by lying with † him. ¹⁸ But all the women children, that have not known a man by lying with him, keep alive for yourselves. ¹⁹ And °do ye abide without the camp seven days: whosoever hath killed any person, and °whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day. ²⁰ And purify all *your* raiment, and all † that is made of skins, and all work of goats' hair, and all things made of wood.

²¹ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses; ²² Only the gold, and the silver, the brass, the iron, the tin, and the lead, ²³ Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified ° with the water of separation: and all that abideth not the fire ye shall make go through the water. ²⁴ † And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

²⁵ And the Lord spake unto Moses, saying, ²⁶ Take the sum of the prey † that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: ²⁷ And ° divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: ²⁸ And levy a tribute unto the Lord of the men of war which went out to battle: † one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep: ²⁹ Take *it* of their half, and give *it* unto Eleazar the priest, for an heave offering of the Lord. ³⁰ And of the children of Israel's half, thou shalt take † one portion of fifty, of the persons, of the beeves, of the asses, and of the † flocks, of all manner of beasts, and give them unto the Levites, * which keep the charge of the tabernacle of the Lord. ³¹ And Moses and Eleazar the priest did as the Lord commanded Moses.

³² And the booty, *being* the rest of the prey which the men of war had caught,

they knew sin. And their death was a warning to their parents and to others. They who had abused their bodies to sin were deprived of the fruit of their bodies. If it should be said, that the children of innocent parents perished with the children of guilty ones; then it must be answered that this is the common condition of their life; and here is a proof of the great and consolatory truths, that there is a Judgment to come, and a future Resurrection, and Life Everlasting; and then all inequalities of this short life will be corrected, and every one will be justly dealt with.

— *every woman*] See *rv.* 15, 16. How distinguished? See *S. Cyprian* ad Pompon.; *S. Ambrose* ad Syricium; *S. Aug.* de Civ. Dei, i. 18; *A. Lapide* here; *Pfeiffer*, *Dab.* 190, on Judg. xxi. 12. That many were spared appears from the power of the Midianites in the days of Gideon. Judg. vi. 5. The word “*all*” must therefore, in *rv.* 7. 17, be limited by certain conditions, and means all in the cities which God delivered into their hands. It must be remembered also that God repressed on several occasions the aggressive spirit of Israel against the Moabites (Deut. ii. 9) and also against the Ammonites (Deut. ii. 32—37).

18. *Keep alive for yourselves*] That by religious nurture among you they may be recovered to the truth.

The history of Ruth, the Moabitess, opens to us a refreshing view of the healthful and blessed consequences of this command. The warning as well as the mercy worked together for good. We do not know how many women were slain, but we know that 32,000 were spared (see *v.* 35).

19. *seven days*] according to the law (xix. 19).

— *purify*] with the water of separation (xix. 11—18).

22. *brass*] copper.

23. *it shall be purified*] A remarkable proof of the corruption and contagion of sin.

— *all that abideth not the fire*] This purification of the

metallic treasures of Midian by fire is figurative of the moral process by which all earthly things are to be purified by the Christian, in order that they may be made acceptable to God.

For a spiritual interpretation of this history in this sense, see *S. Cyril* de Adorat. iv. p. 124, who observes that we ourselves were once like vessels of Midian; vessels in the house of our ghostly enemy (Matt. xii. 29), but we have been taken out of his hands, and have been sanctified and dedicated to God by Christ.

26. *Take the sum of the prey*] This command of God to Moses and Eleazar, to take the sum of the prey and distribute it, is regarded by ancient Christian interpreters as a foreshadowing of that judicial act which Christ, who unites the office of Moses and Eleazar (King and Priest), will perform, by delegation from God, at the great Day, when all the conflicts and battles of this world will be over, and He will reward His faithful soldiers according to their valour in His service (*S. Cyril*, *ibid.* p. 127. *Origen*, *Hom.* 25).

27. *divide the prey into two parts*] One part for the 12,000 who went to the war; the other part for the rest of the people (cp. 1 Sam. xxx. 24).

28. *levy*] Literally, *heave*, as a thank-offering.

— *one soul of five hundred*] The warriors gave the five-hundredth part; the congregation gave the fiftieth part (*v.* 30); but the warriors had offered their lives to the Lord.

29. *unto Eleazar the priest*] The priests had the five-hundredth part; but the Levites had the fiftieth (*v.* 30), being more in number than the priests; cp. xviii. 21—28, where it is ordered that the Levites should have the tithe, and the Priests the tithe's tithe. “*Heave-offering*” here is any offering.

32. *the booty*] 675,000 sheep; 72,000 oxen; 61,000 asses; 32,000 women.

It is a very large spoil, and won without the loss of a single man (*v.* 49). By this victory God encouraged Israel to go

was six hundred thousand and seventy thousand and five thousand sheep,
³³ And threescore and twelve thousand beeves, ³⁴ And threescore and one thousand asses, ³⁵ And thirty and two thousand persons in all, of women that had not known man by lying with him.

³⁶ And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: ³⁷ And the LORD's tribute of the sheep was six hundred and threescore and fifteen. ³⁸ And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve. ³⁹ And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one. ⁴⁰ And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons. ⁴¹ And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, 'as the LORD commanded y See ch. 18. 8, 19. Moses.

⁴² And of the children of Israel's half, which Moses divided from the men that warred, ⁴³ (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep, ⁴⁴ And thirty and six thousand beeves, ⁴⁵ And thirty thousand asses and five hundred, ⁴⁶ And sixteen thousand persons;) ⁴⁷ Even ^z of the children of z ver. 30. Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

⁴⁸ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: ⁴⁹ And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our † charge, and there lacketh not one man of us. ⁵⁰ We have therefore † Heb. hand. brought an oblation for the LORD, what every man hath † gotten, of jewels of † Heb. found. gold, chains, and bracelets, rings, earrings, and tablets, ^a to make an atonement a Ex. 30. 12, 16. for our souls before the LORD. ⁵¹ And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels. ⁵² And all the gold of the † offering that † Heb. heave offering.
Deut. 20. 14. they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. ⁵³ (*For* ^b the men of war had taken spoil, every man for himself.) ⁵⁴ And Moses and b Ex. 30. 16. Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, ^c for a memorial for the children of Israel before the LORD.

XXXII. ¹ Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of ^a Jazer, and the land

a ch. 21. 32.
Josh. 13. 25.
2 Sam. 24. 5.

in and conquer Canaan, and assured them of success, if they would obey Him.

^{40.} *the LORD's tribute was thirty and two persons*] "How," it has been asked, "is it possible to quote the Bible as condemning slavery, if the Lord's tribute of slaves was thirty-two persons?" These thirty-two persons were *not* enslaved, but they were rescued from a debasing slavery, and were incorporated in God's family, and were dedicated to His service, which is perfect freedom.

^{50.} *We have therefore brought an oblation*] The Israelites do not boast of their own courage, or ascribe this great victory to themselves, but they give all the glory to God, and offer Him an oblation for it.

— *chains, and bracelets, rings, earrings, and tablets*] *arm-rings* (2 Sam. i. 10), *bracelets* (Gen. xxiv. 22), *seal-rings, earrings* (Ezek. xvi. 11, 12), *balls of gold*, probably strung in a necklace (Exod. xxxv. 22). *Gesen.* 386.

^{54.} *And Moses and Eleazar the priest took the gold of the*

captains] See above on v. 26. So Christ, who unites in Himself the functions of Moses and Eleazar, that is, of King and Priest, will receive the gold of His captains. That is, He will graciously acknowledge the faithful services of all His soldiers, who have fought the Lord's battles on earth, against all His spiritual enemies, and will lay them up for a memorial in the presence of the Lord. He will acknowledge and remember them, and will assign them their reward at the great Day, in His heavenly Tabernacle. See *S. Cyril de Ador.* iv. 131: *cp. Origen*, quoted above on v. 2.

CH. XXXII. 1. *the children of Reuben and the children of Gad*] Who encamped side by side in the journey through the wilderness (see x. 14). It was natural that having been so long neighbours in travel they should wish to be neighbours in habitation (*cp. Blunt*, p. 85).

— *a very great multitude of cattle*] Partly from the spoil mentioned in the foregoing chapter (v. 32).

of Gilead, that, behold, the place *was* a place for cattle; ² The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, ³ Ataroth, and Dibon, and Jazer, and ^b Nimrah, and Heshbon, and Elealeh, and ^c Shebam, and Nebo, and ^d Beon, ⁴ *Even* the country ^e which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle: ⁵ Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

⁶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? ⁷ And wherefore [†]discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? ⁸ Thus did your fathers, [†]when I sent them from Kadesh-barnea [§] to see the land. ⁹ For ^h when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. ¹⁰ ⁱ And the LORD's anger was kindled the same time, and he swore, saying, ¹¹ Surely none of the men that came up out of Egypt, ^k from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because [†]they have not [†]wholly followed me: ¹² Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: ^m for they have wholly followed the LORD. ¹³ And the LORD's anger was kindled against Israel, and he made them ⁿ wander in the wilderness forty years, until ^o all the generation, that had done evil in the sight of the LORD, was consumed. ¹⁴ And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the ^p fierce anger of the LORD toward Israel. ¹⁵ For if ye ^q turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

¹⁶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: ¹⁷ But ^r we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. ¹⁸ ^s We will not return unto our houses, until the children of Israel have inherited every man his inheritance. ¹⁹ For we will not inherit with them on yonder side Jordan, or forward; [†]because our inheritance is fallen to us on this side Jordan eastward.

²⁰ And ^a Moses said unto them, If ye will do this thing, if ye will go armed

b ver. 36, *Beth-nimrah*.
c ver. 38, *Shubmah*.
d ver. 38, *Baal-meon*.
e ch. 21. 24, 34.

† Heb. *break*.
f ch. 13. 3, 26.

g Deut. 1. 22.
h ch. 13. 24, 31.
Deut. 1. 24, 28.

i ch. 14. 11, 21.
Deut. 1. 34.
k ch. 14. 28, 29.
Deut. 1. 35.

l ch. 14. 24, 30.
† Heb. *fulfilled after me*.

m ch. 14. 24.
Deut. 1. 36.
Josh. 14. 8, 9.
n ch. 14. 33, 34, 35.
o ch. 26. 64, 65.

p Deut. 1. 34.

q Deut. 30. 17.
Josh. 22. 16, 18.
2 Chron. 7. 19, & 15. 2.

r Josh. 4. 12, 13.

s Josh. 22. 4.

t ver. 33.
Josh. 12. 1, & 13. 8.

u Deut. 3. 18.
Josh. 1. 14 & 4. 12, 13.

— *Gilead*] The region intersected by the Jabbok (Deut. iii. 10); the southern part is called *Belka*, and the northern is *Jebel Aitschlun*, and is still famous for its cattle (*Burchh.*, *Raumer*). On the beauty of *Jebel Aitschlun*, rich in timber trees and green pastures, see *Keil*, p. 352.

5. *let this land be given unto thy servants for a possession*] They were enchanted with the sight of it, as Lot was with the sight of the vale of the Jordan; but their choice was a disastrous one, for they were the first of the tribes to be carried away captive. They fell into the idolatry of the neighbouring nations, notwithstanding the signal judgment related in the last chapter, and were therefore punished for their sins (2 Kings xv. 29. 1 Chron. v. 25, 26).

12. *the Kenezite*] A family of the tribe of Judah (see on Josh. xiv. 6).

19. *on yonder side Jordan*] The Hebrew, *me-cher hay-garden*, is used to signify either the west or east side of Jordan, as was natural when the people were as yet unsettled; but to prevent confusion arising therefrom, the latter sense is defined by an addition, *toward the sunrising*.

20—33. *And Moses said*] The circumstances here recorded are very remarkable.

(1) The tribe of *Reuben*, the tribe of *Gad*, and *half* the tribe of *Manasseh*, desire of Moses an inheritance on the *eastern* side of Jordan.

(2) They afterwards passed over Jordan, and helped their brethren, the other nine and a half tribes, to conquer the country and to obtain their inheritance on the *western* side.

(3) They left their "little ones, their wives, and their flocks" on the eastern side of Jordan, and passed over with the rest (Josh. iv. 12).

(4) After the conquest of Canaan they returned to the east of Jordan, and were settled there by Joshua in the land which Moses had given them (v. 33). Deut. iii. 12—17; xxix. 8. Josh. i. 12—15.

The history of the Exodus of the Israelites, and of their wanderings, and of their final settlement, under Joshua, is figurative of the history of the *Christian Church*. Therefore, probably, these circumstances, which are recorded with so much minuteness, and are several times repeated in Scripture, were not without a typical significance.

before the LORD to war, ²¹ And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, ²² And ^xthe land be subdued before the LORD: then afterward ^yye shall return, and be guiltless before the LORD, and before Israel; and ^zthis land shall be your possession before the LORD. ²³ But if ye will not do so, behold, ye have sinned against the LORD: and be sure ^ayour sin will find you out. ²⁴ ^bBuild you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

x Deut. 3. 20.
Josh. 11. 23. &
18. 1.
y Josh. 22. 4.
z Deut. 3. 12, 15,
16, 18.
Josh. 1. 15. &
13. 8, 32. & 22.
4. 9.
a Gen. 4. 7. &
14. 16.
Isa. 59. 12.
b ver. 16, 34, &c.

²⁵ And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. ²⁶ ^cOur little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: ²⁷ ^dBut thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith. ²⁸ So ^econcerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: ²⁹ And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: ³⁰ But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. ³¹ And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do. ³² We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

c Josh. 1. 14.
d Josh. 4. 12.
e Josh. 1. 13.

³³ And ^fMoses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, ^gthe kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

f Deut. 3. 12—17.
& 29. 8.
Josh. 12. 6. &
13. 8. & 22. 4.
g ch. 21. 24, 33,
35.

³⁴ And the children of Gad built ^hDibon, and Ataroth, and ⁱAroer, ³⁵ And Atroth, Shophan, and ^kJaazer, and Jogbehah, ³⁶ And ^lBeth-nimrah, and Beth-haran, ^mfenced cities: and folds for sheep.

h ch. 35. 45, 46.
i Deut. 2. 36.
k ver. 1, 3, Jaazer.
l ver. 3, Nimrah.
m ver. 24.

Origen has dwelt on this point in his homilies on Joshua (Hom. 3). Moses (he observes) is the representative of the Old Dispensation: Joshua is the type of Jesus and of the Gospel.

It is remarkable, that the tribes who were settled on the east of Jordan, viz., Reuben, Gad, Manasseh, were all *firstborn* children. They have their inheritance given them by *Moses*; not in Canaan itself, but on the east of Jordan. But they take part with their brethren, the other tribes, and assist them to settle under *Joshua* in *Canaan*, while they leave their weaker members on the east side of Jordan.

Thus they represent the faithful of the elder Dispensation, co-operating with the Christian Church, fighting under Jesus for its inheritance; and the division of one of the tribes, Manasseh, into two parts, one on one side of Jordan, the other on the other, marks the connexion of those two elements of the Church; the blending together of the two Dispensations of the Law and the Gospel into one.

The Two tribes, Reuben and Gad, and the half-tribe of Manasseh, had their inheritance *designated* for them by *Moses*, but they were settled in it eventually by *Joshua*, after fighting under his banner. There was no salvation for the elder Dispensation by the *Law* of Moses, but by faith in *Jesus*.

We who live now, and the Israel of old, are like soldiers ranged side by side in one spiritual Army of the same Church militant, under the banner of the Cross.

Moses represents the Law. They who lived under the Law had the *promise* of an inheritance from him. But they did not enter upon that inheritance, under the Law, but waited till the true *Joshua* should bestow it in the Gospel. This is analogous to what the Apostle says to the Hebrews: "The *Law* made

nothing perfect, but the bringing in of a better hope did" (Heb. vii. 19); and again, speaking of the Hebrew Fathers, he says, "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that *they without us should not be made perfect*" (Heb. xi. 39, 40). They received an assignment from Moses, and they fought under Joshua; and how do the old fathers fight on our side? The ancient fathers, who are fallen asleep (says *Origen*), help us with their prayers; and they and we shall enter together into our heavenly inheritance, under the true Joshua—Jesus Christ" (see *Origen* in *Jesu Nave*, Hom. 16).

Another ancient Christian writer thus speaks: "The two tribes and a half, who received an inheritance by the ministry of *Moses*, were typical of the *Jews*; they who receive an inheritance by *Joshua* are figurative of the *Gentiles*. The Jews are the firstborn; and are represented by *Reuben*, *Gad*, and *Manasseh*, all of whom were firstborn children of their mothers. But these passed over Jordan *armed*, and *fought*; for those who believed in Christ among the Jews (e.g., the Apostles), have been ministerial to the salvation of the Gentiles" (*Theodoret* in *Joshua*, Qu. 16).

34. *Dibon*] A little distance north of the Arnon (cp. Josh. xiii. 9. 16), probably now called *Dibau* (*Ramier*). *Keil*, p. 288.
— *Ataroth*] Perhaps on *Jebel Attaras*, between *El Kergal* and *Makaur*, the ancient *Machærus* (*Seetzen*).

— *Aroer*] Not the Aroer before Rabba (Josh. xiii. 25), but *Aroer* in the vale of Arnon (Deut. ii. 36; iii. 12), now called *Arrayr* (*Burekh*, *Keil*, 350).

35. *Atroth, Shophan*] Rather, *Atroth-Shophan*, distinct from that in v. 31.

n ch. 21. 27.

o Isa. 46. 1.

p ch. 22. 41.

q See ver. 3.

Ex. 23. 13.

Josh. 23. 7.

† Heb. *they called by names the names of the cities.*

r Gen. 50. 23.

s Deut. 3. 12, 13.

15.

Josh. 13. 31. &

17. 1.

t Deut. 3. 14.

Josh. 13. 30.

1 Chron. 2. 21, 22,

23.

u Judg. 10. 4.

1 Kings 4. 13.

³⁷ And the children of Reuben ^a built Heshbon, and Elealeh, and Kirjathaim, ³⁸ And ^b Nebo, and ^c Baal-meon, (^a their names being changed,) and Shibmah: and ^d gave other names unto the cities which they builded.

³⁹ And the children of ^e Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it. ⁴⁰ And Moses ^f gave Gilead unto Machir the son of Manasseh; and he dwelt therein. ⁴¹ And ^g Jair the son of Manasseh went and took the small towns thereof, and called them ^h Havoth-jair. ⁴² And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

XXXIII. ⁱ These *are* the journeys of the children of Israel, which went

37. Heshbon] The former residence of King Sihon (xxi. 26. Josh. xiii. 17), in the middle point between the Arnon and Jabbok, over against Jericho, about twenty miles from the Jordan (*Seetzen, Burckh., Robinson, Rawner*).

— *Elealeh]* Half an hour north of *Heshbon*, now *El-aal*; that is, *the height*, from which is a fine view of the region of the *Belka* (*Burckh.*).

— *Kirjathaim]* Perhaps at *El Teym*, south-west of Medeba (*Keil*).

38. Nebo] See xxvii. 12; xxxiii. 47.

— *Baal-meon]* See Josh. xiii. 17. Some suppose it to have been at *Macin*, an hour south-west of *Teim*, and an hour N. of *Habbis*; and N.E. of *Jebel Altarnis*; nine miles S. of *Heshbon*. So *Rosenm., Rawner, Knobel, Seetzen*. But *Burckhardt* places it at *Myan*, three-quarters of an hour S.E. of *Heshbon*; and so *Keil*, p. 357.

— *Their names being changed]* Literally, *changed* (Heb. *musabbath*, Hophal participle, plural, feminine, from *sabab*, to change) as to *their name*, probably on account of the idolatrous worship connected with them (*Jarchi*). “Bel boweth down, Nebo stoopeth” (Isa. xlv. 1; and see *Gesen.* 526, who connects Nebo with the planet Mercury). From Nebo were named many Chaldean and Assyrian kings and nobles, Nebuchadnezzar, Nebuzaradan, &c. See *Gesen.*, pp. 526, 527.

The new names of these cities have not been preserved.

39. went] had gone.

— *Gilead]* now *Jebel Adschlun* (cp. Deut. iii. 13).

40. Machir] Called from Manasseh's firstborn, Machir, whose sons were brought up upon Joseph's knees (Gen. i. 23).

41. Jair the son of Manasseh] Jair, the son (i. e., the descendant) of Manasseh, was son of Segub, son of Hezron, son of Judah, by the father's side; and a descendant of Machir, the son of Manasseh, by his mother's side (1 Chron. ii. 21, 22).

— *Havoth-jair]* Heb. *Chavroth-jair*, that is, families or possessions of Jair; plural from *chavah*, life (*Eve*), the place where a person lives, and the property on which he lives (*Gesen.* 264). Jair was the grandson of a daughter of Machir, the son of Manasseh. His father Segub was the son of Hezron, of the tribe of Judah, who married a daughter of Manasseh (1 Chron. ii. 21), and so Jair, or his father Segub, had passed into the tribe of Manasseh, perhaps on account of the dowry received with his wife.

Another Jair, of the tribe of Manasseh, who was judge of Israel, had thirty cities in the land of Gilead, which were also called *Havoth-jair* (see Judg. x. 3, 4).

Cn. XXXIII.] Here begins a new Proper Lesson of the Law as read in the Synagogues, and reaches to the end of Numbers. The parallel Proper Lesson of the Prophets is Jer. ii. 4—28; iii. 4; and iv. 1, 2; where the Prophet recounts God's goodness to Israel in the Exodus, and in the journey through the wilderness, and Israel's unthankfulness (see Jer. ii. 5—7).

1. These are the journeys] Literally, the *removings*, the *breakings up*. The Hebrew word *masa* here used is properly a *breaking up*, or *plucking up*, from *nasa*, to *pluck up*, to pluck out the stakes of a tent, for the moving of a camp (Isa. xxx. 20: cp. Gen. xxxv. 16; xxxvii. 17. Exod. xii. 37. Num. x. 18. *Gesen.* 480, 553). The *Sept.* renders it by *σπαθουλ*; the word *ἀπαρείς* is given by *Jerome*; and *Vulg.* has “mansiones.”

In reading this chapter, it is to be borne in mind, that the design of the Historian is here to set down a list of the *halting-places* where the Tabernacle was set up, and where the people encamped and sojourned for a time, without any reference to the consideration whether any thing of historical importance occurred there. Cp. above on xxi. 11. The journeyings here specified, which bring the people of Israel from Egypt to the borders of Canaan, are *forty-two* in number.

The holy Evangelist St. Matthew remarks that the number of generations from *Abraham*, the father of the faithful, unto *Christ*, the Promised Seed, is three times fourteen, equal to *forty-two* (see Matt. i. 17).

The stations which led the literal Israel, Abraham's seed, through the wilderness to the Promised Land, the figure of that heavenly Canaan to which the Church comes in *Christ*, were *forty-two*. “Per has currit verus Hebraeus, qui de terrâ transire festinat ad cœlum” (*S. Jerome*). The stations which lead the spiritual Israel through the wilderness of this world to the heavenly Canaan, into which they are brought by *Christ*, are *forty-two*. See *Origen*, Hom. 27, who had already remarked the analogy.

It is observable also, that the Woman in the Apocalypse, who represents the Church Militant on earth, is described as being in the *wilderness* three years and a half, i. e., *forty-two months* (see Rev. xii. 6. 14). This period, forty-two months, or 1260 days, or three years and a half, is often presented to us in Scripture as a period of *trial* and *suffering* leading on to rest and victory like that of Canaan. See below on Rev. xi. 19, p. 221.

It is probable that this was the duration of the ministry of the Son of God, who sums up all faithful Israelites in Himself, and brings them to their everlasting rest.

We know from St. Paul, that the history of the journeyings of the Israelites in the wilderness, is figurative of our history (see 1 Cor. x. 6. 11. Heb. iii. 1—19; iv. 1—11). It is typical of the pilgrimage of the Church in this world to the heavenly Canaan. It is therefore full of warning, instruction, and encouragement to us. And the analogies above mentioned may serve to confirm the belief, that there is a harmony, not as yet fully understood, between the history of the ancient Church in the wilderness, and the history of the Christian Church in the world; and that all the goings-in and goings-out of the Church in both Dispensations are under the eye of one and the same Divine Lawgiver and Leader, who brings all the faithful of every age into one body in *Christ*, and to eternal rest and glory in Him; and also, that even in the details of the places specified in this chapter, there may be foreshadowings of events in the progress of the Christian Church through this world's wilderness, from her spiritual Egypt to her everlasting Inheritance.

This persuasion dictated some of the observations of the ancient Fathers of the Church on these stations; especially the homily of *Origen* on this subject (Hom. 27 in Numeros), and the Epistle of *S. Jerome* to a Christian Lady, Fabiola, “On the forty-two stations in the wilderness” (Epist. 127), and *Bede*, Qu. in Exod. 22, 23, and in Num. 16; which are well entitled to the reader's attention: see above, on Exod. xii. 37; xv. 25. 27.

Concerning these *stations*, it is to be borne in mind that those specified

(1) in *vv.* 5—15, are the stations of the Ancient Hebrew Church in its march from EGYPT to SINAI.

(2) in *vv.* 16—19, are probably the stations in the march from SINAI to KADESH, for the *first* time; whence the spies were sent, and the people were condemned to wander thirty-eight years in the wilderness (see Num. xiii. and xiv.).

(3) in *vv.* 19—36, are the stations between KADESH, for the first time, and KADESH for the second time; and they represent a period of about thirty-seven years.

(4) in *vv.* 37—49, between KADESH and the plains of MOAB, are those of the last year of the wandering (cp. Deut. x. 6).

It appears that the Israelites went twice southward in the Arabian; first in their journey from Kadesh down to the Arabian gulf (Ezion-geber) of the Red Sea; the second time, after the return to Kadesh, down a *part* of the Arabian to Mount Hor (Mosera), where Aaron died.

forth out of the land of Egypt with their armies under the hand of Moses and Aaron. ² And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

³ And they ^a departed from Rameses in ^b the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out ^c with an high hand in the sight of all the Egyptians. ⁴ For the Egyptians buried all *their* firstborn, ^d which the LORD had smitten among them: ^e upon their gods also the LORD executed judgments. ^{5 f} And the children of Israel removed from Rameses, and pitched in Succoth. ⁶ And they departed from ^g Succoth, and pitched in Etham, which *is* in the edge of the wilderness. ⁷ And ^h they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol. ⁸ And they departed

a Ex. 12. 37.
b Ex. 12. 2. &
13. 4.
c Ex. 14. 8.
d Ex. 12. 29.
e Ex. 12. 12. &
18. 11.
Isa. 19. 1.
Rev. 12. 8.
f Ex. 12. 37.
g Ex. 13. 20.
h Ex. 14. 2, 9.

The following Table represents the journeying of the Israelites, and their Stations between Egypt and Canaan:—

1st Period; from EGYPT to SINAI.

From Rameses, EXOD. xii. 37; xix.	From Rameses, NUM. xxxiii. 3.
Succoth, xii. 37.	Succoth, v. 5.
Etham, xiii. 20.	Etham, v. 6.
Pi-hahiroth, xiv. 2.	Pi-hahiroth, v. 7.
Passage through the Red Sea, xiv. 22, and three days' march into the desert of Shur, xv. 22.	Passage through the Red Sea, and three days' march in the desert of Etham, v. 8.
Marah, xv. 23.	Marah, v. 8.
Elim, xv. 27.	Elim, v. 9.
	Encampment by the Red Sea, v. 10.
Desert of Sin, xvi. 1.	Desert of Sin, v. 11.
	Dophkah, v. 12.
	Alush, v. 13.
Rephidim, xvii. 1.	Rephidim, v. 14.
Desert of Sinai, xix. 1, in the third month of the first year of the wanderings.	Desert of Sinai, v. 15.

2nd Period; from SINAI to KADESH, the first time, when the spies were sent by Moses into Canaan.

NUM. x.—xx.	NUM. xxxiii.
From the Desert of Sinai on the 20th day of the second month of the second year of the wanderings, x. 11.	From the Desert of Sinai, v. 16.
Taberah, xi. 3. Dent. ix. 22.	
Kibroth-hattaavah, Num. xi. 34.	Kibroth-hattaavah, v. 16.
Hazereth, xi. 35.	Hazereth, v. 17.
KADESH, in the desert of Paran (xii. 16; xiii. 26. Dent. i. 2. 19), whence they were turned back by God for their murmurings, and are condemned to <i>wander for thirty-eight years</i> in the wilderness; and the elder generation which had been numbered at Sinai are ex- cluded from Canaan, except Joshua and Caleb (Num. xiv. 25, seq.).	

3rd Period; from KADESH the first time, to Kadesh the second time; a period of nearly thirty-eight years. Here the elder generation disappears and ceases to have a history; and scarcely any thing is related of the new generation till they arrive near the end of their march, and have arrived at the plains of Moab, where another census is taken, and they are about to enter Canaan.

Rithmah, Num. xxxiii. 18.	Rissah, v. 21.
Rimmon-parez, v. 19.	Kehelathah, v. 22.
LeSnah, v. 20.	

There is no history of any thing that occurred to the Israelites while they were halting at these stations:—

Mount Shapher, v. 23.	Moseroth, v. 30.
Haradah, v. 24.	Bene-jaakan, v. 31.
Makheloth, v. 25.	Hor-hagidgad, v. 32.
Tahath, v. 26.	Jotbathah, v. 33.
Tarah, v. 27.	Ebronah, v. 34.
Mithcah, v. 28.	Ezion-gaber, v. 35.
Hashmonah, v. 29.	Kadesh, v. 36.

4th Period; from KADESH to the Plains of MOAB and JORDAN.
NUM. xx. xxi. DEUT. i. ii. x.

Miriam, the prophetess, the sister of Aaron and Moses, died (probably at Kadesh) at the beginning of the 40th year of the wanderings, Num. xx. 1.

From Kadesh, Num. xx. 22.	From Kadesh, Num. xxxiii. 37.
Beroth, Bene-jaakan, Dent. x. 6.	
Mount Hor, Num. xx. 22; or <i>Mosera</i> , Dent. x. 6, where <i>Aaron died</i> , on the first day of the fifth month of the 40th year of the wanderings, Num. xxxiii. 38.	<i>Mount Hor</i> , v. 37.
Gudgodah, Dent. x. 7.	
Jotbath, Dent. x. 7.	
Way of the Red Sea, Num. xxi. 4; by Elath and Ezion- gaber, Dent. ii. 8.	

Zalmonah, v. 41.
Panah, v. 42.
Oboth, v. 43.
Ije-abarim, or Iim, <i>vv.</i> 44, 45.
Oboth, Num. xxi. 10.
Ije-abarim, Num. xxi. 11.
The brook Zared, xxi. 12. Dent. ii. 13, 14.
The brook Arnon, Num. xxi. 13. Dent. ii. 24.
Beer, in the desert, Num. xxi. 16. 18.
Mattanah, xxi. 18.
Nahaliel, xxi. 19.
Bamoth, xxi. 19.
Pisgah, on the range of Abarim, Num. xxi. 20.
By the way of Bashan to the plains of Moab, by Jordan, near Jericho, xxi. 33; xxii. 1.
Mountains of Abarim, near to Nebo, v. 47.
Plains of Moab by Jordan, near Jericho, v. 48.
Dibon-gad, v. 45.
Almon-diblathaim, v. 46.

On this subject the reader may compare the learned article of the *Rev. Henry Hayman* in Dr. Smith's Dict. of the Bible, vol. iii. 1746—1770.

- *with their armies*] See Exod. xii. 37, 38. 51.
- *under the hand of Moses and Aaron*] The representatives of the Law and the Priesthood (*S. Jerome*).
- 3. *from Rameses*] Exod. xii. 37.
- 4. *their gods*] See Exod. xii. 12; xviii. 8. 11.
- 5. *Succoth*] booths. Exod. xii. 37.
- 6. *Etham*] Exod. xiii. 20, 21.
- 7. *Pi-hahiroth*] Exod. xiv. 2. 9.

i Ex. 14. 22. & 15.
22, 23.

k Ex. 15. 27.

l Ex. 16. 1.

m Ex. 17. 1. &
19. 2.
n Ex. 16. 1. & 19.
1, 2.
o ch. 11. 34.
|| That is, *The
graves of lust.*
p ch. 11. 35.
q ch. 12. 16.

from before Pi-hahiroth, and ⁱpassed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. ⁹ And they removed from Marah, and ^kcame unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. ¹⁰ And they removed from Elim, and encamped by the Red sea. ¹¹ And they removed from the Red sea, and encamped in the ^lwilderness of Sin. ¹² And they took their journey out of the wilderness of Sin, and encamped in Dophkah. ¹³ And they departed from Dophkah, and encamped in Alush. ¹⁴ And they removed from Alush, and encamped at ^mRephidim, where was no water for the people to drink. ¹⁵ And they departed from Rephidim, and pitched in the ⁿwilderness of Sinai. ¹⁶ And they removed from the desert of Sinai, and pitched ^oat || Kibroth-hattaavah. ¹⁷ And they departed from Kibroth-hattaavah, and ^pencamped at Hazeroth. ¹⁸ And they departed from Hazeroth, and pitched in ^qRithmah. ¹⁹ And they departed from Rithmah, and pitched at Rimmon-parez. ²⁰ And they departed from

8. Marah] bitterness. See on Exod. xv. 23.

9. twelve fountains—and threescore and ten palm trees] (See on Exod. xv. 27.) After the bitterness of Marah, we come to the refreshing waters and cool shades of Elim. "De amaritudine venimus ad fontes purissimos; nec dubium est, quin de duodecim Apostolis sermo sit, de quorum fontibus derivatæ aquæ mundi siccitatem rigant; juxta has aquas septuaginta creverunt palmæ, quos et ipsos secundi ordinis intelligimus præceptores (70 disciples), quos et binos ante se Dominus præmittabat. Bibamus de hujusmodi fontibus, et dulcis fructus victoriæ devorantes ad mansiones reliquas præparemur." S. Jerome: cp. Origen, Hom. 27.

11. Sin] just a month after their departure from Rameses (see Exod. xvi. 1, 2). Here God gave them Quails and Manna (Exod. xvi. 11. 16).

12, 13. Dophkah—Alush] The former means knocking; the latter, probably, a fortress; neither is mentioned in Exodus.

14. Rephidim] spreadings out, or supports. At Rephidim they murmured for want of water; and God gave them water out of the Rock in Horeb; and the place was called Massah or Temptation, and Meribah, Contention; for there they tempted God and strove against Him in the wilderness, and then were attacked by the Amalekites, and God gave the victory to the arms of Joshua and the prayers of Moses, who there built the altar Jehovah-nissi (Exod. xvii. 2—16). "Moyses ascendit ad montem, Jesus contra Amalec militat, ad crucis signum superatur inimicus" (S. Jerome).

At this time, also, Moses was visited by Jethro, the priest of Midian, his father-in-law, and by Zipporah, his wife, and by his two sons, Gershom and Eliezer (Exod. xviii. 1—10); and Jethro rejoiced and said, "Blessed be the Lord" (xviii. 9, 10), a contrast to Balaam, hired by the Midianites and Moabites to curse Israel (Num. xxii. 7).

15. wilderness of Sinai] of Mount Sinai (Acts vii. 30), at the beginning of the third month after the Exodus (Exod. xix. 1), and then God gave them the Law on the fiftieth day (Pentecost), after the Passover (S. Jerome), and the Statutes and the Judgments (Exod. xx. xxi.), and they made there the golden calf (Exod. xxxii.), and then the Tabernacle was constructed, and was set up on the first day of the first month of the second year of wandering (Exod. xl. 1. 17), and God delivered there the Law of Sacrifices and the Priesthood contained in LEVITICS. There also He commanded Moses to number the Tribes, and to arrange the order of their Encampment about the Tabernacle, and in the Journeys through the wilderness (Num. i. 2), and to separate the Levites, in lieu of the firstborn, for His service (Num. iii. iv.).

There Aaron and his sons were consecrated (Lev. viii. 1—36; ix. 1), and Nadab and Abihu died before the Lord (Lev. x. 1, 2), and the second Passover was kept (Num. ix. 1—5). And there they remained till the twentieth day of the second month of the second year after the Exodus (Num. x. 11).

From this station at Sinai they journeyed northward on their way to Canaan, which they might have reached in a few days (see Dent. i. 2), and into which they would have entered immediately if they had obeyed God.

16. Kibroth-hattaavah] graves of lust. Num. xi. 4—34.

17. Hazeroth] enclosures. There Miriam and Aaron spake against Moses, and Miriam was smitten with leprosy, and was shut out of the camp seven days. Num. xii. 1—16.

18. Rithmah] juniper-tree or broom. (Jerome, Gesen.). Rithmah is placed here next after Hazeroth, which in xii. 16 is placed next before the "wilderness of Paran," and thence the spies were sent, who returned to the Israelites at Kadesh (xiii. 26): hence it may be inferred that Rithmah was near Kadesh; and it was probably near Abu Retemat, "a wide plain with shrubs and retem. Beyond the eastern mountain at some distance is a large fountain with sweet running water, named Ain-el-Kudeirat" (Robinson, i. 279). From Kadesh in the wilderness of Paran, or of Zin (see Num. xiii. 1. 26; xx. 1. Cp. Keil, p. 360), the spies were sent to explore the Promised Land, and they searched it for forty days (xiii. 25), and came back to Kadesh (xiii. 26), and ten of them brought an evil report of it, and the people murmured against God; and all the spies died by a plague before the Lord, except Caleb and Joshua (Num. xiv. 1—38).

For this and for former murmurings and rebellions against Him, after they had seen His glory and His miracles in Egypt and the wilderness (xiv. 21, 22), God declared that none of those who had been numbered at Sinai, except Caleb and Joshua, should enter Canaan; and that the people should wander "forty years in the wilderness, according to the number of the days in which the spies searched it" (xiv. 29. 34). "To-morrow turn you (He said), and get you into the wilderness by the way of the Red sea" (xiv. 25).

Thus, when they seemed to be on the eve of entering into Canaan, they were driven back for unbelief and disobedience, and the elder generation was condemned to wander in the wilderness, and to die there.

The elder generation here almost disappears from the sight, and a period of silence ensues, in which the younger generation of Israel is being gradually trained for admission into Canaan.

Here therefore was a crisis in the history; and a new era began of trial and suffering. Accordingly, we find a special provision of mercy toward them in their difficulties at this time—see above on Num. xv. 1, 2, with regard to the ordinance of the Sabbath (Num. xv. 32—36), and with regard to the Fringes, and especially with regard to the sacrifice of the Red Heifer, and the water of purification made with its ashes—an institution of the highest importance in the Levitical Legislation, and appropriately appointed at this particular time. See above on xix. 2—22.

19. And they departed from Rithmah] The seventeen next stations between Rithmah and Kadesh (n. 19—36) are those at which Israel halted in its thirty-seven years' wandering before its return to Kadesh-barnea (xx. 1). The Israelites seem to have remained a considerable time in the neighbourhood of Rithmah (cp. Dent. i. 46; ii. 1): and it is probable from the comparative fewness of the stations mentioned in this interval, that while the Ark and Tabernacle remained stationary for some time in certain places, the people dispersed themselves in foraging excursions in different parts of the wilderness.

—Rimmon-parez] probably so called from the abundance of the pomegranate-tree (Heb. rimmon) near that station (Gesen. 770). Probably it was called Perez or perets, from some hostile incursion upon the Israelites there, and from some breach made upon them, perhaps by the Amalekites (xiv. 44, 45). Cp. the word Perez-uzzah, where a breach was made on Uzzah for his

Rimmon-parez, and pitched in Libnah. ²¹ And they removed from Libnah, and pitched at Rissah. ²² And they journeyed from Rissah, and pitched in Kehelathah. ²³ And they went from Kehelathah, and pitched in mount Shapher. ²⁴ And they removed from mount Shapher, and encamped in Haradah. ²⁵ And they removed from Haradah, and pitched in Makheloth. ²⁶ And they removed from Makheloth, and encamped at Tahath. ²⁷ And they departed from Tahath, and pitched at Tarah. ²⁸ And they removed from Tarah, and pitched in Mithcah. ²⁹ And they went from Mithcah, and pitched in Hashmonah. ³⁰ And they departed from Hashmonah, and ^r encamped at Moseroth. ³¹ And they departed from Moseroth, and pitched in Bene-jaakan. ³² And they removed from ^s Bene-jaakan, and ^t encamped at Hor-hagidgad. ³³ And they went from Hor-hagidgad, and pitched in Jotbathah. ³⁴ And they removed from Jotbathah, and encamped at Ebronah. ³⁵ And they departed from Ebronah, ^u and encamped at Ezion-gaber. ³⁶ And they removed from Ezion-gaber, and pitched in the ^v wilderness of Zin, which is Kadesh. ³⁷ And they removed from ^y Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

³⁸ And ^z Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month. ³⁹ And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

^r Deut. 10. 6.

^s See Gen. 36. 27.
Deut. 10. 6.
^t 1 Chron. 1. 42.
^u Deut. 10. 7.

^u Deut. 2. 8.
^v 1 Kings 9. 26. &
22. 48.
^w ch. 20. 1. &
27. 14.
^x ch. 20. 22, 23.
& 21. 4.

^y ch. 20. 25, 28.
Deut. 10. 6. &
32. 50.

presumption (1 Chron. xiii. 11); and *Baal-perazim*, where the worshippers of Baal were *broken* and routed (1 Chron. xiv. 11). See *Gesen.* 691.

^{20.} *Libnah*] *whiteness*. The stations here specified in vv. 20—23 are not mentioned elsewhere.

After their unbelief, disobedience, and rebellion against God in the wilderness of Paran (see v. 18), and after the sentence of exile and wandering pronounced upon them by God for their sin, the marches of the people are not described in Holy Scripture. The elder generation disappears, as it were, from the view for thirty-eight years. They sink into silence and oblivion, and cease for a time to be a people.

There is something very solemn and significant in this withdrawal of the nation from the sight, and in this blotting out, as it were, of their name from the pages of God's Book. There is inspiration in this silence. It teaches that the history of nations and of individuals in God's sight depends on their obedience to Him; that, in His view, they cease to have a history when they fall away from Him.

But there is also consolation here. After a long term of penitential probation the Israelites reappear. God renews His covenant with them. He numbers them again. He enrolls a new generation of Israel in His census in the plains of Moab, when they were about to enter Canaan (Num. xxvi. 2—65). “*Novus populus Dei censetur*” (*S. Jerome* in *Mans.* 42). He gives them victory over the Amorites (Num. xxi. 21—31), and over Midian (Num. xxxi. 2—54), and brings them at last into the Canaan of their rest, under Joshua, the type of Jesus Christ.

On the futile attempt of some recent critics (e. g., *Knobel*) to reduce the term of the wanderings in the wilderness to *two years*, because we have very few details of their history during more than two years, see *Kurtz*, *Ges. A. B.* ii. § 78; and *Keil*, p. 361. This is one of the innumerable instances, where modern Criticism, which vaunts its clear-sightedness, is rendered blind to the beautiful moral of the sacred history, and hears no music in it, because it has not the eye and the ear of Faith.

^{21.} *Rissah*] *dew, moisture*.

^{22.} *Khelathah*] *toward the assembly*. *S. Jerome* supposes that the rebellion of Korah took place there, and that it received its name from the bringing back of the people to the lawful place of religious worship.

^{23.} *Shapher*] *splendour*.

^{24.} *Haradah*] *trembling*.

^{25.} *Makheloth*] *assemblies*.

^{26.} *Tahath*] *going down*.

^{27.} *Tarah*] *delay*.

^{28.} *Mithcah*] *sweetness*.

^{29.} *Hashmonah*] *fatness*.

^{30.} *Moseroth*] *bonds*, the plural form of *moser* (*Ges.* 457). On the alleged discrepancies between the account of the marches here and in Deut. x. 6, 7, see note there.

^{31.} *Bene-jaakan*] *sons of Jaakan*. In Deut. x. 6 it is called *Beeroth-benejaakan, wells of sons of Jaakan*. If these people are identical with the Horite tribe of Jakan in Gen. xxxvi. 27 (cp. 1 Chron. i. 42), the stations seem to be on the hills skirting the Arabah (*Keil*).

^{32.} *Hor-hagidgad*] *curse of Gidgad*. Cp. Deut. x. 7.

^{33.} *Jotbathah*] *goodness*. See Deut. x. 7, where it is called *Jo bath*.

^{35.} *Ezion-gaber*] *back-bone of a giant (geber)*, on the Red Sea; the north extremity of the eastern arm of it (cp. Deut. ii. 8. 1 Kings ix. 26; xxii. 48).

Thus then the Israelites had now been brought down to a point more distant from Canaan than that at which they were when they came out of Egypt. This was their *nadir*; hence they begin to move upward again, and arrive again at Kadesh-barnea, about thirty-seven years after they had been there before (v. 36: see xx. 1).

There they arrived in the first month of the *fortieth*, or last year of their wanderings, and then Miriam died (xx. 1). There the people murmured for want of water, whence the place was called *Meribah-kadesh*; and Moses “spoke unadvisedly with his lips,” and smote the rock twice; and God declared to him and to Aaron that they should not bring the people into Canaan (xx. 7—13).

Here Edom refused to let Israel pass through his land, and they therefore turned aside to compass the land of Edom (xx. 14—21), and came to Mount Hor, where, by God's command, Aaron was stripped by Moses of his priestly robes, which were put on his son Eleazar, and Aaron died there on the *first day of the fifth month* of the fortieth year of their wanderings in the wilderness (xx. 23—29).

^{38.} *And Aaron—died there*] at Mount Hor; and yet in Deut. x. 6 it is said, that he died in *Mosera*, which was seven stations from Mount Hor (see v. 31). How is this to be explained? See the note below on Deut. x. 6.

z ch. 21. 1, &c.

a ch. 21. 4.

b ch. 21. 10.
c ch. 21. 11.
|| Or, *Heaps of Abarim*.
d ch. 21. 11.
e ch. 32. 34.

f Jer. 48. 22.
Ezek. 6. 14.
g ch. 21. 20.
Deut. 32. 49.
h ch. 22. 1.

|| Or, *The plains of Shittim*.
i ch. 25. 1.
Josh. 2. 1.

k Deut. 7. 1, 2. & 9. 1.
Josh. 3. 17.
l Ex. 23. 24, 33. & 34. 13.
Deut. 7. 2, 5. & 12. 3.
Josh. 11. 12.
Judg. 2. 2.
m ch. 26. 53, 54, 55.

† Heb. *multiply his inheritance*.
‡ Heb. *diminish his inheritance*.

n Josh. 23. 13.
Judg. 2. 3.
Ps. 106. 34, 35.
See Ex. 23. 33.
Ezek. 28. 24.

⁴⁰ And ²king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. ⁴¹ And they departed from mount ^aHor, and pitched in Zalmonah. ⁴² And they departed from Zalmonah, and pitched in Punon. ⁴³ And they departed from Punon, and ^bpitched in Oboth. ⁴⁴ And ^cthey departed from Oboth, and pitched in ^dIje-abarim, in the border of Moab. ⁴⁵ And they departed from Iim, and pitched ^ein Dibon-gad. ⁴⁶ And they removed from Dibon-gad, and encamped in Almon^f-diblathaim. ⁴⁷ And they removed from Almon-diblathaim, ^gand pitched in the mountains of Abarim, before Nebo. ⁴⁸ And they departed from the mountains of Abarim, and ^hpitched in the plains of Moab by Jordan *near* Jericho. ⁴⁹ And they pitched by Jordan, from Beth-jesimoth *even* unto ⁱAbel-shittim in the plains of Moab.

⁵⁰ And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, ⁵¹ Speak unto the children of Israel, and say unto them, ^kWhen ye are passed over Jordan into the land of Canaan; ⁵² ^lThen ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: ⁵³ And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it. ⁵⁴ And ^mye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall ⁿgive the more inheritance, and to the fewer ye shall ⁿgive the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. ⁵⁵ But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* ^opricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. ⁵⁶ Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

XXXIV. ¹ And the Lord spake unto Moses, saying, ² Command the

40. *king Arad*] or *King of Arad*. See xxi. 1—3.

On the alleged discrepancies between this portion of this chapter, *vv.* 41—49, and chap. xxi. 11—20, see above, xxi. 11.

41. *Zalmonah*] Heb. *tsalmonah*, probably so called from *tselem*, a *shadow*, also a *likeness*, a *figure* (σκιὰ, σκιαγραφία), whence *S. Jerome* says, “*Salmona interpretatur imaguncula*” (in *Mans.* 35), and this station is supposed by some to have been so named from the brazen serpent set up by Moses on a pole—the *likeness* of the serpent which bit the people, and also the *type* and *figure* of Him Who was lifted up on the cross, that all who believe in Him should not perish, but have everlasting life (*Num.* xxi. 8, 9. *John* iii. 14, 15). So *S. Jerome*, *Mans.* 35, “In *Salmona*—in *typum Salvatoris qui antiquum Serpentem patibulo crucis triumphavit—diaboli venena superantur*.” After the Israelites had been bitten by serpents, and the brazen serpent had been made, they removed to *Oboth* (xxi. 10), which is also mentioned here (*v.* 43).

42. *Punon*] *perplexity*. There were copper-mines there, in which captives were condemned to work (*S. Jerome*): *cp.* *Gen.* xxxvi. 41.

43. *Oboth*] *familiar spirits* (see above, *Lev.* xix. 31; *xx.* 6). The word is rendered “*pythones*” by *S. Jerome* (*Mans.* 37), who also observes that it is rendered “*lagene grandes*,” or “*large bottles, or skins*” by some; they, who had familiar spirits, being inflamed, as it were, by the spirit of sorcery.

44. *Ije-abarim*] *ruined heaps of Abarim*; on the confines of Moab. *Cp.* xxi. 10. Thence they came to the valley of *Zared*, or *luxuriant growth of trees* (*Gesen.* 252), and thence to *Beer*, the *well*, which sprang up at the song and prayer of the princes (see xxi. 17—20), and thence to *Mattanah* (or *gift*), and *Nahaliel* (*torrents of God*), and *Bamoth* (*high places*), and *Pisgah*, which looks to *Jeshimon*, or *wilderness* (xxi. 19, 20); and they overcame *Sihon*, king of the Amorites, who had

dispossessed the Moabites (xxi. 21—31), and conquered *Og*, king of *Bashan* (xxi. 33. 35), and pitched in the plains of Moab over against *Jericho*.

45. *Dibon-gad*] See xxi. 30.

46. *Almon-diblathaim*] *hiding-place of Diblathaim*, or, *two cakes*; a name given to the place on account of its shape (*Gesen.* 185). The stations here specified, *Dibon-gad*, and *Almon-diblathaim*, and the mountains of *Abarim*, were passed by the Israelites in their journey to *Shittim*, or *Abel-shittim* (*meadow of acacias*), in the plains of Moab, where the Israelites were guilty of the sin described in *Num.* xxv. 1—8, after the prophecy of *Balaam* (xxiii. xxiv.).

There a census was taken of the people (see xxvi. 1—65), and it was found that no one was then surviving, who had been enrolled in the former census taken at *Mount Sinai* about thirty-eight years before (xxvi. 61).

There also the Levitical Law of sacrifice, which had been in abeyance since the murmuring and condemnation at *Kadesh-barnea* (xiv. 34; xv. 2), was promulgated afresh to the new generation of Israel (see xxviii. 2—31; xxix. 1—39); and God gave them the victory over the *Midianites* (xxxi. 2—54).

47. *before Nebo*] The mountain where Moses afterward viewed the land and died (*Deut.* xxxii. 49—52; xxxiv. 1—5).

52. *pictures*] Heb. *mascith*, from *sacah*, to *look at* (see *Lev.* xxvi. 1. *Ezek.* viii. 12), and it signifies any likeness or figure, whether graven or painted (*Gesen.* 513).

55. *pricks in your eyes, and thorns in your sides*] Like thorns and brambles left in a field that ought to have been cleared. See *Ps.* cvi. 34—41, where the Psalmist describes the evil consequences of their neglect of this divine command; and *cp.* *Ezek.* xxviii. 24. This language was afterwards adopted and reinforced by *Joshua* (xxiii. 13); see also *Judg.* ii. 2, 3.

children of Israel, and say unto them, When ye come into ^athe land of Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

³ Then ^b your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^cthe salt sea eastward: ⁴ And your border shall turn from the south ^dto the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south ^eto Kadesh-barnea, and shall go on to ^fHazar-addar, and pass on to Azmon: ⁵ And the border shall fetch a compass from Azmon ^gunto the river of Egypt, and the goings out of it shall be at the sea.

⁶ And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

⁷ And this shall be your north border: from the great sea ye shall point out for you ^hmount Hor: ⁱFrom mount Hor ye shall point out *your border* ^junto the entrance of Hamath; and the goings forth of the border shall be to ^kZedad: ⁹ And the border shall go on to Ziphron, and the goings out of it shall be at ^lHazar-enan: this shall be your north border.

¹⁰ And ye shall point out your east border from Hazar-enan to Shepham: ¹¹ And the coast shall go down from Shepham ^mto Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ⁿside of the sea ^oof Chinnereth eastward: ¹² And the border shall go down to Jordan, and the goings out of it shall be at ^pthe salt sea: this shall be your land with the coasts thereof round about.

¹³ And Moses commanded the children of Israel, saying, ^qThis is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe: ¹⁴ ^rFor the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance: ¹⁵ The two tribes

a Gen. 17. 8.
Deut. 1. 7.
Ps. 78. 55. & 105.
11.
Ezek. 47. 14.

b Josh. 15. 1.
See Ezek. 47. 13,
3c.
c Gen. 14. 3.
Josh. 15. 2.
d Josh. 15. 3.

e ch. 13. 26. & 32.
8.
f See Josh. 15.
3, 4.
g Gen. 15. 18.
Josh. 15. 4. 47.
1 Kings 8. 65.
Isa. 27. 12.

h ch. 33. 37.
i ch. 13. 21.
2 Kings 14. 25.

k Ezek. 47. 15.
l Ezek. 47. 17.

m 2 Kings 23. 32.
Jer. 39. 5, 6.
† Heb. *shoulder*.

n Deut. 3. 17.
Josh. 11. 2. & 19.
35.
Matt. 11. 34.
Luke 5. 1.
o ver. 3.

p ver. 1.
Josh. 14. 1, 2.

q ch. 32. 33.
Josh. 14. 2, 3.

CH. XXXIV. 3. *your south quarter shall be*] Almighty God describes the limits of the Promised Land, and thus declares that it is He who is the Lord of all the earth; that all Nations are His feudatories and vassals, and hold their territories from Him who sets the borders of the earth (Ps. lxxiv. 17), and determines the bounds of their habitation (Acts xvii. 26); and that the eternal and heavenly inheritance, which is typified by Canaan, is His gift (John xiv. 2. Matt. xx. 23).

God also specified the limits of Canaan, in order that while the Israelites obeyed His command to exterminate certain nations,—the nations of Canaan,—for their sins, and thus were executioners of His righteous judgments upon them, they were not therefore to imagine that they had any commission or licence to wage an aggressive warfare against *any other* nations, for the gratification of their own covetous or ambitious desires of spoil and aggrandizement; but might be contented with the portion assigned to them by Him; and also that they might not be molested in their occupation of Canaan, which they held by a divine charter from heaven.

— *wilderness of Zin*] See xxxiii. 36; and Josh. xv. 2—4.

— *Edom*] Not the mountains of Edom, on the west frontier of *Wady Arabah*, but the region south of the wilderness of Zin, or *Wady Murreh*, namely, the mountain range now called *Seir*, or *Serr* (*Seetzen, Rowlands, Keil*).

— *salt sea*] The Dead Sea (see Gen. xiv. 3).

4. *Akrabbim*] *scorpions* (cp. Deut. viii. 15). The ascent *Akrabbim* (mentioned in 1 Macc. v. 3. *Joseph.*, Ant. xii. 8. 1) is probably that of the white cliffs, about eight miles to the south of the Dead Sea, and on the north of *Wady Arabah*.

— *Hazar-addar*] *enclosure*, or *village of largeness*. See Josh. xv. 3, 4.

— *Azmon*] *strong*; probably in *Wady el Ain*, w. of the road to Hebron.

5. *river of Egypt*] or, brook of Egypt; it is mentioned as the southern limit of the land of Israel, Josh. xv. 4. 47. 1 Kings viii. 65. 2 Kings xxiv. 7. 2 Chron. vii. 8; and Isa. xxvii. 12, where it is called *βυκοροποις* by *Sept.*

6. *great sea*] The Mediterranean (cp. Josh. ix. 1; xv. 47; xxiii. 4).

8. *mount Hor*] “*Mous Casius*,” s.w. of Antioch, on the Orontes (*Robinson*).

— *Hamath*] Now *Hamah*, the Epiphania of the Greeks and Romans, on the river Orontes (see xiii. 21).

— *Zedad*] *side*, i. e., of a mountain, now *Zadad* (*Robinson*), a large town inhabited by Syrian Christians; lying to the s.e. of *Hams*, and on the road from *Huns* to *Damascus*. With these descriptions of the limits of the land on the north, compare Ezek. xlvii. 17.

9. *Ziphron*] *fragrance*; supposed by some to be the same as the modern *Zifran*, fourteen hours n.e. of Damascus: cp. Ezek. xlvii. 17 (*Knobel*). Others are of opinion that it is much more to the south (cp. Josh. xi. 17; xii. 7; xiii. 5. Judg. iii. 3; and see *Keil*, p. 370), on the northern slopes of Lebanon; and they place *Hazar-enan* (*enclosure*, or *village of springs*) at the springs or fountains of *Lebeweh*.

11. *Riblah*] *abundance* (see 2 Kings xxiii. 33), but it is doubtful whether the place there mentioned is the same as that specified here. *Ain*, or *fountain*, was perhaps at the springs at the foot of Anti-libanus, which are called *Birket Andshear* (*Robinson*). The *Vulgate* renders it *Daphnis*.

— *Chinnereth*] The sea of Galilee, called *Chinnereth*, or *harp* (*Gesen.* 401. 406), perhaps from its shape, or from the town which bore that name (Josh. xi. 2; xix. 35. Deut. iii. 17. 1 Kings xv. 20). In Chaldee it is called *Ghinnosar*, and in 1 Macc. xi. 67, *Gennesar*, whence in the New Testament it is called *Gennesareth*.

and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

r Josh. 14. 1.
& 19. 51.
s ch. 1. 4, 16.

¹⁶ And the Lord spake unto Moses, saying, ¹⁷ These are the names of the men which shall divide the land unto you: 'Eleazar the priest, and Joshua the son of Nun. ¹⁸ And ye shall take one 'prince of every tribe, to divide the land by inheritance. ¹⁹ And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh. ²⁰ And of the tribe of the children of Simeon, Shemuel the son of Ammihud. ²¹ Of the tribe of Benjamin, Elidad the son of Chislon. ²² And the prince of the tribe of the children of Dan, Bukki the son of Jogli. ²³ The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. ²⁴ And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. ²⁵ And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. ²⁶ And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. ²⁷ And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. ²⁸ And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

²⁹ These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

a Josh. 14. 3, 4.
& 21. 2.
See Ezek. 45. 1,
&c. & 48. 8, &c.

XXXV. ¹ And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, ² Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. ³ And the cities shall they have to dwell in; and the suburbs of them shall be

17. These—shall divide the land—Eleazar the priest, and Joshua the son of Nun] Forming, by their union, a type of Christ, who is both King and Priest, and who settles all the tribes of the faithful Israelites in the heavenly Canaan, and assigns to them their inheritance (see Josh. xiv. 1; xix. 51).

18. And ye shall take one prince of every tribe] Eleazar and Joshua divided the land (cp. Josh. xiv. 1; xix. 51), but by God's command they associated with them a prince of every tribe; so our Lord associates the Apostles with Himself in bringing the World into subjection to the Gospel, and in making it to be an inheritance of His visible Church; and He will associate them with Himself in the inheritance of His Church glorified. See on v. 28.

19—29. Judah] Judah is placed first, for he had the first lot on the south (Josh. xv. 1). Simeon, his brother, by Leah, next, and his inheritance was within the inheritance of the sons of Judah (Josh. xix. 1). Then Benjamin, who had his lot between Judah and the sons of Joseph (Josh. xviii. 11). Then Dan, for his lot was near Benjamin, westward (Josh. xix. 40. 47). Then Manasseh, and Ephraim, his brother, whose inheritance was next beyond Benjamin (Josh. xvi. and xvii.). Then Zebulun and Issachar, sons of Leah (Josh. xix. 10. 17). Then Asher and Naphtali on the north (Josh. xix. 24. 32).

The meanings of these twelve names are as follows:—

19. Caleb] Dog, vigilant as a watch-dog; not "a dumb dog" (Isa. lvi. 10), from *calab*, to bark (*Gesen.* 398).

20. Shemuel] Heard of God, the same name as Samuel.

21. Elidad] Loved of God; Theophilus.

22. Bukki] Poured out of the Lord (*Gesen.* 135, 136).

23. Hanniel] Grace of God.

24. Kemuel] Assembly of God.

25. Elizaphan] Whom God hides, or defends.

26. Paltiel] Whom God rescues.

27. Ahihud] Brother of Judah, or of praise.

28. Pedahel] Whom God redeems.

—Ammihud] People of Judah. This is the name also of the father of Elishama, prince of Ephraim (i. 10); and of Shemuel, prince of Simeon (v. 20).

These Twelve Princes, associated with Joshua and Eleazar, jointly making a type of Jesus Christ, in assigning an inheritance to Israel, seem to foreshadow the work which Christ Himself assigned to His Twelve Apostles, when He said, "Verily I say unto you, That ye which have followed Me, in the regeneration when the

Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel" (Matt. xix. 28. Luke xxii. 29, 30).

The Book of NUMBERS ends, as Leviticus did (xxvii. 30—33), with a provision for the settled maintenance of the Levitical Ministry. Here is an evidence of unity of plan and of authorship.

CH. XXXV. 2. that they give unto the Levites of the inheritance of their possession] In order that the Levitical ministry being diffused throughout Israel might be like a holy leaven, leavening the entire mass; and that they might hallow the people, and teach them the knowledge of God's law. Deut. xxxiii. 8—10.

For the history of the fulfilment of these divine injunctions, see below, Josh. xxi. 1—42.

Thus Jacob's prophecy was fulfilled, that "Levi should be scattered in Israel" (Gen. xlix. 5—7), which was indeed a curse for sin, but by reason of Levi's zeal for God (Exod. xxxii. 29) was changed into a blessing.

This idea of holy diffusion was embodied in the number of the Levitical cities ($12 \times 4 = 48$: see below on v. 7), by means of which the Land was sanctified; and God's promises and the knowledge of His Law were diffused in every part of it by means of the Levites, His ministers. See v. 7.

In like manner the Jews were scattered for their sins throughout the world (see Ps. lix. 11); but by God's mercy that curse has been turned into a blessing; for by this dispersion they have carried the Old Testament with them into all lands, and by the weekly reading of it in their Synagogues, in all the principal cities of Europe and Asia, they prepared the way for the preaching of the Gospel (see below, *Introduction* to the Acts of the Apostles, p. 8); and when devout Jews had come up to Jerusalem at Pentecost, they saw the signs of the miraculous coming of the Holy Ghost, and heard the preaching of the Apostles, and they carried back the Gospel with them into all lands (see below, on Acts ii. 4—11). And the time may come when, by the conversion of the Jews who do not yet believe, they may become the blessed instruments of turning the Nations to Christ. Cp. S. Cyril de Ador. xiii. p. 465.

—suburbs] *migrash*, literally a drawing-out, from *garash* to

for their cattle, and for their goods, and for all their beasts. ⁴ And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about. ⁵ And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities. ⁶ And among the cities which ye shall give unto the Levites *there shall be* ^b six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and [†] to them ye shall add forty and two cities. ⁷ So all the cities which ye shall give to the Levites *shall be* ^c forty and eight cities: them *shall ye give* with their suburbs. ⁸ And the cities which ye shall give *shall be* ^d of the possession of the children of Israel: *from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which* [†] he inheriteth.

⁹ And the LORD spake unto Moses, saying, ¹⁰ Speak unto the children of Israel, and say unto them, *When ye be come over Jordan into the land of Canaan; ¹¹ Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person* [†] at unawares. ¹² ^h And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. ¹³ And of these cities which ye shall give ⁱ six cities shall ye have for refuge. ¹⁴ ^k Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which shall be cities of refuge.* ¹⁵ These six cities shall

b ver. 13.
Deut. 4. 11.
Josh. 20. 2, 7, 8.
& 21. 3, 13, 21, 27,
32, 36, 38.
† Heb. above
them ye shall give
c Josh. 21. 41.

d Josh. 21. 3.

e ch. 26. 54.

† Heb. they
inherit.

f Deut. 19. 2.
Josh. 20. 2.
g Ex. 21. 13.

† Heb. by error.

h Deut. 19. 6.
Josh. 20. 3, 5, 6.

i ver. 6.

k Deut. 4. 41.
Josh. 20. 8.

draw out—an open place for the drawing-out and pasturage of cattle. (Gesen. 449.)

3. *cattle*] *behemoth* (from *baham*, to shut, to be dumb), beasts of burden, cattle, sheep. (Gesen. 105.)
— *beasts*] *chayyah*; living creatures.

4. *a thousand cubits*] About 583 yards for the cattle, and two thousand more on every side (see v. 5) for fields and vineyards (*Maimonides*). Others (*Raschi*, *Vatablus*, *Lyranus*) are of opinion that the two thousand cubits were for cattle, &c., and a thousand cubits beyond for vineyards. *Michaelis* supposes that 1000 cubits were measured every way, from the wall of the city, which was in the centre, and so made 2000 cubits of suburb, from east to west, and from north to south (see *Keil*, p. 373; cp. *Davidson*, 313). Others suppose that each wall of the city measured 2000 cubits, or that the whole circuit was 8000 cubits, and that the suburb was 1000 cubits, measured every way from each of the four walls. *Pfeiffer*, p. 157.

6. *six cities*] three on the east, and three on the west of Jordan. See v. 14; and Deut. iv. 41. 43. Josh. xx. 7—9.

On the moral and spiritual uses and typical character of the Cities of Refuge, see *S. Ambrose* de Cain, c. 4; de Fuga Sæculi c. 2. *S. Cyril* de Ador. viii. p. 283; xiii. p. 465. *Greg. Mag.* in Ezek. Hom. 6. *Isidor. Pelusiot.*, Epist. iii. 109. *Ainsworth*, p. 203. *Mather* on the Types, p. 326; and notes below on Deut. xix. 1—13.

— *refuge*] *miklat*, from *palat*, to draw together, to receive as a fugitive. *Gesen.* 732.

— *manslayer*] Heb. *rotseah*, from *ratsah*, to break, to kill (*Gesen.*).

— *forty and two cities*] the number of the stations in the wilderness (see xxxii. 1); so that in their settled state in Canaan, they were reminded, by this number, of their wanderings in the wilderness, and of God's mercies to them there.

It will be a part of the joy of the saints in the heavenly Canaan to meditate on God's mercies to them, while they were in their mortal pilgrimage through the wilderness of this world to their eternal inheritance. On these forty-two cities, see Josh. xxi. 2—42.

7. *forty and eight*] 12×4 , both sacred numbers, symbolical of universality; displaying the presence of God in all parts of the land. See *Bähr*, Symbolik, ii. 50; and notes below on Rev. xi. 19, p. 221.

8. *of the possession of the children of Israel*] One and the same form of ecclesiastical regimen, and of religious worship

and instruction, was to be diffused throughout the whole of the inheritance of the literal Israel. The literal Israel was a figure of the Christian Church Universal; and this divine provision for Uniformity of Worship, Instruction, and Church-Government, confirms the proof that Almighty God has designed that one and the same form of Apostolic regimen for the Ministry of the Word and Sacraments should be propagated throughout the World. Compare below, Josh. xxi. 1.

— *from them that have many*] See the distribution in Josh. xxi. 9—19; cp. above, xxvi. 54.

12. *the avenger*] *Goel*, from *gaal*, to redeem, or bring back (*Gesen.* 151). One who is near of kin (see Lev. xxv. 25), and therefore rendered ἀγγιστέων by *Sept.*, and “cognatus” by *Vulg.*; and, as such, was the redeemer of property (see below on Ruth ii. 20; iii. 9—12). He also avenged the blood of his kinsman that was slain (Deut. xix. 6. 12. Josh. xx. 3).

Our *Goel*, or next of kin, is Christ, who has taken the nature of us all by His Incarnation, and who redeems us from Sin, Satan, and Death; and He will avenge the blood of His people who are slain, as prophesied in the Apocalypse. See on Ruth as quoted above, and on Rev. vi. 10.

13. *of these cities*] that is, of the cities of the Levites. Wisely was it ordered, that such cities should be cities of refuge, because, the Levites being teachers of the Law, a guarantee would thus be provided, that the Law would be rightly administered in the cases of manslaughter; and also the fugitive would have the benefit of religious instruction and comfort while he was in the city of refuge. Cp. *Bähr*, Symbolik, ii. 53; and note below, Josh. xxi. 31.

The Christian Fathers regard the Cities of Refuge as emblematic of penitential asylums, to which the devout soul retires from the world, in order to humble itself for its sin, and to pray to God for pardon and grace. See *S. Ambrose* de Fuga Sæculi, c. 2.

They may be regarded also as emblems of Christian Churches in which the pure Gospel of Christ is preached, and His Sacraments are duly administered, and the other means of grace are dispensed to the penitent and faithful soul. See the references above on v. 6.

14. *three cities on this side Jordan*] These were Golan, in Basan of Manasseh (32° 52' N.L.); Ramoth, in Gilead (32° 25'); and Bezer, in Reuben (31° 38'). Deut. iv. 41. 43.

— *three cities—in the land of Canaan*] These were appointed by Joshua, and were Kedesh, in Naphtali (33° 6'); Shechem

ch. 15. 16.

be a refuge, *both* for the children of Israel, and ¹for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

m Ex. 21. 12, 14.
Lev. 24. 17.
Deut. 19. 11, 12.

¹⁶ And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. ¹⁷ And if he smite him

† Heb. *with a stone of the hand.*

† with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. ¹⁸ Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. ¹⁹ ^a The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. ²⁰ But

n ver. 21, 24, 27.
Deut. 19. 6, 12.
Josh. 20. 3, 5.

° if he thrust him of hatred, or hurl at him ^p by laying of wait, that he die; ²¹ Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for he is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

o Gen. 4. 8.
2 Sam. 3. 27. &
20. 10.
1 Kings 2. 31, 32.
p Ex. 21. 14.
Deut. 19. 11.

q Ex. 21. 13.

²² But if he thrust him suddenly ^a without enmity, or have cast upon him any thing without laying of wait, ²³ Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: ²⁴ Then ^r the congregation shall judge between the slayer and the revenger of blood according to these judgments: ²⁵ And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and ^s he shall abide in it unto the death of the high priest, ^t which was anointed with the holy oil.

r ver. 12.
Josh. 20. 6.

s Josh. 20. 6.
t Ex. 29. 7.
Lev. 4. 3. & 21.
10.

²⁶ But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; ²⁷ And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [†] he shall not be guilty of blood: ²⁸ Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the

† Heb. *no blood shall be to him,*
Ex. 22. 2.

in Mount Ephraim (32° 18'); Kirjath-arba (Hebron), in Judah (31° 25'). Josh. xx. 8.

On the special significance in the choice of the cities, see below, on Josh. xx. 7.

On both sides of the Jordan the cities were so chosen, that the greatest distance from one City of Refuge to the next was about 60 miles; and no person was more than 30 miles from a City of Refuge. This was specially provided as a merciful resource, lest the fugitive should be cut off by the avenger of blood, while his heart was hot, and because the way was long. Deut. xix. 6.

The Rabbis say that at the cross-roads posts were erected which pointed the way to the City of Refuge. See *Rittershus*, de Jure Asyli, in Crit. Sac. viii. 159. *Lightfoot*, Cent. Chorog. c. 50; and note below, on Deut. xix. 3.

As to the particular time in which these cities were appointed, see below, on Josh. xx. 1.

On the Law concerning the Cities of Refuge, and the humanity of the Mosaic Legislation in this respect, as compared with Heathen and Mahomedan Codes, see *Kalisch* on Exodus, pp. 393—397. See also *Maimonides* on Murder, vii. 8; viii. 11. *Winer*, R. W. B. i. 379, Art. "Freistatt," and *H. W. Phillott* in Dict. of the Bible, pp. 221—336; and *Dawn's* Treatise on this subject, Leipzig, 1840.

15. *the stranger*] A foreshadowing of the gracious extension of the blessings of Christ's death to *all nations* under the Gospel.

16. *the murderer shall surely be put to death*] See Gen. ix. 5, 6. Exod. xxi. 12—14. Lev. xxiv. 17. 1 Kings ii. 29—34.

There is no discrepancy (as some have alleged) between this precept and that in Deut. xix. 12. See the note there, and cp. Josh. xx. 6. 9.

18. *with an hand weapon of wood*] Literally, with an instrument of wood, of hand: that is, in the hand, *cominus*. The former cases were by throwing a stone, *eminus* (v. 17), and with an instrument of iron (v. 16).

20. *But*] rather, *And, or*.

25. *unto the death of the high priest, which was anointed with the holy oil*] Literally, *unto the death of the Great Priest, whom he* (put impersonally) *anointed with the oil of holiness*.

At the death of the High Priest, they who had fled for safety to the City of Refuge were released and restored to their homes (see v. 28). So, by the death of our Great High Priest (Heb. iv. 14; x. 21), Who was anointed with the Holy Ghost, and is therefore called Messiah and Christ, the Anointed One, and Who offers Himself, without spot, through the Eternal Spirit (Heb. ix. 14), with which He was anointed; and Who is the Mediator of the New Testament, that by the means of *death* for the redemption of the transgressions under the first Testament, they which are called might receive the promise of an eternal inheritance (Heb. ix. 15), they who have fled *for refuge* to lay hold of the hope set before them (Heb. vi. 18) are restored to liberty, and peace, and happiness, and to the favour of God, their reconciled Father in Christ. See *Theodore*, Qu. 50. *S. Cyril* de Ador. viii. p. 282. *S. Gregor.* in Ezek. Hom. vi.; and other authors quoted on v. 6.

By Christ's death, as by the death of our High Priest, for He is Priest and Sacrifice both, we are restored to our former forfeit estate in the Land of Promise (*Bp. Andrewes*, ii. p. 153). His death, as the High Priest's, freed us from captivity (iii. 209). As *S. Cyril* says, "The guilty soul is driven into banishment from its home by sin, as the Israelite was when he had committed murder; but Christ, our great High Priest, died, went down into hell, and overcame Death, and rose from the Grave, and the soul is restored to its home by Him."

There must be the act of faith believing God's promises, and of obedience complying with His ordinance in appointing His Church as a City of Refuge, and there must be entering into it and abiding in it (v. 26, 27); and then, the death of Christ, Who is both High Priest and Sacrifice, will avail to the salvation of the soul.

23. *until the death of the high priest*] Great stress is laid upon this point (see v. 25, and again, v. 32); and the light thrown

high priest the slayer shall return into the land of his possession. ²⁹ So these *things* shall be for "a statute of judgment unto you throughout your ^{u ch. 27. 31} generations in all your dwellings.

³⁰ Whoso killeth any person, the murderer shall be put to death by the *mouth of witnesses: but one witness shall not testify against any person to ^{x Deut. 17. 6. & 19. 15.} cause him to die. ³¹ Moreover ye shall take no satisfaction for the life of a murderer, which is †guilty of death: but he shall be surely put to death. ³² And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

³³ So ye shall not pollute the land wherein ye *are*: for blood ^{y Ps. 106. 33.} it defileth the land: and †the land cannot be cleansed of the blood that is shed therein, but ^{Mic. 4. 11.} *by the blood of him that shed it. ³⁴ ^a Defile not therefore the land which ye shall inhabit, wherein I dwell: for ^{† Heb. there can be no expiation for the land.} ^b I the LORD dwell among the children of Israel. ^{z Gen. 9. 6.} ^{a Lev. 18. 25.} ^{Deut. 21. 23.} ^{b Ex. 29. 45, 46.}

XXXVI. ¹ And the chief fathers of the families of the ^{a ch. 26. 29.} *children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: ² And they said, ^b The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^c my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. ³ And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe †whereunto they are received: so shall it be taken from the lot of our inheritance. ⁴ And when ^d the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

⁵ And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph ^{e ch. 27. 7.} *hath said well. ⁶ This ^f *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them †marry to whom they think best; ^{† Heb. be wives.} ^{f ver. 12.} ⁷ only to the family of the tribe of their father shall they marry. ⁷ So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall †^g keep himself to the inheritance of the tribe of his fathers. ⁸ And ^{† Heb. cleave to the, &c.} ^{g 1 Kings 21. 3.}

upon it by the Gospel enables us to see here a confirmation of the truth there preached, that before the Death of the Great High Priest no deliverance for Human Nature was possible, and none is afforded now to any who look for salvation from any other cause but from the Death of Christ; for, as St. Peter declares, "there is none other Name under heaven given among men whereby we must be saved; neither is there salvation in any other" (Acts iv. 12).

^{30. of witnesses} two or three at the least. Deut. xvii. 6. See Matt. xviii. 16. 1 Cor. xiii. 1. Heb. x. 28.

— *one witness*] See Deut. xvii. 6; xix. 5.

^{33. So ye shall not pollute the land}] Not only does Blood defile the land, but they, also, who connive at Murder when they ought to punish it, are said here to pollute it. The Land was holy to God, whose presence was visibly manifested in the Levitical Priesthood, diffused through every part of it; and it was desecrated by blood, and therefore an expiation was to be made for blood. See above on Gen. ix. 5, 6. Is it then competent to Man to abolish capital punishments for Murder?

CH. XXXVI. 1. *the chief fathers*] The Divine Legislator having defined the limits of the Holy Land, which he had given for the
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inheritance of Israel (ch. xxxv.), and having also appointed His own portion to be given to the Priests and Levites, His ministers, in the inheritance of every tribe, and having thus consecrated the land by His Own Presence in the Priesthood; and having provided against the desecration of that land by bloodshed, at the same time that in mercy He appointed Cities of Refuge for the involuntary manslayer, to protect him against the anger of the avenger of blood, and having revealed in that institution some gleams of the Refuge and Restoration of Mankind in Christ (see xxxv. 25), now concludes His Laws with an ordinance for the settled continuance of the respective inheritance of the tribes, as originally assigned to them by God; and thus unfolds a view of the perpetuity of that spiritual inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for His people (1 Pet. i. 4), and which was foreshadowed by the earthly Canaan.

^{2. my lord}] Moses (see xxvi. 52; xxvii. 1—7).

— *Zelophehad—his daughters*] See above on xxvii. 1—7.

^{4. the jubile}] See Lev. xxv. 10.

^{7. So shall not the inheritance—remove}] The Fathers were of opinion that this was done specially to secure the succession and inheritance of the tribe of Judah, from which Christ came.

^h 1 Chron 23. 22. ^h every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. ⁹ Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

¹⁰ Even as the LORD commanded Moses, so did the daughters of Zelophehad: ¹¹ [†] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: ¹² *And* they were married [†] into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

¹³ These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel ^{*} in the plains of Moab by Jordan *near* Jericho.

S. Cyril c. Julian. viii. p. 261. Theodoret, Qu. 51. Isidor. Pelusiot., Epist. i. 7.

8. *every daughter, that possesseth an inheritance in any tribe—shall be wife unto one of the family of the tribe of her father*] Hence it is inferred that Mary was of the same tribe as Joseph, that is, of the tribe of Judah (*Euseb.*, i. 7). This would be necessarily true if Mary had an inheritance: it is certain that she did marry one of her own tribe, for Christ, who is the Seed of the Woman and the Son of Mary, is said by St. Paul to be of the seed of *David* (Rom. i. 3), and Joseph was of the house and lineage of David (Matt. i. 20. Luke ii. 4).

Priests and Levites, having no inheritance with Israel (Deut. xviii. 1), might marry women of any tribe; and daughters of Priests and Levites, being of no tribe, might marry with men of any tribe. Elizabeth, of the daughters of Aaron, was cousin to Mary, of the tribe of Judah (Luke i. 5. 36). Also, it appears

that women who had not an inheritance, were not obliged to marry within their own tribe. See Josh. xv. 16. 1 Sam. xvii. 15.

13. *These are the commandments and the judgments*] This is the conclusion of the Levitical Code, which began to be delivered at the Exodus, was fully promulgated at Mount Sinai, and has now, as far as was requisite, been published afresh to the new generation of Israel, and is brought to a close in the plains of Moab, by Jordau, near Jericho.

DEUTERONOMY, which now follows, and which begins with an address of Moses to Israel on the first day of the eleventh month of the last year of the wanderings (Deut. i. 3), proceeds on the supposition that its hearers and readers are fully acquainted with the former portions of the Pentateuch, and does not add any new law to that Code, but declares and enforces what has been already promulgated in EXODUS, LEVITICUS, and NUMBERS.

INTRODUCTION TO DEUTERONOMY.

On the Genuineness of Deuteronomy.

THAT the following portion of the Pentateuch, which is called DEUTERONOMY, was *not* written by Moses, but was composed at a much later period of Jewish history, is a conclusion which, we are assured by some, "may be ranked among the most certain results of modern scientific Biblical Criticism." Such are the words of Bishop Colenso, "On the Pentateuch," Part III. p. 613.

Some recent celebrated critics assign its composition to¹ a writer who lived in the times of Hezekiah, king of Judah²; others assert that it was composed in the reign of his son, Manasseh; others³ suppose that it was written in the time of Josiah.

It seems that "modern scientific Biblical Criticism" (to adopt the title assigned to it by one of its adherents) is prepared to stake its own reputation on this issue; and that on the soundness of this conclusion its claims to credit and confidence must stand or fall.

Let us then examine —

What does this assertion involve?

The writer of Deuteronomy *professes to be Moses*.

Let us examine the first chapter. "I spake unto *you* at that time, saying, *I* am not able to bear *you myself alone*." Here Moses himself is introduced speaking to Israel. What next? "*I* said unto *you*, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto *us*." And ye came near unto *me*, every one of you, and said, We will send men before us . . . and the saying pleased *me* well, and *I* took twelve men of *you*, one of a tribe." . . . And again, "The Lord was angry with *me* for *your sakes*, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it."

In a similar tone, throughout the book, the *writer of Deuteronomy professes to be no other than Moses himself*.

What then is the question at issue?

It is *not*—whether we have here a writer, living after the age of Moses, and purporting to give a record of his acts; but it *is*, whether we have here the words of Moses himself, or the words of another person who pretends to be Moses, and utters the most solemn language in his name? In a word, is the Book of Deuteronomy an imposture, or is it not?

This is the real question at issue. And that School of modern Biblical Criticism, which is most confident of its own superior enlightenment, and is impatient of any resistance to its authority, stands committed to the affirmative. Its reputation for sagacity and intelligence hangs on the truth of the proposition—that *Deuteronomy is a forgery*.

What then, let us inquire, are the grounds on which this assertion is based?

It is alleged by the critics, who have been already mentioned⁴, that Deuteronomy cannot have been written by Moses. This allegation is based on two grounds, viz. :—

¹ Ewald, Riehm, Bleek, Dr. Davidson, who says, "It is certain that Moses could not have written the book of Deuteronomy" (p. 377). "The entire book belongs to a later writer and time" (p. 350).

Bp. Colenso has devoted the whole of his Part III. on the Pentateuch, Lond., 1863, to disprove the genuineness of Deuteronomy.

² Bunsen, Vaihinger.

³ De Wette, Von Bohlen, Knobel (as to the greater part of the book), Bp. Colenso, and others.

The works, in which the above assertions are put forth, are as follows:—

Vaihinger, in Herzog's Encycl. xi. 316.

Bunsen's Bibelwerk, 2te Abtheilung, 264.

V. Lengerke, Kanaan, 1844.

Ewald, Geschichte d. Volk Isr. i. 156—171.

Riehm, Gesetzgebung im Lande Moab, p. 105.

Bleek, Einleitung, pp. 165, 301.

De Wette, Einleitung, § 155.

Von Bohlen on Genesis, i. 270.

Knobel, Exeg. Handbuch, xiii.

Dr. Davidson, Introduction to the Old Testament, Lond., 1862.

Bp. Colenso, The Pentateuch and Book of Joshua critically examined, Lond., 1863, Part III.

⁴ Deut. i. 9.

⁵ i. 20.

⁶ i. 22.

⁷ i. 37.

⁸ De Wette, Ewald, Bleek, Riehm, and others, whose arguments have been reproduced, with additions, by Bp. Colenso, on the Pentateuch, Part III., Lond., 1863.

INTRODUCTION

(1) Because, as to many of its statements, it is inconsistent in *substance* with the foregoing parts of the Pentateuch.

(2) Because in *style* it differs greatly from the rest of the Pentateuch.

On these two allegations, one preliminary remark may be offered.

It is generally allowed that the writer of Deuteronomy had the preceding parts of the Pentateuch before him. One of the critics above mentioned says, "There is no doubt that the Deuteronomist built on the historical facts embodied in the former part of the Pentateuch. He presupposes them as well known. He alludes to them throughout. It appears that the Deuteronomist had the *written books* before him with all their contents!"

This is a candid avowal; and indeed it is inevitable. The writer of Deuteronomy, whoever he may be, was a Hebrew writer of great natural endowments and intellectual acquirements, and if with the above-mentioned critics we suppose that he lived after the time of Moses, and that his design in Deuteronomy was to personate Moses, it is certain that he would carefully study the books of Moses; and being a Hebrew writer, well skilled in the language, he would at least be as much conversant with those writings as his critics are who live 3000 years after Moses, and do not speak the language which Moses wrote. The writer of Deuteronomy had before his eyes those very books from which his critics profess to convict him of inconsistency and error.

This being presumed, let us be allowed to appeal to common sense; which is sometimes more sagacious than what is called shrewdness, especially when that shrewdness is allied with self-confidence, and speaks in a tone of arrogance and presumption concerning those writings which have been universally received as the Word of God by the Church of God.

Suppose the case of a writer desirous to personate Moses, and setting himself down to write a book in the name of Moses. And such a book Deuteronomy is. Is it not certain, that such a Hebrew writer would have taken good care *not to deviate* from the sacred history as written by Moses in the foregoing books, received as genuine by the whole Hebrew Nation; and that he would have conformed exactly to that narrative? Is it not also certain, that he would *not* have written in a *different style* from that in which the foregoing books of Moses are written? A forger wishing to counterfeit a signature makes a *fac-simile* of it. A writer, wishing to palm Deuteronomy on the Hebrew Nation in the name of their great Lawgiver, would assuredly have taken good care to copy the other books which were universally recognized by that Nation as written by Moses; and he would have been especially careful not to excite suspicions of the fraud, by variations from the facts of the history, or from the style of those other writings. And *if* he had produced a book, such as Deuteronomy is, containing many additions to the history contained in those other writings, and greatly differing from them in style, the chance of the reception of his book, as a genuine work of Moses, first coming forth into the world, as these critics assure us, *seven hundred years after his death*, and of its adoption, as an integral part of Scripture, into the Canon of the Hebrew Nation, then scattered in different parts of the world, and of its reception into all the copies of all their Bibles, as a genuine and divinely-inspired book of the great Hebrew Lawgiver—a chance not very great under any circumstances—would have been greatly diminished, so as in fact to become infinitely small, and to vanish altogether.

But what is the fact?

The Book of Deuteronomy is not only found in all the Manuscripts of the *Hebrew Bible*, but is contained in all the Manuscripts of the *Samaritan Pentateuch* also, and in the *Septuagint Version* made by Hellenistic Jews in Egypt, and in all the other Ancient Versions; and every word of it is read as genuine, and inspired, in all the Hebrew Synagogues throughout the world; and, as far as we know, no voice was ever raised by any one of that vast community to challenge its claim; no whisper was ever breathed to dispute its title to be a true, genuine, and divinely-inspired writing of Moses; and it has been reserved for writers living at a distance of more than 3000 years after the death of Moses, to discover for the first time that the whole Hebrew Nation, as well as the whole Christian Church—to say nothing now of a still more sacred Authority, that of *JESUS CHRIST* Himself—has been imposed upon by a cheat, and has canonized an imposture, in attributing Deuteronomy to Moses. Truly, this "modern scientific Biblical criticism" (as it calls itself) is a very credulous and superstitious thing; and requires us to accept, at its own arbitrary dictation, propositions far more improbable and monstrous than any thing which it rejects.

We need not hesitate to say that the seeming variations in the substance of Deuteronomy, as

¹ See *Dr. Davidson's Introduction to the Old Testament*, i. p. 386.

compared with the other parts of the Pentateuch, and the acknowledged difference of style between it and those other parts, so far from being proofs of spuriousness, as is alleged by some, do, in fact, present a *primâ facie* evidence in its favour.

Let us proceed to analyze the objections themselves. In the following notes they will be examined *seriatim*, as they occur in the course of the book; but it may be convenient to place before the reader a few specimens of them, which may serve to illustrate their true character.

(1) It is alleged, that Deuteronomy could not have been written by Moses, because the Priests are called in this book "*the Priests the Levites*," and are never called "*the sons of Aaron*," as they are constantly in the foregoing parts of the Pentateuch².

"It is impossible," we are assured³, "that any writer should have so suddenly changed his form of expression in such a case as this."

This allegation proceeds from the fruitful source of many similar objections—a want of attention to the difference of the circumstances of Deuteronomy, as compared with Exodus and Leviticus, and a great part of Numbers.

Deuteronomy, be it remembered, consists of *speeches*, purporting to be spoken by Moses to Israel in the *eleventh month of the last year* of the wanderings⁴.

Exodus is a *history*, ending with the setting up of the Tabernacle at Sinai about *thirty-nine years before*⁵.

Leviticus is a *Code of Laws*, delivered by God to Moses in the Tabernacle at Sinai, nearly *thirty-nine years before* a single word of Deuteronomy was spoken⁶.

The first fourteen chapters of *Numbers* concern events which took place within a short time after Leviticus was delivered.

Only the last fifteen chapters of Numbers refer to the same time as Deuteronomy; and in them the Priests are never called the "sons of Aaron." Indeed the word *Priests*, in the plural number, does not occur in them at all.

But how then are we to account for this difference of language in the designation of the Priests in Deuteronomy?

Let the reader bear in mind, that in the interval of nearly *forty years* between the facts related in Exodus, Leviticus, the first part of Numbers, and the delivery of the speeches in Deuteronomy, a remarkable event took place—the rebellion of Korah, and of the Levites associated with him, against Aaron the Priest; and that Almighty God vindicated the priestly prerogative of Aaron and his sons against that insurrection by the awful judgment upon Korah and his company, related in the sixteenth chapter of Numbers; and by the miracle recorded in the next chapter of Numbers, the budding of Aaron's rod, which was to be laid up in the Holy of Holies, for a witness of his prerogative, and that of his sons.

At the time when Deuteronomy purports to have been written, this question of priestly superiority had been settled. Aaron was now dead, and Moses also was about to die. Surely it was very fitting, that Moses should leave behind him a lesson of unity and love. He had described in Leviticus and Numbers the respective functions of the Priests and of the Levites. He had recorded in Numbers the signal interventions of God, marking the difference of their functions. What could he now do better, in the farewell words of Deuteronomy, than to exhort the Priests and Levites to live in harmony together? And what title could he find better adapted to the Priests, in order to produce this happy result, than this very one which is given them in Deuteronomy, "*the Priests the Levites*?" By the adoption of this title, he seems to say to the Priests, on the one hand, "Bear in mind that ye are from the same original stock as the Levites; ye, as well as they, are from a common father, Levi; and therefore, ye Priests, do not lord it over the Levites, but treat them as brethren: treat them as those who are from the same earthly progenitor as yourselves, and who are associated with you in the service of the same heavenly Father and God. And on the other hand, ye Levites, do not forget that the Priests are your own flesh and blood: therefore serve them cheerfully; their dignity reflects lustre on you; and remember that they are something more than Levites, that they are also *Priests*, which ye are not, and therefore they are entitled to reverential deference from you⁷."

In confirmation of these statements, it may be observed, that this designation, "*the Priests the*

¹ See Deut. xvii. 9. 18; xxi. 5; xxiv. 8; xxvii. 9; xxx. 1. 9.

² See below, xvii. 9, where the references are given.

³ By *Bp. Colenso*, § 512. The same is said by *Dr. Davidson*, pp. 355, 356.

⁴ See i. 3.

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⁵ Exod. xl. 17.

⁶ See Lev. i. 1; xxvii. 34. Cp. Num. x. 11.

⁷ It is well said by *Schultz* (p. 375) that the design of Moses in *Deuteronomy* is "to exhibit the unity of the Priests and Levites, rather than their difference."

Levites," is adopted by the writer of the next book to that of Deuteronomy, the Book of Joshua. There also the Priests are called "the Priests the Levites'." Will the critics assert that the Book of Joshua also was written many hundred years after his death?

(2) Another objection, somewhat similar to the former, is this:—

The Author of Deuteronomy, in the eleventh chapter, is appealing to the mighty acts of the Lord, and he refers to the sin and punishment of *Dathan* and *Abiram*: "Know ye this day, what the Lord did unto you in the wilderness until ye came into this place: and what He did unto *Dathan* and *Abiram*, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel."

Here, it is objected, "*nothing* is said about the death of *Korah*, the son of Izhar, the son of Kohath, the son of *Levi*, who, according to Numbers xvi., perished fearfully at the same time. The sin of *Korah* and his company is stated to have been this, that though they were only Levites they sought the Priesthood also (Num. xvi. 10). This it would seem was considered not to be such a very grievous sin in the *days of the Deuteronomist*;" whom the critics suppose to have lived seven hundred years after the days of Moses.

Here again we do not hesitate to say, that if the sagacity of the critics had been at all equal to their self-confidence, they would have immediately discerned, that the very circumstance, on which they ground their objection, and which they make to be an evidence of spuriousness, is in fact a sign of genuineness.

A fabricator, living *after* the age of Moses, and counterfeiting Moses, and having the history in the sixteenth chapter of the Book of Moses, called Numbers, before him, would probably *not* have omitted *Korah* when he was speaking of *Dathan* and *Abiram*, his associates in rebellion.

But let us consider the position—not of a forger, personating Moses—but of Moses himself.

Deuteronomy, as we have already observed, contains a series of speeches addressed by Moses to the *People*, at the end of their wanderings, and giving them warnings and exhortations derived from their history in those wanderings.

The rebellion of *Dathan* and *Abiram* was a rebellion of a part of the *People* against their civil Rulers; but the insurrection of *Korah* was *not* a mutiny of the *People* against their superiors; but it was a rising of a lower order of the *Clergy*, the *Levites*, against the superior hierarchy, Aaron and the Priests.

A bad orator, who did not understand his business, whose memory was better than his judgment, and who remembered that *Korah's* rebellion coincided in *time* with that of *Dathan* and *Abiram*, would probably have done, what our critics say ought to have been done; and would have read to the *Hebrew People* a lecture on the sins of one portion of their *Clergy* against the other. But a skilful orator, like Moses, would have been content to remind the *People* of those warnings which concerned themselves, and to leave the *Clergy* to learn those lessons which he had taught them in the proper place, in the Book of Numbers. If the critics in question ever write charges and sermons, do they think it their duty to preach to the *People* on the sins of the *Clergy*? If they do, they must allow us to say, that their oratory is as irrelevant, as their criticism is irreverent.

(3) It is objected also, that only in Deuteronomy, and *not* in any foregoing part of the Pentateuch, is it declared by Almighty God, that there would be *one* special *place*, which the Lord would choose to put His Name there; and that to *that place* all sacrifices must be brought.

This, it is alleged, is a proof that Deuteronomy could *not* have been written by the same person, and at the same time, as the rest of the Pentateuch.

Inasmuch also, as in the times of the Judges and of Prophets, such as Samuel, Elijah, and Elisha, sacrifices were offered in *various* places; and inasmuch as this was done "under the most pious kings, such as Asa and Jehoshaphat," it is clear (we are told) that no such law then existed, and that its promulgation in Deuteronomy is "indicative of such a time as that of Hezekiah, or more probably Josiah"³—viz., more than seven hundred years after the death of Moses.

Here also the objection recoils on those who make it. First of all, the injunction in Deuteronomy, that Sacrifices should be offered only "in the place" which the Lord God of Israel should choose out of his tribes in *Canaan*, is quite in harmony with the command given in *Exodus*,

¹ Josh. iii. 33; viii. 3.

² Bp. Colenso on the Pentateuch, § 634. And in the same tone Dr. Davidson before him had said (p. 356), "It is worthy of remark that the Deuteronomist passes over the Levite *Korah*, because in his (the Deuteronomist's) eyes, there was *nothing* improper in aspiring to the Priesthood."

³ Bp. Colenso on the Pentateuch, iii. p. 466, § 637, 638. And before him, the same objection had been urged by Dr. Davidson, pp. 405, 406; and before both, by De Wette, Beitr. zur Einleitung, &c. i. 223.

⁴ Exod. xxiii. 17. Cp. xxxiv. 23. Lev. xvii. 4.

“Three times in the year all the males shall appear *before* the *Lord* thy God;” and with the injunction in *Leviticus*, that, while the Israelites were wandering in the wilderness, they should bring all their Sacrifices to the door of the Tabernacle, to offer them there unto the Lord; and with the warning, that whoever failed to do so, “that man should be cut off from among his people.”

The command in Deuteronomy, which was delivered on the eve of the entrance into Canaan, was only an application, suited to that time, of the Law delivered in the wilderness. Further, although it is true, that, as the Psalmist says¹, God “forsook the Tabernacle of Shiloh, and chose the Tribe of Judah, the Mount Zion, which he loved;” and that thither in David’s days “the tribes went up, the tribes of the Lord, unto the testimony of Israel²”; yet, doubtless, not only in the times of the Judges, which were times of disorder, but also in the days of Samuel and of Saul, sacrifices were offered to the Lord in *various places*³; and when the ten tribes revolted from Judah, “Jeroboam, the king of Israel, said in his heart, Now shall the kingdom return to the house of David, if this people go up to sacrifice in the house of the Lord at Jerusalem.” . . . “Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem. Behold thy gods, O Israel, which brought thee up out of the land of Egypt; and he set the one in *Bethel*, and the other put he in *Dan*’.”

Now, suppose the case of a writer wishing to personate Moses, and to gain acceptance among the tribes of Israel for his writing, is it probable that he would have introduced a requirement such as is continually inculcated in Deuteronomy, which proclaims the duty of resorting to *one place*, and *one only*, for sacrifice, and which forbids and condemns the offering of sacrifice in any other place? Such an injunction contravened and condemned the fundamental principle on which the schismatical kingdom of Israel was based. Suppose also, that a writing had been produced long *after* the age of Moses, and contained such an injunction as this, and denounced the contrary practice, is it possible that it would ever have gained currency in the kingdom of *Israel*? Suppose also that this writing purported to be from Moses himself, as Deuteronomy does, is it not certain, that the forgery would have been exposed, and the impostor have been condemned, by the kings and people of Israel?

Again; it is alleged by some of these critics, that Deuteronomy was not produced till the reign of Manasseh or Josiah—that is, not till after the destruction of the Kingdom of Israel.

But this allegation only creates a greater difficulty still.

Is it likely, that a forger, wishing to gain acceptance for his writing among the Hebrew People, should have prescribed something to all Israelites—namely, attendance at one place for worship, which, after the dispersion of Israel, had become more difficult than ever? And *if* such a writing with such an injunction had then first appeared in the world, purporting (as Deuteronomy does) to come from Moses, is it not certain, that if the writing ever found its way into the hands of the dispersed Israelites, such an injunction would have caused the scattered tribes to examine its claims with the most jealous scrutiny?

But what is the state of the case?

As has been already said, Deuteronomy is not only contained in all the Manuscripts of the Hebrew Bible, but in all those of the Samaritan Pentateuch. It is found in the Septuagint Version made by Jews of the Hellenistic dispersion, and received by the Hellenists as their Authorized Version, and is read in all the Synagogues of Israelites throughout the world. It is received and read by them there, as the *genuine and inspired work of the great Hebrew Lawgiver*. And notwithstanding the dispersion of the Tribes, and notwithstanding the rival claims of the Samaritan Temple of Gerizim, the injunction in Deuteronomy, requiring all Israelites to resort to *one place* for worship, had the wonderful power of inducing the Israelites to encounter toil, and to endure fatigue, and to sacrifice their time, and to relinquish their worldly business, and to undertake long journeys to Jerusalem from all parts of the world. It has had the extraordinary effect of making the dispersed myriads of Israel to gravitate with a mysterious centripetal force to one place; it had the effect of bringing “devout men to Jerusalem year after year from every climate under heaven,” as long as the Temple stood, and sacrifices were offered there.

How can this wonderful phenomenon be accounted for, except by the fact, that Deuteronomy is, what it professes to be, the work of Moses himself?

Here therefore again the very thing, that is made an occasion for an *objection* to Deuteronomy, becomes an argument in favour of its genuineness.

Moses, when delivering God’s laws in *Leviticus*, at the beginning of the Wanderings, while the

¹ Ps. lxxviii. 60. 68.

² Ps. exxii. 4.

to the First Book of Samuel.

³ See however some limitations to this below, in the note on Deut. xii. 5. For the reasons of this variety, see the *Introduction*

⁴ 1 Kings xii. 13, 14. 13. 21, 26; xiv. 23—25; xv. 6; xvii 8; xviii. 6; xxvi. 2.

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Israelites were on their pilgrimage through the Wilderness, was commanded to announce the Divine Will that all sacrifices should be brought to the *door of the Tabernacle*¹; and when he was at the end of the wanderings, and when the Israelites were about to be settled in *Canaan*, then he declared in *Deuteronomy* God's further will, that they should *not* offer their burnt-offerings in every place that they saw, but in *the* place which the Lord their God should choose in one of their tribes².

What could be a more natural sequel and development of the previous law in *Leviticus*, than this law in *Deuteronomy*? But it is utterly impossible, that when seven hundred years had elapsed after the death of Moses, such a law, as that in *Deuteronomy*, should then have been promulgated for the first time; or if then first promulgated, that the history in which it was published should have found its way into all the copies of the Hebrew Scriptures in the hands of the Israelites scattered throughout the world, and have been received by the dispersed millions of the Hebrew Nation, as a genuine work of Moses, and have been read as such in their synagogues, and have been complied with at such cost of time and labour in their practice, continued without interruption for many years, and indeed as long as compliance with it was practicable. The thing is not only improbable, it is simply and absolutely impossible; and those critics who would require us to accept such an hypothesis as this, at their arbitrary dictation, show little knowledge of human nature, and little capacity for dealing with *moral evidence*. Their scepticism is only equalled by their credulity. And it is punished by that credulity, as by a just retribution. And yet they have the modesty to demand that Christendom should abandon its ancient faith in the genuineness and inspiration of *Deuteronomy*, and should accept their crude theories in its stead!

(4) These considerations will appear even still more cogent, when it is remembered, that among the Blessings pronounced upon the Tribes of Israel at the close of *Deuteronomy*³ the name of one of the Tribes does not appear; *Simeon* is omitted.

Now, let us ask, would any forger, wishing to gain acceptance for his writing among the Tribes of Israel, have ventured to encounter the hostility of a *whole tribe*, by casting upon it such a slur as this? And if he had done so, is it imaginable that this whole Tribe should have remained quiet, and have patiently submitted to such an indignity? Is it conceivable, that no one of that Tribe should have ever arisen, to remonstrate and protest against it, and to denounce the impostor? And this is still more remarkable in the case of the particular Tribe that is omitted—the Tribe of *Simeon*. That Tribe produced some of the most learned men of the Hebrew Nation. Simeon was the Tribe from which the greatest number of the Scribes and Doctors of the Law proceeded. And, if *Deuteronomy* had been an imposture, would they all have accepted *Deuteronomy* as a part of the Law of Moses, and have expounded it to the people as such, when their own Tribe was thus, as it were, excommunicated in it?

(5) We may now pass on to consider the argument from *style*.

It is true that *Deuteronomy* differs greatly in style from the other parts of the Pentateuch. We do not need the elaborate collections that have been made of peculiar phrases⁴ occurring in *Deuteronomy*, to convince us of the difference. It is obvious at first sight.

But the question is, does this difference of style prove difference of authorship?

No; rather it confirms the argument for the identity of origin.

Let us suppose, with the objectors, that a Hebrew writer, a man of genius and learning, such as the writer of *Deuteronomy* confessedly was, had desired to palm on the world (the reader will pardon the supposition, which is forced upon us) an imposture in the name of Moses, and to gain admittance for his apocryphal work into the Canon of the Hebrew Scriptures,—is it not certain that he would carefully have studied the other acknowledged writings of Moses? that he would have read them over and over, and almost learnt them by heart, and would have endeavoured to imbibe their spirit, and have made them the model of his style?

Assuredly he would.

But the author of *Deuteronomy* has *not* done this. The critics have successfully displayed the great difference between the diction of *Deuteronomy* and that of the other parts of the Pentateuch. We thank them for this evidence, and we gratefully accept it at their hands.

But now let us suppose the other alternative. Let us suppose the author of *Deuteronomy* to be Moses; can this difference be accounted for?

With perfect ease. *Deuteronomy* is *not a history*, like *Genesis*, *Exodus*, and *Numbers*. *Deuteronomy* is *not a code*, like *Leviticus*. *Deuteronomy* is a series of speeches: it is a prophecy: it is a poem.

¹ Lev. xvii. 3—9. ² Deut. xii. 13, 14. ³ Chap. xx. Some however of these differences are imaginary. See below, on
⁴ e. g. by *Bp. Colenso*, pp. 400—406. *Dr. Davidson*, p. xiii. i. 13; ii. 7.
200 372.

This is acknowledged by the objectors themselves. Thus one of these critics¹ says, "Whereas the other parts of the Pentateuch are occupied almost entirely with long details of legend or history, with multiplied repetitions of the minutiae of the ceremonial law,—the Book of Deuteronomy, on the contrary, almost from the beginning to the end, is one *magnificent poem*."

Let us therefore be permitted here to ask the critics one question; do they find the *same style*, or even the same *dialect*, in the lyrical portions of the same dramas of Æschylus, Sophocles, and Euripides, as they do in the dialogues of those plays? Do they not find even in the same Comedies of Aristophanes (the *Clouds*? for instance) specimens of dithyrambic diction, worthy of Pindar, interwoven with the daily dialect of the Athenian Agora? Scarcely a single phrase of the one portion would be found to occur in the other. And may we not be allowed to remind them of Bentley's remark on the difference of forms, even of the same words², in Horace's Odes, and in his Epistles? Will they not allow us to refer them to the immense difference between the style of St. John, when writing a narrative in his Gospel, and when inditing a prophecy in the Apocalypse? The grammatical forms of one are very different from those of the other. The nomenclature is different. Even the name of "the Lamb" undergoes a change³. In the Gospel of St. John, the word *Amen* is always doubled, and is always at the beginning of a sentence; in the Apocalypse, never.

Still, however, together with these differences of style between Deuteronomy and the other parts of the Pentateuch, we have many marks of identity of authorship even in the diction itself. We find in Deuteronomy the same characteristic archaisms as are found in those other portions of the Pentateuch, and which rarely occur in any other part of the Hebrew Scriptures⁴.

(6) It has been rightly observed by some recent critics, that there is much similarity between the style of Deuteronomy, and that of the prophet Jeremiah⁵; but those critics are not agreed among themselves, whether Jeremiah imitated Deuteronomy, or whether the writer of Deuteronomy imitated Jeremiah; or may not even have been Jeremiah himself⁷.

How is this similarity of style to be accounted for?

The most probable explanation of it is, that the Prophet Jeremiah adopted in his own prophecies many of the phrases of Deuteronomy, and also many of the thoughts and feelings expressed in that Book. And no wonder. Moses was the first writer of sacred prophecy. Succeeding Prophets re-echo the language of their predecessors. St. John, the last prophet of Scripture, repeats the words of almost all the Prophets from the beginning⁸. It was very likely, that Jeremiah, perhaps more than any other Hebrew Prophet, should desire to remind the Hebrew Nation of the words of Deuteronomy. He lived to see the fulfilment of those curses for disobedience, which are pre-announced in this Book⁹; and he might reasonably desire to call the attention of the Hebrew Nation to the fulfilment of the prophecies uttered by Moses, and to the evidence thence to be derived of God's righteousness and truth, and of the consequent duty of repentance and obedience on their part; and he would thence be led to suggest, as he does, the cheering consolation, that the gracious promises which God had announced in Deuteronomy to Israel would be accomplished also¹⁰, if they turned to Him with contrite hearts.

If this supposition is correct, then we have here another proof of the genuineness and import-

¹ *Bp. Colenso*, p. 392.

² *Aristoph.*, Nub. 275—290. 299—311.

³ Such as *Circe*. See *Bentley* on *Horat.*, Epod. xvii. 17.

⁴ In St. John's Gospel Christ is called *'Αμὸς*, but always *'Αρνίον* in the Apocalypse. See below, on Rev. v. 6; xvii. 3.

⁵ The form *דָּרָא* is used as a feminine 195 times in the Pentateuch, 36 of which are in Deuteronomy, and the feminine *דָּרָא* never occurs in Deuteronomy (cp. *Gesen.* 218). So *דָּרָא* is used as a feminine in Deuteronomy, as in the other parts of the Pentateuch (cp. *Gesen.* 555); and the feminine form *דָּרָא* occurs only once (xxii. 19). In like manner, the demonstrative pronoun *הַזֶּה* for *הַהוּא* is found in Deuteronomy as well as in other parts of the Pentateuch, and in no other part of the Hebrew Scriptures, except 1 Chron. xx. 8: cp. Ezra v. 15 (which is Aramaic). The form *הוּא* of the third person of the preterite, which, in prose, is found only in the Pentateuch, is found in Deuteronomy xix. 4, and in other places (cp. *Ewald*, § 142). And in Deuteronomy the archaic *בָּרַךְ* (xiv. 4) is found for *בָּרַךְ*, which is not the case in later books: also the antique form *וַיִּבֶר* (xvi. 16; xx. 13), for *וַיִּבֶר*, which is the only form found in the later books. The use of the *ה* locale, which is rare in the later books, is found in Deuteronomy as well as in other parts of the Pentateuch. Other archaisms, common to Deuteronomy and other parts of the Pentateuch, and very rarely found in other parts of the

Hebrew Scriptures, may be seen in *Delitzsch*, Gen. p. 26; *Keil*, Einleitung in d. alt. Test. pp. 34. 99; *Schultz*, Deuteron. p. 73; and in *Perowne*, in Dr. Smith's Bibl. Dict., ii. 783.

⁶ *Von Bohlen*. Cp. *Bp. Colenso*, § 558. 562. *Davidson*, p. 385.

⁷ Which is *Bp. Colenso's* conjecture, § 577. 868, who suggests that Deuteronomy was the book of the Law which was *said* to be found in the Temple in the days of Josiah—2 Kings xxii. 8; xxiii. 2, 3. 21; and says that to this supposition there is no objection, "except the moral difficulty which we find in attributing such a proceeding to good men, to Hilkiah, and perhaps Jeremiah. But we must not judge of those times by our own." Our morals are so much purer than those of Jeremiah! On the contrary, *Dr. Davidson* says (p. 385), "it must not be supposed that Jeremiah was the writer of the Book of Deuteronomy, in whole or in part." So consistent is scepticism with itself! On Jeremiah's relation to Deuteronomy see below *Intr.* to Jeremiah.

⁸ See below, *Introduction* to the Book of Revelation, p. 150, and *Dr. Pusey*, Lectures on Daniel, p. 308.

⁹ Deut. xxviii., xxxii., on the margin of which two chapters the reader will see nearly forty references to the Prophecies and Lamentations of Jeremiah—collations of more value, because they are made without any reference to the question at issue. See also *Küper's* "Jeremias librorum sacrarum interpres," Berolin. 1837.

¹⁰ See Deut. xxx. 1—3. Cp. with Jer. xxxii. 37. 39, and xxiv. 5—7.

ance of Deuteronomy. Deuteronomy professes to be a work of Moses himself. The Holy Spirit, speaking by Jeremiah, would very probably have referred to the words which He had uttered by Moses; but He would *not* have adopted the words of an impostor.

(7) Let us now consider further the external evidence of the genuineness of Deuteronomy.

The Church of England puts into our hands the Book of Deuteronomy as "the Fifth Book of Moses." She reads it as such in her churches to her people. She treats this Book with special reverence and affection, as one of the most edifying portions of Holy Writ. She reads the whole of it (one chapter excepted¹) in her public congregations. Is she practising a fraud upon her people? Is she reading an imposture? Is she canonizing a forgery? Is she palming on them a spurious counterfeit, as the Word of the God of Truth?

The recent critics, referred to at the beginning of these remarks, assert that she is. It is affirmed by one of that number, that it may "be ranked among the most certain results of modern scientific Biblical Criticism" that Deuteronomy was not written by Moses, but first appeared in the world some 700 years after his death.

Some reasons have now been offered for rejecting this conclusion, which is so confidently asserted.

But in a question of this kind we cannot be content to lean on our own understandings. Let us refer it to the All-wise God, the God of Truth. "What advantage hath the Jew?" asks the divinely-inspired Apostle, St. Paul². "Much every way," he replies, "chiefly because unto them were committed the oracles of God." The critics will not deny that among these oracles of God, which the Jews received, was Deuteronomy. What, if this Book was an imposture? could it be any *special advantage*, any *signal privilege*, to the Jew, to be deluded by a counterfeit? to read as a work of Moses, and as a writing inspired by God, a forgery put forth some hundred years after the death of Moses?

But further; the Holy Spirit Himself, speaking by the same Apostle (who, as a learned "Hebrew of the Hebrews," was, even on natural grounds, as good a judge of the genuineness of a Hebrew writing, and therefore of Deuteronomy, as our modern "scientific Biblical Critics"), refers to Deuteronomy, in the New Testament; and he ascribes it to *Moses*. He quotes it largely in the tenth chapter of that Epistle³, and he identifies it with Moses⁴,—"Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you." Was the divine Apostle also deceived by an imposture? Was the Holy Spirit, who inspired Him, deluded by a forgery and a fraud?

In like manner, the Apostle St. Peter, when filled with the Holy Ghost, spake to the people at Jerusalem⁵,—"Moses truly said unto your fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." St. Peter is there quoting from *Deuteronomy*⁶. And St. Stephen, whose wisdom none was able to resist⁷, thus addressed the Jewish Sanhedrim⁸: "This is that *Moses*, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." St. Stephen is quoting from *Deuteronomy*. Were St. Peter and St. Stephen also cheated by an imposture, or did they practise a fraud on their hearers?

(8) Further still. When the Son of God came into the world, and when He, "Who is the Way, the Truth, and the Life," and Who came "to bear Witness of the Truth," and "in Whom dwelleth all the fulness of the Godhead bodily," was "led up by the Spirit into the wilderness to be tempted of the Devil," what weapon did He then *choose* to wield against the Tempter? and with what weapon did He vanquish him? The Book of Deuteronomy. Three times Christ was tempted by Satan, and three times did the Holy One of God draw forth the sword of the Spirit, which is the Word of God. Three times He said, "It is WRITTEN;" it is written in God's Word. He uttered three sentences; and each of these three sentences is from Deuteronomy⁹. Did He, Who is the Truth, resort to an imposture for defence? Did the Son of God overcome the Tempter by a fraud?—"Hæret lateri lethalis arundo." It would seem as if the Evil Spirit were still smarting from the weapon, by which he received his wound from the Son of God at the Temptation; and as if he were straining every nerve, in these latter days, to prove the spuriousness of Deuteronomy, by means of the self-idolizing arrogance of this so-called "scientific Biblical Criticism."

Once more. When Our Blessed Lord was declaring what are the two great Commandments,

¹ Chap. xxiii.

² Rom. iii. 1.

⁵ Acts iii. 22.

⁶ xviii. 15.

³ Rom. x. 5. 8. Cp. Deut. xxx. 11-14. Cp. Rom. xv., and Deut. xxxii. 43.

⁷ Acts vi. 10.

⁸ Acts vii. 37.

⁴ Rom. x. 19. Cp. Deut. xxxii. 21.

⁹ See Matt. iv. 4: cp. Deut. viii. 3. Matt. iv. 7: cp. Deut. vi. 16. Matt. iv. 10: cp. Deut. vi. 13.

He adopted the words of Deuteronomy, "Hear, O Israel, the Lord our God is One Lord¹;" and "thou shalt love the Lord with all thy heart and with all thy soul²." Did Christ resort to a counterfeit in order to teach the truth?

If, therefore, the question at issue with regard to the genuineness of Deuteronomy compelled us to make our choice between what are called the sure results of "modern scientific Biblical Criticism," and the infallible testimony of Him Who is the Light of the World, our answer must be with St. Peter, "Lord, to whom shall we go? Thou hast the Words of Eternal Life³."

If modern Biblical Criticism is resolved to stake its reputation on this issue, this is to be deeply regretted for its own sake. It will have signed its death-warrant with its own hand; it will have warned all who value the Truth and their own souls, not to follow so blind a guide.

But while we must not be surprised by any words of those who treat Holy Scripture with contumely and contempt; and while we are sure, that they who reject Deuteronomy as an imposture (a book which Christ and His Apostles received as a part of the lively oracles of God) must draw upon themselves the righteous wrath of God, and be punished with intellectual and spiritual blindness by Him, as a just retribution for their contemptuous and disdainful treatment of His Holy Word, and have, therefore, disqualified themselves for the high and holy work of Biblical Criticism, we are not willing that they should claim to themselves to be the sole representatives of Modern Scientific Biblical Criticism; we have the satisfaction of knowing, that there are many other recent Biblical Critics⁴, whose knowledge is sanctified by grace, and enlightened with the Holy Spirit of God, who devoutly receive and revere Deuteronomy as the genuine and divinely-inspired work of Moses, with the Church of England and the Church Universal, and with the Ancient Hebrew Church, and with the blessed Apostles of Christ, and with the Son of God Himself.

(9) There is something inexpressibly solemn, as well as unspeakably joyful, in the tones of Deuteronomy, avouched as the genuine utterance of the great Hebrew Lawgiver, by Christ Himself.

In this book, Moses no longer comes before us as an Historian, or a Legislator; but he appears as a grand Orator, a sublime Poet, a heart-stirring Preacher, a divinely-inspired Prophet of God. After a life of one hundred and twenty years, he is now about to depart, and to be with God. This magnificent prophecy is his farewell voice to the world. It shows how true the witness of those who then beheld him is, that "his eye was not dim, nor his natural force abated⁵."

From the heights of Pisgah he surveyed the hills and valleys, the lakes and rivers, of Palestine; and his inner eye ranged over the wide-spread scenery of coming events. The Map of the future was unrolled before him; he prophesied of Israel's destinies, even till the Coming of Christ⁶.

Thus he was a type and figure of the Levitical Law. He was a specimen of all the holy men who lived and died under it. He did not cross the confines of the temporal Canaan; but he was about to pass into the regions of the spiritual antitype; and he cheers us with a glorious vision of a blessed Death, and of the land beyond it. We lose sight of Moses on the specular height of Pisgah; but the next thing we hear of him is, that he is brought to be a witness and partaker of Christ's glory on the Mount of Transfiguration⁷. He there saw the reality of what he had seen in the visions of the future. And if his departure was so joyful, when he saw Christ in the distance, how happy is the death-bed of the faithful Christian, who believes the Holy Scriptures to be the unerring Word of God; and who has in those Scriptures a clear view of that better country, which Christ Himself has revealed to his eyes; and which the Eternal Son has prepared for him by His glorious Ascension into heaven, and by His session at the right hand of God!

¹ Mark xii. 29. Cp. Deut. vi. 4.

² Matt. xxii. 37. Cp. Deut. xxx. 6.

³ John vi. 68.

⁴ See for example *Hengstenberg*, *Authentic d. Pent.* ii. p. 247. *Hävernick*, *Einleitung*, i. p. 473. *Keil*, *Einleitung in d. a. Test.* § 28. *Kurtz*, *History of the Old Covenant*, iii. 470. *Delitzsch*,

Genesis, pp. 24. 62. *Professor Rawlinson*, *Aids to Faith*, Essay vi. The valuable *Prolegomena of Schultz's d. Deuter. erklärt*, 1859, pp. 27—97. *Perowne*, *Rev. J. J. S.*, in *Dr. Smith's Dict. of the Bible*, ii. 782.

⁵ Deut. xxxiv. 7.

⁶ See chap. xxxiii.

⁷ Mark ix. 4.

DEUTERONOMY.

a Josh. 9. 1, 10.
& 22. 4, 7.
|| Or, *Zuph*.

b Num. 13. 26.
ch. 9. 23.
c Num. 33. 38.

d Num. 21. 24, 33.

I. ¹ THESE *be* the words which Moses spake unto all Israel ^a on this side Jordan in the wilderness, in the plain over against || the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. ² (*There are eleven days' journey* from Horeb by the way of mount Seir ^b unto Kadesh-barnea.) ³ And it came to pass ^c in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them: ⁴ ^d After he had

[CH. I.] Here begins a new Section of the Law as read in the Synagogues, and extends to iii. 22.

The parallel Lesson from the Prophets is Isa. i. 1—27, where God remonstrates with His people for their rebellion, and exhorts them to repentance and obedience. The ancient Hebrew Church has connected the prophecies of Isaiah in a special manner with the Book of Deuteronomy, by appointing nine Proper Lessons out of Fourteen to be read from those prophecies, together with the Proper Lessons from this book.

1. *These be the words*] Heb. *elleh had-debarim*, the title given to this Book in the Hebrew Bibles (cp. Gen. i. 1). Its Greek name—Deuteronomy—is derived from the words in xvii. 18. The word Deuteronomy is *not* so to be understood as if Moses here designed to give a *second* Law (see Num. xxxvi. 13), but now in the last year and month of his life he *reminds* the people under his charge of what he had already delivered to them, and which is contained in the foregoing parts of the Pentateuch (*Theodoret*).

— *all Israel*] Cp. v. 1. How, it has been asked, could Moses speak to *all* Israel,—more than two millions of people? and this sentence has also been alleged as a proof of spuriousness (*Colenso*, § 584). The mode of doing it had been pointed out by God Himself (Exod. iii. 16), “Go and gather the *elders* of Israel together, and say unto them” (cp. Exod. iv. 29; and above, Lev. xxiv. 14, where “*all* the congregation”) are said to stone the blasphemer; and cp. *McCauley*, p. 24; and *Rogers*, *Mosaic Records*, p. 58). The phrases “*all Israel*,” “*all* the congregation,” are used in innumerable places of the Bible to describe any national gathering. See for instance 1 Sam. vii. 3; xii. 1. 19. 1 Kings viii. 2. 14. 22. 55. 62; xii. 12, 13. 16; xviii. 19. 21. Cp. Matt. ii. 3.

— *on this side Jordan*] Heb. *be-‘eber hay-garden*, and *Sept.* has *ἐναντὶ τοῦ Ἰορδάνου*. Moses speaks from his own point of view. Comp. iv. 45, 46; and the use of the words in Josh. i. 15; 1 Sam. xiv. 40; and *Bp. Patrick's* note here; and *Hengstenberg*, *Auth.* ii. 313—324; *Schultz*, p. 27; and see Matt. iv. 15.

— *in the plain*] Heb. *Arabah*, the name still borne by the long broad vale, or wady, which stretches down from the Dead Sea southward to the Elamitic branch (the gulf of Akabah) of the Red Sea.

— *against the Red sea*] that is, towards the gulf of Akabah. Cp. Num. xiv. 25; xxi. 4.

— *between Paran*] that is, the station so called (Num. x. 12; xii. 16), near Kadesh in the Wilderness of Zin (Num. xiii. 21. 26), where the spies brought an evil report of the land, and the people murmured, and the murmurers were excluded by God from Canaan (xiv. 1—26). Moses is here specifying certain places which were memorable for the disobedience and rebellion of the people, and for their evil consequences. See the *Targum of Onkelos* here.

— *Tophel*] Perhaps the site now called *Tafyleh*, a large town, on the frontier of Moab and Edom, a few miles to the S.E. of the Dead Sea. (*Hengst.*, Bileam, p. 223; *Robinson*; *Burckh.*;

Keil, p. 390.) Moses seems to be specifying the two extreme limits of the march. Between the haltings at Paran and Tophel there was an interval of thirty-eight years.

— *Laban*] identified by some with the second station in the retrograde movement of the Israelites from Kadesh (Num. xxxiii. 18); perhaps the place where the rebellion of Korah occurred. Num. xvi. (*Keil*).

— *Hazeroth*] where Miriam and Aaron spake against Moses (Num. xi. 35; xii. 1—16).

— *Dizahab*] Supposed by some to be *Mirsa Dahab*, or *Mina Dahab*; on the west coast of the gulf of Akabah. *Burckh.*, p. 847; *Ritter*, xiv. 226.

The site of some of these places (e. g., *Tophel*, *Laban*, *Dizahab*) is uncertain; but this uncertainty itself has its uses. It is an argument against the allegations of some modern critics, who affirm that Deuteronomy is not the work of Moses, but of some later writer, who lived in the age of Jeremiah, and who desired to personate Moses. A forger would have adopted names from the other parts of the history, and would not have introduced names of places here which are found nowhere else in the Pentateuch, nor in the Old Testament. But the whole route was familiar to Moses; and he might very fitly mention the names of places which were well known to himself and his hearers, and which have now passed into oblivion.

2. *There are eleven days' journey from Horeb—unto Kadesh-barnea*] This sentence is no sign (as some allege, *Colenso*, § 276) of a later writer than Moses. A forger would not have introduced such a notice as this; but it was appropriate in the mouth of Moses, as reminding the Israelites that if they had been obedient they might have entered Canaan in so short a time. But after they arrived at Kadesh, the frontier of Canaan, they murmured against God, and were condemned to forty years of wandering in the wilderness; and they who murmured died there, and were excluded from the Promised Land. See Num. xiv. 33, 34.

— *the way of mount Seir*] That is, the way towards it. Cp. v. 19; ii. 1; and Num. xiv. 25; and see v. 44, and on Matt. iv. 15. 3. *And it came to pass in the fortieth year*] Here the Israelites rise again, as it were, to new life in a new generation (ii. 14, 15), after an interval of thirty-eight years, during which they had no historical existence on account of their disobedience. See above, on Num. xiv. 25. 39; and xv. 32. 36—41.

In the earlier part of this fortieth year, Miriam had died (Num. xx. 1); and on the first day of the fifth month of this year Aaron also had died (Num. xxxiii. 38). Now Moses is left alone, and he dies at the end of this year (xxxiv. 5).

For the previous history of Israel in the wilderness, see the Preliminary Note to Exod. xvi.; and cp. above on Num. xxxiii.

— *Moses spake*] and recapitulated the moral law, with solemn exhortations to obedience, and warnings against disobedience.

“*Moses spake according to all that the Lord commanded him.*” God gave the revelation of His Will, and Moses declared what God revealed; the voice of the Prophets uttered the words of God (*Origen*). Cp. 2 Pet. i. 20, 21.

slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth ^e in Edrei :

⁵ On this side Jordan, in the land of Moab, began Moses to declare this law, saying, ⁶ The LORD our God spake unto us ^f in Horeb, saying, Ye have dwelt long ^g enough in this mount : ⁷ Turn you, and take your journey, and go to the mount of the Amorites, and unto [†] all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. ⁸ Behold, I have [†] set the land before you : go in and possess the land which the LORD sware unto your fathers, ^h Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

⁹ And ⁱ I spake unto you at that time, saying, I am not able to bear you myself alone : ¹⁰ The LORD your God hath multiplied you, and, behold, ^k ye are this day as the stars of heaven for multitude. ¹¹ ([†] The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, ^m as he hath promised you !) ¹² ⁿ How can I myself alone bear your cumbrance, and your burden, and your strife ? ¹³ ^o [†] Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. ¹⁴ And ye answered me, and said, The thing which thou hast spoken is good for us to do. ¹⁵ So I took the chief of your tribes, wise men, and known, ^p and [†] made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. ¹⁶ And I charged your judges at that time, saying, Hear the causes between your brethren, and ^q judge righteously between every man and his ^r brother, and the stranger that is with him. ¹⁷ ^s Ye shall not [†] respect persons in judgment ; but ye shall hear the small as well as the

^e Num. 21. 33.
Josh. 13. 12.

^f Ex. 3. 1.

^g See Ex. 19. 1.
Num. 10. 11.
[†] Heb. all his neighbours.

[†] Heb. given.

^h Gen. 12. 7.
& 15. 18. & 17. 7.
& 26. 4. & 28. 13.

ⁱ Ex. 18. 18.
Num. 11. 14.

^k Gen. 15. 5.
ch. 10. 22. & 28. 62.
^l 2 Sam. 24. 3.

^m Gen. 15. 5. & 22. 17. & 26. 4.
Ex. 32. 13.
ⁿ 1 Kings 3. 8. 9.
^o See Ex. 18. 21.
Num. 11. 16. 17.
[†] Heb. Give.

^p Ex. 18. 25.
[†] Heb. gave.

^q ch. 16. 18.
John 7. 24.
^r Lev. 24. 22.
^s Lev. 19. 15.
ch. 16. 19.
[†] 1 Sam. 16. 7.

Prov. 24. 23. James 2. 1.

[†] Heb. acknowledge faces

4. *Sihon*] Num. xxi. 21.

— *Og*] Num. xxi. 33.

5. *to declare this law*] rather, to engrave, to write this law. See xxvii. 8. (*Höfvernick*.) Or it may rather mean, to explain.

6. *The LORD our God*] Jehovah our God : emphatic. See Exod. vi. 3.

— *spake unto us*] The earlier generation was dead. How then, it has been asked, could Moses say, The LORD spake unto us (*Colenso*, § 587) ? This question is answered by the consideration (1) that the condemnation at Kadesh-barnea did not extend to those who were under twenty years of age ; (2) that a nation's identity is continued from one generation to another ; cp. above, on Gen. 1. 25 ; and below, Matt. xxiii. 35, where our Lord charges the Jews with a sin committed by their ancestors many hundred years before they were born—i. e., with the murder of Zacharias, the son of Barachias, “whom,” He says, “*ge slew* between the Temple and the Altar.”

— *in Horeb*] Why *Horeb*, and not *Sinai*, as in Exodus, and Leviticus, and Numbers (see on Exod. xix. 1, 2) ? Why is the name *Horeb* constantly used in this book, and the word *Sinai* only once (see xxxiii. 2) ? Is this a sign of difference of authorship, as has been alleged by some recent critics ? Certainly not. On the contrary, a forger, wishing to personate Moses, would have taken care to assimilate his nomenclature servilely to the diction of Moses ; and if Deuteronomy had been a fabrication, we should have *Sinai* in it, as we had in the other parts of the Pentateuch. Why then does Moses speak of *Horeb* in Deuteronomy ? Probably, because *Horeb* is the name of the mountain region of which *Sinai* was a particular mountain (cp. *Keil*, i. p. 439) ; and because in this book he is speaking in the fortieth year of the wanderings, and is addressing those, of whom all may have often seen the mountain range of *Horeb*, but of whom only a small part had seen the particular mountain called *Sinai*. Others suppose that *Horeb* is the more poetical form of the word, and therefore better suited to the style of Deuteronomy, and that the use of this form is a consequence of the more poetical and rhetorical character of this Book, as a retrospective record of God's revelations and mercies.

— *dwelt*] sat.

— *long enough*] nearly a year ; for they came to it in the third month of the first year of the wandering (Exod. xix. 1, 2), and remained there till the twentieth day of the second month in the second year. See Num. x. 11, 12 ; and Preliminary Note to Exod. xvi.

7. *unto the great river*] See Gen. xv. 16—18. Exod. xxiii. 31. Deut. xi. 24.

9. *I spake unto you*] at Jethro's suggestion (Exod. xviii. 14, 21), on which it is probable Moses consulted God, and which God approved. Cp. *Graves* on the Pent. p. 50. It is to be observed that the Book of Deuteronomy has for the most part the character of an hortatory address to the people ; and that consequently in it there is a special reference to the part which the people themselves took in the acts there recorded (cp. v. 22).

— *at that time*] It has been alleged that this account is inconsistent with the statement in Exod. xviii. 25, 26 (*Colenso*, § 588), because the choice is there represented as having been made before the delivery of the Law. This is an error. The whole matter is related briefly in Exodus, and the relation is placed before the relation of the delivery of the Law ; but it is not said that the selection was completed before that delivery. Nor can it be concluded from the words “*at that time*” that the choice was not commenced before that delivery. The one narrative is subsidiary to the other.

13. *your tribes*] In Deuteronomy Moses always uses the word *shebet* for tribe (see i. 15. 23 ; iii. 13 ; v. 23 ; x. 8 ; xii. 5. 14 ; xvi. 18 ; xviii. 1. 5 ; xxix. 8. 10. 18. 21 ; xxxi. 28 ; xxxiii. 5), and never *matteh*, which occurs frequently in the other portions of the Pentateuch. This is to be accounted for, from the fact, that in Deuteronomy the author had no occasion to speak of the tribes in their genealogical stems and branches, and therefore he did not use the word *matteh*, which describes them specially in that character. Cp. *Keil* on Joshua, p. 10, who observes that in the historical portions of that book the form *shebet* is commonly used, and the form *matteh* in the geographical : *shebet* designates the tribe as a political corporation ; *matteh* is genealogical.

17. *not respect persons*] Lev. xix. 15.

† 2 Chron. 19. 6.

n Ex. 18. 22, 26.

x Num. 10. 12.
ch. 8. 15.
Jer. 2. 6.

y Num. 13. 26.

z Josh. 1. 9.

a Num. 13. 3.
b Num. 13. 22,
23, 24.

c Num. 13. 27.

d Num. 14. 1, 2,
3, 4.
Ps. 106. 24, 25.

e ch. 9. 28.

† Heb. *meltd.*
Josh. 2. 11.
f Num. 13. 28, 31,
32, 33.
g ch. 9. 1, 2.
h Num. 13. 28.i Ex. 14. 14, 25.
Neh. 4. 20.i Ex. 19. 4.
ch. 32. 11, 12.
Isa. 46. 3, 4. &
63. 9.
Hos. 11. 3.
See on Acts 13.
18.k Ps. 106. 24.
Jude 5.l Ex. 13. 21.
Ps. 78. 14.
m Num. 10. 33.
Ezek. 20. 6.
n ch. 2. 14, 15.

great; ye shall not be afraid of the face of man; for 'the judgment is God's: and the cause that is too hard for you, "bring it unto me, and I will hear it. ¹⁸ And I commanded you at that time all the things which ye should do.

¹⁹ And when we departed from Horeb, * we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and ^y we came to Kadesh-barnea.

²⁰ And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. ²¹ Behold, the LORD thy God hath set the land before thee: go up *and* possess it, as the LORD God of thy fathers hath said unto thee; ² fear not, neither be discouraged. ²² And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. ²³ And the saying pleased me well: and ^a I took twelve men of you, one of a tribe: ²⁴ And ^b they turned and went up into the mountain, and came unto the valley of Esheol, and searched it out. ²⁵ And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, ^c *It is* a good land which the LORD our God doth give us.

²⁶ ^d Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: ²⁷ And ye murmured in your tents, and said, Because the LORD ^e hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

²⁸ Whither shall we go up? our brethren have [†] discouraged our heart, saying, 'The people is greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the ^g Anakims there.

²⁹ Then I said unto you, Dread not, neither be afraid of them. ³⁰ ^h The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; ³¹ And in the wilderness, where thou hast seen how that the LORD thy God ⁱ bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. ³² Yet in this thing ^k ye did not believe the LORD your God, ³³ ^l Who went in the way before you, ^m to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

³⁴ And the LORD heard the voice of your words, and was wroth, ⁿ and sware,

— *too hard for you*] Exod. xviii. 26.

19. *that great and terrible wilderness*] (See Num. x. 11—36; xi. 1. Deut. viii. 15. Jer. ii. 6.) So the way to the heavenly Canaan is beset with danger and difficulty (Acts xiv. 22).

— *by the way of the mountain*] That is, to the mountain. See on v. 2.

— *Kadesh-barnea*] See v. 2.

22. *ye came near—and said*] From a comparison of this passage with Num. xiii. 1—3, it appears that the proposal was made by the people, and that God approved it when Moses referred the matter to Him. As was before observed (v. 9), the Book of *Deuteronomy* being for the most part a hortatory address to the people, there is in it special reference to the part which the *people* took in the acts related in it. Cp. *Graves* on the Pent., Part i. Lect. iii.

— *ye came near unto me every one of you*] "The writer of this seems to have forgotten that these things took place forty years before, when most of them whom he was now addressing were not even born" (*Colenso*, § 590: cp. vv. 22. 26. 29. 32). On this allegation see note above on v. 22; and the original may be better rendered, "ye came near to me *all of you*"—i. e., in a body; as *Sept.* renders it, and *Vulg.*

With regard also to this and other like allegations, surely it might reasonably occur to a sagacious critic, that "the Deu-

teronomist" (whom the objector supposes to have lived in the age of Jeremiah) had at least the same access to the other writings of Moses as the critic himself has, who professes to refute him from those writings; and that if he desired to personate Moses (as the objector alleges), he would have taken very good care that his own statements concerning the acts of Moses should be seen to be in perfect harmony with the records of Moses himself. The semblances of discrepancy are not marks of spuriousness (for a forger would have studiously avoided them), but rather of genuineness.

24. *Esheol*] Num. xiii. 22—24.

25. *the fruit*] Num. xiii. 27.

27. *ye murmured in your tents*] Such expressions as these are evidences of genuineness. Cp. note below, on ix. 1.

28. *The people is greater*] (Num. xiii. 28. 31—33.) Moses does not deny the fact; but he makes it a reason for faith (ix. 1, 2).

— *Anakims*] See Num. xiii. 28.

31. *as a man doth bear his son*] Cp. Isa. xlv. 3, 4. *S. Jerome* on Hosea, c. xi.; and the true reading in Acts xiii. 18.

34. *the LORD—was wroth, and sware*] For an answer to the objections of some writers against such passages as these, where God is said to be angry and to swear, see *Waterland*, Scr. Vind. p. 111; and *Hengstenb.*, Auth. ii. 457—462.

saying, ³⁵ ° Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, ³⁶ ° Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because ^a he hath [†] wholly followed the Lord. ³⁷ ° Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither. ³⁸ ° But Joshua the son of Nun, [†] which standeth before thee, he shall go in thither: [°] encourage him: for he shall cause Israel to inherit it. ³⁹ ° Moreover your little ones, which [°] ye said should be a prey, and your children, which in that day [°] had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. ⁴⁰ ° But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

⁴¹ Then ye answered and said unto me, ^b We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. ⁴² And the Lord said unto me, Say unto them, ^c Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies. ⁴³ So I spake unto you; and ye would not hear, but rebelled against the commandment of the Lord, and [†] ^d went presumptuously up into the hill. ⁴⁴ And the Amorites, which dwelt in that mountain, came out against you, and chased you, ^e as bees do, and destroyed you in Seir, *even* unto Hormah. ⁴⁵ And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. ⁴⁶ ^f So ye abode in Kadesh many days, according unto the days that ye abode *there*.

o Num. 14. 22, 23.
Ps. 95. 11.

p Num. 14. 24, 3e
Josh. 14. 9.

q Num. 14. 24.
† Heb. *fulfilled* to
go after.

r Num. 20. 12. &
27. 14.

ch. 3. 26. & 4. 21.
& 34. 4.

Ps. 103. 32.
s Num. 14. 30.

t Ex. 24. 13. & 33.
11.

See 1 Sam. 16. 22.
u Num. 27. 18, 19.

ch. 31. 7, 23.
x Num. 14. 31.

y Num. 14. 3.
z Isa. 7. 15, 16.

Rom. 9. 11.
a Num. 14. 25.

b Num. 14. 40.

c Num. 14. 42.

† Heb. *ye were*
presumptuous and
went up.

d Num. 14. 44, 45.
e Ps. 118. 12.

f Num. 13. 25. &
20. 1, 22.
Judg. 11. 17.

35. *Surely there shall not one*] Moses in his modesty omits God's offer to himself. Cp. Num. xiv. 12.

37. *Also the Lord was angry with me for your sakes*] Not as if he would exculpate himself, for he relates his own sin in this book (see xxxii. 51); but, as the Psalmist says, they *angered Moses*, so that it went ill with him for their sakes, because they *provoked his spirit*, so that he spake unadvisedly with his lips (Ps. cvi. 32, 33).

The sacred writer has been here also charged with forgetfulness, because the reason of the exclusion of Moses was his sin at Kadesh-barnea, thirty-seven years *after* the murmuring of the Israelites on the return of the spies, to which he has just been referring. Num. xxvii. 12—15 (*Colenso*, § 591).

But what could be more natural, than that Moses, looking back on the forty years' wandering, should pass from a mention of one sin at Kadesh-barnea to that of another at the same place; and should remind the people that their sins were not only the cause of their punishment, but the occasion of his own also, and should thus impress them more deeply with a sense of the evil of sin? He takes for granted that they know the *chronology* of the events to which he refers, and he endeavours throughout this book to draw moral lessons from them.

That the sacred writer was referring to the event at "the waters of strife," at Meribah-Kadesh, as the cause of his exclusion, is evident from what he himself says below, when, referring to it, he uses precisely the same words (see iii. 26).

38. *Joshua*] The type of Jesus in this respect, as in many others. Exod. xxiv. 13; xxxiii. 11. Num. xxvii. 18, 19. Deut. xxxi. 7, 23; and below, *Introduction* to the Book of Joshua.

39. *your little ones*] See Num. xiv. 3. 31.

40. *the Red sea*] Num. xiv. 25.

41. *Then ye answered*] Cp. Num. xiv. 40—45.

44. *Amorites*] called also *Canaanites* (Num. xiv. 43).

— *Hormah*] See above, on Num. xiv. 44, 45, and Num. xxi. 3.

46. *So ye abode in Kadesh many days, according unto the days that ye abode there*] "In this strange way (says *Bp. Colenso*, § 592) is summed up the account of the thirty-seven years' sojourn in the wilderness. It is all that the Deuteronomist can tell us about it." In a similar supercilious tone the same critic says, on v. 2, "Here we have the strongest instances of oversight." The sacred writer is not "summing up" any account

of the thirty-seven years' sojourn in the wilderness; but he is speaking only of the stay at Kadesh-barnea *before* those thirty-seven years *began*. See above, Num. xiii. 26; xiv. 34.

It was not necessary for him to mention the precise number of those days, which were known to those whom he addressed; and it is observable, that after their rebellion there, the sacred writer says little of their doings. By their rebellion they almost ceased to have a history. See above, on Num. xiv. 30; and Num. xv., *Prelim. Note*; and below, ii. 14.

There is something mournfully solemn and emphatic in the words, "*Ye abode in Kadesh*." Ye were on the very borders of Canaan; but instead of passing the frontier and entering into the Land of Promise, *ye abode* there at Kadesh; and when you moved from it, it was *not* to go *northward* into Canaan, but *southward*, into the opposite direction (see ii. 1); and after thirty-seven years' weary wandering ye had only arrived at *Kadesh again*. Such were the consequences of disobedience.

From the change of the pronoun here from *ye* into *we*, in the next chapter, it has been inferred by some (*Kurtz*, *Fries*, *Schultz*, p. 153) that a portion of the army remained stationary at Kadesh and its neighbourhood, while the other part with Moses went southward, and eventually rejoined the former part at the beginning of the fortieth year. But this seems hardly probable.

With regard to the objections made to the genuineness of DEUTERONOMY, on the ground of certain expressions in the foregoing chapter, some apology may be due to the reader for occupying his time, and perhaps wounding his feelings, by a recital of those allegations which have been placed before him in the notes to the foregoing chapter.

But it seemed requisite to submit to him some specimens of those objections, and to present them as nearly as might be in the words of the objectors themselves.

The devout reader of Holy Scripture, who remembers that "mysteries are revealed unto the meek," will not be surprised that writers, who speak in such haughty and disdainful language, as has been quoted, of these holy oracles, which the Son of God Himself received as genuine and divine, should not be permitted to see the truth; but that their eyes should be blinded by Him who "resisteth the proud, and giveth grace unto the lowly."

In the following notes, the objections will be borne in mind, and replies will be suggested, but with less frequent citations of

II. ¹ Then we turned, and took our journey into the wilderness by the way of the Red sea, ^a as the LORD spake unto me : and we compassed mount Seir many days. ² And the LORD spake unto me, saying, ³ Ye have compassed this mountain ^b long enough : turn you northward. ⁴ And command thou the people, saying, ^c Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir ; and they shall be afraid of you : take ye good heed unto yourselves therefore : ⁵ Meddle not with them ; for I will not give you of their land, [†] no, not so much as a foot breadth ; ^d because I have given mount Seir unto Esau for a possession. ⁶ Ye shall buy meat of them for money, that ye may eat ; and ye shall also buy water of them for money, that ye may drink. ⁷ For the LORD thy God hath blessed thee in all the works of thy hand : he knoweth thy walking through this great wilderness : ^e these forty years the LORD thy God hath been with thee ; thou hast lacked nothing.

^{8 f} And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from ^g Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. ⁹ And the LORD said unto me, ^{||} Distress not the Moabites, neither contend with them in battle : for I will not give thee of their land for a possession ; because I have given ^h Ar unto ⁱ the children of Lot for a possession. ^{10 k} The Emims dwelt therein in times past, a people great, and many, and tall, as ^l the Anakims ; ¹¹ Which also were accounted giants, as the Anakims ; but the Moabites call them Emims. ^{12 m} The Horims also dwelt in Seir beforetime ; but the children of Esau [†] succeeded them, when they had destroyed them from before them, and dwelt in their ^{||}stead ; as Israel did unto the land of his possession, which the LORD gave unto them. ¹³ Now rise up, said I, and get you over ⁿ the ^{||}brook Zered. And we went over the brook Zered.

¹⁴ And the space in which we came ^o from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years ; ^p until all the generation of the men of war were wasted out from among the host, ^q as the LORD swore unto them. ¹⁵ For indeed the ^r hand of the LORD was against them, to destroy them from among the host, until they were consumed.

such contemptuous words, which, it is earnestly to be hoped, may one day be retracted by those who have uttered them.

The objections raised to the genuineness of this Book, on the ground of style, as well as of substance, have been considered summarily above in the *Introduction* to Deuteronomy.

CH. II. 1. *the way of the Red sea*] That is, toward the Ælantic branch of it. See Num. xiv. 25.

3. *turn you northward*] Probably from the southern region of the Arabah.

5. *I have given mount Seir unto Esau*] Gen. xxxiii. 16 ; xxxvi. 8. Josh. xxiv. 4.

— for a possession] Heb. *yerushah*. It is alleged that the author of Deuteronomy is a different person from the writers of the rest of the Pentateuch, because *he* uses this word, and they use *achuzzah* (*Bp. Colenso*, § 518, p. 399). But the author of Deuteronomy uses this word only in this chapter (vv. 5. 9. 12), and in the next (iii. 19, 20); and he does use *achuzzah* also, viz., in xxxii. 49; and why should he not use *yerushah*, which is used in the following book (Josh. i. 15 ; xii. 6, 7) ?

7. *thou hast lacked nothing*] See the details in viii. 2—4, a sufficient answer to all objections as to this matter; their maintenance in the wilderness is declared to have been miraculous; and they themselves are commanded to be thankful for it. Cp. Neh. ix. 21.

8. *we passed by*] The truth of this record is declared by King Jehoshaphat (2 Chron. xx. 10).

— *Elath, and from Ezion-gaber*] on the Ælantic gulf of the Red Sea. 1 Kings ix. 26. Cp. Num. xxxiii. 35.

— *by the way of the wilderness of Moab*] See the route traced in Judg. xi. 16—18.

9. *Distress not the Moabites*] But the Moabites injured them (Judg. xi. 17. Num. xxii. 1—6; xxv. 1); and the same was the case with the Ammonites; for which God punished both these nations (2 Chron. xx. 1—11. Amos i. 13, 14. Cp. Deut. xxiii. 3—6).

10. *Emims*] (Cp. Gen. xiv. 5—7.) In primitive times the region east of Jordan appears to have been occupied by a race of giants, the Rephaim, on the north, next the Zuzims, then the Emims, then the Horims. The extermination of these giant races is appropriately recorded here by Moses, as a proof that physical strength is of no avail against the decrees of God, the King of Nations; and as an assurance to Israel, that, if they obey God, they will be able to exterminate the powerful Nations of Canaan, whither they are going.

12. *unto the land of his possession*] The region east of Jordan, which God gave to Reuben, Gad, and the half-tribe of Manasseh (iii. 20), where the same word (*yerushah*) is used for *possession* as here.

Or (as *Schultz* observes, p. 30) the *perfect* may stand here for the *futurum exactum* (cp. *Ewald*, § 135; *Gesen.*, *Lehrgeb.* § 205, and the examples in xix. 4. Ps. lvi. 14; lix. 17), and the sense would then be, “As Israel shall have done,” i. e., shall do (by God’s help) in the land of their possession which the Lord has given him.

13. *Zered*] which flows into the river Arnon, the frontier between Moab and Ammon. See Num. xxi. 12; xxxiii. 45.

¹⁶ So it came to pass, when all the men of war were consumed and dead from among the people, ¹⁷ That the LORD spake unto me, saying, ¹⁸ Thou art to pass over through Ar, the coast of Moab, this day: ¹⁹ And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto ^s the children of Lot *for* a possession. ^{s Gen. 19. 38.} ²⁰ (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ^t Zamzummims; ^{t Gen. 14. 5, Zuzims.} ²¹ ^u A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: ^{u See ver. 10.} ²² As he did to the children of Esau, ^x which dwelt in Seir, when he destroyed ^{x Gen. 26. 8.} ^y the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: ^{y Gen. 14. 6. & 36. 20—30. ver. 12.} ²³ And ^z the Avims which dwelt in Hazerim, *even* unto ^a Azzah, ^b the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) ^{z Josh. 13. 3. a Jer. 25. 20. b Gen. 10. 11. Amos 9. 7.} ²⁴ Rise ye up, take your journey, and ^c pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: ^{c Num. 21. 13, 14; Judg. 11. 18, 21.} [†] begin to possess *it*, and contend with him in battle. ^{† Heb. begin, possess.} ²⁵ ^d This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee. ^{d Ex. 15. 14, 15. ch. 11. 25. Josh. 2. 9, 10.} ²⁶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon ^e with words of peace, saying, ^{e ch. 20. 10.} ²⁷ ^f Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. ^{f Num. 21. 21, 22; Judg. 11. 19.} ²⁸ Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: ^g only I will pass through on my feet; ^{g Num. 20. 19.} ²⁹ (^h As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us. ^{h See Num. 20. 18. ch. 23. 3, 4. Judg. 11. 17, 18.} ³⁰ ⁱ But Sihon king of Heshbon would not let us pass by him: for ^k the LORD thy God ^{i Num. 21. 23.} ^l hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day. ^{k Josh. 11. 20. l Ex. 4. 21.} ³¹ And the LORD said unto me, Behold, I have begun to ^m give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. ^{m ch. 1. 8.} ³² ⁿ Then Sihon came out against us, he and all his people, to fight at Jahaz. ^{n Num. 21. 23.} ³³ And ^o the LORD our God delivered him before us; and ^p we smote him, and his sons, and all his people. ^{o ch. 7. 2. & 20. 16. p Num. 21. 24. ch. 29. 7.} ³⁴ And we took all his cities at that time, and

20. *Zamzummims*] (Gen. xiv. 5.) The word seems to signify "tumultuous" (*Gesen.* 247).

22. *when he destroyed the Horims from before them*] Another encouragement to Israel. If God did this for the "children of Esau," much more, if you obey Him, will He destroy the Canaanites before you, the children of Israel.

23. *Azzah*] Gaza. Gen. x. 19. 1 Sam. vi. 17. Cp. 1 Kings iv. 24. Jer. xxv. 20. Acts viii. 26.

— *Caphtorims*] of Philistia. Gen. x. 14. Amos ix. 7. 26. *Kedemoth*] Cp. Num. xxi. 21—24. It became afterwards a Levitical city, in the tribe of Reuben (Josh. xiii. 18; xxi. 37. 1 Chron. vi. 64. 79).

29. *As the children of Esau which dwell in Seir, and the Moabites*] It has been alleged by some that this account is at variance with the narrative in Num. xx. 17—21, where it is said that Edom refused to allow Israel to pass through their territory; and that they came out against Israel with a strong hand. But neither of those statements is denied here. What is asserted here is, that Edom *sold* them *water*; made them pay for what they ought to have given freely to them, who were their brethren. See *Schultz*, p. 191; and *Hengst.*, Authent. ii. p. 283.

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who observes that the temper of the Edomites towards Israel was probably somewhat modified by acquaintance with their numbers, and also of their peaceable intentions.

As to the case of the *Moabites*, there is no inconsistency between what is stated here and in xxiii. 4. They did not supply Israel, who was their friend, with water freely, but constrained them to pay for it, a very inhospitable act (cp. Isa. xxi. 13—17 with lv. 1): "They *met* you *not* with bread and *water*; and they hired Balaam to *curse* thee." How different was the conduct of Edom and Moab from that of Melchizedek, who met Abraham with *bread and wine*, and *blessed* him (Gen. xiv. 18)!

Sihon, king of Heshbon, would not do even so much as the Edomites and Moabites did. His heart was obstinate against them, and he would neither give them water, nor sell it to them for money; and he came out to attack Israel. Therefore God gave him and his cities into their hands.

These circumstances are fitly recorded by Moses, in order that it may be clearly understood by Israel, that the conquest of Sihon's kingdom by them was a consequence of his own unmercifulness, and of God's righteous anger against him; and that this conquest might not be made a precedent by Israel for aggressive warfare on other nations, against which they had not a divine commission as they had against Canaan; and he adds that God specially *forbade* them to touch the Ammonites (v. 37).

q Lev. 27. 28.
ch. 7. 2, 26.
† Heb. *every city*
of men, and
women, and
little ones.
r ch. 3. 12. & 4.
48.
Josh. 13. 9.
s Ps. 44. 3.

t Gen. 32. 22.
Num. 21. 24.
ch. 3. 16.
u ver. 5, 9, 19.
a Num. 21. 33.
&c. ch. 29. 7.
b ch. 1. 4.

c Num. 21. 34.

d Num. 21. 35.

e 1 Kings 4. 13.

f ch. 2. 24.
Ps. 135. 10, 11,
12. & 136. 19, 20,
21.

g ch. 4. 48.
Ps. 29. 6.

h 1 Chron. 5. 23
i ch. 4. 49.
k Josh. 12. 5. &
13. 11.

l Amos 2. 9.

m Gen. 14. 5.
n 2 Sam. 12. 26
Jer. 49. 2. Ezek. 21. 20.

utterly destroyed † the men, and the women, and the little ones, of every city, we left none to remain: ³⁵ Only the cattle we took for a prey unto ourselves and the spoil of the cities which we took. ³⁶ From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: * the LORD our God delivered all unto us: ³⁷ Only unto the land of the children of Ammon thou camest not, nor unto any place of the river † Jabbok, nor unto the cities in the mountains, nor unto ^u whatsoever the LORD our God forbad us.

III. ¹ Then we turned, and went up the way to Bashan: and * Og the king of Bashan came out against us, he and all his people, to battle ^b at Edrei. ² And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto * Sihon king of the Amorites, which dwelt at Heshbon. ³ So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: ^d and we smote him until none was left to him remaining. ⁴ And we took all his cities at that time, there was not a city which we took not from them, threescore cities, ^e all the region of Argob, the kingdom of Og in Bashan. ⁵ All these cities were fenced with high walls, gates, and bars; beside unwall'd towns a great many. ⁶ And we utterly destroyed them, as we did unto Sihon king ^f of Heshbon, utterly destroying the men, women, and children, of every city. ⁷ But all the cattle, and the spoil of the cities, we took for a prey to ourselves. ⁸ And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon; ⁹ (Which ^g Hermon the Sidonians call Sirion; and the Amorites call it ^h Shenir;) ¹⁰ ⁱ All the cities of the plain, and all Gilead, and ^k all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. ¹¹ ^l For only Og king of Bashan remained of the remnant of ^m giants; behold, his bedstead was a bedstead of iron; is it not in ⁿ Rabbath

34. the men of the city] every city of men, i. e. inhabited.

36. the city] Ar. See Num. xxi. 15.

— unto Gilead] which reached to the river Jabbok, now Zerka. See iii. 14.

CH. III. 1. Bashan] properly, the flat, soft land; whence the Greek *Batanaa* (*Gesen.* 147).

— came out against us] Moses is careful to remind Israel that the aggression was on the part of the king of Bashan and his people. See above, on ii. 30.

— Edrei] now *Draa* or *Dera*. See Num. xxi. 33.

4. all his cities] The remains of which are described by Porter and Graham "Cities of Bashan" (*Camb. Essays*, 1858).

— threescore cities] On the supposed discrepancy between this statement and 1 Chron. ii. 21, see *Hengst.*, Auth. ii. 227. There is no evidence to show that the sacred writer thought that the sixty cities here mentioned were all properly called cities of Jair himself. Cp. 1 Kings iv. 13.

— region of Argob] Properly, the line of Argob, as being measured by a line; and therefore specially applicable to a rich, fertile, pastoral region. Cp. Ps. xvi. 6. *Gesen.* 257.

Some suppose *Argob* to be so called from *regeb*, a clod (*Job* xxi. 33; xxxviii. 38). *Onkelos* renders it *trachona*, perhaps from *τραχὺς*, rough; and *Gesenius* supposes *regob* to signify also "a heap of stones" (p. 76); and the region may have been so called from the basalt rocks of *Hauran*, the region of which is covered with crater-like cavities and ravines, and remains of ruined cities (*Burckh.*, p. 196. *Keil*, p. 405. *Graham*, *Camb. Essays*, 1858). There is therefore perhaps a contrast in these names. *Bashan* is the flat, soft region; *Argob*, the rough—the former corresponds more or less to *Batanaa*, the latter to the *Trachonitis* of the Gospel. Cp. *Grove*, B. D. i. 105.

9. Hermon] The southern spur of Antilibanus, now *Jebel*

es Sheikh, or *el Teldsch*. Some have supposed that the name *Hermon* or *Chermon* is connected with the Hebrew *cherem*, anathema (*Hilar.* in Ps. 133. *Hengst.*, Auth. ii. 241), as being devoted to desolation; but it seems rather to be derived from a Semitic root, signifying a prominence; the same sense as *Sion*. Cp. iv. 48. *Gesen.* 306. *Keil*, 407.

— Sirion] A Semitic term for a breastplate. Cp. 1 Sam. xvii. 5. *Jer.* xlvi. 4.

These topographical notices were proper to be introduced as records of the right of Israel to this country by a special grant from God (v. 2. Num. xxi. 24. 33—35); and as barring all future claims from their former occupants.

— Shenir] probably with the same meaning as Sirion (*Keil*, 407).

10. Salchah] now called *Salchat*, or *Szarchad*, six hours east of Bozra (*Rauwer*, Pal. p. 255).

— Edrei] This other Edrei is now called *Adra*, or *Ezra*, N.W. of Bozra. It is now a ruined city about 3½ miles in circumference, and has about 200 families of Turks, Druses, and Christians (*Seetzen*, *Burckh.*, *Robinson*).

11. of giants] The Rephaim of Abraham's age (*Gen.* xiv. 5). — his bedstead] For a reply to the objections of *Spinoza*, *Peyrerius*, *Geddes*, and others, against the genuineness and authenticity of this passage, see *Hengstenb.*, Auth. ii. p. 243—246, who remarks that the sacred penmen write with a consciousness of their own veracity, and also of the exceptions which will be made by after-ages to the truth of their story, and that Moses here appeals to what his contemporaries knew of the physical force of God's enemies, and of the divine doings in subduing them before the face of his people.

The length of Og's bedstead is mentioned for the same reason as the size of Goliath's spear-staff (1 Sam. xvii. 7. Cp. *Schultz*, pp. 31. 203).

of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

¹² And this land, *which* we possessed at that time, °from Aroer, which is by the river Arnon, and half mount Gilead, and ^pthe cities thereof, gave I unto the Reubenites and to the Gadites. ¹³ ^q And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. ¹⁴ ^r Jair the son of Manasseh took all the country of Argob °unto the coasts of Geshuri and Maachathi; and °called them after his own name, Bashan-havoth-jair, unto this day. ¹⁵ ^u And I gave Gilead unto Machir. ¹⁶ And unto the Reubenites °and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, **which is* the border of the children of Ammon; ¹⁷ The plain also, and Jordan, and the coast *thereof*, from °Chinnereth °even unto the sea of the plain, °even the salt sea, || under Ashdoth-pisgah eastward. ¹⁸ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: °ye shall pass over armed before your brethren the children of Israel, all *that are* † meet for the war. ¹⁹ But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you; ²⁰ Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye °return every man unto his possession, which I have given you.

²¹ And ^a I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest. ²² Ye shall not fear them: for °the LORD your God he shall fight for you.

²³ And °I besought the LORD at that time, saying, ²⁴ O Lord God, thou hast begun to shew thy servant °thy greatness, and thy mighty hand: for

— *is it not in Rabbath*] Perhaps taken by the Ammonites, and preserved there as a trophy (cp. *Joseph.*, iv. 5. 5), as the silver-footed throne of Xerxes was in the Acropolis of Athens. Israel did not take this monument of Og's stature as a trophy for themselves, because they were not permitted to war against the Ammonites (ii. 37).

Concerning Rabbath, or Rabbah (the *th* is only the termination of the word in regimen), afterwards called Philadelphia, from Ptolemy Philadelphus, now *Amman*, see Josh. xiii. 25. 2 Sam. xi. 1. *Burckh.*, p. 612. *Raumer*, p. 268. *Winer*, ii. 296. *Grove*, B. D. ii. 983.

— *the cubit of a man*] the common cubit (cp. Isa. viii. 1; Rev. xxi. 17), about a foot and a half.

¹⁴ *Jair*] See v. 4, and Num. xxxii. 41.

— *Geshuri and Maachathi* mean the *Geshurite* and *Maachathite* unto this day] A phrase used to describe a fact which happened recently, and had continued under circumstances that might have been expected to produce an interruption, in a period even of short duration; see *Le Clerc* and *Michaelis* here; *Hengst.*, Auth. ii. pp. 325—8. Cp. Gen. xxxv. 20. Josh. xxii. 22; xxiii. 9. Matt. xxvii. 8; xxviii. 15. Acts i. 19. The interval here specified is from the time mentioned in Num. xxi. to the eleventh month of the fortieth year (Deut. i. 3); and it was certainly a noteworthy thing, and one which might well be mentioned as a motive to thankfulness and faith, that God had subdued so many cities of this mighty king by the arm of an Israelite, and should have retained them under his power even for a short time. What might not God be expected therefore to do for Israel generally? ¹⁷ *Chinnereth*] afterwards Gennesaret. See Num. xxxiv. 11. Josh. xix. 35.

— *of the plain*] or, *arabah*; the long broad wady of Jordan, which stretches down from Lebanon to the sea of the plain, Salt Sea, or Dead Sea, even to the Ælanitic gulf of the Red Sea;

the former, or northern part, being now known as *El Ghor*, the southern as the *Arabah*.

— *Ashdoth-pisgah*] that is, the *pourings out* of Pisgah (*Gesen.* 83). Cp. Num. xxi. 15; xxvii. 12. *Keil*, p. 286.

¹⁸ *And I commanded you*] *you* Reubenites, and Gadites, and half the tribe of Manasseh. There is a native air of lively reality in this transition to the Reubenites as actually present before his eyes (see Num. xxxii. 20—24). Moses does not here repeat the threat which is there uttered. He does not suppose that they will sin against the Lord (Num. xxxii. 23).

¹⁹ *I know that ye have much cattle*] Therefore he had said, “Build you folds for your sheep” (Num. xxxii. 24); and the Reubenites speak of their cattle, *ibid.* v. 26. This mention of their cattle is a public justification of the conduct of the Reubenites on the part of Moses.

²¹ *so shall the LORD do*] This victory is an earnest of your future triumphs, if you have faith (Josh. ii. 10).

²² *he shall fight*] The *Targum of Onkelos* has here “the Word of the Lord will fight for you.”

²³] Here begins a new section of the Law, and extends to vii. 11. The parallel Prophetical Lesson is Isa. xl. 1—26, “Comfort ye, comfort ye my people,” a prophecy of the preaching of the Baptist and of Christ,—a happy combination with this record of the vision of Canaan by Moses, the Giver of the Law, and the appointment of Joshua, the type of Jesus.

^{23—25} *I besought the LORD*] This prayer, which introduces a reference to his own sin, is not mentioned in any previous part of the history; but another prayer of Moses, uttered at this time for the appointment of a successor to himself, that “the congregation of the Lord be not as sheep without a shepherd,” a prayer followed by the appointment of Joshua, is recorded in Num. xxvii. 15—18. But Moses, in his modesty, does not mention *that* prayer in this address to the people.

o ch. 2. 36.
Josh. 12. 2.
p Num. 32. 32.
Josh. 12. 6.
& 13. 8. &c.
q Josh. 13. 29.

r 1 Chron. 2. 22.
s Josh. 13. 13.
2 Sam. 3. 3.
& 10. 6.
t Num. 32. 41.
u Num. 32. 39.

w 2 Sam. 24. 5.

x Num. 21. 24.
Josh. 12. 2.
y Num. 34. 11.
z Num. 34. 12.
ch. 4. 49.
Josh. 12. 3.
a Gen. 14. 3.
|| Or, *under the springs of Pisgah, or, the hill.*
b Num. 32. 20, &c.
† Heb. *sons of power.*

c Josh. 22. 4.

d Num. 27. 18.

e Ex. 14. 14.
ch. 1. 30. & 20. 4.
f See 2 Cor. 12.
8, 9.
g ch. 11. 2.

h Ex. 15. 11.
2 Sam. 7. 22.
Ps. 71. 19. & 86.
8. & 89. 6, 8.
i Ex. 3. 8. ch. 4.
22.

k Num. 20. 12. &
27. 14. ch. 1. 37.
& 31. 2. & 32. 51,
52. & 34. 4.
Ps. 106. 32.
l Num. 27. 12.
|| Or, *The hill.*

m Num. 27. 18,
23.
ch. 1. 38. & 31. 3,
7.

n ch. 4. 46. &
34. 6.

a Lev. 19. 37. &
20. 8. & 22. 31.
ch. 5. 1. & 8. 1.
Ezek. 20. 11.
Rom. 10. 5.
b ch. 12. 32.
Josh. 1. 7.
Prov. 30. 6.
Eccles. 12. 13.
Rev. 22. 18, 19.

c Num. 25. 4. & c.
Josh. 22. 17.
Ps. 106. 28, 29.

d Job 28. 28.
Ps. 19. 7. & 111.
10. Prov. 1. 7.

e 2 Sam. 7. 23.

f Ps. 46. 1. & 145.
18. & 148. 14.
Isa. 55. 6.

g Prov. 4. 23.
h Prov. 3. 1, 3. &
4. 21.

i Gen. 18. 19.
ch. 6. 7. & 11. 19.
Ps. 78. 5, 6.
Eph. 6. 4.
k Ex. 19. 9, 16. & 20. 18. Heb. 12. 18, 19.

^h what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might? ²⁵ I pray thee, let me go ⁱ over, and see ¹ the good land that *is* beyond Jordan, that goodly mountain, and Lebanon. ²⁶ But the LORD ^k was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. ²⁷ ¹ Get thee up into the top of || Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan. ²⁸ But ^m charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. ²⁹ So we abode in ⁿ the valley over against Beth-peor.

IV. ¹ Now therefore hearken, O Israel, unto ^a the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. ² ^b Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. ³ Your eyes have seen what the LORD did because of ^c Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. ⁴ But ye that did cleave unto the LORD your God *are* alive every one of you this day. ⁵ Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. ⁶ Keep therefore and do *them*; for this *is* ^d your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. ⁷ For ^e what nation *is there so* great, who *hath* ^f God so nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*? ⁸ And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day? ⁹ Only take heed to thyself, and ^g keep thy soul diligently, ^h lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but ⁱ teach them thy sons, and thy sons' sons; ¹⁰ *Speciall* ^k the day that thou stoodest before the LORD thy God in Horeb,

25. *let me go over, and see*] Literally, *I will go over*; or, *may I go over*: hence *Sept.* has *ὀψομαι*, and *Vulg.* "transibo;" a similar form occurs ii. 27. Num. xxi. 22.

— *the good land—that goodly mountain*] Moses therefore did not think scorn of that pleasant land (cp. iv. 21), as the ten spies and people had done (Num. xiii. 22; xiv. 1. Ps. cvi. 24).

Moses calls Canaan "that goodly mountain," because he speaks from the *arabah*, or *plain*; there is a reality in such an expression as this, which could never have occurred to one who was not an actor as well as a speaker in the history.

27. *Pisgah*] See Num. xxvii. 12, where the word *Abarim* occurs; but there is more of oratorical liveliness in the mention of the particular hill.

— *behold it with thine eyes*] Moses sees the land, but cannot enter it. The Law had a far-off vision of the Gospel and of its heavenly revelations, and yearned for it and them, but could not go in and possess them; but Moses after his death is brought into Canaan to see the glory of Christ (Matt. xvii. 3). See above, on Num. xxvii. 15.

28. *Joshua—he shall go over before this people, and he shall cause them to inherit*] Not Moses and the Law, but Jesus and the Gospel, bring us to our Canaan (see above, on Num. xxvii. 18. 23).

29. *Beth-peor*] where Moses himself died and was buried (xxxiv. 6; cp. Num. xxxiii. 28).

CH. IV. 1. *Now therefore hearken*] From a recital of what God had done for His people Moses proceeds to speak of

what their conduct ought to be. They must be hearers of the word and doers also (James i. 22).

This and the following chapter are appointed to be read in the Church on the Third Sunday after Easter. After our deliverance by Christ's Death and Resurrection, we are bound by new obligations to obedience, and have new powers of doing God's will.

— *the statutes and—the judgments*] The whole Law. See Exod. xxi. 1. Lev. xix. 37. Deut. xxvi. 17.

2. *Ye shall not add*] As the Pharisees did in our Lord's days (Matt. xv. 9), and as some Christian Churches have done, against the command of God. See xii. 32. Jer. xxvi. 2. Prov. xxx. 6; and Rev. xxii. 18, 19.

3. *of Baal-peor*] He refers to the most recent judgment, with which the youngest among them were familiar (Num. xxv. 1—5. 9).

8. *so righteous as all this law*] He says, "all this law," which is a confutation of the theory of some (e. g., *Spencer de Legibus Hebr., passim*), grounded on a misinterpretation of Ezek. xx. 25, that some of the precepts given by God were *not good*. Cp. Rom. i. 24 with Rom. vii. 14. 16.

9. *lest thou forget the things which thine eyes have seen*] Here is the fundamental distinction between true religion and false. Moses, the Prophets, and our Blessed Lord, appeal to *facts*, wonderful and merciful *signs*, which were seen by those to whom they preached, and by other credible witnesses; but what can other religions produce like these which Moses here records, or which are related in the Gospel?

when the LORD 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 that they shall live upon the earth, and *that* they may teach their children. ¹¹ And ye came near and stood under the mountain; and the ¹mountain burned with fire unto the †midst of heaven, with darkness, clouds, and thick darkness.

¹² ^m And the LORD spake unto you out of the midst of the fire: ⁿ ye heard the voice of the words, but saw no similitude; ^o † only ye heard a voice. ¹³ ^p And he declared unto you his covenant, which he commanded you to perform, *even* ^q ten commandments; and ^r he wrote them upon two tables of stone. ¹⁴ And ^s the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

¹⁵ ^t Take ye therefore good heed unto yourselves; for ye saw no manner of ^u similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: ¹⁶ Lest ye ^x corrupt yourselves, and ^y make you a graven image, the similitude of any figure, ^z the likeness of male or female, ¹⁷ The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, ¹⁸ The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: ¹⁹ And lest thou ^a lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* ^b all the host of heaven, shouldest be driven to ^c worship them, and serve them, which the LORD thy God hath ||divided unto all nations under the whole heaven. ²⁰ But the LORD hath taken you, and ^d brought you forth out of the iron furnace, *even* out of Egypt, ^e to be unto him a people of inheritance, as *ye are* this day.

²¹ Furthermore ^f the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance: ²² But ^g I must die in this land, ^h I must not go over Jordan: but ye shall go over, and possess ⁱ that good land. ²³ Take heed unto yourselves, ^k lest ye forget the covenant of the LORD your God, which he made with you, ^l and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee. ²⁴ For ^m the LORD thy God *is* a consuming fire, *even* ⁿ a jealous God.

²⁵ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and ^o shall corrupt yourselves, and make a graven image, *or* the likeness of any *thing*, and ^p shall do evil in the sight of the LORD thy God, to provoke him to anger: ²⁶ ^q I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your

¹ Ex. 19. 18.
ch. 5. 23.

† Heb. *heart*.

^m ch. 5. 4, 22.

ⁿ ver. 33. 36.

^o Ex. 20. 22.

¹ Kings 19. 12.

† Heb. *save a voice*.

^p ch. 9. 9, 1.

^q Ex. 24. 28.

^r Ex. 24. 12. &

31. 18.

^s Ex. 21. 1.

& ch. 22. & ch.

23.

^t Josh. 23. 11.

^u Isa. 40. 18

^x Ex. 32. 7.

^y Ex. 20. 4, 5.

ver. 23. ch. 5. 8.

^z Rom. 1. 23.

^a ch. 17. 3.

Job 31. 26, 27.

^b Gen. 2. 1.

² Kings 17. 16. &

21. 3.

^c Rom. 1. 25.

|| Or, *imparted*.

^d 1 Kings 8. 51.

Jer. 11. 4.

^e Ex. 19. 5.

ch. 9. 29. & 32. 9

^f Num. 20. 12.

ch. 1. 37. & 3. 26

^g See 2 Pet. 1. 13

14, 15.

^h ch. 3. 27.

ⁱ ch. 3. 25.

^k ver. 9.

^l ver. 16.

Ex. 20. 4, 5.

^m Ex. 24. 17.

ch. 9. 3.

Isa. 33. 14.

Heb. 12. 29.

ⁿ Ex. 20. 5.

ch. 6. 15.

Isa. 42. 8.

^o ver. 16.

^p 2 Kings 17. 17,

&c.

^q ch. 30. 18, 19.

Isa. 1. 2.

Mic. 6. 2.

11. *unto the midst of heaven*] Literally, to the *heart of the heavens*.

13. *ten commandments*] Literally, *ten words*.

14. *statutes and judgments*] after the delivery of the Ten Commandments by God Himself to the people. See Exod. xxi. 1; and *Irenæus*, iv. 31, who argues for the perpetuity of the Decalogue on the ground of this difference in the manner of its delivery.

16. *Lest ye corrupt yourselves, and make you a graven image*] Here is another fundamental difference between true religion and false. The former forbids, the latter encourages, idolatry.

19. *the host of heaven*] A prophecy afterwards fulfilled by the idolatries of Israel (2 Kings xvii. 16; xxiii. 4). The Israelites even in the wilderness appear to have been guilty of this sin. See Amos v. 26. Acts vii. 43. Cp. *Schultz*, p. 38, for a refuta-

tion of the objection of those who argue from this command that Deuteronomy belongs to a post-Mosaic age.

— *which the LORD thy God hath divided*] Not as some suppose to be worshipped by men (Job xxxi. 26. 2 Kings xvii. 16; xxi. 3); but to serve all men by ministering to their use (*S. Jerome, Theodoret, Aug. Cp. Pfeiffer*, Dub. p. 160), and to lead them all to the knowledge of the power and love of the Creator (Rom. i. 20).

20. *the iron furnace*] This phrase is adopted in 1 Kings viii. 51, and Jer. xi. 4.

24. *thy God is a consuming fire*] From such statements as these the Manichæans inferred a diversity between the God of the Old Testament and of the New; but see our Lord's words, Matt. xxv. 41, and Heb. xii. 29, where St. Paul quotes this text, and applies it to "*our God*:" cp. *S. Aug. c. Adimant. Manich. § 7. S. Cyril. Hier., Cat. 6.*

r Lev. 26. 33.
ch. 28. 62, 64.
Neh. 1. 8.

s ch. 28. 64.
1 Sam. 26. 19.
Jer. 16. 13.
t Ps. 115. 4, 5.
& 135. 15, 16.
Isa. 44. 9. & 46.
7.
u Lev. 26. 39, 40.
ch. 30. 1, 2, 3.
2 Chron. 15. 4.
Neh. 1. 9.
Isa. 55. 6, 7.
Jer. 29. 12, 13, 14.
† Heb. *have found thee*.
Ex. 18. 8.
ch. 31. 17.
x Gen. 49. 1.
ch. 31. 29.
Jer. 23. 20.
Hos. 3. 5.
y Joel 2. 12.
z 2 Chron. 30. 9.
Neh. 9. 31.
Ps. 116. 5.
Jonah 4. 2.
a Job 8. 8.
b Matt. 24. 31.
c Ex. 24. 11. &
33. 20.
ch. 5. 24, 26.

d ch. 1. 7, 9. &
29. 3.
e Ex. 7. 3.
f Ex. 13. 3.
g Ex. 6. 6.
h ch. 26. 8. & 34.
12.
i ch. 32. 39.
1 Sam. 2. 2.
Isa. 45. 5, 18, 22.
Mark 12. 29, 32.
k Ex. 19. 9, 19. &
20. 18, 22. & 24.
16.
l Heb. 12. 18.
m ch. 10. 15.
n Ex. 13. 3, 9,
14.
o ch. 7. 1. & 9. 1,
4, 5.

o ver. 35.
Josh. 2. 11.

p Lev. 22. 31.

q
3, ch. 5. 16. & 6.
& 18. & 12. 25, 28.
22. 7.

r Num. 35. 6, 14.

s ch. 19. 4.

t Josh. 20. 8.

days upon it, but shall utterly be destroyed. ²⁷ And the LORD ^r shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. ²⁸ And ^s there ye shall serve gods, the work of men's hands, wood and stone, ^t which neither see, nor hear, nor eat, nor smell. ²⁹ ^u But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. ³⁰ When thou art in tribulation, and all these things [†] are come upon thee, ^x *even* in the latter days, if thou ^y turn to the LORD thy God, and shalt be obedient unto his voice; ³¹ (For the LORD thy God *is* ^z a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

³² For ^a ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* ^b from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it? ³³ ^c Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? ³⁴ Or hath God assayed to go *and* take him a nation from the midst of *another* nation, ^d by temptations, ^e by signs, and by wonders, and by war, and ^f by a mighty hand, and ^g by a stretched out arm, ^h and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? ³⁵ Unto thee it was shewed, that thou mightest know that the LORD he *is* God; ⁱ *there* is none else beside him. ³⁶ ^k Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. ³⁷ And because ^l he loved thy fathers, therefore he chose their seed after them, and ^m brought thee out in his sight with his mighty power out of Egypt; ³⁸ ⁿ To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

³⁹ Know therefore this day, and consider *it* in thine heart, that ^o the LORD he *is* God, in heaven above, and upon the earth beneath: *there is* none else. ⁴⁰ ^p Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, ^q that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

⁴¹ Then Moses ^r severed three cities on this side Jordan toward the sunrising; ⁴² ^s That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: ⁴³ *Namely*, ^t Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

^{27.} *shall scatter you among the nations*] As He afterwards did, by the hand of the Assyrians, the Babylonians, the Seleucid and the Ptolemaic dynasties, and the Romans.

^{29.} *if from thence thou shalt seek the LORD*] As the prodigal in the Gospel (Luke xv. 18: cp. Lev. xxvi. 40—42. Deut. xxx. 1—3).

^{31.} *he will not forsake thee*] There is therefore mercy yet in store for the Jews (Rom. xi. 12. 15. 23. 26).

^{35.} *there is none else beside him*] Cp. *Iren.* iii. 6, and *Bp. Pearson* on the Creed, Art. i., for the proofs of this unity of the Godhead.

^{37.} *And because*] The correct translation of these verses seems to be,—and (He did this not for thine own deserts: cp. vii. 7; ix. 5; x. 15. 22, but) *because He loved thy fathers and chose his (Abraham's) seed after him, and brought thee in His*

sight with his great power out of Egypt to drive out nations mightier and stronger than thou art from before thy face, and to bring thee in, and to give thee their land for an inheritance, as it is this day; and thou shalt know and consider in thine heart that the LORD He is God.

^{41.} *Then Moses severed*] After his exhortation to obedience he himself sets them an example of it (cp. Num. xxxv. 14, 15).

^{43.} *Bezer*] Probably the Bosor of 1 Macc. v. 36, perhaps now called *Berza* (*Robinson*), a city of refuge for the southern district.

—*Ramoth*] in Gilead; fifteen Roman miles west of Rabbah, or Philadelphia; and now called *Salt* (*Raumer*), a city of refuge for the midland district.

—*Golan*] in Batanæa (*Euseb.*), a city of refuge for the northern district.

⁴⁴ And this is the law which Moses set before the children of Israel: ⁴⁵ These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, ⁴⁶ On this side Jordan, ^u in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel ^x smote, after they were come forth out of Egypt: ⁴⁷ And they possessed his land, and the land ^y of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising; ⁴⁸ ^z From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is ^a Hermon, ⁴⁹ And all the plain on this side Jordan eastward, even unto the sea of the plain, under the ^b springs of Pishgah.

V. ¹ And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [†] keep, and do them. ² ^a The LORD our God made a covenant with us in Horeb. ³ The LORD ^b made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day. ⁴ ^c The LORD talked with you face to face in the mount out of the midst of the fire, ⁵ (^d I stood between the LORD and you at that time, to shew you the word of the LORD: for ^e ye were afraid by reason of the fire, and went not up into the mount;) saying,

⁶ ^f I am the LORD thy God, which brought thee out of the land of Egypt, from the house of [†] bondage. ⁷ ^g Thou shalt have none other gods before me.

⁸ ^h Thou shalt not make thee *any* graven image, *or* any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: ⁹ Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, ⁱ visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, ¹⁰ ^k And shewing mercy unto thousands of them that love me and keep my commandments.

¹¹ ^l Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

¹² ^m Keep the sabbath day to sanctify it, as the LORD thy God hath

u ch. 3. 29.

x Num. 21. 24.
ch. 1. 4.y Num. 21. 35.
ch. 3. 3, 4.
z ch. 2. 36, & 3.
12.a ch. 3. 9.
Ps. 133. 3.

b ch. 3. 17.

† Heb. *keep to do them.*a Ex. 19. 5.
ch. 4. 23.

b See Matt. 13. 17.

Heb. 8. 9.

c Ex. 19. 9, 19, & 20. 22.

ch. 4. 33, 36, & 34. 10.

d Ex. 20. 21.

Gal. 3. 19.

e Ex. 19. 16, & 20. 18, & 24. 2.

f Ex. 20. 2, &c. Lev. 26. 1.

ch. 6. 4.

Ps. 81. 10.

† Heb. *servants.*

g Ex. 20. 3.

h Ex. 20. 4.

i Ex. 34. 7.

k Jer. 32. 18.

Dan. 9. 4.

l Ex. 20. 7.

Lev. 19. 12.

Matt. 5. 33.

m Ex. 20. 8.

These cities were so appointed by Moses as to be easy of access from the different parts of the region east of Jordan. So the Christian Church ought to make the means of grace in Christ, which they prefigured, to be within the reach of all. See notes above on Num. xxxv. 6. 14, 15, and below, Josh. xx. 8.

CH. V. 1. *Hear, O Israel*] In like manner the Gospel is commended by the voice of God from heaven, "This is My beloved Son, *hear Him*," and this too in the presence of Moses himself at the Transfiguration (Luke ix. 35). And Christ speaks as God in the Gospel, "*He that hath an ear to hear, let him hear*," and in the Apocalypse seven times, "*He that hath an ear, let him hear what the Spirit saith unto the churches*," Rev. ii. 7, and in the following epistles; see below, Rev., p. 173.

3. *The LORD made not this covenant with our fathers*] With Abraham, Isaac, and Jacob. We, who received the Law at Horeb, and were there admitted into covenant with God, enjoy greater privileges than they did.

— *but with us*] The original words here are very emphatic, *with us, ourselves, who are here to-day*; we, who are alive, are God's people; the national life and identity is continued in us; we constitute the nation with whom God spake in Horeb. See above, on i. 6. Do not therefore imagine, that because the covenant was made nearly forty years ago, when some of you were very young, and others were not born, its duties and privileges do not belong to you. They who have died, on account of their sins, were disinherited, and ceased to be God's covenanted people. But you, who have not perished, and all who are here alive this day, were the real parties to it, and your *life*, which is God's gift, is

a proof of your covenantship (*Theodoret*, Qu. 1. *Augustine*, Qu. 9).

So, now that the unbelieving Jews have disinherited themselves by rejecting Christ, God's covenant is with the Christian Church, the Israel of God, the true seed of faithful Abraham, who are *alive* by *faith* in Christ; but there is "*life from the dead*" to the Jews (Rom. xi. 15), if they believe in Christ.

4. *talked with you face to face*] That is, not *through* me, or any one else, when He delivered the Ten Commandments. The words rendered *face to face*, *panim ve panim*, are not precisely the same as those so rendered, with regard to Moses himself, *panim el panim* (Exod. xxxiii. 11), which express a still more direct communication (cp. Deut. xxxiv. 10; and Gen. xxxii. 30).

5. *I stood between the LORD and you*] This parenthesis is introduced to show the awfulness of the Divine appearance (see Exod. xix. 1. 8, 19), which produced the request from the people which is mentioned in vv. 23. 27. Cp. Exod. xx. 18, 19; and see Exod. xx. 21, 22. Moses here describes himself as a Mediator, as he is called by St. Paul (Gal. iii. 19), and so he was a type of Christ: see there, and Exod. xxiv. 2.

6—18. *I am the LORD thy God*] See above, on Exod. xx. 1—14.

12—15. *Keep the sabbath*] In this recital of the precept concerning the Sabbath, something is *inserted* which is not in the parallel passage in Exodus, and something is *omitted*, which is there.

This is a consequence of the character of Exodus, as compared with that of Deuteronomy.

Accordingly we find in *Exodus* a reference to the *Creation* as the ground for the observance of the Sabbath. In *Deuteronomy*

n Ex. 23. 12.
& 35. 2.
Ezek. 20. 12.
o Gen. 2. 2.
Ex. 16. 29, 30.
Heb. 4. 4

p ch. 15. 15.
& 16. 12.
& 24. 18, 22.
q ch. 4. 31, 37.

r Ex. 20. 12.
Lev. 19. 3.
ch. 27. 16.
Eph. 6. 2, 3.
Col. 3. 20.
s ch. 4. 40.

t Ex. 20. 13.
Matt. 5. 21.

u Ex. 20. 14.
Luke 18. 20.
James 2. 11.
x Ex. 20. 15.
Rom. 13. 9.
y Ex. 20. 16.

z Ex. 20. 17.
Mic. 2. 2.
Hab. 2. 9.
Luke 12. 15.
Rom. 7. 7.
& 13. 9.

a Ex. 24. 12.
& 31. 18.
ch. 4. 13.
b Ex. 20. 18, 19.

c Ex. 19. 19.
d ch. 4. 33.
Judg. 13. 22.
e ch. 18. 16.
† Heb.
add to hear.
f ch. 4. 33.

g Ex. 20. 19.
Heb. 12. 19.

h ch. 18. 17.

i ch. 32. 29.
Ps. 81. 13.
Isa. 48. 18.

commanded thee. ¹³ "Six days thou shalt labour, and do all thy work: ¹⁴ But the seventh day is the ^osabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. ¹⁵ ^pAnd remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence ^qthrough a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

¹⁶ ^rHonour thy father and thy mother, as the LORD thy God hath commanded thee; ^sthat thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

¹⁷ ^tThou shalt not kill.

¹⁸ ^uNeither shalt thou commit adultery.

¹⁹ ^xNeither shalt thou steal.

²⁰ ^yNeither shalt thou bear false witness against thy neighbour.

²¹ ^zNeither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

²² These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And ^ahe wrote them in two tables of stone, and delivered them unto me. ²³ ^bAnd it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders; ²⁴ And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and ^cwe have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he ^dliveth. ²⁵ Now therefore why should we die? for this great fire will consume us: ^eif we [†]hear the voice of the LORD our God any more, then we shall die. ²⁶ ^fFor who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? ²⁷ Go thou near, and hear all that the LORD our God shall say: and ^gspeak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

²⁸ And the LORD heard the voice of your words, when ye spake unto me, and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: ^hthey have well said all that they have spoken. ²⁹ ⁱO that there were such an heart in them, that they would fear

Luke 19. 42. Matt. 23. 37.

this is supposed to be known from the preceding book, Exodus; and something is *added* by way of supplement, which is special to Israel—namely, a reference to their deliverance from Egypt. By saying that God blessed the Sabbath *because* He rested on that day (Exod. xx. 11), Moses does not deny that God commanded *Israel* to observe it, for another special and additional reason—viz., because He delivered them from the bondage of Egypt, and gave them rest from their labours (Deut. v. 15); and in making the latter assertion he does not deny the former, but commends the Sabbath to their observance by a double motive of gratitude. And yet here also the sacred writer has been charged with inconsistency! (*Colenso*, § 617.)

In a *spiritual* sense, this latter reason also concerns all who are freed by Christ, Who is the true Sabbath, from the burden of sin; and who says, "Come unto me, all ye that labour and are heavy laden, and I will give you *rest*" (Matt. xi. 28). See above, on Exod. xii. 1, 2, and xx. 8—11. Cp. *Bp. Pearson*, Art. v. p. 265.

18. *Neither*] Literally, *And not*. All the following Commandments begin with the conjunction *And*, marking their connexion, and preparing the way for their summing up in the Gospel into one—that of Love (Rom. xiii. 9); and also showing that the Commandments make one whole, and are not to be severed from each other, and that he who wilfully "offends in one, is guilty of all:" see on James ii. 10, 11.

22. *he added no more*] to you; but he said more to me: see Exod. xx. 22, and xxi. 1. The perpetuity, universality, and supremacy of the Moral Law were marked by the circumstances of the delivery of the Decalogue. Cp. *Iren.*, iv. 31; and *Graves* on the Pent., Part ii. Lect. ii.; and above, on Lev. i. 1.

26. *the living God*] Both words are *plural* here: a shadowing forth of the doctrine more fully revealed hereafter—of the plurality of Persons in the One Godhead: see Gen. i. 1.

28. *they have well said*] In that they not only said, We will hear it, but also, We will do it (*Bp. Andrewes*, v. 193).

29. *O that there were such an heart*] The words are very

me, and ^kkeep all my commandments always, ^lthat it might be well with them, and with their children for ever! ³⁰ Go say to them, Get you into your tents again. ³¹ But as for thee, stand thou here by me, ^mand I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it. ³² Ye shall observe to do therefore as the LORD your God hath commanded you: ⁿye shall not turn aside to the right hand or to the left. ³³ Ye shall walk in ^oall the ways which the LORD your God hath commanded you, that ye may live, ^pand *that it may be well with you*, and *that ye may prolong your days in the land which ye shall possess*.

VI. ¹ Now these *are* ^athe commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye [†]go to possess it: ² ^bThat thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; ^cand that thy days may be prolonged. ³ Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, ^das the LORD God of thy fathers hath promised thee, in ^ethe land that floweth with milk and honey.

⁴ ^fHear, O Israel: The LORD our God *is one LORD*: ⁵ And ^gthou shalt love the LORD thy God ^hwith all thine heart, and with all thy soul, and with all

^k ch. 11. 1.
^l ch. 4. 40.
^m Gal. 3. 12.
ⁿ ch. 17. 20.
& 28. 14.
Josh. 1. 7.
& 23. 6.
Prov. 4. 27.
^o ch. 10. 12.
Ps. 119. 6.
Jer. 7. 23.
Luke 1. 5.
^p ch. 4. 40.
ch. 4. 1. &
5. 31. & 12. 1.
[†] Heb. *pass over*.
^b Ex. 20. 20.
ch. 10. 12. 13.
Ps. 111. 10.
& 128. 1.
Eccles. 12. 13.
ech. 4. 40.
Prov. 3. 1. 2.
^d Gen. 15. 5.
& 22. 17.
^e Ex. 3. 8.
^f Isa. 42. 8.
Mark 12. 29. 32.
John 17. 3.
^g 1 Cor. 8. 4. 6.
^h 2 Kings 23. 25.

^g ch. 10. 12. Matt. 22. 37. Mark 12. 30. Luke 10. 27.

emphatic in the original, — *Who will give that there may be such a heart in them?* and so *Sept.*, *τίς δώσει, κ.τ.λ.*; and *Vulg.*, “*Quis det?*” Here the Christian Fathers recognized a prophetic declaration of the doctrine of justification through faith, working by love, produced by God's grace writing the law “on the fleshy tables of the heart” (2 Cor. iii. 3. See *Augustine*, Qu. 11); and here is also a divine testimony to human freewill.

^{31. the statutes, and the judgments}] These are not inserted here, as being already promulgated in Exodus; and as being supposed to be well known to the people from it: see Exod. xxi. xxii. If this had not been the case, they would certainly not have been omitted here. Here is another proof of the identity of authorship of the Pentateuch, and of its unity of plan.

CH. VI.] This and the following chapter are appointed by the Church to be read on the Fourth Sunday after Easter.

— *in the land*] Rather, *a land*.

4. *Hear, O Israel*] In the MSS. of the original the last letter of the word *Hear* (*shema*), and the last letter of the word *one* (*echad*), are written in large letters, in order to call attention to this clause from the beginning of the fourth verse to the end of the ninth verse, which was one of the four paragraphs (Exod. xii. 1—10, 11—16. Dent. vi. 4—9. Dent. xi. 13—21, inclusive) written by the Jews on their phylacteries (see Exod. xiii. 9—16), and fixed on their door-posts (see *here v. 9*), and which was read in their houses twice a day: see *Maimon*. in *Mishn. Keriath Shema*, i. 1, 2. *Buxtorf*, Syn. Jud. cap. x. 205—213. *Prideaux*, Conn., Pt. i. Bk. 6. See above, on Exod. xiii. 9; and below, note on Matt. xxiii. 5.

— *The LORD our God is one LORD*] Literally, *Jehovah thy God is Jehovah one only*. Cp. Mark xii. 29, adopting the words of the *Sept.* here, *Κύριος ὁ Θεὸς ἑμὸν, Κύριος εἷς ἐστι*: and this is explained by the scribe, “There is one God, and there is none other but He” (Mark xii. 32).

The true meaning of this declaration is, that Jehovah, the God of Israel, is JEHOVAH—that is, the *Everlasting Author and Giver of all life* (see above, Exod. vi. 3); and is One only; the One Universal and Everlasting Lord God of all the Earth. And thus this declaration not only excludes Polytheism and Syncretism (the union of other national deities with Jehovah, which was Jeroboam's sin, cp. Hos. ii. 17), but Pantheism and Materialism. Cp. Dent. xxxiii. 26—29. Isa. xxxvii. 16; xlv. 6. 1 Cor. viii. 4. 6. Eph. iv. 5, 6. John xvii. 3.

The Christian Fathers used this Text, when combined with others, of Scripture declaratory of the divine essence of the Son and of the Holy Ghost, to prove against the Arians and Sabellians, that in the One Indivisible and Everlasting Godhead there

are three Divine Co-eternal and Consubstantial Persons, Father, Son, and Holy Ghost: see *S. Athanasius* de Synod. § 35. *S. Hilary* de Trin. iv. 15; iv. 33; v. 25; vii. 11. *S. Epiphanius*, Hæres. 62 and 74. *S. Ambrose* de Spiritu Sancto, iii. 15. *Theodoret* in Dent., Qu. 2. Cp. *Bp. Patrick* here; and *Bp. Pearson* on the Creed, Art. ii. pp. 143, 148, and note, where he shows that the name JEHOVAH is given to Christ in the Holy Scriptures; and see Art. viii. p. 316, where similar reasoning is applied to prove the Godhead of the Holy Ghost.

Surely the adoption of these solemn words of Deuteronomy in the Gospel by our Blessed Lord Himself (Mark xii. 29, 30), is a sufficient refutation of the theory of those who affirm that Deuteronomy is a spurious work. Our Lord makes them the very groundwork of all true religion. Would He have done so if they had been the words of a forger? And this argument will appear still stronger, when it is also remembered, that in His conflict with Satan at the Temptation, our Lord used no other weapon than the words of Deuteronomy: see Matt. iv. 4. 7. 10; and below, vi. 16; viii. 3; x. 20. It is observable, that our Lord's replies come from three different chapters of this book; and all of them are introduced by Him with the solemn preamble, “It is written.” What stronger testimony could He have given to the genuineness, truth, and divine origin of Deuteronomy?

5. *thou shalt love*] Therefore the Law as well as the Gospel is grounded on Love (cp. xi. 1; xxx. 6; and see *Graves* on the Pentateuch, Part ii. Lect. ii.). In Love is comprised godly fear (Dent. x. 12), obedience (xi. 13), observance of the whole Law (xi. 22), and walking in the ways of the Lord (xi. 22; xix. 9; xxx. 16). “This is the first and great commandment” (Matt. xxii. 37. Mark xii. 29, 30. Luke x. 27). The Gospel gives higher and stronger motives to Love—motives derived from the doctrine of the Incarnation and Death of Christ, His Resurrection, Ascension, Priesthood, and future Coming; and it supplies new powers of Love, which “is shed abroad in the heart by the Holy Ghost” (Rom. v. 5), but the groundwork both of the Law and of the Gospel is the same—Love; and the oneness of origin of both Dispensations is thence rightly concluded by the Christian Fathers, and by all the best later Divines.

— *with all thine heart, and with all thy soul, and with all thy might*] The *heart*, in its Hebrew acceptance, is not only the seat of the affections, but expresses also the Understanding and the Conscience, and comprises also the *πνεῦμα*, and is the seat of *faith*. See 1 Kings iii. 9—12. Prov. ii. 2. 10; Matt. xv. 8. Rom. x. 10. See below, on 1 Thess. v. 23; and on 1 John iii. 19, 20.

Therefore in some of the passages where this precept

i ch. 11. 18.
& 32. 46.
Ps. 37. 31.
& 40. 8. & 119.
11. 93.
Prov. 3. 3.
Isa. 51. 7.
k ch. 4. 9.
& 11. 19.
Ps. 78. 4, 5, 6.
Eph. 6. 4.
† Heb. *whet*, or,
sharpen.
l Ex. 13. 9, 16.
ch. 11. 18.
Prov. 3. 3.
& 6. 21.
& 7. 3.
m ch. 11. 20.
Isa. 57. 8.
n Josh. 24. 13.
Ps. 105. 44.

o ch. 8. 10, &c.

† Heb. *bondmen*,
or, *servants*.
p ch. 10. 12, 20.
& 13. 4.
Matt. 4. 10.
Luke 4. 8.
q Ps. 63. 11.
Isa. 45. 23.
& 65. 16.
Jer. 4. 2.
& 5. 7.

& 12. 16.
r ch. 8. 19.
& 11. 28.
Jer. 25. 6.
s ch. 13. 7.
t Ex. 20. 5.
ch. 4. 24.
u ch. 7. 4.
& 11. 17.
x Matt. 4. 7.
Luke 4. 12.
y Ex. 17. 2, 7.
Num. 20. 3, 4.
& 21. 4, 5.
1 Cor. 10. 9.
z ch. 11. 13, 22.
Ps. 119. 4.
a Ex. 15. 26.
ch. 12. 28.
& 13. 18.
b Num. 33. 52, 53.
c Ex. 13. 14.
† Heb. *to-morrow*.

d Ex. 3. 19.
& 13. 3.
e Ex. 7. & 8.
& 9. & 10.
& 11. & 12.
Ps. 135. 9.
† Heb. *evil*.

f ver. 2.
g ch. 10. 13.
Job 35. 7, 8.
Jer. 32. 39.
h ch. 4. 1.
& 8. 1.
Ps. 41. 2.
Luke 10. 28.
i Lev. 18. 5.
ch. 24. 13. Rom. 10. 3, 5.

thy might. ⁶ And ⁱ these words, which I command thee this day, shall be in thine heart: ⁷ And ^k thou shalt [†] teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ⁸ ^l And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. ⁹ ^m And thou shalt write them upon the posts of thy house, and on thy gates.

¹⁰ And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, ⁿ which thou buildedst not, ¹¹ And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; ^o when thou shalt have eaten and be full; ¹² Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of [†] bondage. ¹³ Thou shalt ^p fear the LORD thy God, and serve him, and ^q shalt swear by his name. ¹⁴ Ye shall not ^r go after other gods, ^s of the gods of the people which *are* round about you; ¹⁵ (For ^t the LORD thy God is a jealous God among you) ^u lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

¹⁶ ^x Ye shall not tempt the LORD your God, ^y as ye tempted *him* in Massah. ¹⁷ Ye shall ^z diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. ¹⁸ And thou ^a shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers, ¹⁹ ^b To cast out all thine enemies from before thee, as the LORD hath spoken.

²⁰ And ^c when thy son asketh thee [†] in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? ²¹ Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt ^d with a mighty hand: ²² ^e And the LORD shewed signs and wonders, great and [†] sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: ²³ And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. ²⁴ And the LORD commanded us to do all these statutes, ^f to fear the LORD our God, ^g for our good always, that ^h he might preserve us alive, as *it is* at this day. ²⁵ And ⁱ it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

is recited in the Gospels, the words *διάροια* and *σύνεσις* are inserted, in order to present the statement more clearly to the Greek mind. See Luke x. 27. Mark xii. 30. 33.

6—9. *And these words*] This precept is understood literally by the Jews, and has produced the *tephillim*, or phylacteries for their persons, and the *mezuzoth* for the door-posts of their houses. See above on v. 4, and on Exod. xiii. 9—16; and below, on Matt. xxiii. 5, where it appears that the Pharisees made a display of observing the *letter* of this law, but violated its *spirit*.

The Talmudists say, "Whosoever has the *tephillim* (phylacteries) bound on his head and arm; and the *tsitsith* (fringes, see Num. xv. 38, 39) thrown over his garments, and the *mezuzah* fixed on his door-post, is protected from sin" (Talmud tract, Sabbath, c. xi. Cp. *Maimon. de Tephillim*, c. 5. *Buxtorf*, Syn. Jud. cap. xxxi.). If the *spirit* of them, as explained in the Gospel, is written on the *heart* by the Holy Ghost, then indeed the Christian is protected from sin (cp. Col. iii. 16).

11. *houses full—which thou filledst not*] For an answer to the objections of the Marcionites and Manichæans, alleging that such a transfer was unjust, see *Epiphanius*, Ancorat., § 113.

13. *shalt swear by his name*] On oaths, as an act of worship of the true God, see Ps. lxiii. 12. Isa. xlv. 23; lxxv. 16. Jer. iv. 2. Zeph. i. 5; and below, on Matt. v. 34. Heb. vi. 16. James v. 12; and *Bp. Sanderson*, iv. 244, de Juram. Oblig., Prælect. i.

16. *Ye shall not tempt the LORD your God*] A text quoted by Christ against Satan (Matt. iv. 7: see above, on v. 4). On the various ways of tempting God, see the remarks of *Irenæus*, v. 21. *Augustine* c. Faust. xxii. 36. *Theodore*, Qu. 5.

25. *it shall be our righteousness, if we observe*] Cp. Rom. x. 5. Gal. iii. 12. The Pharisaic righteousness was something very different from the Mosaic, as well as from the Evangelical. See Matt. v. 20. Luke x. 29; xvi. 15.

VII. ¹ When the ^aLORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, ^bthe Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations ^cgreater and mightier than thou; ² And when the LORD thy God shall ^ddeliver them before thee; thou shalt smite them, and ^eutterly destroy them; ^fthou shalt make no covenant with them, nor shew mercy unto them: ³ ^gNeither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. ⁴ For they will turn away thy son from following me, that they may serve other gods: ^hso will the anger of the LORD be kindled against you, and destroy thee suddenly. ⁵ But thus shall ye deal with them; ye shall ⁱdestroy their altars, and break down their ^jimages, and cut down their groves, and burn their graven images with fire. ⁶ ^kFor thou *art* an holy people unto the LORD thy God: ^lthe LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. ⁷ The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* ^mthe fewest of all people: ⁸ But ⁿbecause the LORD loved you, and because he would keep ^othe oath which he had sworn unto your fathers, ^phath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. ⁹ Know therefore that the LORD thy God, he *is* God, ^qthe faithful God, ^rwhich keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; ¹⁰ And ^srepayeth them that hate him to their face, to destroy them: ^the will not be slack to him that hateth him, he will repay him to his face.

¹¹ Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. ¹² ^uWherefore it shall come to pass, ^vif ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee ^wthe covenant and the mercy which he sware unto thy fathers: ¹³ And he will ^xlove thee, and bless thee, and multiply thee: ^yhe will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. ¹⁴ Thou shalt be blessed above all people: ^zthere shall not be male or female barren

a ch. 31. 3.
Ps. 44. 2, 3.
b Gen. 15. 19, &c.
Ex. 33. 2.
c ch. 4. 38.
& 9. 1.
d ver. 23.
ch. 23. 14.
e Lev. 27. 28, 29.
Num. 33. 52.
f ch. 20. 16, 17.
Josh. 6. 17.
& 8. 24.
& 9. 24.
& 10. 28, 40.
& 11. 11, 12.
f Ex. 23. 32.
& 34. 12, 15, 16.
Judg. 2. 2.
See ch. 20. 10, &c.
Josh. 2. 14.
& 9. 18.
Judg. 1. 24.
g Josh. 23. 12.
i Kings 11. 2.
Ezra 9. 2.
h ch. 6. 15.
j Ex. 23. 24.
& 34. 13.
ch. 12. 2. 3.
† Heb. *statues, or, pillars.*
k Ex. 19. 6.
ch. 11. 2.
& 26. 19.
Ps. 50. 5.
Jer. 2. 3.
l Ex. 19. 5.
Amos 3. 2.
m Pet. 2. 9.
n ch. 10. 22.
o ch. 10. 15.
p Ex. 32. 13.
Ps. 105. 8, 9, 10.
Luke 1. 55, 72, 73.
q Ex. 13. 3, 14.
r Isa. 49. 7.
1 Cor. 1. 9.
& 10. 13.
2 Cor. 1. 18.
1 Thess. 5. 24.
2 Thess. 3. 3.
2 Tim. 2. 13.
Heb. 11. 11.
1 John 1. 9.
s Ex. 20. 6.
ch. 5. 10.
Neh. 1. 5.
Dan. 9. 4.
t Isa. 59. 18.
Nah. 1. 2.
u ch. 32. 35.
v Lev. 26. 3.
ch. 28. 1.
† Heb. *because.*
x Ps. 105. 8, 9.
Luke 1. 55, 72, 73.
y John 14. 21.
z ch. 28. 4.

a Ex. 23. 26, &c.

CH. VII. 1. *seven nations*] See Gen. x. 15; xv. 20. Here seven are named, as in Josh. iii. 10; xxiv. 11. Acts xiii. 19. In Deut. xx. 17 the Girgashites are omitted, as in Exod. iii. 8. 17; xxxiii. 23; xxxiii. 2.

2. *thou shalt smite them*] On the command to extirpate the Canaanitish nations, see above, on Gen. xv. 16; and below, Introduction to the Book of Joshua.

3. *Neither shalt thou make marriages with them*] Cp. Gen. xxiv. 3, Abraham's charge to his servant; and see Gen. xxvi. 34; xxvii. 46; xxviii. 2, the evil consequences in Judah's case; and St. Paul's advice (2 Cor. vi. 14); and *S. Aug.* de Conj. Adult. i. 14.

5. *groves*] So *Sept.*, *Vulg.*, *Arabic*, *Onkelos*; but *Syriac* has "molten images" (cp. above, Exod. xxxiv. 13; and below, xii. 3. Judg. iii. 7; vi. 25). On the meaning of the original word, *asherah*, see *Selden* de Diis Syriis, ii. 2, who supposes *asherim* to mean images of Astarte, *wooden idols, trunks of trees*.

7. *ye were the fewest*] When God called you in Abraham your father, and blessed you in Jacob, "a Syrian ready to perish." See x. 22; xxvi. 5. Such was the Church of Christ in its origin. See 1 Cor. i. 26—31.

10. *to their face*] To the face of each one of his enemies, so

that each may see and feel that he is punished by God (*Onkelos, Rosenm.*).

— *he will not be slack*] Though He may often seem to be so. See Luke xviii. 7, 8. "The Lord is not slack concerning His promise, as some men count slackness" (2 Pet. iii. 9).

12.] Here begins a new Section of the Law, and extends to xi. 25. The parallel Section of the Prophets is Isa. xlix. 13 to li. 3, where Christ declares His love to His people, and announces their deliverance and restoration.

— *it shall come to pass, if ye hearken*] as the end and reward of your hearkening. Cp. Gen. xxvi. 5. Amos iv. 12. See *Gesen.* 649.

13. *the increase*] Literally the *casting forth* (Exod. xiii. 12).

— *the flocks*] Heb., *ashtheroth*, a word supposed by some to be connected with the Canaanitish word *Ashtoreth*, Astarte, the Canaanitish deity of fruitfulness (*Gesen.*, p. 661). This word is found only here and in xviii. 51; xxviii. 4. It is probable that the deity itself derived its name from some common root, such as *asherah*, *fortune*, from which also *ashtheroth* may be derived (*Gesen.*, p. 91: cp. *Bochart*, Hieroz. iii. 43, Canaan, ii. 2. Some render it *ewes*).

14. *there shall not be male or female barren*] This promise

among you, or among your cattle. ¹⁵ And the LORD will take away from thee all sickness, and will put none of the ^bevil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

¹⁶ And ^cthou shalt consume all the people which the LORD thy God shall deliver thee; ^dthine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* ^ea snare unto thee. ¹⁷ If thou shalt say in thine heart, These nations *are* more than I; how can I ^fdispossess them? ¹⁸ ^gThou shalt not be afraid of them: *but* shalt well ^hremember what the LORD thy God did unto Pharaoh, and unto all Egypt; ¹⁹ ⁱThe great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

²⁰ ^kMoreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. ²¹ Thou shalt not be affrighted at them: for the LORD thy God is ^lamong you, ^ma mighty God and terrible. ²² ⁿAnd the LORD thy God will [†]put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. ²³ But the LORD thy God shall deliver them [†]unto thee, and shall destroy them with a mighty destruction, until they be destroyed. ²⁴ And ^ohe shall deliver their kings into thine hand, and thou shalt destroy their name ^pfrom under heaven: ^qthere shall no man be able to stand before thee, until thou have destroyed them. ²⁵ The graven images of their gods ^rshall ye burn with fire: thou ^sshalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be ^tsnared therein: for it is ^uan abomination to the LORD thy God. ²⁶ Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; ^vfor it is a cursed thing.

VIII. ¹ All the commandments which I command thee this day ^ashall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. ² And thou shalt remember all the way which the LORD thy God ^bled thee these forty years in the wilderness, to humble thee, *and* ^cto prove thee, ^dto know what *was* in thine heart, whether

(it is alleged) is an extravagant exaggeration of the divine assurances in the foregoing parts of the Pentateuch, and betrays a difference of authorship (*Davidson*, p. 370). But, on the contrary, God uses almost precisely the same words in Exod. xxiii. 26.

Such are the promises in the Law. Those under the Gospel are more gracious. In Christ, as the Hebrew prophets foretold, there are blessings better than of sons and daughters, to the faithful. See Isa. lvi. 4, 5; and ep. 1 Cor. vii. 32—38.

15. *diseases of Egypt*] Cp. Exod. xv. 26. Deut. xxviii. 27. 60. *Plin.*, N. H. xxvi.; and *Hengstenberg*, Moses and Egypt, p. 215. *Wagner*, in his *Natural History of Man* (ii. 270), calls Egypt “a great focus of the diseases of all history.” Plague, Elephantiasis, Small-pox, and Blindness prevail there at this day (*Keil*, p. 428). It was therefore more remarkable, that when Israel came forth from such a country as Egypt, “there was not one feeble person among their tribes” (Ps. cv. 37).

20. *the hornet*] See Exod. xxiii. 28.

22. *at once*] Heb. *maher* (*Gesen.* 451: on the alleged discrepancy between this and ix. 3, see note there).

25. *lest thou be snared*] As they were by Gideon’s ephod (Judg. viii. 27).

26. *Neither shalt thou bring an abomination into thine house*] Hence it was held by many among the Jews, that if a man brake idolatrous images, and melted them down, and sold the gold or silver of them, he committed abomination; and they

would not warm themselves with the wood of an idolatrous grove that had been cut down (*Maimon.*, Mor. Nevoch. iii. 37. *Selden* de Jure Gentium, ii. 7). How far a Christian may avail himself of things that have been used by idolaters, is a question which has been raised on such texts as this (cp. xii. 3. 2 Kings xxiii. 4. 1 Chron. xiv. 12. 2 Chron. xv. 16; and see *S. Aug.*, Epist. 46 and 47, vol. ii. pp. 160—7). Some in England and Scotland have construed such texts as this into commands for the destruction of Cathedral and other Churches which had been perverted to idolatrous uses in Papal times; on which argument and practice see *Hooker*, E. P. v. xvii. 1. 6; and v. lxi. 12—20. There was only *one place* where God was to be worshipped by the Israelites, so that their case differed from ours.

— *a cursed thing*] As was proved in the case of Achan (Josh. vii. 1. 21).

This and the following chapter are appointed to be read on the fifth Sunday after the Season of our Lord’s Death, Burial, and Resurrection: see above, iv. 1; and vi. 1.

Cn. VIII. 2. *to humble thee*] by showing thy dependence on God for thy daily bread.

Here is one of the uses of the means of grace—the spiritual manna and water from the rock—that they teach *humility*, by declaring man’s constant need of grace and pardon from God. Another use is, that they *prove* men, whether they will humbly obey God’s will and word, or proudly follow their own devices.

thou wouldest keep his commandments, or no. ³ And he humbled thee, and
 *suffered thee to hunger, and 'fed thee with manna, which thou knewest not, ^e Ex. 16. 2, 3.
 neither did thy fathers know; that he might make thee know that man doth ^f Ex. 16. 12, 14,
⁵ not live by bread only, but by every word that proceedeth out of the mouth ^{35.}
 of the Lord doth man live. ⁴ ^h Thy raiment waxed not old upon thee, neither
 did thy foot swell, these forty years. ⁵ ⁱ Thou shalt also consider in thine
 heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.
⁶ Therefore thou shalt keep the commandments of the Lord thy God, ^k to walk
 in his ways, and to fear him.

⁷ For the Lord thy God bringeth thee into a good land, a ^l land of brooks ¹ ch. 11. 10, 11,
 of water, of fountains and depths that spring out of valleys and hills; ⁸ A land ^{12.}
 of wheat, and barley, and vines, and fig trees, and pomegranates; a land [†] Heb. of olive
 of oil olive, and honey; ⁹ A land wherein thou shalt eat bread without scarceness, ^{tree of oil.}
 thou shalt not lack any thing in it; a land ^m whose stones are iron, and out of ^{ch. 33. 25.}
 whose hills thou mayest dig brass.

¹⁰ ⁿ When thou hast eaten and art full, then thou shalt bless the Lord thy ⁿ ch. 6. 11, 12.
 God for the good land which he hath given thee. ¹¹ Beware that thou forget
 not the Lord thy God, in not keeping his commandments, and his judgments,
 and his statutes, which I command thee this day: ¹² ^o Lest when thou hast
 eaten and art full, and hast built goodly houses, and dwelt therein; ¹³ And ^o ch. 28. 47.
 when thy herds and thy flocks multiply, and thy silver and thy gold is ^{8. 32. 15.}
[†] Heb. of olive tree of oil.
¹³ And when thy herds and thy flocks multiply, and thy silver and thy gold is ^{Prov. 30. 9.}
¹³ And when thy herds and thy flocks multiply, and thy silver and thy gold is ^{Hos. 13. 6.}

3. doth not live by bread only] as if bread could nourish life, irrespectively of God's will; or as if He could not support life without it, and by any thing that He appoints for the purpose, or without any means at all: see Matt. iv. 4, where He, Who is the Living Bread, quotes these words against the Tempter, who endeavoured to prevail upon Him to exert His own Divine power to produce bread to satisfy His own human needs. Cp. Bp. Sanderson, iii. 180, on 1 Tim. iv. 4.

4. Thy raiment waxed not old upon thee] Literally, fell not away from upon thee by reason of old age (Gesen., p. 121). This supernatural preservation of the garments of the Israelites is never mentioned in Exodus, Leviticus, or Numbers. But now, in this address of Moses, in the eleventh month of the fortieth year (i. 3), he appeals publicly to their own experience during their pilgrimage in the wilderness for a testimony to the fact. Cp. xxix. 5, where it is repeated; and Neh. ix. 21, where it is referred to as a fact well known.

This is very suggestive. It naturally prompts the inference that we are not to suppose that we have a full record of all the miraculous acts of God for the preservation of the Israelites in their Wanderings.

We have only a narrative of their history for about a year and a little more, at the beginning of those wanderings (see Num. xiv. and xv. 1), and a year at the end of them. It would therefore be unreasonable to infer from the silence of the historian on that subject, that the cattle of the Israelites were not supernaturally provided for, as well as the Israelites themselves.

What is true of Our Lord's miracles in His ministry is true of God's acts in the wilderness. What is true of the Gospel is true of the Pentateuch. Many other signs truly did God in the presence of His people which are not written in this book; but these are written that ye might believe that God is the Lord, and that believing ye might have life through Him, of whom Moses wrote in this book (cp. John xx. 30, 31; xxi. 25).

The feeding of the Israelites with manna was a miracle, which, though constantly repeated, was a miracle in each instance clear and distinct; but the circumstance of the raiment not waxing old for forty years, was a continual, supernatural operation, which at no one period could have had its commencement distinctly marked; and therefore never could be noticed with such clear certainty as when it was no longer to continue — i. e., at the end of the forty years' wandering, when they were about to enter Canaan, at which time these speeches of Moses were delivered. Hence we see the propriety of its mention in Deuteronomy, rather than in any other part of the Pentateuch. Cp. Graves, Pt. i. Lect. iv.

It has been asked by some, "What was the process by which this miracle was wrought?" Some of the Fathers thought the raiment of the Israelites grew with their growth. Thus *Justin Martyr*, c. Tryphon., c. 131, ad fin. says, οὐδὲ τὰ ἐνδύματα κατερίβη, ἀλλὰ συνεύξανε; and so some of the Rabbis; and *Pfeiffer*, *Dubin*, p. 160, who accepts that interpretation. Others of the Fathers were of opinion that, by God's blessing, the raiment did not wear out, and that it was transmitted from one generation to the next. So *Ambrose de Fide* ii. 2, who sees here a figure of the preservation of the vesture of the human body in the wardrobe of the grave; and so *Bede*, Qu. 2 in Deut. If God could thus preserve the vesture of bodies, cannot He restore the bodies themselves? Cp. *S. Augustine* and *Theodoret* here. It may be borne in mind that the sandals and loose robes of *Orientalists* would be more easy of transmission than modern costume; and we find that priestly robes were so transmitted. Cp. Num. xx. 26; and note on Gen. xxvii. 15. Probably also human labour co-operated with divine power in this and other miracles. The manna was to be gathered daily and cooked. God did what God alone could do; but man must do what could be done by man. So it is also in the world of grace. "When I sent you without purse and scrip and shoes, lacked ye any thing?" said Christ to His disciples, "and they said, Nothing" (Luke xxii. 35). He, by His Divine care, provides for all true Israelites in their pilgrimage through this world. But He adds also, "He that hath a purse, let him take it, and likewise his scrip." — neither did thy foot swell] like dough (Exod. xii. 34. 39). Sept. has οὐκ ἐρυλάθησαν, did not become callous. This preservation of their feet from swelling was more remarkable in such a climate and such a soil (*Chrys.*). If (says *Tertullian* de Res. c. 58) God preserved the shoes, &c., of Israel from waxing old for forty years, surely He can preserve His own Israel in heaven.

9. whose stones are iron—brass] i. e., copper, as has been proved by modern researches: see *Burckh.*, Syr. 73, p. 83; *Volney*, i. p. 233; *Seetzen*, i. 145. 187; *Ritter*, Erdk. xvii. 1063, who bear testimony to the existence of iron and copper mines in Lebanon, and between Jerusalem and Jericho; and the sources of Tiberias are impregnated with iron. The Canaanites had many chariots of iron (Josh. xvii. 16. Judg. iv. 3). Some have made the mention of iron (*barzel*) in Deuteronomy to be a mark of later composition than the age of Moses (*Colenso*, § 620). But iron was worked by Tubal-cain (Gen. iv. 22); and it is also mentioned in Lev. xxvi. 19. Num. xxxi. 22; xxxv. 16.

11. Beware that thou forget not] This whole chapter is a warning against unthankfulness. See Bp. Sanderson's excellent sermon on 1 Tim. iv. 4, vol. iii. pp. 180, 183, and 203.

p 1 Cor. 4. 7.

q Ps. 106. 21.

r Isa. 3. 12, 13,

14.

Jer. 2. 6.

s Num. 23. 6.

Hos. 13. 5.

t Num. 20. 11.

Ps. 78. 15.

u ver. 3.

Ex. 16. 15.

x Jer. 24. 5, 6.

Heb. 12. 11.

y ch. 9. 4.

1 Cor. 4. 7.

z Prov. 10. 22.

Hos. 2. 8.

a ch. 7. 8, 12.

multiplied, and all that thou hast is multiplied; ¹⁴ ^p Then thine heart be lifted up, and thou ^q forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; ¹⁵ Who ^r led thee through that great and terrible wilderness, ^s wherein were fiery serpents, and scorpions, and drought, where *there was* no water; ^t who brought thee forth water out of the rock of flint; ¹⁶ Who fed thee in the wilderness with ^u manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, ^x to do thee good at thy latter end; ¹⁷ ^y And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. ¹⁸ But thou shalt remember the LORD thy God: ^z for *it is* he that giveth thee power to get wealth, ^a that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

¹⁹ And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, ^b I testify against you this day that ye shall surely perish. ²⁰ As the nations which the LORD destroyeth before your face, ^c so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

IX. ¹ Hear, O Israel: Thou *art* to ^a pass over Jordan this day, to go in to possess nations ^b greater and mightier than thyself, cities great and ^c fenced up to heaven, ² A people great and tall, ^d the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak! ³ Understand therefore this day, that the LORD thy God *is* he which ^e goeth over before thee; as a ^f consuming fire ^g he shall destroy them, and he shall bring them down before thy face: ^h so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. ⁴ ⁱ Speak not

b ch. 4. 26
& 30. 18.

c Dan. 9. 11, 12.

a ch. 11. 31.

Josh. 3. 16.

& 4. 19

b ch. 4. 38.

& 7. 1.

& 11. 23.

c ch. 1. 28.

d Num. 13. 22,

28, 32, 33.

e ch. 31. 3.

Josh. 3. 11.

f ch. 4. 24.

Heb. 12. 29.

g ch. 7. 23.

h Ex. 23. 31.

ch. 7. 24.

i ch. 8. 17. Rom. 11. 6, 20. 1 Cor. 4. 4, 7.

16. *to do thee good at thy latter end*] Or, as *Sept.* has it, "in thy last days," which is the design of God in all the discipline, humiliation, and trial of His people (cp. Heb. xii. 11). This "latter end" of Israel was not only their entrance into Canaan; but it extends to "the last days," in which God comforted the true Israel of God by the coming of Christ (see Heb. i. 1); and it stretches onward to the last days, when He will bring in His faithful people into the heavenly rest of eternity.

20. *so shall ye perish*] For an answer to the objection, grounded on the fulfilment of this threat, that the Israelites should *perish*, and on the alleged consequent frustration of God's purposes, and on the inutilty of the Levitical Law and Ritual, see *Minucius Felix*, c. 33. The prosperity of the Israelites as long as they obeyed God, and their afflictions whenever they disobeyed Him, are salutary encouragements and warnings to every age, nation, and person.

CH. IX. 1. The following chapter is very important, as affording evidence of the truth, genuineness, and inspiration of this Book and of the Pentateuch generally.

If, as some allege, the Book of Deuteronomy had been written by a person or persons living in an age later than that of Moses, who desired to impose a forgery upon the Israelitish Nation in the name of Moses, the Book would have been composed in a very different tone and spirit. The Author would have endeavoured to conciliate the people, and to ingratiate himself with them, by a favourable representation of their character, presenting claims to God's favour and love; and by such means as these he would have endeavoured to procure the adoption of his book by the nation.

But the writer of Deuteronomy has proceeded in a very different manner.

He does *not* give a favourable representation of the people. He tells them that it is by no merit of their own that they were chosen by God; but purely by His free grace and love. He reminds them that they rebelled against God as soon as He had delivered them from Egypt; and that they were guilty of rebellion and idolatry, even when He had just revealed Himself in divine glory and majesty, and was giving them laws from Horeb. He displays them as guilty of ingratitude to Him when giving them bread from heaven, and water from the rock.

Let the reader carefully consider the present chapter, in all its details of divine love and human sin, till the writer sums up all in the remarkable words (v. 24), "*Ye have been rebellious against the Lord from the day that I knew you.*"

The Book of Deuteronomy is like a censure and condemnation of the Israelitish nation for its ingratitude and rebellion against God.

The Book of Deuteronomy also, it must be remembered, purports to be a public oration of the great Hebrew Lawgiver to the Hebrew people. Nations do not readily accept censures of themselves. But, on the contrary, they are prone to exaggerate their own merits, and to eulogize their own acts. And the Hebrew people was elated with a sense of its own privileges, and regarded itself as superior to all other Nations.

And yet we know that the Book of Deuteronomy is received, and has been received ever since it was written, by the Israelitish nation as *true, genuine, and inspired*; and that it is read, as such, publicly in their synagogues in all parts of the world.

Can we imagine that a whole Nation would ever have conspired to accept a libel against itself, and have venerated it as an oracle of God; and that no one should have arisen among them to point out the forgery, and to protest against it?

The thing is absolutely impossible (cp. notes below, xxxi. 9—12; and above, Preface to Part I., p. xxxii). Here therefore is a strong argument for the genuineness of Deuteronomy.

2. *whom thou knowest*] From the spies (*Aug.*).

3. *Understand therefore*] Rather, *And thou shalt know.*

— *shalt thou—destroy them quickly*] "In the ardour of his discourse the writer forgets that he has just *forbidden* this destroying of them *quickly* (vii. 22). The same Hebrew word, *maher*, is used in both places" (*Knobel, Colenso*). But it is not used of the same *persons*. In vii. 22, Moses says, "Thou shalt not destroy *the nations* of Canaan quickly, or all at once, lest the beasts of the field increase upon thee," and God had given this command in Exod. xxiii. 29, 30. But here he is speaking of a particular *race*,—"the sons of *Anak*" (v. 2), and he is speaking of the *speedy* destruction of those whom they *attacked*, but he is not commanding them to attack *all* the nations *quickly*, or at once; but he is promising them a *speedy* victory over those who were to be attacked *by degrees*.

thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but ^kfor the wickedness of these nations the LORD doth drive them out from before thee. ⁵ ¹Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform ^mthe word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob.

^k Gen. 15. 16.
Lev. 18. 24, 25.
ch. 18. 12.
¹ Tit. 3. 5.

⁶ Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art ⁿa stiffnecked people.

^m Gen. 12. 7.
& 13. 15.
& 15. 7.
& 17. 8. & 26. 4.
& 28. 13.

⁷ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: ^ofrom the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

ⁿ ver. 13.
Ex. 32. 9.
& 33. 5.
& 34. 9.
^o Ex. 14. 11.
& 16. 2.
& 17. 2.
Num. 11. 4.
& 20. 2.
& 25. 2.

⁸ Also ^pin Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

ch. 31. 27.
^p Ex. 32. 4.
Ps. 106. 19.

⁹ When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then ^rI abode in the mount forty days and forty nights, I neither did eat bread nor drink water: ¹⁰ ^sAnd the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire ^tin the day of the assembly. ¹¹ And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant. ¹² And the LORD said unto me, "Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are ^xquickly turned aside out of the way which I commanded them; they have made them a molten image. ¹³ Furthermore

^q Ex. 24. 12, 15.
^r Ex. 24. 18.
& 34. 28.

^y the LORD spake unto me, saying, I have seen this people, and, behold, ^zit is a stiffnecked people: ¹⁴ ^aLet me alone, that I may destroy them, and ^bblot out their name from under heaven: ^cand I will make of thee a nation mightier and greater than they. ¹⁵ ^dSo I turned and came down from the mount, and ^ethe mount burned with fire: and the two tables of the covenant were in my two hands. ¹⁶ And ^fI looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. ¹⁷ And I took the two tables, and cast them out of my two hands, and brake them before your eyes. ¹⁸ And I ^gfell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. ¹⁹ ^hFor

^s Ex. 31. 18.

^t Ex. 19. 17.
& 20. 1.
ch. 4. 10.
& 10. 4.
& 18. 16.

^u Ex. 32. 7.

^x ch. 31. 29.
Judg. 2. 17.

^y Ex. 32. 9.
^z ver. 6.
ch. 10. 16.
& 31. 27.
2 Kings 17. 14.
^a Ex. 32. 10.
^b ch. 29. 20.
Ps. 9. 5.
& 109. 13.
^c Num. 14. 12.
^d Ex. 32. 15.
^e Ex. 19. 18.
ch. 4. 11.
& 5. 23.
^f Ex. 32. 19.

^g Ex. 34. 28.
Ps. 106. 23.

^h Ex. 32. 10, 11.

I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. ⁱBut the LORD hearkened unto me at that time

ⁱ Ex. 32. 14.
& 33. 17.
ch. 10. 10. Ps. 106. 23.

5. *Not for thy righteousness*] He thus teaches them humility, faith, and love (*Theodore*).

Thus Moses prepares the way for St. Paul and the Gospel. "Not by works of righteousness which we have done, but by His mercy He saved us" (Titus iii. 5. Rom. xi. 6. 2 Tim. i. 9).

6. *thou art a stiffnecked people*] These words bespeak a national identity and a national responsibility; they whom Moses addressed, and who were permitted to enter the land, were not the same persons as had rebelled, but they were the same people (*Aug.*: cp. on Matt. xxiii. 35; and above, on i. 6).

18, 19. *I fell down before the LORD—the LORD hearkened unto me*] He passes from a record of the first ascent, to speak

of the second. It is alleged that this account is at variance with the history in Exodus. In Exod. xxxii. 11—14, it is related that Moses interceded for the people *before* he came down from the mount the first time, when he heard of their sin from God,—"and the Lord repented of the evil which he thought to do to His people."

But here it is said that he prayed for them after he had gone up the second time (see here, and *vv.* 25—29).

But this allegation is groundless: it is said in Exod. xxxiv. 9, that he prayed to God at his second ascent into the mount.

Moses introduces here this mention of his prayer, as an evidence of God's great mercy and love, which showed itself

also. ²⁰ And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. ²¹ And ^k I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and ground it very small, even until it was as small as dust:* and I cast the dust thereof into the brook that descended out of the mount.

²² And at ^lTaberah, and at ^mMassah, and at ⁿKibroth-hattaavah, ye provoked the LORD to wrath. ²³ Likewise ^owhen the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ^pye believed him not, nor hearkened to his voice. ²⁴ ^qYe have been rebellious against the LORD from the day that I knew you.

²⁵ ^rThus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you. ²⁶ ^sI prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. ²⁷ Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: ²⁸ Lest ^tthe land whence thou broughtest us out say, "Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. ²⁹ ^xYet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

X. ¹ At that time the LORD said unto me, ^aHew thee two tables of stone like unto the first, and come up unto me into the mount, and ^bmake thee an ark of wood. ² And I will write on the tables the words that were in the first

in his dealings with the Israelites, even when they had been most disobedient, and was now evinced in the following particulars which are here inserted;

(1) The sparing of Aaron's life (v. 20).
(2) And not only so, but in the renewal of the Two Tables (x. 1—5).

(3) In the making of the Ark of the Covenant, and in the placing of the Tables in the Ark (x. 2, 3, 5).

(4) In the *continuation* of the priesthood, after Aaron's death (x. 6); by the appointment of Eleazar his son to minister in his stead.

(5) In the signification of God's favour to His people by temporal mercies, such as the fresh springs of Jotbath (x. 7).

(6) In the setting apart of the Levites, to minister to the priesthood in the Tabernacle.

This appointment was in the second year of the wandering (Num. iii. 6—10; iv. 4—15; viii. 5—14); but it is appropriately mentioned where it is, because the gift of the Levites to the Priests, and their services in the sanctuary, were connected with the appointment of a continual Priesthood in the family of Aaron, and were evidences of God's love and favour to the Levites for their zeal at Horeb (see below, xxxiii. 8, 9), and also of God's goodness to His people, and a pledge of His favour towards them.

When the whole drift and tenour of the speech of Moses are considered, which was designed to be a memento of God's free grace and mercy to His people, even though rebellious against Him, it will be seen that the paragraph in x. 6—9, is not (as has been alleged by some) an interpolation and gloss, or inconsistent with the history of Exodus, but is in perfect harmony with that history and with the context.

²⁰ *I prayed for Aaron*] The Priest himself required an intercessor; therefore the Aaronic Priesthood could not have been perfect. In this intercession, Moses, the King of Jeshurun, was a type of Christ, who is both Priest and King (*S. Cyril*, Cat. 2).

²¹ *I took your sin*] Exod. xxxii. 20.

— *the brook that descended out of the mount*] Here is a proof that the Israelites had no lack of water at Sinai: this

transaction was forty days after the delivery of the Law, which was in the third month after the Exodus; which was in the spring (the fourteenth Abib): cp. *Benisch* on Colenso, p. 43.

²² *at Taberah*] Num. xi. 1, 3, 5.

— *Kibroth-hattaavah*] Num. xi. 4, 34.

²³ *Kadesh-barnea*] Num. xiii. 3, 26.

²⁵ *Thus I fell down*] Exod. xxxiv. 9. See above, on v. 18.

CH. X. 1.] This is the First Lesson for ASCENSION DAY, when Christ went up to write His Law by the Spirit on the heart.

It is alleged, that this is at variance with the statement in Exodus. In Exod. xxxiv. 29 the Tables are in the hands of Moses *before* any Ark has been made to receive them; and in Exod. xxxv. 10—12, when Moses has come down from the Mount with the Tables, the wise-hearted are summoned to come and make the Ark; and in Exod. xxxvii. 1—9 is an account of the making of the Ark. But here the Ark is commanded to be made, and is made, at the same time with the Tables (see also, v. 5), where Moses comes down from the Mount, and puts the Tables into the Ark (*Knobel*, *Colenso*).

But such allegations as these are of little weight. A forger, personating Moses, would have followed with exact precision, and mechanical servility, the details of the two Ascents of Moses, and the hewing of the two sets of Tables, and the framing of the Ark, as they are set down in chronological order before his eyes in Exodus.

But Moses himself, in this rapid address to the people, is solicitous to present the *facts* themselves before them, as they would be most impressive, rather than to mark distinctly the order of time in which they occurred. He states that God commanded him to hew two tables of stone, and come up into the Mount, and to make an Ark, and to put them into the Ark; and that he made an Ark, and hewed two tables of stone, and went up into the Mount, and that God wrote upon them, and that he himself came down and put the Tables into the Ark, and there they are now—i. e., nearly forty years after that time. What was more natural, than that in *Exodus*, which ends with the making of the Ark, &c., and the setting up of the Tabernacle, he should write

tables which thou brakest, and 'thou shalt put them in the ark. ³ And I ^c Ex. 25. 16, 21. made an ark of ^d shittim wood, and ^e hewed two tables of stone like unto the ^d Ex. 25. 5, 10. first, and went up into the mount, having the two tables in mine hand. ⁴ And ^e Ex. 34. 4. 'he wrote on the tables, according to the first writing, the ten ^f Ex. 34. 28. † Heb. words. commandments, ^g Ex. 20. 1. which the LORD spake unto you in the mount out of the midst of the fire ^h Ex. 19. 17. in the day of the assembly: and the LORD gave them unto me. ⁵ And I turned ^{ch.} 9. 10. myself and ⁱ Ex. 34. 29. came down from the mount, and ^k Ex. 40. 20. 'put the tables in the ark which ^l 1 Kings 8. 9. I had made; and there they be, as the LORD commanded me.

⁶ And the children of Israel took their journey from Beeroth ^m of the children ⁿ Num. 33. 31. of Jaakan to ⁿ Mosera: ^o there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. ⁷ ^p From thence ⁿ Num. 33. 30. they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of ^o Num. 20. 23. rivers of waters. ^q 33. 35. ^r Num. 33. 32, 33.

⁸ At that time ^s the LORD separated the tribe of Levi, ^t to bear the ark of the ^q Num. 3. 6. covenant of the LORD, ^u to stand before the LORD to minister unto him, and ^u 4. 4. & 8. 14. 'to bless in his name, unto this day. ⁹ ^r Wherefore Levi hath no part nor ^s ch. 13. 5. ^t Lev. 9. 22. ^u Num. 6. 23. ch. 21. 5. ^v Num. 18. 20, 24. ch. 18. 1, 2. Ezek. 44. 28.

down the events as they occurred in exact chronological order of time; but that in Deuteronomy speaking to the people nearly forty years afterwards, he should group the events together as they stood in *essential* connexion with each other; and that after speaking of the making of the *Tables*, he should proceed immediately to speak of the making of the Ark, in which the Tables were to be placed, and in which they were preserved?

4. *he wrote*] Exod. xxxiv. 28; above, ix. 10.

5. *came down*] Exod. xxxiv. 29.

6. *And the children of Israel*] This is not a gloss or interpolation, but comes in here very naturally, as a record of God's mercy to rebellious Israel in not only sparing Aaron their High Priest in answer to the prayer of Moses; but in vouchsafing a *continuance* to his priesthood by the appointment of Eleazar, his son, to succeed him at his death. See above, on ix. 19; and *Keil*, p. 437; and *Hengstenberg*, *Anth.* ii. 427.

— *there Aaron died*] How can it be said that Aaron died at Mosera, when, in Num. xxxiii. 38, it is stated that he died on Mount Hor, which place is at an interval of several stations from Mosera (vs. 31—38)?

There is also, it is alleged, another discrepancy here. In Numbers the order of march is, *Moseroth, Bene-jaakan, Hor-hagidgad, Jotbathah, Ebronah, Ezion-gaber, wilderness of Zin, which is Kadesh, Mount Hor*, where Aaron died (Num. xxxiii. 30—38).

Here the order is *Beeroth, Bene-jaakan, Mosera*, "where Aaron died; and Eleazar, his son, ministered in the priest's office in his stead." In the one case there is a march from Moseroth to Mount Hor, where Aaron died; in the other there is a march from Beeroth to Mosera, where Aaron died. How is this to be explained?

Let us observe that the Author of Deuteronomy himself states that Aaron died on Mount Hor (see xxxii. 50), in agreement with the statement in Num. xx. 22; xxxiii. 37.

These passages are to be combined; and thence it follows that Mosera was in the region of Mount Hor; and so *Aben Ezra*, *Tostatus*, *A Lapide*, *Drusius*: cp. *Gerhard*, *Ifeiffer*, *Lebenthal*, and *Hengstenb.*, *Anth.* ii. p. 430.

There is a parallel to this in the Gospel history. There Christ's agony is said to be on the *Mount of Olives* (Luke xxii. 39), and it is also said to be at *Gethsemane* (Matt. xxvi. 36, Mark xiv. 32), because Gethsemane was in the *region* of the Mount of Olives. Christ is also said to have lodged at *Bethany* in the evenings before His Passion (Matt. xxi. 17. Mark xi. 1); and also to have lodged at the *Mount of Olives* (Luke xxi. 37). His Ascension is said to be at *Bethany* (Luke xxiv. 50); and also at the *Mount of Olives* (Acts i. 12), because Bethany was a district on that mountain.

It is probable that several of the stations mentioned in Num. xxxiii. 31—37 were connected with the region of Mount Hor. This connexion seems to be marked by the name of one mentioned soon after Mosera—viz., *Hor-hagidgad*, which is here called simply *Gudgodah*.

Next it is to be observed, that the two accounts, in Num. xxxiii. 30—32, and in Deut. x. 6, 7, refer to two *different* times. That in Numbers seems to refer to an *earlier* part of their wan-

derings, that in Deuteronomy to the *last* year. Cp. *Keil*, pp. 361—4; and above on Num. xxxiii. 1; and *Dr. Hayman*, in B. D. iii. p. 1765.

There is something very interesting in the *recurrence* of the same names of stations (such as *Bene-jaakan, Mosera, Gudgodah, Jotbath*), after an interval of some years. The Israelites murmured and rebelled at Kadesh, and were disinherited for disobedience, and were condemned to wander for forty years (see xxxiii. 1). They were then lost for a time; they ceased to have a history; no one can trace their footsteps. And after this long penal discipline, and national evanescence, they emerge as it were from their depths of darkness and forgetfulness, and appear again in a new generation, at the same places where they were many years before. They have made *no progress*. Here is a solemn warning to Nations and individuals; there can be no real progress, no genuine advancement, but by obedience to God's Will and Word.

The intertwining of the marches of the Israelites, in an intricate zigzag and mazy labyrinth, represents the condition of perplexity to which they were reduced by disobedience. We might almost say of them in this their condition of uncertainty, that they were like mariners tossed about in a storm on the wide Ocean of the Wilderness; "they reel to and fro, and stagger like a drunken man" (Ps. evii. 27).

Perhaps the Sacred Writer mentioned that Aaron died at Mosera, and that Eleazar his son succeeded him at Mosera, a station where the Israelites had been *some years before*, in order to show not only that by reason of their own disobedience they made no progress, and were not *nearer to Canaan* then, than they had been some years before; but also to show that by God's mercy they were not utterly cast off, and that a *locus penitentiae* was given them; and they were then permitted to begin anew, and that the Priesthood received fresh life in Eleazar, and that the new generation of Israel went forth with new hopes from Mosera toward the Land of Promise.

The word Mosera signifies a *bond*; and its name was thus verified to Israel. It became a bond of union to the Priesthood of Aaron, joining it to that of Eleazar; it became a bond of union to Israel, uniting the old generation to the new; and connecting the deliverance from Egypt with the entrance into Canaan.

7. *a land of rivers*] Another proof of God's long-suffering and love to His People. Notwithstanding their rebellion, God still vouchsafed to give them blessings spiritual and temporal—rivers of water, as well as rivers of grace (*Gerhard, Osiander, Schultze*).

8. *At that time*] This phrase is to be connected with the words in v. 1, "at that time," and ix. 20; and it comprises the whole period of the restoration of the covenant of Sinai. The choice of the Levites was consequent on their zeal for God at Horeb. See xxxiii. 9.

— *the tribe of Levi, to bear the ark*] namely, the Kohathites (Num. iii. 27; iv. 15); but on certain great occasions this office was also performed by the Priests (Josh. iii. 6. 1 Kings viii. 3). See below, xxxi. 9.

— *to bless in his name*] But, it is alleged, "this was to be

inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

^x Ex. 34. 28. ^{ch.} 9. 18, 25. ^{||} Or, former days. ^y Ex. 32. 14. ^{33, 34. & 33. 17.} ^{ch.} 9. 19. ^z Ex. 32. 34. ^{& 33. 1.} [†] Heb. go in journey.

¹⁰ And ^x I stayed in the mount, according to the ^{||} first time, forty days and forty nights; and ^y the LORD hearkened unto me at that time also, and the LORD would not destroy thee. ¹¹ ^z And the LORD said unto me, Arise, [†] take thy journey before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them.

^a Mic. 6. 8. ^b ch. 6. 13. ^c ch. 5. 33. ^d ch. 6. 5. ^{& 11. 13.} ^{& 30. 16, 20.} ^{Matt.} 22. 37.

^e ch. 6. 24. ^f 1 Kings 8. 27. ^{Ps.} 115. 16. ^{& 148. 4.} ^g Gen. 14. 19. ^h ch. 4. 37. ⁱ See Lev. 26. 41. ^{ch.} 30. 6. ^{Jer.} 4. 4. ^{Rom.} 2. 28, 29. ^{Col.} 2. 11. ^k ch. 9. 6, 13. ^l Josh. 22. 22. ^{Ps.} 136. 2. ^{Dan.} 2. 47. ^{& 11. 36.} ^m Rev. 17. 14. ^{& 19. 16.} ⁿ ch. 7. 21. ^o 2 Chron. 19. 7. ^p Job 34. 19. ^{Acts} 10. 34. ^{Rom.} 2. 11. ^{Gal.} 2. 6. ^{Eph.} 6. 9. ^{Col.} 3. 25. ¹ Pet. 1. 17. ^p Ps. 68. 5. ^{& 146. 9.} ^q Lev. 19. 33, 34. ^r ch. 6. 13. ^{Matt.} 4. 10. ^{Luke} 4. 8. ^s ch. 11. 22. ^{& 13. 4.} ^t Ps. 63. 11. ^u Ex. 15. 2. ^{Ps.} 22. 3. ^{Jer.} 17. 14. ^x 1 Sam. 12. 24. ² Sam. 7. 23. ^b Zech. 3. 7.

¹² And now, Israel, ^a what doth the LORD thy God require of thee, but ^b to fear the LORD thy God, ^c to walk in all his ways, and ^d to love him, and to serve the LORD thy God with all thy heart and with all thy soul, ¹³ To keep the commandments of the LORD, and his statutes, which I command thee this day ^e for thy good? ¹⁴ Behold, ^f the heaven and the heaven of heavens is the LORD's thy God, ^g the earth also, with all that therein is. ¹⁵ ^h Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. ¹⁶ Circumcise therefore ⁱ the foreskin of your heart, and be no more ^k stiffnecked. ¹⁷ For the LORD your God is ^l God of gods, and ^m Lord of lords, a great God, ⁿ a mighty, and a terrible, which ^o regardeth not persons, nor taketh reward: ¹⁸ ^p He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. ¹⁹ ^q Love ye therefore the stranger: for ye were strangers in the land of Egypt. ²⁰ ^r Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou ^s cleave, ^t and swear by his name. ²¹ ^u He is thy praise, and he is thy God, ^x that hath done for thee these great and terrible things, which thine eyes have seen. ²² Thy fathers went down into Egypt ^y with threescore and ten persons; and now the LORD thy God hath made thee ^z as the stars of heaven for multitude. XI. ¹ Therefore thou shalt ^a love the LORD thy God, and ^b keep his charge, and his statutes, and his judgments, and his commandments, alway.

² And know ye this day: for *I speak* not with your children which have not known, and which have not seen ^c the chastisement of the LORD your God,

^y Gen. 46. 27. ^{Ex.} 1. 5. ^{Acts} 7. 14. ^z Gen. 15. 5. ^{ch.} 1. 10. & 28. 62. ^a ch. 10. 12. & 30. 16, 20.

done by the *Priests* alone"—i. e., by Aaron and his sons (see Num. vi. 23—27), and therefore, it is objected, there is a contradiction between what is said here and what is stated in other parts of the Pentateuch.

But Aaron and all his sons were Levites, as well as Priests; and Moses is here speaking *generally* of the privileges given by God to the descendants of Levi; viz., the office of bearing the Ark, and ministering before the Lord (see xviii. 6—8), and of blessing the People (cp. xxi. 5). It will be found that in Deuteronomy—which is the farewell address of the Great Lawgiver to Israel—he endeavours to cherish a spirit of unity and love between the Priests and Levites; and between both and the People: see above, *Introduction* to Deuteronomy, p. 197.

9. as the LORD thy God promised him] a reference to Num. xviii. 20, and a proof that the Author of Deuteronomy did not (as some allege) confound the Levites with the Priests. Cp. *Hengstl.*, Auth. ii. 402.

12. to love him] Here is a preparation for the Gospel (*Irenæus*, iv. 31).

14. the heaven and the heaven of heavens is the LORD's thy God] Do not therefore imagine Him to be a mere local or national deity; such as the gods of the heathen are supposed to be.

16. Circumcise therefore the foreskin of your heart] A proof of the spiritual character of the Levitical Law, as to its essence, and of its harmony with the Gospel. Cp. Jer. iv. 4. Rom. ii. 28. Col. ii. 11.

Hence this portion of this chapter (v. 12 to end) is appointed to be read in the Church on the Festival of the Circumcision.

Some critics have excepted against this expression in Deuteronomy, "circumcise the foreskin of your hearts," as un-Mosaic. Why should it be thought so, more than the phrase of Moses

himself in Exodus speaking to God, "I am of uncircumcised lips" (Exod. vi. 12. 30)?

19. Love ye therefore the stranger] A proof also of the comprehensiveness of the Law, and of its preparation for the Gospel, and for a Church Universal in Christ. Cp. Exod. xii. 48; xxii. 21; xxiii. 9.

From such precepts as these, *S. Justin Martyr* proves against Trypho the Jew, that the Levitical Law was not final, but preliminary to another Dispensation (Dialog. § 16—19; cp. *Ambrose* de Abr. i. 4; ii. 11); and indeed (as *Theodoret* observes) Moses was now speaking to people who were *not* literally circumcised. See Josh. v. 5.

CH. XI. 2. I speak not with your children] The words, "*I speak*," are not in the original. The sense is, Not with your children, who were not alive when ye came out of Egypt, but were born in the wilderness; not with them have I to do; not to them does what I say refer. Moses is speaking *with* them *all*; but he is appealing to the special knowledge of some among them—that is, the elder generation, especially to those who were not twenty years of age when they came out of Egypt, and are now going into Canaan: see v. 8.

Here Moses comes forward and makes publicly a direct appeal to the Israelites, as witnesses of the miracles which are recorded in the Pentateuch: "Your eyes have seen all the great acts of the Lord which He did." He calls upon the Nation to be vouchers to the World for the truth of the history, at the same time that he reproves them very sharply for their own rebellion and wickedness, notwithstanding all these wonderful works (see ix. 1—24). The Hebrew Nation has ever received this History as true and as divinely inspired, although it tells so

^dhis greatness, ^ehis mighty hand, and his stretched out arm, ³ ^fAnd his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; ⁴And what he did unto the army of Egypt, unto their horses, and to their chariots; ⁵how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day; ⁶And ^hwhat he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that [†]was in their possession, in the midst of all Israel: ⁷But ^{||}your eyes have seen all the great acts of the LORD which he did. ⁸Therefore shall ye keep all the commandments which I command you this day, that ye may ^kbe strong, and go in and possess the land, whither ye go to possess it; ⁹And ¹that ye may prolong *your* days in the land, ^mwhich the LORD swear unto your fathers to give unto them and to their seed, ⁿa land that floweth with milk and honey.

¹⁰For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, ^owhere thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: ¹¹^pBut the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: ¹²A land which the LORD thy God [†]careth for: ^qthe eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

¹³And it shall come to pass, if ye shall hearken ^rdiligently unto my commandments which I command you this day, ^sto love the LORD your God, and to serve him with all your heart and with all your soul, ¹⁴That ^tI will give *you* the rain of your land in his due season, ^uthe first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

d ch. 5. 24.
e ch. 7. 19.
f Ps. 73. 12.
g Ex. 14. 27, 28.
h Num. 16. 1, 31.
i ch. 5. 3.
j Ps. 106. 11.
k Josh. 1. 6, 7.

g Ex. 14. 27, 28.
h Num. 16. 1, 31.
i ch. 5. 3.
j Ps. 106. 11.

h Num. 16. 1, 31.
i ch. 5. 3.
j Ps. 106. 11.

|| Or, living substance which followed them.

† Heb. was at their feet.
i ch. 5. 3.
j Ps. 7. 19.
k Josh. 1. 6, 7.

l ch. 4. 40.
m ch. 5. 16.
n Ex. 3. 8.

o Zech. 14. 18.

p ch. 8. 7.

† Heb. seeketh.
q 1 Kings 9. 2.

r ver. 22.
s ch. 6. 17.
t Lev. 26. 4.
u Joel 2. 23.
James 5. 7.

much to their own discredit; and this national reception of such a History affords a strong argument for its truth.

— the chastisement] discipline: see viii. 5.

6. Dathan and Abiram] Why (it has been asked) does he not also mention the sin and destruction of *Korah*, and of the two hundred men who offered incense? (Num. xvi. 5—11. 35.)

It has been inferred by some from this silence that the sin of *Korah* and his company "was considered to be not such a grievous sin in the days of the Deuteronomist" (*Bp. Colenso*, § 634. Cp. *Dr. Davidson*, p. 356). "The Deuteronomist here passes over the Levite *Korah*, because in his (the Deuteronomist's) eyes there was nothing improper in aspiring to the priesthood."

What is to be said in reply to this allegation?

Moses here mentions the rebellion and punishment of *Dathan* and *Abiram*, because theirs was a rebellion of some of the *People* against the authority of the Rulers, and their punishment was a warning to the *People* whom he was addressing; but he does not mention the sin and punishment of *Korah*, the Kohathite, and his Levites, because that was a mutiny of a special portion of a single tribe against another part of that special tribe, and did not concern the *people* generally; and because it might well be hoped that the jealous rivalry of such Levites as *Korah*, against *Aaron*, had been extinguished by that punishment, and by the miracle of the budding rod of *Aaron* (Num. xvii.); and that the Priests and Levites would now live in amity together as brethren. A preacher delivering a sermon "*ad populum*" does not usually introduce what may have a special fitness when he is preaching "*ad clerum*." He would not descend before the people on the duties of deacons to priests, and on the duties of both to bishops.

The alleged discrepancy is, in fact, an evidence of *reality* and truth: see further below, on xvii. 9, where a similar objection has been raised; and cp. above, *Introduction* to Deuteronomy, p. 198.

10. For the land . . . is not as the land of Egypt] where there is scarcely any rain. The crops depend on the inundation of the Nile, and artificial irrigation (*Herod.*, ii. 4; *Diod.*, i. 41; and *Plin.*, *Panegy.* c. 30).

Here is another motive for obedience: Canaan is not fertilized so much by human labour, like Egypt, as by Divine grace; therefore thou hast more reason for thankfulness to God; and beware that thou do not disobey God, lest He withhold these blessings from thee.

— wateredst it with thy foot] by machines for irrigation worked by the foot: described by *Philo* (de Conf. Ling. p. 254); and *Diod. Sic.*, i. 31; v. 37. On those still used in Egypt see *Niebuhr*, *Reis.*, i. p. 148; *Robinson*, i. 541, 542; and cp. ii. 351; iii. 21, as to watering by the foot; and see the note to the English translation of *Hengstenberg's* *Moses* and Egypt, p. 222; and especially as to the machine for irrigation, which is one found delineated in ancient pictures in Egypt, and is still used and called the *schaduf*: see *Wilkinson*, i. 35; ii. 4; and *Lane*, *Mod. Egypt*, p. 326, ed. 1860, where it is represented by an engraving.

14. I will give you] Moses, as a prophet of God, speaks in God's name,—"I will give:" he passes, as the prophets do, by a natural transition from his own person to that of God. Cp. *Isa.* v. 1—4. Cp. below, xxix. 5, 6. And yet it is said by some that "this single instance is sufficient to satisfy us as to the un-historical character of this book" (*Colenso*, § 635).

— the first rain and the latter rain] the former about the middle of November at the seed-time; the latter before the harvest, in April (*Shaw*; *Jahn*, *Arch.* § 21. Cp. *Ainsworth* here).

In a spiritual sense, the Church of God—the mystical Holy Land—enjoys a "former rain" and a "latter rain;" the one in the Old Testament, the other in the New: the one in the seed-time, the other before the reaping of the crop: both are necessary for the Harvest (*S. Jerome*).

x Ps. 104. 14.
† Heb. *give*.
y ch. 6. 11.
Joel 2. 19.
z ch. 29. 18.
Job 31. 27.
a ch. 8. 19.
& 30. 17.
b ch. 6. 15.
c 1 Kings 8. 35.
2 Chron. 6. 26.
& 7. 13.
d c. 4. 26.
& 8. 19, 20.
& 30. 18.
Josh. 23. 13,
15, 16.
e ch. 6. 6.
& 32. 46.
f ch. 6. 8.
g ch. 4. 9, 10.
& 6. 7.

h ch. 6. 9.

i ch. 4. 40.
& 6. 2.
Prov. 3. 2.
& 4. 10. & 9. 11.
k Ps. 72. 5.
& 89. 29.

l ver. 13.
ch. 6. 17.
m ch. 10. 20.
& 20. 20.
n ch. 4. 38. & 9. 5.

o ch. 9. 1.

p Josh. 1. 3.
A 14. 9.
q Gen. 15. 18.
Ex. 23. 31.
Num. 34. 3. &c.
r ch. 7. 24.
s ch. 2. 25.

t Ex. 23. 27.

u ch. 30. 1, 15, 19.
x ch. 28. 2.

y ch. 23. 15.

z ch. 27. 12, 13.
Josh. 8. 33.

a Gen. 12. 6.
Judg. 7. 1.
b ch. 9. 1. Josh. 1. 11.

15 * And I will † send grass in thy fields for thy cattle, that thou mayest ^v eat and be full.

16 Take heed to yourselves, ² that your heart be not deceived, and ye turn aside, and ^a serve other gods, and worship them; 17 And *then* ^b the LORD's wrath be kindled against you, and he ^c shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ^d ye perish quickly from off the good land which the LORD giveth you.

18 Therefore ^e shall ye lay up these my words in your heart and in your soul, and ^f bind them for a sign upon your hand, that they may be as frontlets between your eyes. 19 ^g And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. 20 ^h And thou shalt write them upon the door posts of thine house, and upon thy gates: 21 That ⁱ your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, ^k as the days of heaven upon the earth.

22 For if ^l ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and ^m to cleave unto him; 23 Then will the LORD ⁿ drive out all these nations from before you, and ye shall ^o possess greater nations and mightier than yourselves.

24 ^p Every place whereon the soles of your feet shall tread shall be yours: ^q from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. 25 ^r There shall no man be able to stand before you: *for* the LORD your God shall ^s lay the fear of you and the dread of you upon all the land that ye shall tread upon, ^t as he hath said unto you.

26 ^u Behold, I set before you this day a blessing and a curse; 27 ^x A blessing, if ye obey the commandments of the LORD your God, which I command you this day: 28 And a ^y curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put ^z the blessing upon mount Gerizim, and the curse upon mount Ebal. 30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, ^a beside the plains of Moreh? 31 ^b For ye shall pass over Jordan to go in to

18—20. *sign upon your hand*] See on vi. 8, 9. Exod. xiii. 16.

24. *from the wilderness—river Euphrates*] See on Gen. xv. 18.

26.] Here begins a new Proper Lesson of the Law, and extends to xvi. 17. The parallel Proper Lesson of the Prophets is Isa. liv. 11—lv. 5.

— *a blessing and a curse*] God wills man's freewill, and He recognizes man's freewill; He teaches him how to use it; He sets before him the consequences of using it aright, and the consequences of abusing it; and He enables him to use it rightly, if he is willing to do so. His language is, "I have set before you life and death, blessing and cursing; therefore *choose life*" (Dent. xxx. 19): see below, *Introduction* to the Epistle to the Romans, pp. 197, 198.

God sets before us a blessing and a curse, not only in the Law, but in the Gospel. He is the only Author and Giver of both. Cp. *Tertullian* c. Marcion. v. 3.

29. *thou shalt put the blessing upon mount Gerizim, and*

the curse upon mount Ebal] Gerizim is on the south, the region of *warmth* and *light*; Ebal, on the north, the region of *cold* and *darkness*. Sichem lay between them. There God appeared to Abraham; there Jacob built an altar; there Joseph and his brethren are buried; there Christ revealed Himself as the Messiah (see note above on Gen. xii. 6). The former hill is about 2650 feet high, the latter 2700.

If the *people* stood between the two, they might distinctly have heard the blessings and curses uttered on each; as has been shown, against recent objection, from the testimony of travellers (*Dr. Thomson, Dr. Bonar*), by *Dr. McCaul*, on *Colenso*, pp. 28—31. But it appears to be more probable, that the blessings and curses were uttered by the *Priests*, standing in the *middle* with the Ark; and they could be heard by the *People* on the two hills: see on xxvii. 12. 14; and on Josh. viii. 32—35.

30. *by the way, &c.*] Or, *beyond the way to the sun setting*. — *over against Gilgal, beside the plains of Moreh*] The Hebrew word here rendered *over against*, is *mul*, and it means, *in face*, or *in front of*, *opposite to* (*Gesen.* 456). Exod. xviii.

possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. ³² And ye shall observe ^cto do all the statutes and judgments which I set before you this day. e ch. 5. 32, & 12. 32.

XII. ^{1 a} These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, ^b all the days that ye live upon the earth. a ch. 6. 1. b ch. 4. 10. 1 Kings 8. 40.

^{2 c} Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, ^d upon the high mountains, and upon the hills, and under every green tree: ³ And ^eye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. c Ex. 34. 13. ch. 7. 5. d Or, inherit. d 2 Kings 16. 4. & 17. 10, 11. Jer. 3. 6. e Num. 33. 52. Judg. 2. 2. f Heb. break down.

^{4 f} Ye shall not do so unto the LORD your God. ⁵ But unto the place which f ver. 31.

18; xxvi. 9; xxviii. 25. 27. 37. Lev. v. 8; viii. 9. Num. viii. 2, 3. Deut. ii. 19; iii. 29; iv. 46; and see especially Josh. viii. 33, over against Mount Gerizim, and over against Mount Ebal, where the sacred writer is referring to the same transaction as is mentioned here.

Again, the word here rendered *beside*, is *etsel*, and this also signifies *near* (*Gesen.* 74: see Gen. xxxix. 10. 15. 18. Lev. i. 16. Deut. xvi. 2).

Therefore this Gilgal is not the Gilgal on the right bank of the Jordan, near Jericho; which first received its name from Joshua. But (as some suppose) it is another Gilgal, ten miles south of Gerizim and a little to the west of Shiloh, and now called *Jiljilia* (*Baumgarten*; *Vanderelde*, p. 316; *Robinson*, iii. 139; *Grove*, B. D. 700). This Gilgal, however, it must be acknowledged, could hardly have been familiar to the Israelites, and we hear little concerning it till a later time; and it is observable, that the definitive article is here used, *hag-gilgal*, the Gilgal; and it may perhaps be questioned, whether the word Gilgal (which signifies a *wheel*, Isa. xxviii. 20. Cp. *Gesen.* 170) is here a proper name at all; and whether it may not rather mean an *enclosure*, properly a *circuit*, like the word *ciccar* (Gen. xiii. 10. 12; xix. 17); and whether the sentence may not be rendered "the Canaanite who dwelleth in the plain (*arabah*) near the enclosure at the terebinths of Moreh?" May not a sacred enclosure perhaps have been formed there near the terebinths of Moreh? Certain it is that the word *Gilgal* represents a place near Moreh, and near *Gerizim*.

Yet the Sacred Writer has been charged with an anachronism here! and it has been said, that he did "not know that the name (*Gilgal*) was not given to the place till the people had been circumcised (there by Joshua) after entering the land of Canaan" (Josh. v. 9. *Colenso*, § 242).

It is wonderful, that the critic should have imagined, that the Gilgal, which received its name from Joshua, and which was only about five miles west of the Jordan, could have been described as "beside the plains of Moreh," and near "Ebal and Gerizim," which are thirty miles from the Gilgal of Joshua! If the author of Deuteronomy had written thus, how could his work have ever been received by all the Hebrew inhabitants of Palestine as true, genuine, and divine?

— the *plains of Moreh* or, the *terebinths of Moreh*—hallowed by the memory of God's appearance and promise to Abraham: see Gen. xii. 6, 7; xxv. 4.

CH. XII. 2. *Ye shall utterly destroy all the places*] See on vii. 26.

3. *groves*] *idols of wood*. See vii. 5.

4. *Ye shall not do so unto the LORD*] That is, not worship Him in modes and places of your own choosing, as the heathen worshipped their deities, in high places, or amid thick trees, because they imagined that their gods dwelt in such places, or because such dark retreats were favourable to their unholy worship, or because they filled the mind with dread for their gods; ye shall not indulge yourselves in any such imaginations as these, but shall conform to God's own appointments for the place and the manner of His worship and service.

5. *the place*] This command does not appear in the earlier parts of the Pentateuch. It finds an appropriate place in Deuteronomy, which is the farewell address of the great Legislator in the last year of the wandering, when the Israelites were about to enter into Canaan, and no longer to carry the Ark and Tabernacle from place to place, as they had done for nearly forty years; but to have a *fixed place*, chosen by God Himself for

the Ark and Tabernacle, and ultimately for the Temple. Yet here also some have charged the Sacred Writer with inconsistency, and it is alleged that this command betrays a later age, such as that of Josiah! (*Colenso*, § 637, 638.)

It is objected also, that this command shows that Deuteronomy is not the work of Moses. Such a command (it is alleged by *Valer*, *De Wette*, *Colenso*, and others) could not have been given by God to Moses, inasmuch as in the time of the Judges, and of Samuel, and of the kings—even some of the good kings of Judah,—we find that sacrifices were offered in other places than at the door of the Tabernacle or Temple. See Judg. ii. 5; xx. 18; xxi. 1—4. 1 Sam. vii. 2; xx. 6. 2 Sam. xv. 12. 32. 1 Kings iii. 2; xv. 14; xxii. 43. 2 Kings xii. 3; xiv. 4; xv. 4. 35. Cp. *Davidson*, p. 406.

But this objection proves too much; for it would also apply to *Leriticus*, which was uttered by God Himself to Moses at Sinai (Lev. i. 1; xxvii. 34); and in which it is required that all sacrifices should be brought to the door of the Tabernacle (Lev. xvii. 3—9).

No argument can be derived from the time of the Judges, when every man did what was right in his own eyes (Judg. xvii. 6; xxi. 25). Even Gideon himself drew away the people from God by his Ephod in Ophrah (Judg. viii. 27). Besides, many of the examples quoted as exceptions, are in fact no exceptions at all. The sacrifice offered by Gideon (Judg. vi. 24), at Jehovah-shalom, was offered by express command of God. That of Manoah was offered in the place where the Lord appeared to him (Judg. xiii. 19); and it was a received opinion of the Hebrews that any place wherever God appeared, became by reason of that appearance a place consecrated for sacrifice (*Serarius*).

After the destruction of Shiloh, and in the days of Samuel and Saul, the Ark was separated from the Tabernacle, and the command given in Deuteronomy remained in a state of abeyance.

Many of the sacrifices, offered in other places than at the Tabernacle, were offered—as David's was, at the threshing-floor of Araunah—by express command of God (2 Sam. xxiv. 18).

For an examination of the above objections the reader may refer to *Hengstenberg*, *Authentic* d. Pentateuch, ii. 2—55.

In fact, this passage, so far from being an evidence of spuriousness, is an argument for the *genuineness* of Deuteronomy.

When we consider, what the *sins* of the kings of Judah were in this respect; when we remember that many of them set up high places, and offered sacrifice there, it is absolutely impossible that they should have received this book of Deuteronomy,—containing those stern prohibitions of their practice,—as divinely inspired, unless they had been convinced that it was so. If it had been a forgery, as some modern critics assert, of the age of Manasseh, the fraud would certainly have been exposed, and the book would have been rejected as an imposture.

When also we remember, what the policy and practice of all the kings of Israel was, viz., to draw off their subjects from the place where God set His name, and to deter them from going to Judah and Jerusalem, by means of the calves of Bethel and of Dan; and when we consider, that they set up idolatrous altars of Baal and Ashtoreth, it is not possible, that the Book of Deuteronomy, requiring every Israelite to bring his sacrifice to the place which the Lord should choose to place His Name there, should ever have been accepted as genuine and inspired, if its genuineness and inspiration had not been incontrovertible. The Kings and People of Israel would have combined against it. But they did not venture to do so. It is, and ever has been, in the sacred Canon of the whole twelve tribes of Israel. The Book of Deuteronomy is found in the Samaritan Pentateuch. It has been read for more than two thousand years in all the

g ver. 11.
ch. 26. 2.
Josh. 9. 27.
1 Kings 8. 29.
2 Chron. 7. 12.
Ps. 78. 68.
h Lev. 17. 3, 4.
i ver. 17. ch. 14.
22, 23. & 15. 19,
20.
k ch. 14. 26.

l ver. 12, 18.
Lev. 23. 40.
ch. 16. 11, 14, 15.
& 26. 11. & 27. 7.
m Judg. 17. 6. &
21. 25.

n ch. 11. 31.

o ver. 5, 11, 13,
21, 26. & ch. 14.
23. & 15. 20. & 16.
2. &c. & 17. 8. &
18. 6. & 23. 16. &
26. 2. & 31. 11.
Josh. 18. 1.
1 Kings 8. 29.
Ps. 78. 68.
† Heb. *the choice*
of your vows.
p ver. 7.

q ch. 10. 9. & 14.
29.

r Lev. 17. 4.

s ver. 11.

t ver. 21.

u ver. 22.

x ch. 11. 5.
& 15. 22.
y Gen. 9. 4.
Lev. 7. 26. & 17.
10. ver. 23, 24.
& ch. 15. 23.

the LORD your God shall ⁵ choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: ⁶ And ^h thither ye shall bring your burnt offerings, and your sacrifices, and your ⁱ tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: ⁷ And ^k there ye shall eat before the LORD your God, and ^l ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

⁸ Ye shall not do after all *the things* that we do here this day, ^m every man whatsoever *is* right in his own eyes. ⁹ For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. ¹⁰ But *when* ⁿ ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; ¹¹ Then there shall be ^o a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all [†] your choice vows which ye vow unto the LORD: ¹² And ^p ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as ^q he hath no part nor inheritance with you.

¹³ ^r Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: ¹⁴ ^s But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

¹⁵ Notwithstanding ^t thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: ^u the unclean and the clean may eat thereof, ^x as of the roebuck, and as of the hart. ¹⁶ ^y Only ye shall not eat the blood; ye shall pour it upon the earth as water.

synagogues of Israel; and not a single voice has ever been raised there against it. Compare what is said above, *Introduction*, p. 198.

6. *thither ye shall bring*] In answer to the objection, that it would not be possible to bring these things to one place from all parts of the land, it is enough to advert to the provision made in xiv. 24, 25, which doubtless was applicable in the cases here supposed.

— *your tithes*] It has been alleged by some (*De Wette*, *Fater*, and others), that this is inconsistent with what is commanded in Num. xviii. 21, that the Levites were to receive all the tithes in Israel for an inheritance (cp. v. 24), and that they were to give a tithe of it to the Priests (vv. 26—28). The command here given is repeated (vv. 17—19). See also, xiv. 22; xxvi. 12, 15.

But this command, and that in Num. xviii. 21—24, are perfectly consistent.

The Author of Deuteronomy supposes his readers to be acquainted with what is said in Leviticus and Numbers; and the present commands are added as supplementary to the precepts delivered there.

There were three kinds of tithes; to which the Author of the Book of Tobit refers (i. 7), viz.—

(1) The tithe of all produce, given to the Levites.

(2) That which he calls the *second tithe*, and which the Israelite carried to Jerusalem; and a third tithe also, which he offered to those to whom it was due (cp. *Theodoret*, Qn. 13, who refers to Josephus on the Jewish usage of paying three tithes).

In the Book of Numbers Moses is speaking of the first tithe, and here he speaks of the second.

But in this book he is not forgetful of the first tithe; see below, xviii. 1, 2; cp. x. 9; and here, v. 19, "Take heed that thou forsake not the Levite." Cp. *Theodoret*, Qn. 10; *Bonfrerius* here; and *Hengstl.*, Auth. i. pp. 401—414; and *Keil*, pp. 265, 266. Cp. *Phillott*, B. D. iii. 1516, 1517.

These supposed "discrepancies" are evidences of the unity of plan of the Pentateuch. In this, the last portion of it, the Author takes for granted, that the hearers and readers are familiar with what had been said by him in the earlier parts of his work, and speaks accordingly; as St. John, the last Evangelist, assumes his readers to be familiar with what had been related in the previous Gospels. See below, *Introduction* to St. John, p. 268.

Besides, the obligation to pay tithe to the *Levites* had been established by the *usage* of thirty-eight years, and there was no need of mentioning it here; it was a *settled practice*; but the obligation to bring tithes to the *place* which the Lord should choose, depended on a contingency which had not yet arisen, but which was soon about to arise—viz., their entrance into Canaan, and the choice of such a place by God.

We, therefore, recognize the propriety of the *mention* of the former obligation, and of the *non-mention* of the latter, in *Numbers*; and we see the reason for the mention of the latter obligation, and for the *non-mention* of the former, in *Deuteronomy*. "Distingue tempora, et concordabis Leges," "Distingue tempora, et concordabis Scripturas," are sound maxims, which might have saved many Biblical Critics from vain allegations of imaginary discrepancies in the Pentateuch.

11. *sacrifices*] i. e., such as are slain; these and the *burnt-offerings* are specified; the meat-offering and drink-offering being *supposed* to be joined with them, according to Num. xv. 4; xxix. 6.

15. *as of the roebuck, and as of the hart*] which were clean for food, but not for sacrifice; thou mayest eat them, but not offer them in sacrifice. Sacrifice is only to be offered in "the place which the Lord thy God shall choose." He specifies the roebuck and the hart because they abounded in Palestine, as *Ælian* relates (*Hist. Anim.* v. ad. fin.).

¹⁷ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: ¹⁸ ^z But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto. ¹⁹ ^a Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

²⁰ When the LORD thy God shall enlarge thy border, ^b as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. ²¹ If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. ²² ^c Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike. ²³ ^d Only be sure that thou eat not the blood: ^e for the blood is the life; and thou mayest not eat the life with the flesh. ²⁴ Thou shalt not eat it; thou shalt pour it upon the earth as water. ²⁵ Thou shalt not eat it; ^f that it may go well with thee, and with thy children after thee, ^g when thou shalt do that which is right in the sight of the LORD.

²⁶ Only thy ^h holy things which thou hast, and ⁱ thy vows, thou shalt take, and go unto the place which the LORD shall choose: ²⁷ And ^k thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

²⁸ Observe and hear all these words which I command thee, ^l that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

²⁹ When ^m the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou ⁿ succeedest them, and dwellest in their land; ³⁰ Take heed to thyself ^o that thou be not snared ^p by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. ³¹ ^q Thou shalt not do so unto the LORD thy God: for every ^r abomination to the LORD, which he hateth, have they done unto their gods; for ^s even their sons and their daughters they have burnt in the fire to their

^z ver. 11, 12, & ch. 14. 23.

a ch. 14. 27.

† Heb. *all thy days*.

b Gen. 15. 18. & 28. 14.

Ex. 34. 24. ch. 11. 24. & 19. 8.

c ver. 15.

d ver. 16.

† Heb. *be strong*.

e Gen. 9. 4.

Lev. 17. 11, 14.

f ch. 4. 40.

Isa. 3. 10.

g Ex. 15. 26.

ch. 13. 18.

1 Kings 11. 38.

h Num. 5. 9, 10.

& 18. 19.

i 1 Sam. 1. 21, 22.

24.

k Lev. 1. 5, 9, 13.

& 17. 11.

l ver. 25.

m Ex. 23. 23.

ch. 19. 1.

Josh. 23. 4.

† Heb. *inherit, or, possess*

them.

n ch. 7. 16.

† Heb. *after them*.

o ver. 4.

Lev. 18. 3.

26. 30.

2 Kings 17. 15.

† Heb. *abomination of the*

p Lev. 18. 21. & 20. 2. ch. 18. 10. Jer. 32. 35. Ezek. 23. 37.

On the moral and spiritual meaning of such permissions as these, see *Augustine*, c. Adimant. Manich. c. 14, in refutation of those who objected to it as inconsistent with our Lord's words in the Gospel (Luke xxi. 34; Rom. xiv. 21).

16. *ye shall not eat the blood*] See Gen. ix. 4. Lev. vii. 26; xvii. 10.

17. *the firstlings of thy herds*] For an answer to the allegation of some, that this is inconsistent with Num. xviii. 18, where the flesh of *firstlings* is given to the *priest*, see note there.

18. *the Levite that is within thy gates*] That is, in the *Levitical cities* of thy land (cp. xxiv. 14), not as if the Levites were scattered promiscuously (as some allege) within all the gates of the cities of Israel. The Sacred Writer supposes that the reader will construe this with what is said in Num. xxxv. 1—8, concerning these Levitical Cities.

20. *as he hath promised thee*] In Gen. xv. 18, and specially in Exod. xxiii. 27—33, the Israelites are *supposed* by the Sacred Writer to be familiar with what is there said.

26. *thy holy things*] thy holy offerings prescribed by the Law, which is supposed to be known. Cp. Num. xviii. 8. Lev. xxi. 22.

27. *upon the altar*] Rather, *at the altar*—*πρὸς τὴν θάσσω* (Sept.). The Hebrew *at* often has this meaning (see *Gesen*. 46, 47); yet the Sacred Writer is charged by some with contradicting what is said in Leviticus! (*Colenso*, § 657.)

30. *enquire not*] God forbids all curiosity with regard to evil spirits and idol-worship; a warning against all dealings with the powers of darkness. See on Acts xvi. 16; xix. 19. Rev. ix. 20.

31. *even their sons and their daughters have they burnt in the fire*] An answer to the allegation of those who say that those

q ch. 4. 2. & 13.
18.
Josh. 1. 7.
Prov. 30. 6.
Rev. 22. 18.
a Zech. 10. 2.
b Matt. 24. 24. 2 Thess. 2. 9.

gods. ³² What thing soever I command you, observe to do it: ^a thou shalt not add thereto nor diminish from it.

XIII. ¹ If there arise among you a prophet, or a ^a dreamer of dreams, ^b and

heathen nations only purified their children by a baptism of fire, but did not burn them. Cp. Lev. xviii. 21. Ps. evi. 36, 37.

³², *thou shalt not add thereto, nor diminish from it*] See iv. 2. A solemn warning, applicable against all additions to, or diminutions from, "the Faith once delivered to the Saints." See below, Jude 3. Gal. i. 8, 9.

[Ch. XIII.] This and the preceding Chapters are appointed by the Church to be read on the Sunday after our Lord's Ascension, and before Whitsunday.

1. *If there arise*] In this very important passage it is supposed by the Sacred Writer that persons

- (1) May be able to work miracles, and
- (2) Even to utter prophecies which come to pass; and yet
- (3) Be guilty of heinous sin,
- (4) And be liable to capital punishment, and to be dealt with accordingly, even to be put to death (v. 5); and that even

"if thy brother, *the son of thy mother*, or thy son, or thy daughter, or the wife of thy bosom entice thee, secretly saying, Let us go and serve other gods (v. 6), thou shalt surely kill him, thine own hand shall be first upon him to put him to death, and afterwards the hand of all the people; and thou shalt stone him with stones that he die" (v. 10). And

(5) It is said, that such persons are *permitted* by God to work miracles (as the Egyptian Magicians were), and to utter prophecies, in order to *prove* the people of God, whether they love Him with all their heart and soul (v. 3). Hence therefore it is clear,

(1) That miracles may be wrought, and prophecies uttered, by *false* teachers; and that miracles alone are not *sufficient* to establish a person's claim to be a teacher sent by God.

(2) That they are not of themselves adequate evidences and "notes of a true Church."

(3) That they may be found in a corrupt Church; and that it is *probable* that they will be permitted by God to exist in such a Church, in order to *prove* and *try* God's people whether they are steadfast in their allegiance to Him. And

(4) That it is *not* probable, that, after the *settlement* of the Church in the world, with the Canon of Scripture completed, and the Christian Ministry duly organized and established, and the *ordinary* means of grace regularly provided in the Ministry of the Word and Sacraments, they will be found in the *true* Church; for God does nothing superfluous; and Christ has said by the mouth of Abraham, "If they hear not Moses and the Prophets," and much more if they hear not also Christ, and the Apostles and Evangelists, "neither will they be persuaded, though one rose from the dead" (Luke xvi. 31). And

(5) We know from Christ Himself and His Apostles, that great signs and wonders will be permitted to be wrought by *false* teachers in a corrupt Church, in order to try the steadfastness of those who live in the latter days. Matt. xxiv. 11. 2 Thess. ii. 9—11. Rev. xiii. 13; xvi. 14; xix. 20.

Therefore this text is full of salutary instruction with regard to these latter days.

Further, this text is full of interest to the Christian Church on another account.

Our LORD JESUS CHRIST was tried by this law of Deuteronomy, before the Jewish Sanhedrim at Jerusalem; and, on the ground of this law, He was condemned by them to death.

This very law, on which He was condemned, will be found on examination to afford strong evidence of the divine origin of Christianity, and particularly of the truth of its two fundamental doctrines—the Godhead and Manhood of Christ. It explains a wonderful phenomenon, which has perplexed many in the history of our Lord's Ministry. How came it to pass (it has been asked), that *if* our Lord wrought these miracles which the Gospels assert Him to have performed, and delivered those prophecies which He is there said to have uttered, the Jewish Nation did not believe on Him, and has not received Him even to this day?

The reason was, because the Jewish Nation did not *understand* their *own Scriptures*. They were not prepared to receive as the Christ, one who claimed to be *God*; and also consented to *suffer* as *Man*. The Jews *ought* to have deduced the doctrine of the Messiah's *divinity* from their own Scriptures, especially from such texts as Ps. xlv. 6, 7, "Thy throne, *O God*, is for ever and ever." Cp. Heb. i. 8; and such texts as Isa. ix. 6, "Unto us a Child is born, unto us a Son is given . . . and His

name shall be called Wonderful, Counsellor, the *Mighty God*;" and vii. 14, "Behold, a Virgin shall conceive and bear a Son, and shall call His name *Immanuel*" (*with us, God*); and Jer. xxxiii. 5, "Behold, the days come, saith the Lord, that I will raise unto *David* a righteous *Branch*, and a *King* shall reign and prosper . . .; and this is the name whereby He shall be called, The Lord (Jehovah) our Righteousness;" and Micah v. 2, "Out of thee (Bethlehem Ephrath) shall He come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, *from everlasting*;" and Zech. xi. 13, "And the Lord said unto Me, Cast it unto the potter: a goodly price that I was prized at of them."

The Jews ought also to have been prepared by their own Scriptures for a *suffering* Messiah. But this was not the case; and the *Cross* of Christ was to them a stumbling-block (1 Cor. i. 23); and one of the strongest objections which they raised against the Christians was, that they worshipped a man who died a death, which is declared to be an accursed one in the Law of Moses, which Law was delivered by God Himself (Deut. xxi. 23).

The Jews of our Lord's age failed likewise of attaining to the true sense of their own Scriptures, in the opposite direction. They did not acknowledge the *Divine Sonship* of the Messiah, and they were not prepared to admit the claims of one who asserted Himself to be the Christ, and also affirmed Himself to be the Son of God, co-equal with the Father.

This failure seems to have arisen from the following causes:—

The Hebrew Law declared in the strongest and most explicit terms the *Divine Unity*: "Hear, O Israel, the Lord our God is *one* Lord" (Deut. vi. 4). This is the solemn declaration which the Jews recite daily, morning and evening (see above there).

They regarded themselves as set apart from all the Nations of the earth to be a witness of God's *unity*, and to protest against the polytheism of the rest of mankind. And having suffered severe chastisements in the Babylonish Captivity for their own idolatries, they shrank—and still shrink—with fear and abhorrence from every thing that might seem in any degree to trench upon the doctrine of the unity of the Godhead.

Accordingly we find that *Tryphon*, the learned Jew, who debated with Justin Martyr, at Ephesus, about A.D. 150, on the points of controversy between the Jews and Christians, expressly states, "that it seems to him not only paradoxical but silly (*μαρὸν*), to say that the Messiah, or Christ, pre-existed *from eternity as God*, and that He condescended to be born as man." Tryphon there explodes the notion that Christ was "not to be merely man, begotten of man" (*Justin M., Dialog. c. Tryphon. § 48, vol. ii. p. 154, ed. Otto, Jen., 1842*), and he approves the tenets of the Ebionite heretics, who asserted that the Christ was a mere man (*ψιλὸς ἄνθρωπος*); and adds this remarkable declaration: "All we (Jews) expect that the Messiah will come as *a man from man* (i.e., from human parents), and that Elias will anoint Him when He is come" (*πάντες ἡμεῖς τὸν Χριστὸν ἄνθρωπον ἐξ ἀνθρώπων προσδοκῶμεν γενήσεσθαι καὶ τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα. Justin M., Dialog. § 49, p. 156*). And in § 51, *S. Justin Martyr*, speaking in the name of the Christian believers, combats that assertion, and affirms that the Hebrew prophecies themselves, to which he appeals, testify that the Messiah is *not* a man born of man, according to the ordinary manner of human generation (*ἄνθρωπος ἐξ ἀνθρώπων κατὰ τὸ κοινὸν τῶν ἀνθρώπων γεννηθείς. Justin M. c. Tryp. § 126, p. 409*), and Justin affirms, that he has proved against the Jews that "Christ, who is the Lord and God, and Son of God," appeared to their Fathers the Patriarchs, in various forms, under the old dispensation (§ 128, p. 425).

In the middle of the third century *Origen* wrote his apologetic work in defence of Christianity against Celsus, the Epicurean, and in various places of that treatise he recites the allegations of the Jews against the Gospel. In one passage, when Celsus, speaking in the person of a Jew, had said that one of the Hebrew prophets had predicted that the Son of God would come to judge the righteous and to punish the wicked, Origen rejoins that such a notion is most improperly ascribed to a *Jew*; inasmuch as *Jews* did indeed look for a Messiah, but *not* as the Son of God. "No Jew," he says, "would allow that any prophet ever said that a Son of God would come; but what the Jews do say, is, that the Christ of God will come; and they often dispute with us Christians as to this very question—for instance,

giveth thee a sign or a wonder, ² And ^c the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou

^c See ch. 18. 22.
Jer. 28. 9.
Matt. 7. 22.

concerning the Son of God, on the plea that no such Person exists or was ever foretold." *Origen* adv. Cels. i. § 49, vol. i. p. 365, B., see pp. 38. 79, ed. Spencer; and other places, e. g., pp. 22. 30. 51. 62. 71. 82. 110. 136.

In the fourth century, *Eusebius* testified that the Jews of that age would not accept the title *Son of God* as applicable to the Messiah (*Euseb.*, Dem. Evang. iv. 1), and in later days they charge Christians with impiety and blasphemy for designating Christ by that title (*Leontius*, Conc. Nicen. ii. Act iv.).

Lastly, a learned Jew, *Orobio*, in the seventeenth century, in his conference with Limborch, affirms that if a prophet, or even, if it were possible, the Messiah Himself, were to work miracles, and yet lay claim to *divinity*, he ought to be put to death by stoning, as one guilty of blasphemy. *Orobio*, ap. Limborch., Amica Collatio, p. 295, ed. Goud, 1688.

Hence therefore we may conclude (with *Basnage*, Histoire des Juifs, iv. c. 24), that although the Jews ought to have inferred from their own Scriptures, that the Messiah, or Christ, would be a Divine Person, and the Son of God in the highest sense of the term; and although some among them, who were more enlightened than the rest, entertained that opinion; yet it was not the popular and generally-received doctrine among the Jews that the Messiah would be other than a man, born of human parents, and not a Divine Being, and Son of God.

Not being prepared to receive Christ as *God*, the Jews applied to our Lord's miracles the test supplied by their own Law in the passage of Deuteronomy before us, which enjoined that, if a prophet arose among them, and worked miracles, and endeavoured to draw them away from the worship of the true God, those miracles were to be regarded as trials of their own steadfastness, and were not to be accepted as proofs of a divine mission, "but the prophet himself was to be put to death" (Deut. xiii. 1—11). The Jews tried our Lord and His miracles by this law. Some of the Jews ventured to say, that "Jesus of Nazareth was specially in the mind of the Divine Lawgiver when He framed this law" (see *Fagius* on the Chaldee Paraphrase of Deut. xiii., and his note on Deut. xviii. 15), and that it was provided expressly to meet His case. Indeed, they do not hesitate to say that, in the words of this law, "if thy brother, the son of thy mother, entice thee secretly" (Deut. xiii. 6), there was a prophetic reference to the case of Jesus, who "said that he had a human mother but not a human father, but was the Son of God, and was God" (see *Fagius* there).

Jesus claimed to be the Messiah; but according to the popular view of the Jews, the Messiah was to be merely a human personage, and would not claim to be God. Therefore, though the Jews admitted His miracles to be really wrought, yet they did not acknowledge the claim grounded on those miracles to be true; but rather regarded those miracles as trials of their loyalty to the One True God (according to the terms of this chapter, v. 3, "The Lord your God proveth you"), whose prerogatives, they thought, were invaded by Him Who wrought those miracles; and they even ascribed those miracles to the agency of the Prince of the Devils (Matt. xii. 24. 27. Mark iii. 22. Luke xi. 15); and even said that He had a devil (John vii. 20; viii. 48); and they called Him Beelzebub (Matt. x. 25), because they thought that He was setting Himself in opposition to God.

"They all condemned Him to be guilty of death" (Mark xiv. 64). The Sanhedrim was unanimous in the sentence of condemnation. Many of the members of the Sanhedrim were actuated by an earnest zeal for the honour of God when they condemned Jesus to death; and they did what they did with a view to God's glory, which they supposed to be disparaged by our Lord's pretensions; and they were impelled by a desire to comply with God's law, as promulgated in this chapter of Deuteronomy, which required them to put to death any one who was guilty of blasphemy in arrogating to himself the power which belonged to God.

Hence we may explain our Lord's words on the cross, "Father, forgive them, for they know not what they do" (Luke xxiii. 34); and St. Peter said at Jerusalem to the Jews after the crucifixion, "Now, brethren, I wot that through ignorance ye did it"—i. e., rejected and crucified Christ, "as did also your rulers" (Acts iii. 17); and St. Paul declared in the Jewish synagogue at Antioch in Pisidia, "That they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath-day, have fulfilled them in condemning Him" (Acts xiii. 27).

These considerations reflect much light upon certain important questions of the Gospel History, and clear up several difficulties with regard to the evidences of Christianity;

(1) They supply an answer to the question, "Why was Jesus Christ put to death?" He was accused by the Jews before Pilate as guilty of sedition and rebellion against the power of Rome (Luke xxiii. 1—5; cp. John xix. 12); but this was a more pretext, to which the Jews resorted for the sake of compelling Pilate, against his will, to condemn Him, in order that he might not lay himself open to the charge of "not being Cæsar's friend" (John xix. 12).

Nor does it appear that Jesus Christ was put to death because He claimed to be the Christ. The Jews were at that time anxiously looking for the Messiah; the Pharisees asked the Baptist whether he was the Christ (John i. 20—25); "and all men mused in their hearts of John, whether he were the Christ, or not" (Luke iii. 15).

The people well knew that John the Baptist was the son of *Zacharias* and *Elisabeth*; they knew him to be a mere man, born after the ordinary manner of human generation; and yet they all thought it probable that he might be the Christ.

This proves that, according to their notions, the Christ was not to be a divine person; certainly not the Son of God in the Christian sense of the term. The same conclusion may be deduced from the circumstance that the Jews of that age eagerly welcomed the appearance of those false Christs (Matt. xxiv. 24), who promised to deliver them from the Roman yoke, and whom they knew to be mere men, and who did not claim divine origin, which they certainly would have done, if the Christ was generally expected to be the Son of God.

We see also, that after the miraculous feeding, the people were desirous of "making Jesus a king" (John vi. 15); and after the raising of Lazarus at Bethany they met Him with enthusiastic acclamations, "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord" (Matt. xxi. 9. Mark xi. 9. John xii. 13). And they would have willingly allowed the claims of one who "wrought many miracles" (John xi. 47), if He had been content with such a title as the Jews assigned to their expected Messiah, namely, that of a great Prophet distinguished by mighty works.

When our Lord put to the Pharisees this question, "What think ye of Christ, whose Son is He?" their answer was not, "He is the Son of God," but "He is the Son of David;" and they could not answer the second question which He asked (Matt. xxii. 43), "How then doth David, speaking in the Spirit, call Him Lord?" The reason was, because the Pharisees did not expect the Messiah to be the Son of God; and when He, who is the Messiah, claimed to be God, they rejected His claim to be the Christ.

The reason, therefore, of our Lord's condemnation by the Jewish Sanhedrim, and of His delivery to Pilate for crucifixion, was not that He claimed to be the Messiah, or Christ, but because He asserted Himself to be the Son of God, and to be God.

Therefore the Jews said to Pilate, "We have a law, and by our law He ought to die, because He made Himself the Son of God" (John xix. 7).

It was the claim which He put forth to be the Christ, and that of Son of God, that led to our Lord's condemnation by the unanimous verdict of the Sanhedrim: "They all condemned Him to be guilty of death" (Mark xiv. 64. Matt. xxvi. 63—66); and the sense in which He claimed to be Son of God is clear from the narrative of John v. 15. The Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His own Father (*πάτερ αὐτοῦ λέγει τὸν Θεόν*), making Himself "equal with God;" and when He claimed Divine pre-existence, saying, "Before Abraham was (*ἔγένετο*), I AM, then took they up stones to cast at Him" (John viii. 58, 59); and when He asserted His own unity with God, "I and the Father are one"—one substance (*ὅν*), not one person (*εἰς*)—"then the Jews took up stones again to stone him" (John x. 30, 31); and this is evident again from their own words, "For a good work we stone thee not, but for blasphemy; and because that Thou, being a man, makest thyself God" (John x. 33).

The Jews, in acting thus, supposed that they were complying with the Law of God, in this chapter of Deuteronomy (vv. 5. 10), that a false prophet was to be put to death by stoning.

Accordingly we find that, after the Ascension, the Apostles laboured to bring the Jews to acknowledge that Jesus was not only the Christ, but was also a Divine Person, even the Lord Jehovah. Thus, for example, St. Peter, after the outpouring of the Holy Ghost on the Day of Pentecost by Christ, says, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD (*Κύριον*, JEHOVAH) and Christ" (Acts ii. 36).

hast not known, and let us serve them; ³ Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God ^d proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. ⁴ Ye shall ^e walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and ^f cleave unto him. ⁵ And ^g that prophet, or that dreamer of dreams, shall be put to death; because he hath ^h spoken to turn you away from the LORD

2 ch. 8. 2.
See Matt. 24. 24.
1 Cor. 11. 19.
2 Thess. 2. 11.
Rev. 13. 14.
e 2 Kings 23. 3.
2 Chron. 34. 31.
f ch. 10. 20.
s 30. 20.
g ch. 18. 20.
Jer. 14. 15.
Zech. 13. 3.

† Heb. spoken revolt against the Lord.

(2) This conclusion supplies a convincing proof of Christ's GODHEAD. If He is not the Son of God, equal with God, then there is no other alternative but that He was guilty of blasphemy; for He claimed God "as His own Father, making Himself equal with God," and by doing so He proposed Himself as an object of divine worship. And in that case He would have rightly been put to death; and the Jews in rejecting and killing Him would have been acting in obedience to the Law of God, as promulgated in this chapter of Deuteronomy; and the Crucifixion of Jesus would have been an act of pious zeal on their part for the honour of God, and would have commended them to His favour and protection; whereas we know that it was that act which filled the cup of their national guilt, and has made them outcasts from God even to this day (Matt. xxiii. 32—38. Luke xiv. 33—35. 1 Thess. ii. 15, 16. James v. 6).

When the Jews repent of this sin, and say, "Blessed (εὐλογημένος) is He that cometh in the name of the Lord," and acknowledge Jesus to be Christ and the Son of God, coequal with God, then Israel shall be saved (Rom. xi. 26).

(3) This conclusion also explains the fact—which might otherwise have perplexed us—that the miracles which Jesus wrought, and which the Jews and their rulers acknowledged to have been wrought by Him, did not have their due influence upon them. Those mighty and merciful works did not produce the effect upon them which they ought to have produced, and which those works would have produced, if the Jews and their rulers had been prepared, as they ought to have been, by an intelligent study of their own Scriptures, to regard their expected Messiah as the Son of God, coequal with God.

Indeed these miracles themselves may have even prejudiced them against Christ. They may have appeared to them to be fulfilments of the divine prophecy in this chapter (v. 1), "If there arise among you a prophet, and giveth thee a sign or a wonder," &c.; and they may have even exasperated some among them, and excited them against Him as a false prophet, who was to be put to death. Forasmuch (says Maimonides) as we believe not in the wonder, but because of the commandment of Moses; how should we receive the sign which cometh to make the prophecy of Moses false (cp. Ainsworth, p. 48)? But, if the Jews had really hearkened to Moses (see xviii. 15); if they and their rulers had understood their own Scriptures, and had not been swayed by prejudice, but in a careful, candid, and humble spirit had considered the evidence before them, they would have known that their promised Messiah was to be the Son of God, coequal with God, and that He was revealed as such in their own Scriptures; and thus His miracles would have had their due effect upon their minds.

(4) The Socinians, who deny Christ to be the Son of God, coequal and coeternal with the Father, are followers of the Jews, who, on the plea of zeal for the Divine Unity, rejected and crucified Jesus, who claimed to be God. Accordingly we find that the Ebionites, Cerinthians, Nazarenes, and others who denied Christ's divinity, arose from the ranks of Judaism (cp. Waterland, Works, v. 240, ed. Oxf. 1823). On these heresies see below, Introduction to the First Epistle of St. John, pp. 101—103. It has been well remarked by the late Professor Blunt that the arguments by which the ancient Christian apologists, such as Justin Martyr, Tertullian, and others, confuted the Jews, afford the strongest weapons against the modern Socinians (see also the remark of S. Athanasius, Orat. ii. adv. Arium, pp. 377—383, where he compares the Arians to the Jews).

These considerations show the vast importance of a correct interpretation of the Holy Scriptures. The Jews had the Old Testament; it was read weekly in their Synagogues; but they did not understand it; and they incurred its fearful denunciations by condemning Him to whom those Scriptures bare witness. Acts xiii. 27. 1 Thess. ii. 14—16.

(5) The conclusion here stated supplies a strong argument for the Divine origin and truth of Christianity. The Christian Church is built on JESUS CHRIST confessed to be Son of God and Son of Man (see on Matt. xvi. 18).

This doctrine, that Christ is Son of God, and Son of Man, reaches from the highest pole of Divine glory to the lowest pole of human suffering. No human mind could ever have devised such a scheme as that: and when it was presented to the mind of the Jews, the favoured people of God, they could not reach to either of these two poles; they could not mount to the height of the Divine exaltation in Christ, the Son of God; nor descend to the depth of human suffering in Christ, the Son of Man. They invented the theory of two Messiahs, in order to escape from the imaginary contradiction between a suffering and triumphant Christ; and they rejected the doctrine of Christ's Godhead in order to cling to a defective and unscriptural Monotheism. They failed of grasping the true sense of their own Scriptures in both respects. But in the Gospel, Jesus Christ, Son of God and Son of Man, reaches from one pole to the other, and filleth all in all (Eph. i. 23). The Gospel of Christ ran counter to the Jewish zeal for Monotheism, and incurred the charge of Polytheism, by preaching Christ the Son of God, coequal with the Father; it also contravened and challenged all the complex and dominant systems of Gentile Polytheism, by proclaiming the Divine Unity. It boldly confronted the World, and it has conquered the World; because the excellency of the power of the Gospel is not of man, but of God (2 Cor. iv. 7).

1—3.] On these verses as applicable to the trial of the faith of the Christian Church by the preaching of heresies, see Tertullian, Præs. Hæret. 1—7. As St. Paul says, "There must be also heresies among you, that they which are approved may be made manifest among you;" see 1 Cor. xi. 19. Perhaps the Editor may be allowed to refer here to his Occasional Sermons, No. 1.

3. Thou shalt not hearken unto the words of that prophet—the LORD your God proveth you] Thus God had proved the people by the prophet Balaam; and they did not stand the trial, but fell into idolatry, and perished. So God proved the Samaritan believers by the sorceries of the first heresiarch, Simon Magus (Acts viii. 9—11); and so He will prove the Church in the latter days: see S. Chrys., Orat. vi. c. Judeos; and above, on v. 1.

The Devils themselves acknowledged Christ; indeed, in the days of Christ's Ministry the Evil Spirit was among the first to acknowledge Him: "I know Thee who Thou art, the Holy One of God." But Christ would not allow the unclean spirits to confess Him, and He cast them out, while they were in the act of doing so (Mark i. 24. 26). So the Evil Spirit acknowledged St. Paul and Silas at Philippi,—"These men are the servants of the most high God, who show unto us the way of salvation" (Acts xvi. 17). But St. Paul cast him out.

It is ever the policy of the Evil Spirit to mix truth with falsehood, in order to gain currency for falsehood, and to bring truth into disrepute. This device is always adopted by false Teachers; and God permits it, in order to prove the steadfastness of our faith. We are warned in Scripture not to listen to heresies, although they may speak what is true; for they mingle truth with falsehood, in order that we may imbibe what is false, as they who, by an infusion of honey, would make us swallow poison: see S. Cyril de Ador. v. p. 185.

4. Ye shall—obey his voice] Literally, ye shall hear in His voice—that is, all your hearing shall be fixed there,—Adversus tale verbum non sunt admittendi prophetæ ulli, etiamsi pluerent signa et prodigia; ne Angelus quidem de cælo, ut Paulus ad Gal. i. 8 dicit" (Luther). Cp. Theodoret, Qu. 12.

5. shall be put to death] So it was under the Hebrew Theocracy, when God gave clear directions concerning the heinousness of that sin, and also supplied plain signs, whether such and such individuals were guilty of it.

The sin of false teaching is not less now than it was then, and this Law shows the heinousness of it; but it does not show, as the Church of Rome affirms, that the Church of God ought to put heretics to death: see on Luke ix. 54. Cp. 1 Cor. v. 9—13. Now that a future retribution is more clearly denounced against all who resist God's Will and Word; and it is declared that "he that believeth not, shall be damned" (Mark xvi. 16); and that "the Lord Jesus will be revealed from heaven with

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

^h ch. 17. 7. & 22
21, 22, 24.
ⁱ 1 Cor. 5. 13.

⁶ ⁱ If thy brother, the son of thy mother, or thy son, or thy daughter, or ^k the wife of thy bosom, or thy friend, ^l which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers ; ⁷ *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth ; ⁸ Thou shalt ^m not consent unto him, nor hearken unto him ; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him : ⁹ But ⁿ thou shalt surely kill him ; ^o thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. ¹⁰ And thou shalt stone him with stones, that he die ; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of [†] bondage. ¹¹ And ^p all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

ⁱ ch. 17. 2.

^k See Gen. 13. 5.
ch. 28. 54.
Prov. 5. 20.
Mic. 7. 5.
^l 1 Sam. 18. 1, 3.
& 20. 17.

^m Prov. 1. 10.

ⁿ ch. 17. 5.
^o ch. 17. 7.
Acts 7. 58.

[†] Heb. *bondmen*.
^p ch. 17. 13.
& 19. 20.

¹² ^q If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, ¹³ *Certain* men, || the children of Belial, ^r are gone out from among you, and have ^s withdrawn the inhabitants of their city, saying, 'Let us go and serve other gods, which ye have not known ; ¹⁴ Then shalt thou enquire, and make search, and ask diligently ; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you ; ¹⁵ Thou shalt surely smite the inhabitants of that city with the edge of the sword, ^u destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. ¹⁶ And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt ^x burn with fire the city, and all the spoil thereof every whit, for the LORD thy God : and it shall be ^y an heap for ever ; it shall not be built again. ¹⁷ And ^z there shall cleave nought of the || cursed thing to thine hand : that the LORD may ^a turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, ^b as he hath sworn unto thy fathers ; ¹⁸ When thou shalt hearken to the voice of the LORD thy God, ^c to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

^q Josh. 22. 11, &c.
Judg. 20. 1, 2.

^r Or, *naughty men* : see Judg. 19. 22. 1 Sam. 2. 12. & 25. 17, 25. 1 Kings 21. 10. 13. 2 Cor. 6. 15. ^s 1 John 2. 19. Jude 19. ^t 2 Kings 17. 21. ^u ver. 2, 6.

^u Ex. 22. 20.
Lev. 27. 28.
Josh. 6. 17, 21.

^x Josh. 6. 24.

^y Josh. 8. 28.
Isa. 17. 1. & 25.
2 Jer. 49. 2.
^z ch. 7. 26.
Josh. 6. 18.
^a Or, *devoted*.
^b Josh. 6. 26.

^b Gen. 22. 17.
& 26. 4, 24. & 23.
14.
^c ch. 12. 25, 28,
32.

^a Rom. 8. 16. &
9. 8, 26. Gal. 3. 26.
^b Lev. 19. 28. &
21. 5.
Jer. 16. 6. & 41. 5.
& 47. 5.
ⁱ Thess. 4. 13.
^c Lev. 20. 26.
ch. 7. 6. & 26. 18,
19.

XIV. ¹ Ye *are* ^a the children of the LORD your God : ^b ye shall not cut yourselves, nor make any baldness between your eyes for the dead. ² ^c For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

His mighty Angels in flaming fire, taking vengeance on them that know not God, *and obey not the gospel*" (2 Thess. i. 8) ; the full punishment for such sins is reserved for the Great Day.

^{12.} *in one of thy cities*] God was therefore not partial. He employed the Israelites as His instruments in punishing the Canaanites for idolatry : but the Israelites themselves were to be punished in like manner if they were guilty of the same sin.

^{13.} *children of Belial*] So *Vulg.* ; but *Sept.* has only *παράνομοι* : *Onkelos*, "sons of impiety ;" and *Syriac* and *Arabic*, "wicked," "faithless men." The Hebrew word literally means *worthlessness, wickedness ; nequitia* : from *beli, without, not, and gaal, profit* (*Gesen.* 122). The word "*Belial*" is rendered "*wicked*" by our Translators in xv. 9. Hence *Belial*

is the name of the "Evil One" (2 Cor. vi. 15 ; and see *S. Jerome* in Ephes. iv.).

^{17.} *there shall cleave nought of the cursed thing*] See the history of Achan, Josh. vii. 1—26.

CH. XIV. 1. *ye shall not cut yourselves, nor make any baldness*] as the heathen did. 1 Kings xviii. 28. Jer. xvi. 6 ; xli. 4. Ezek. vii. 8. See above, Lev. xix. 27 ; xxi. 5.

So St. Paul counsels under the Gospel, that we sorrow not, as the rest of mankind do, who have no hope (see 1 Thess. iv. 13). The reason is stated in the preamble, "Ye are the sons of the Lord (Jehovah) your God," and are thus distinguished from the heathen ; and ye have hope of Resurrection and Life, in Him Who is Jehovah, the Everlasting One. Why, therefore, should ye mourn as if ye had no hope ?

d Ezek. 4. 14.
Acts 10. 13, 14.
e Lev. 11. 2, &c.

|| Or, *bison*.
† Heb. *dishon*.

f Lev. 11. 26, 27.

g Lev. 11. 9.

h Lev. 11. 13.

i Lev. 11. 20.

k See Lev. 11. 21.

l Lev. 17. 15. &
22. 8.
Ezek. 4. 14.

m ver. 2.
n Ex. 23. 19. &
34. 26.

o Lev. 27. 30.
ch. 12. 6, 17.
Neh. 10. 37.
p ch. 12. 5, 6, 7,
17, 18.

q ch. 15. 19, 20.

r ch. 12. 21.

† Heb. *asketh of thee*.
s ch. 12. 7, 18. & 26. 11.

³ ^d Thou shalt not eat any abominable thing. ⁴ ^e These *are* the beasts which ye shall eat: the ox, the sheep, and the goat, ⁵ The hart, and the roebuck, and the fallow deer, and the wild goat, and the ||† pygarg, and the wild ox, and the chamois. ⁶ And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat. ⁷ Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you. ⁸ And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, ^f nor touch their dead carcase.

⁹ ^g These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat: ¹⁰ And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

¹¹ ^h Of all clean birds ye shall eat. ¹² ^h But these *are* they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, ¹³ And the gledes, and the kite, and the vulture after his kind, ¹⁴ And every raven after his kind, ¹⁵ And the owl, and the night hawk, and the cuckow, and the hawk after his kind, ¹⁶ The little owl, and the great owl, and the swan, ¹⁷ And the pelican, and the gier eagle, and the cormorant, ¹⁸ And the stork, and the heron after her kind, and the lapwing, and the bat. ¹⁹ And ⁱ every creeping thing that flieth *is* unclean unto you: ^k they shall not be eaten. ²⁰ *But* of all clean fowls ye may eat.

²¹ ^l Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: ^m for thou *art* an holy people unto the LORD thy God. ⁿ Thou shalt not seethe a kid in his mother's milk.

²² ^o Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. ²³ ^p And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and ^q the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

²⁴ And if the way be too long for thee, so that thou art not able to carry it; ^r or ^r if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: ²⁵ Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: ²⁶ And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul †desireth: ^s and thou

4. *These are the beasts which ye shall eat*] See above, Lev. xi. 2—8.

6. *parteth the hoof—and cheweth the cud*] On the moral and spiritual meaning of these characteristics, see above, on Lev. xi. 3.

Origen says here, “The parting of the hoof is a figure of that sure walking, by which we arrive at sound wisdom; and the chewing of the cud symbolizes that spiritual rumination by which we meditate on, and, as it were, chew the cud of, and masticate (ἀνασώμεθα καὶ λεπτύνομεν), the words of the divinely inspired Scripture.”

7. *the hare—chew the cud*] For an examination of the objections made by some to this statement, see above, Lev. xi. 6; and *ep. Schultz*, p. 432.

9. *that have fins and scales*] See on Lev. xi. 9.

12. *the eagle*] See Lev. xi. 13.

21. *dieth of itself*] See Lev. xvii. 15; xxii. 8.

— *Thou shalt not seethe*] See Exod. xxiii. 19.

22. *Thou shalt truly tithe*] Here the Sacred Author supposes his readers to be familiar with the earlier legislation which obliged to pay *tithe to the Levites*, and to be already observing it (see above, on xii. 6). But he appropriately adds here some new provisions, consequent on their *present* condition when they were on the eve of entering the Land of Promise; and prescribes their duty to resort to *the place* in that land, which the Lord their God should choose; and to offer another tithe there (see *ver.* 23—26), and he also delivers a command concerning the title of every third year (*v.* 28), and the manner of its application within their gates in that land which they were now about to possess. Such precepts as these naturally find their place in this the last portion of the Pentateuch.

shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, ²⁷ And 'the Levite that is within thy gates; thou shalt not forsake him; for ^uhe hath no part nor inheritance with thee.

²⁸ * At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: ²⁹ * And the Levite, (because ²he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that ^athe LORD thy God may bless thee in all the work of thine hand which thou doest.

XV. ¹ At the end of ^aevery seven years thou shalt make a release. ² And this is the manner of the release: Every †creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release. ³ ^b Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release; ⁴ || Save when there shall be no poor among you; ^c for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it: ⁵ Only ^d if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. ⁶ For the LORD thy God blesseth thee, as he promised thee: and ^e thou shalt lend unto many nations, but thou shalt not borrow; and ^f thou shalt reign over many nations, but they shall not reign over thee.

⁷ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, ⁸ thou shalt not harden thine heart, nor shut thine hand from thy poor brother: ⁹ ^h But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. ⁹ Beware that there be not a †thought in thy †wicked heart, saying, The seventh year, the year of release, is at hand; and thine ⁱ eye be evil against thy poor brother, and thou givest him nought; and ^k he cry unto the LORD against thee, and ^l it be sin unto thee. ¹⁰ Thou shalt surely give him, and ^m thine heart shall not be grieved when thou givest unto him: because that ⁿ for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. ¹¹ For ^o the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

¹² And ^p if thy brother, an Hebrew man, or an Hebrew woman, be sold unto

t ch. 12. 12, 18, 19.

u Num. 18. 20. ch. 18. 1, 2. x ch. 26. 12. Amos 4. 4. y ch. 26. 12.

z ver. 27. ch. 12. 12.

a ch. 15. 10. Prov. 3. 9, 10. See Mal. 3. 10.

a Ex. 21. 2. & 23. 10, 11. Lev. 25. 2, 4. ch. 31. 10. Jer. 34. 14. † Heb. master of the lending of his hand. b See ch. 23. 20.

|| Or, To the end that there be no poor among you. c ch. 28. 8.

d ch. 28. 1.

e ch. 28. 12, 44 f ch. 28. 13. Prov. 22. 7.

g 1 John 3. 17.

h Lev. 25. 35. Matt. 5. 42. Luke 6. 34, 35.

† Heb. word.

† Heb. Belial.

i ch. 28. 54, 56. Prov. 23. 6. & 28. 22.

Matt. 20. 15. k ch. 24. 15. l Matt. 25. 41, 42 m 2 Cor. 9. 5, 7. n ch. 14. 29. & 24. 12.

Ps. 41. 1. Prov. 22. 9. o Matt. 26. 11. Mark 14. 7. John 12. 8.

p Ex. 21. 2. Lev. 25. 39. Jer. 34. 14.

28. At the end of three years] that is, twice between two Sabbatic years—viz., in the third and sixth year (cp. below, xxvi. 12. Amos iv. 4). It has been doubted whether this was properly a third tithe, as Josephus (Ant. iv. 8. 22) and many of the Rabbis call it—or whether it was not the same as the second tithe, with this variation, that it was not to be offered at the place which the Lord chose, but within their gates (cp. Hottinger de Decimis, p. 182, ed. 1713. Keil, Archæol. p. 339. Phillott, B. D. iii. p. 1517). And this is probably the true meaning of the command, as is distinctly stated by Maimonides in Mat-tanoth, quoted by Ains. on v. 28.

CH. XV. 1. At the end of every seven years] in the seventh year. Cp. xiv. 28; xv. 12.

— a release] See Exod. xxiii. 11, and Lev. xxv. 4, on the Sabbatical year, and the release of debts; foreshadowing “the acceptable year of the Lord,” in which the Gospel of divine grace is preached, and remission of sins. The parallel Proper Lesson of the Prophets (Isa. liv. 11—lv. 5), which speaks of free redemption in Christ, is a divine exposition of the spiritual sense of this chapter (cp. Luke iv. 18, 19).

2. it is called] the Lord's release has been proclaimed.

4. Save when there shall be no poor among you] Rather, to the end that there shall be no poor among you (see Gesen., p. 72). The translation “Save when,” &c., is not authorized by any ancient version, but that in the margin is more or less confirmed by the Arabic and Syriac. This is quite consistent with what is said (v. 11), “The poor shall not cease: there shall be poor: but their poverty shall be relieved by thee.” Cp. Bp. Andrewes, v. 44; and Bp. Sanderson, iii. 111, who interpret this text to mean that “there shall be no beggar in all Israel.”

9. in thy wicked heart] Here in Hebrew is the word belial. See xiii. 13. The text means, a word of belial in thy heart.

11. the poor shall never cease] As our Lord says, “Ye have the poor with you always,” and He adds the reason, “when ye will, ye may do them good” (Mark xiv. 7); and thus exercise the divine grace of love, and so promote your own salvation and theirs. God, who could make all men rich, if He pleased, tries you by the needs of your poor brethren, and according to your treatment of them will He judge you (Matt. xxv. 40). Thy poor brother is His brother.

12. be sold unto thee] See Exod. xxi. 2—11. Lev. xxv. 39—55.

thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. ¹³ And when thou sendest him out free from thee, thou shalt not let him go away empty: ¹⁴ Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath ^a blessed thee thou shalt give unto him. ¹⁵ And ^r thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

q Prov. 10. 22.
r ch. 5. 15. & 16.
12.

s Ex. 21. 5, 6.

¹⁶ And it shall be, ^e if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; ¹⁷ Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. ¹⁸ It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth ^t a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

t See Isa. 16. 14.
& 21. 16.

u Ex. 13. 2. & 34.
19.
Lev. 27. 26.
Num. 3. 13.

x ch. 12. 5, 6, 7,
17. & 14. 23. & 16.
11, 14.

¹⁹ ^u All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. ²⁰ ^{*} Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

y Lev. 22. 20. ch.
17. 1.

²¹ ^y And if there be *any* blemish therein, *as if it be* lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God. ²² Thou shalt eat it within thy gates: ^z the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart. ²³ ^a Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

z ch. 12. 15, 22.

a ch. 12. 16, 23.

a Ex. 12. 2, & c.

b Ex. 13. 4. & 24.
18.

c Ex. 12. 29, 42.

d Num. 28. 19.
e ch. 12. 5, 21.

XVI. ¹ Observe the ^a month of Abib, and keep the passover unto the LORD thy God: for ^b in the month of Abib the LORD thy God brought thee forth out of Egypt ^c by night. ² Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and ^d the herd, in the ^e place which the LORD shall

— *in the seventh year*] that is, of service, not the Sabbatical year, as such; see Exod. xxi. 2.

— *let him go free*] Another foreshadowing of Evangelical blessings; that is, in the release of the captives of sin and Satan by Christ. Luke iv. 18, 19. John viii. 32—36. Rom. vi. 12—14. See Exod. xxi. 2. Lev. xxv. 39—55.

17. *thou shalt take an aul*] See Exod. xxi. 6.

21. *lame, or blind*] See Lev. xxii. 18—22.

Chr. XVI. 1. *Abib*] See Exod. xiii. 4.

This chapter to v. 18 is appointed to be read on the Festival of Whitsunday; and thus we are reminded that we are the heirs of the joyful promises and blessings annexed to the Festivals of Israel; and that all these Festivals are spiritualized and Christianized in the Gospel.

2. *and the herd*] This ceremonial therefore extends not only to the Paschal lamb, but to the other sacrifices which were connected with it; and which were offered during the seven days of unleavened bread (*Augustine*, Qu. 24), and were called *chagigah*: see *Lightfoot*, Hor. Heb. on Matt. xxvi. 26. *Pfeiffer*, *Dub.* p. 362; and *cp.* 2 Chron. xxx. 15. 24.

— *in the place*] This law is repeated here, because the observance of the *Passover* was thenceforth to be connected with the appointed place which God would choose in the land which they were now about to enter and to possess: see *vv.* 5, 6, 7, where the *union* of all Israel at that place, for that festival, is earnestly insisted on. The same remark applies to the repetition here of the Law concerning the *Feast of Weeks* (Pentecost) and *Tabernacles*: see *vv.* 15, 16.

Here is an answer to those (such as *Huyfeldt*) who allege that such repetitions as these are superfluous, and are evidences of a difference of authorship of the several books of the Pentateuch.

The Passover was in abeyance in the wilderness after the sentence of exclusion at Kadesh-barnea: see *Prelim. Note* to Num. xv. When Moses addressed the Israelites in *Deuteronomy*, they had not kept a passover for thirty-seven years. But now they were about to enter Canaan, and there they would be obliged to observe it, he therefore fitly reminds them of that obligation.

Besides, the truth is, these recapitulations are not repetitions in the proper sense of the word; for they introduce a new and most important obligation, in connexion with these Festivals—that of visible, national *unity* in the worship of God *at the place* which He Himself should choose out of all the tribes of Israel, to whom He, in His universal sovereignty, was now about to give the Land of Canaan for their inheritance. The emphatic words in all the precepts are, “Thou mayest not sacrifice within any of thy gates” according to thine own choice, but “thou shalt appear before the Lord thy God *in the place* which he shall choose.” These latter words are repeated six times in this short chapter (*vv.* 2, 6, 7, 11, 15, 16).

Hence also we may explain why there is *no* mention made here of the *Feast of Trumpets* and the great *Fast of Atonement*. An objection to the genuineness of *Deuteronomy* has been grounded on this omission (*Colenso*, § 518. 698. *Davidson*, p. 364). But first it is probable that the Feast of Trumpets, and perhaps the Great Day of Atonement, did not fall into abeyance in the wilderness, and therefore did not need to be mentioned. And in confirmation of this we find that the *Sabbath*, which was kept in the wilderness after the sentence of exclusion at Kadesh (see Num. xv. 32), and the sacrifice of the *Red Heifer*, which was instituted after *that date* (Num. xix.), are not mentioned here. And further, the *Feast of Trumpets* and *Day of Atonement* did not oblige the Israelites to resort to the place which the Lord should choose. *Cp.* *Backmann*, *die Feste*,

choose to place his name there. ³ 'Thou shalt eat no leavened bread with it; ^f Ex. 12. 15, 19, 39. & 13. 3, 6, 7. & 24. 18. seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. ⁴ ^g And there shall be no leavened bread seen with thee ^g Ex. 13. 7. in all thy coast seven days; ^h neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. ^h Ex. 12. 10. & 34. 25. ⁵ Thou mayest not || sacrifice the passover within any of thy gates, which the || Or, *kitt*. LORD thy God giveth thee: ⁶ But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover ⁱ at even, ⁱ Ex. 12. 6. at the going down of the sun, at the season that thou camest forth out of Egypt. ⁷ And thou shalt ^k roast and eat *it* ^k in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. ^k Ex. 12. 8, 9. 2 Chron. 35. 14. 12 Kings 23. 24. John 2. 13, 23. & 11. 55. ⁸ Six days thou shalt eat unleavened bread: and ^m on the seventh day *shall be* ^m Ex. 12. 15. & 13. 6. a [†] solemn assembly to the LORD thy God: thou shalt do no work *therein*. [†] Lev. 23. 8. ⁹ [†] Seven weeks shalt thou number unto thee: begin to number the seven [†] Heb. *restraint*. weeks from *such time as* thou beginnest to *put* the sickle to the corn. [†] Lev. 23. 36. ¹⁰ And thou shalt keep the feast of weeks unto the LORD thy God with || a tribute of ⁿ Ex. 23. 16. & 34. 22. a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, [†] Lev. 23. 15. Num. 28. 26. ^o according as the LORD thy God hath blessed thee: ^o ver. 17. ¹¹ And ¹ thou shalt rejoice ¹ Cor. 16. 2. before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, ^p ch. 12. 7, 12, 15. and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. ^{ver. 14.} ¹² ^q And thou shalt remember that thou wast a bondman in Egypt: and thou ^q ch. 15. 15. shalt observe and do these statutes.

¹³ ^r Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy [†] corn and thy wine: ¹⁴ And ^s thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. ^t Lev. 23. 39, 40. ¹⁵ ^t Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

¹⁶ ^u Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and ^x they shall not appear before the LORD empty: ^x Ex. 23. 15. & 34. 20. ¹⁷ Every man *shall give* [†] as he is able, [†] Heb. *according to the gift of his hand*, ² Cor. 8. 12. ^y according to the blessing of the LORD thy God which he hath given thee. ^y ver. 10. ¹⁸ ^z Judges and officers shalt thou make thee in all thy gates, which the LORD ^z ch. 1. 16. ¹ Chron. 23. 4. & 26. 29. 2 Chron. 19. 5, 8.

p. 143. *Hävernicks*, Einleit. i. 2, p. 423. *Hengst.*, Auth. ii. 359. *Keil*, p. 464.

From the fact that the Festivals here specified were to be kept in a *particular place* in Canaan, although the God of Israel is God of the whole Earth, it was rightly argued by the Christian Fathers that these Levitical Laws were temporary and preparatory, and were afterwards to be more fully developed in the Universal Church of Christ: see *Justin Martyr* c. Tryphon. § 40. Cp. *Irenæus*, iv. 34. At the same time, though these precepts are abrogated in *letter*, they are still obligatory in *spirit*; as showing God's will, that *all men* should be joined together in one heart and soul, especially in the offices of religion. Cp. John x. 16. Rom. xv. 16. 1 Cor. x. 17.

13. *the feast of tabernacles*] On the figurative relation of this Festival to Christianity, especially to the Incarnation of Him

who "tabernacled in us," see above on Lev. xxiii. 34; and below, on John i. 14; vii. 2. 37; and note at the end of that chapter, p. 308; and on Rev. vii. 13. Cp. *Euseb.*, Dem. Ev. vii. p. 409, who enlarges on the fulfilment of the typical character of this Feast in the Gospel, especially in the dwelling of Christ in Christian Churches throughout the world, and declares that the prophecy of Zechariah (xiv. 16—21) is thus accomplished.

18.] Here begins a new Proper Lesson of the Law, and extends to xxi. 9. The parallel Proper Lesson of the Prophets is Isa. li. 12—lii. 12, where is a promise of deliverance and redemption in Christ, the Great Prophet, pre-announced by Moses in this Lesson of the Law (xviii. 18).

— *Judges and officers shalt thou make thee in all thy gates*] This was a new ordinance consequent on their new condition, in that they were now about to settle in Canaan, according to the

a Ex. 23. 2, 6.
 Lev. 19. 15.
 b ch. 1. 17.
 Prov. 24. 23.
 c Ex. 23. 8.
 Prov. 17. 23.
 Eccles. 7. 7.
 || Or, *matters*.
 † Heb. *Justice*,
just.
 d Ezek. 18. 5, 9.
 e Ex. 34. 13.
 1 Kings 14. 15. &
 16. 33.
 2 Kings 17. 16. &
 21. 3.
 2 Chron. 33. 3.
 f Lev. 26. 1.
 || Or, *statue*, or,
pillar.
 a ch. 15. 21.
 Mal. 1. 8, 13, 14.
 || Or, *gout*.

b ch. 13. 6.

c Josh. 7. 11, 15.
 & 23. 16.
 Judg. 2. 20.
 2 Kings 18. 12.
 Hos. 8. 1.
 d ch. 4. 19.
 Job 31. 26.
 e Jer. 7. 22, 31.
 & 19. 5. & 32. 35.
 f ch. 13. 12, 14.

g Lev. 24. 14, 16.
 ch. 13. 10.
 Josh. 7. 25.
 h Num. 35. 30.
 ch. 19. 15.
 Matt. 18. 16.
 John 8. 17.
 2 Cor. 13. 1.
 1 Tim. 5. 19.
 Heb. 10. 28.
 i ch. 13. 9.
 Acts 7. 58.
 k ver. 12. ch. 13.
 5. & 19. 19.
 12 Chron. 19. 10.
 Hag. 2. 11.
 Mal. 2. 7.
 m See Ex. 21. 13.
 20, 22, 28. & 22. 2.
 Num. 35. 11, 16.
 19. ch. 19. 4, 10,
 11.
 n ch. 12. 5. & 19.
 17.
 Ps. 122. 5.
 o See Jer. 18. 18.

thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. ¹⁹ ^aThou shalt not wrest judgment; ^bthou shalt not respect persons, ^cneither take a gift: for a gift doth blind the eyes of the wise, and pervert the || words of the righteous. ²⁰ †That which is altogether just shalt thou follow, that thou mayest ^dlive, and inherit the land which the LORD thy God giveth thee.

²¹ ^eThou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. ²² ^fNeither shalt thou set thee up *any* || image; which the LORD thy God hateth.

XVII. ¹Thou ^ashalt not sacrifice unto the LORD thy God *any* bullock, or || sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

² ^bIf there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, ^cin transgressing his covenant, ³And hath gone and served other gods, and worshipped them, either ^dthe sun, or moon, or any of the host of heaven, ^ewhich I have not commanded; ⁴ ^fAnd it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be true, and the thing certain, that* such abomination is wrought in Israel: ⁵Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and ^gshalt stone them with stones, till they die.

⁶ ^hAt the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death. ⁷ ⁱThe hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So ^kthou shalt put the evil away from among you.

⁸ ^lIf there arise a matter too hard for thee in judgment, ^mbetween blood and blood, between plea and plea, and between stroke and stroke, *being matters of controversy within thy gates*: then shalt thou arise, ⁿand get thee up into the place which the LORD thy God shall choose; ⁹And ^othou shalt come unto the priests the Levites, and ^punto the judge that shall be in those days, and

p ch. 19. 17.

inheritance of their respective tribes. Hitherto they had one general Tribunal, now they were to constitute judges and officers (*shoterim*: see Exod. v. 6) in all their gates throughout their tribes. Cp. *Maimon*. in *Sanhedrim*, i. § 2. *Selden* de Syn. ii. 4.

21. *plant*] set up: see Isa. li. 16. Dan. xi. 25.

— *a grove*] Heb. *asherah*, probably an *image*. *Movers* (Phœnic. i. 560) derives the word from *asherah*, upright. *Gesenius* (p. 91) connects it with *asherah*, fortune, and *Astarte*. Cp. *Keil*, p. 468; and note above on Exod. xxxiv. 13; and see Deut. vii. 5; xiii. 3; and Judg. iii. 7; vi. 25. This is a precept against associating the worship of any other God with that of JEHOVAH.

— *of any trees*] or, *of any wood*; the material of which the image was made (Judg. vi. 25).

22. *any image*] *a pillar*: στήλην, Sept.: see Exod. xxiii. 24. He had forbidden a carved image; and they may not set up even a pillar: they must resist all approaches to idolatry.

CH. XVII. 1. *Blemish*] Heb. *mum*, whence Gr. μῶμος: Christ is ἀμαρτος (1 Pet. i. 19). See on Lev. i. 3.

3. *which I have not commanded*] Cp. xviii. 20. From such passages as these the *sufficiency* of Scripture, in matters of Faith, and as to objects of Worship, has been rightly concluded by the best Divines; as *Hooker*, ii. 6. 4; cp. below, on Gal. i. 8.

7. *The hands of the witnesses shall be first upon him*] A wise law; inasmuch as many injury by the tongue who dare not attack with the hand. Cp. Acts vii. 57.

8. *too hard for thee*] that is, for determination in the local courts mentioned above (xvii. 8).

— *blood and blood*] whether it were wilfully shed or not. Cp. Num. xxxv. 16, 23, 24.

— *stroke and stroke*] wounds and injuries inflicted by one party on another. See xxi. 5.

— *into the place which the LORD thy God shall choose*] and to the High Court of Judicature there—in later days the Sanhedrim at Jerusalem, “where was the seat of judgment” (Ps. cxxii. 5; cp. 2 Chron. xix. 8: and *Maimonides* in *Sanhed.* i. § 3—5), grounded on the model in the Law (Num. xi. 16. See below, on Matt. xxvi. 57. Acts v. 21. 34; vi. 12. *Jahn*, Archæol. § 243. *Keil*, Archæol. § 149. *Winer*, R. W. B. ii. 551. *Grove*, in B. D. iii. 1136).

This text has been applied by Christian Writers to the enforcement of the duty of resorting in controverted causes in Christian Churches to “the sentence of judicial decision given by the authority appointed within themselves.” The example of the Council of Jerusalem (Acts xv.) is set forth in Scripture to show the duty of submitting “to a more universal authority”—viz., that of the Church Universal. See *Hooker*, E. P., Preface, ch. vi. 2.

9. *thou shalt come unto the priests the Levites*] Is there not a difficulty here? In the other parts of the Pentateuch the Priests are called “the sons of Aaron” (Lev. i. 5. 7, 8. 11; ii. 2; iii. 2; xiii. 2; xxi. 21. Num. x. 8); and are never called “sons of Levi.” But in *Deuteronomy* they are never called “sons of Aaron;” but are always called “the Priests the sons of Levi,” or “the Priests the Levites.” See here and v. 18; xviii. 1. 5; xxi. 5; xxiv. 8; xxvii. 9; xxxi. 9; xxxiii. 8—11.

On this ground, and on others of a similar kind, it is

enquire; ⁹ and they shall shew thee the sentence of judgment: ¹⁰ And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: ¹¹ According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. ¹² And [†] the man that will do presumptuously, [‡] and will not hearken unto the priest ^{*} that standeth to minister there before

^q Ezek. 44. 24.

^r Num. 15. 30.

Ezra 10. 8.

Hos. 4. 4.

[†] Heb. *not to*

^s ch. 18. 5, 7.

hearken.

asserted that Deuteronomy could not have been written by the Author of the other parts of the Pentateuch (*De Wette*, Kritik, 335. *Fater*, p. 500. *Colenso*, § 491. 542).

How is this to be accounted for?

(1) It is certain that the Author of Deuteronomy well knew the difference between the Priests and Levites; he knew that both descended from one common father—Levi; but that the Priests were of a particular family in that tribe, being all from *Aaron*, the son of *Amram*, the son of *Kohath*, the son of *Levi* (Exod. vi. 16—20). He knew that all Priests were also Levites; but that all Levites were not Priests; and this is evident from his words in x. 6, where *Eleazar* succeeds as Priest in *Aaron's* stead; and from xviii. 1, where those Levites, who were Priests, are distinguished from the rest of the tribe of *Levi*. Cp. *Hengstl.*, Auth. ii. 401—404. *Keil*, p. 471.

Either Deuteronomy was written by *Moses*, or it was not. If it was, then the Author of Deuteronomy had clearly marked the difference between the Priests and Levites in other parts of the Pentateuch. If it was not, but was written in a later age, then the Author had the other parts of the Pentateuch before him; and it is incredible that he should have been ignorant of a distinction so plainly set down there, and exhibited in the *daily practice* of the ritual of the Sanctuary. What then was the reason of this difference of phraseology?

(2) Deuteronomy is the farewell speech of the great Lawgiver, in the latter part of the last year of the wanderings, a little before his own death. The distinction between the Priests and Levites had already been clearly pointed out in the former parts of the Pentateuch; and it had been established by divine interference in the fearful judgment on *Korah* and the Levites, who were with him, for invading the Priest's office (Num. xvi. 1—40), and by the budding of *Aaron's* rod, which was laid up in the *Holy of Holies*. See Num. xvii. 1—10.

(3) This having been done, it was very natural that *Moses*, now about to depart, should desire to bury all feelings of rivalry in oblivion, and to appease all jealousies between the Priests and the Levites; and for this purpose he could not use a more healing phrase than that now before us, “the Priests the Levites.” For thus, on the one hand, he exhorted the Priests to treat the Levites with kindness as brethren, and not to dominate over them; and, on the other hand, he cheered the Levites with the reflection that the Priests were of the same origin as themselves, and that they, therefore, themselves derived honour from the priestly dignity, and ought not to encroach upon it; but to feel themselves honoured by being permitted to assist those who were invested with it.

(4) We see a like spirit in the Apostle of Christ, *St. Paul*, whose Apostolic office was disparaged and challenged by gainsayers, and who entitles himself in his Epistles, *Paul the Apostle of Jesus Christ*.

St. Peter styles himself an Apostle, but he also calls himself a *presbyter*, and addresses the presbyters as his brethren and companions (1 Pet. v. 1). And *St. John* calls himself “the elder” (2 John 1. 3 John 1). *St. James* and *St. Jude* call themselves *servants* of Jesus Christ. Thus they taught a lesson of humility, charity, and unity, as *Moses* does here. The lesson is a wholesome one for the Christian Church. The phrase before us might be transferred into “the Bishops the Priests,” or into “the Priests the Deacons.” Every one of the three Orders in the Church may well be reminded that it has something in common with every other order; and if they act together in this spirit of mutual harmony, the “triple cord will not be broken.”

(5) Yet further, let it be remembered that *Leviticus* was written in the second year of the wanderings; and *Deuteronomy* was spoken in the last year—that is, nearly forty years after *Leviticus*. When *Leviticus* was written, the *sons* of *Aaron* were the only Priests; but when *Deuteronomy* was spoken there was at least one *grandson* of *Aaron* in the Priest's office, *Phineas* the son of *Eleazar* (Num. xxv. 7. 11), and probably

more. And *Deuteronomy* was spoken after *Aaron's death*, and at a time when the Priests would have acquired a known and independent position, and would not be regarded in reference to him. The difference of *time* in the composition of *Leviticus* and *Deuteronomy* explains the difference of language. See also above, *Introduction to Deuteronomy*, p. 197.

— *the judge*] i. e., the judicial tribunal; as that of those who are here called “Priests” is called “the Priest” (v. 12); because, as among the Priests there was one who was Chief, so it was with the Judges; one was Chief. See 2 Chron. xix. 8. 11.

This Divine Law has been regarded as a groundwork for the usage of the Christian Church, in the decision of controversies by means of General Councils (see the remarks of *Hooker*, Pref. to Eccl. Pol., cap. vi.); and it seems to have guided the primitive Church in the convocation of the council of Jerusalem. See Acts xv. 1—30.

There was a division of causes into civil and ecclesiastical, temporal and spiritual, as is evident from the historical commentary on this Law, which we find in 2 Chron. xix. 8—12, “In Jerusalem did *Jehoshaphat* set of the Levites, and of the Priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies; and he charged them, saying, What cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord. And, behold, *Amariah the Chief Priest* is over you in all matters of the Lord; and *Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the King's matters.*”

This principle is of great importance, in its bearing on the right exercise of the *Royal Supremacy in Christian States*; as has been shown by *Bishop Andrewes*, *Tortura Torti*, p. 380, in a “*locus classicus*” on that subject; a passage which was approved by *King James I.* See *Theophilus Anglicanus*, Part iii. ch. v., “In his quæ ad *Deum* pertinent, *Amariam Sacerdotem*, non *Zebadiah* ducem, Rex jubebit præsidere.” This principle was embodied at the English Reformation in the celebrated “Statute of Appeals” (24 Henry VIII.), as follows:—“This Realm of England (says that Statute) is an Empire, and so hath been accepted in the world, governed by one Supreme Head and King, having the Dignity and Royal Estate of the Imperial Crown of the same; unto whom a Body Politick, compact of all sorts and degrees of People, divided in terms and by names of Spirituality and Temporality, being bounden and oven to bear, next to God, a Natural and Humble Obedience; He being also institute and furnished by the goodness and sufferance of Almighty God, with plenary, whole, and entire power, pre-eminence, authority, prerogative, and jurisdiction, to render and yield justice, and final determination to all manner of folk, resiants or subjects within this his Realm, in all causes, matters, debates, and contentions happening to occur, insurg or begin within the limits thereof, without restraint or provocation to any forain Princes or Potentates of the World. The body Spiritual whereof having power, when any cause of the Law Divine happened to come in question, or of spiritual learning, that it was declared, interpreted, and shewed by that part of the said Body Politick, called the Spirituality, now being usually called the English Church, which always hath been reputed and also found of that sort, that both for knowledge, integrity, and sufficiency of number, it hath been always thought, and is also at this hour, sufficient and meet of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties, as to their rooms spiritual doth appertain.”

12. *the man that will do presumptuously*] On the applicability of this precept in Christian times, see *Hooker*, Preface, vi. 4, and the expositors of the XXth Article of the Church of England, “The Church hath authority in controversies of Faith.”

t ch. 13. 5.

u ch. 13. 11. & 19.
20.

x 1 Sam. 8. 5 19,
20.

y See 1 Sam. 9.
15. & 10. 24. & 16.
12.
1 Chron. 22. 10.
z Jer. 30. 21.

a 1 Kings 4. 26.
& 10. 26, 28.
Ps. 20. 7.
b Isa. 31. 1.
c Ezek. 17. 15.
d Ex. 13. 17.
Num. 14. 3, 4.
d ch. 23. 68.
Hos. 11. 5.
See Jer. 42. 15.
e See 1 Kings 11.
3, 4.
f 2 Kings 11. 12.
g ch. 31. 9, 26.
See 2 Kings 22. 8.
h Josh. 1. 8.
Ps. 119. 97, 98.

i ch. 5. 32.
1 Kings 15. 5.

a Num. 18. 20. &
26. 62. ch. 10. 9.
b Num. 18. 8, 9.
1 Cor. 9. 13.

the LORD thy God, or unto the judge, even that man shall die: and 'thou shalt put away the evil from Israel. ¹³ " And all the people shall hear, and fear, and do no more presumptuously.

¹⁴ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, * I will set a king over me, like as all the nations that *are* about me; ¹⁵ Thou shalt in any wise set *him* king over thee, ^v whom the LORD thy God shall choose: *one* ^z from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. ¹⁶ But he shall not multiply ^a horses to himself, nor cause the people ^b to return to Egypt, to the end that he should multiply horses: forasmuch as ^c the LORD hath said unto you, ^d Ye shall henceforth return no more that way. ¹⁷ Neither shall he multiply wives to himself, that ^e his heart turn not away: neither shall he greatly multiply to himself silver and gold. ¹⁸ ^f And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of ^g *that which is* before the priests the Levites: ¹⁹ And ^h it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: ²⁰ That his heart be not lifted up above his brethren, and that he ⁱ turn not aside from the commandment, *to the right hand, or to the left*: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

XVIII. ¹ The priests the Levites, *and* all the tribe of Levi, ^a shall have no part nor inheritance with Israel: they ^b shall eat the offerings of the LORD made by fire, and his inheritance. ² Therefore shall they have no inheritance

14. *and shalt say, I will set a king over me*] Here is a prophetic provision for a contingency, which God, in His divine foresight, foreknew would arise (see Gen. xxxvi. 31). He does not approve the act (see 1 Sam. viii. 5—7. Hos. xiii. 10. *Joseph.*, Ant. iv. 8. 17), but controls it, as he does in the case of divorce (xxiv. 1: cp. *Augustine* here).

In *that* case he says, "When a man hath taken a wife, and she find no favour in his eyes—then let him write her a bill of divorce." Our Lord Himself declares that this provision was due to the "*hardness of their hearts*" (Matt. xix. 3—9). And so here the Legislator says, "When thou shalt say, I will set a king over me, like as the *nations* that are about me," and by this remarkable preamble he intimates that this would be done from their own waywardness, and in imitation of other nations who did not serve God: see below, *Introduction* to 1 Samuel; and on 1 Sam. viii. 5, and 1 Kings x. 26—29, &c., referring to this text.

The sin of the people in Samuel's time consisted in their desire to set up a king, of their own device, by their own act, without consulting God, and in imitation of heathen nations, in disparagement of the benefits they enjoyed under the Theocracy. Compare below, xxviii. 36,—"The LORD shall bring thee and *thy king*, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known." See also *Hengst.*, Auth. ii. p. 216—261; and *Keil*, p. 472, who show that there is no ground for the allegation of some, that this mention of the kingdom betokens a post-Mosaic age (see *Davidson*, Intr. p. 359), and that it could not have been known to the Hebrews even in the time of Samuel, inasmuch as if it had then existed Samuel would not have ventured to remonstrate with the people for their desire of a king (cp. *Schultz*, pp. 50—57).

15. *whom the LORD thy God shall choose*] Either by His Prophets, as Saul (1 Sam. x. 1), and David (1 Sam. xvi. 1), by Samuel; or by Urim and Thummim.

16. *not multiply horses*] Lest he could trust in worldly strength, and not in God. Ps. xx. 8: cp. Isa. xxxi. 1, "Woe to them that go down to Egypt for help, and stay on horses."

— *to return to Egypt*] Here is an answer to those (like *Tater*, *Hartmann*, *Ilgen*, *De Wette*, *V. Bohlen*, *Ewald*, *Riehm*, *Davidson*, *Colenso*), who allege that these provisions are marks of a later age, and that they were suggested by the practice of

Solomon and later kings with regard to horses (1 Kings iv. 26; x. 28. 2 Chron. i. 16), and to wives (1 Kings xi. 4). Not even in the age of Joshua, when the Tribes were settled in Canaan, could there be any thought of returning to Egypt (cp. *Hengst.*, Auth. ii. 247, Mos. and Egypt, p. 22; *Hävernick*, Einleit. i. p. 473; and *Keil*, p. 472).

18. *he shall write him a copy of this law*] This is a correct translation, and is that of *Onkelos*, *Syriac*, and *Arabic*, which last supposes, perhaps rightly, the act of writing not to have been done personally by the king himself. Cp. Mark xv. 15 with Matt. xxvii. 26. The *Sept.* and *Vulg.* have, "he shall write for himself the Deuteronomy," perhaps in the same sense.

This royal transcript was to be made from that which was *before the Priests and Levites*; that is, from the original deposited in the Tabernacle in the Holy of Holies (see below, on xxxi. 9. 24—26).

It does not clearly appear, whether this transcript to be made for the king's use was a transcript of the whole Pentateuch, or of the Book of Deuteronomy only. But the former seems more probable. For it is declared that the copy was to be made of the original which was in the hands of the Priests and Levites, and this was the whole Pentateuch. See below, on xxxi. 9. 11. 26. Josh. i. 8. Cp. *Hengstenberg*, Auth. ii. p. 163. *Keil*, p. 474. *Shickard* de Jure reg. Hebr. Theor. v. *Kittl*, Illust. iii. 156. *Maedonald* on the Pent. i. p. 355.

There is no evidence that the Pentateuch was originally divided into books as it now is; and there are many commands in Numbers and Leviticus, which the king needed to know, as well as those in Deuteronomy; and Deuteronomy was written on the supposition that its readers would refer to the other parts of the Pentateuch, and be familiar with them.

CH. XVIII. 1. *The priests the Levites*] See above, xvii. 18.

— *the offerings—made by fire*] The Sacred Writer supposes the reader to be familiar with what he said in Lev. i. 8 and Num. xviii. on this subject, and does not repeat it.

For a refutation of the allegation that there is a difference in the legislative provision in Deuteronomy for the Levites, and that made in Leviticus and Numbers, see *Schultz*, pp. 58—66.

among their brethren: the LORD is their inheritance, as he hath said unto them.

³ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and ^cthey shall give unto the priest the shoulder, and the two cheeks, and the maw. ^d⁴ The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. ^e⁵ For ^fthe LORD thy God hath chosen him out of all thy tribes, 'to stand to minister in the name of the LORD, him and his sons for ever.

⁶ And if a Levite come from any of thy gates out of all Israel, where he ^gsojourned, and come with all the desire of his mind ^hunto the place which the LORD shall choose; ⁱ⁷ Then he shall minister in the name of the LORD his God, ^jas all his brethren the Levites *do*, which stand there before the LORD. ^k⁸ They shall have like ^lportions to eat, beside ^m† that which cometh of the sale of his patrimony.

⁹ When thou art come into the land which the LORD thy God giveth thee, ⁿthou shalt not learn to do after the abominations of those nations. ^o¹⁰ There shall not be found among you *any one* that maketh his son or his daughter ^pto pass through the fire, ^qor that useth divination, or an observer of times, or an enchanter, or a witch, ^r¹¹ Or a charmer, or a consulter with familiar spirits, or a wizard, or a ^snecromancer. ^t¹² For all that do these things *are* an abomination unto the LORD: and ^ubecause of these abominations the LORD thy God doth drive them out from before thee. ^v¹³ Thou shalt be || perfect with the LORD thy God. ^w¹⁴ For these nations, which thou shalt || possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

^x¹⁵ The LORD thy God will raise up unto thee a Prophet from the midst of ^yr ver. 18.
^zJohn 1. 45.
^{aa}Acts 3. 22. & 7. 37.

2. the LORD is their inheritance] A memento for the Priesthood in every age of the Church, that they be not entangled with the affairs of this life (2 Tim. iii. 4: cp. above, x. 8, 9). Hence the Christian clergy derive their name: as the *Sept.* has it here, κληρος οὐκ ἔσται αὐτῷ ἐν τοῖς ἀδελφοῖς αὐτοῦ· Κύριος αὐτὸς κληρος αὐτοῦ. Cp. Num. xviii. 24. See *S. Jerome* ad Nepotian.

— as he hath said unto them] Here the writer of Deuteronomy refers to Num. xviii. 20: cp. below, xxiv. 8, as even *Dr. Davidson* admits, who says (p. 386), "There is no doubt that Deuteronomy is built on the historical facts embodied in the former parts of the Pentateuch. It presupposes them as well known; it appears that he had the written books (of the former parts) before him with all their contents."

Surely, therefore, it follows, that the theory is untenable, which assigns Deuteronomy to a person of a much later age, who desired to *personate Moses*; and which alleges that this is evident from discrepancies of style and matter between Deuteronomy and the other books.

3. the priest's due] The present precepts are to be construed with those in Lev. vii. 31—36: cp. *Keil*, p. 476. The Priest is here distinguished from the Levite. See v. 6, and above, xvii. 9.

— the maw] The fourth stomach of ruminating animals, τὸ ἡνυστρον, omasus. The older expositors observe, that every victim consisted of three parts, the head, the legs, and the body, and that God's minister, the Priest, had his portion of each.

6. with all the desire of his mind] With earnest devotion, and religious yearning for the service of the sanctuary, and not from the love of change, or from a restless passion for excitement, or from an ambitious craving for self-display and popular applause in a great and populous city—a lesson for the Clergy of every age. *Chaucer's* character of a good Parson, thus modernized by *Dryden*, vol. iii. 239, harmonizes with this precept:

"Nor durst he trust another with his care,
Nor rode himself to Paul's, the public fair,
To chaffer for preferment with his gold."

7. shall minister] Though it be not the time of ministration appointed for his own ἐφημερία, or course (*Maimon*, on the Inst. of the Sanct. iv. 3). Cp. below, 1 Chron. xxiv. and xxvi.; and 2 Chron. xxxi. 2.

10. pass through the fire] Lev. xviii. 21; above, xii. 31.

— useth divination] Literally, *divineth divinings*. The Hebrew word is *kosem*: see Num. xxiii. 23. Ezek. xxi. 21. 23. 29. *Gesen.* 736, who says, that "the primary idea seems to be that of cutting." Cp. *Dr. Thomson*, the Land and the Book, pp. 148, 149, on the words here used.

— observer of times] Heb. *meōnen*, from *anan*, to cover, to use hidden arts: see Lev. xix. 26; Judg. ix. 37; and *Gesen.* 644.

— enchanter] *menachesh*, from *nachash*: see Gen. xxx. 27; xlv. 13. *Gesen.*, p. 545. *Keil* supposes it to mean an "interpreter by serpents."

— witch] from *cashaph*, to pray. See Exod. vii. 11; xxii. 18. *Gesen.* 418. *Keil* supposes it to mean an "adjurer."

11. a charmer] from Heb. *chabar*, to bind, to fascinate (cp. Ps. lviii. 5. *Gesen.* 258), as by magic knots (*Keil*).

— familiar spirits] Heb. *ob*: see Lev. xix. 31; xx. 6. 27. 1 Sam. xxviii. 3. 7—9. Isa. viii. 19; xix. 3; xxix. 4; and on Acts xvi. 16. *Gesen.* 18.

— wizard] Heb. *gidoni*: see Lev. xix. 31; xx. 6; properly a cunning person (*Gesen.* 335).

— necromancer] In Hebrew, literally, *one who asks questions of the dead*.

It is interesting and important to observe, how careful the Holy Spirit has been to specify here, and to condemn separately, the various arts of sorcery and witchcraft, which He declares to be "an abomination to the Lord;" and "because of those abominations the Lord doth drive out the nations from before thee." The mode of divination, which is here mentioned last, is one which, notwithstanding this solemn denunciation, has been revived in modern days. These abominable sins of Canaan have even found an entrance, and a welcome, into the saloons of the cities of Christendom! Cp. Rev. xxi. 8.

15—19. The LORD thy God will raise up unto thee a Prophet from the midst of thee . . . And it shall come to pass, that whosoever will not hearken unto my words which he shall

thee, of thy brethren, like unto me; unto him ye shall hearken; ¹⁶ According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.’ ¹⁷ And the LORD said unto me, “They have well spoken that which they have spoken.” ¹⁸ * I will raise them up a Prophet from among their brethren, like unto thee, and ¹⁹ will put my words in his mouth; ²⁰ and he shall speak unto them all that I shall command him. ¹⁹ a And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

²⁰ But ^b the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or ^c that shall speak in the name of other gods, even that prophet shall die. ²¹ And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? ²² d When a prophet speaketh in the name of the LORD, ^e if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it ^f presumptuously: thou shalt not be afraid of him.

XIX. ¹ When the LORD thy God ^a hath cut off the nations, whose land the LORD thy God giveth thee, and thou [†] succeedest them, and dwellest in their

speak in my name, I will require it of him] These five verses exhibit proofs of Divine Inspiration.

The sacred Lawgiver had been delivering solemn warnings against heathen diviners and *false prophets*; and he had declared, that if there should even arise a prophet who *worked miracles*, and delivered *prophecies*, which *came to pass*, but who turned the hearts of the people away from the Law of God, as delivered by Moses himself, *that* Prophet was to be put to death: see above, on those remarkable enactments, xiii. 1–11.

It has been already observed there, that JESUS CHRIST was rejected and condemned, and put to death by the Hebrew Nation, on the ground of supposed obedience to the requirements of that Law; and that His miracles were not received by the Jews as credentials of His divine mission, because that enactment had provided that no miracles were to be accepted as of any weight in behalf of the claims of a Prophet who contravened the Law of God, as delivered by Moses.

With divine foresight, therefore, of the mission of Christ, Almighty God here declares by Moses, that *another Prophet would arise*, like unto Moses, from among the people of Israel; that He would fulfil the desires of Israel at Horeb, yearning for a Mediator between themselves and God (v. 16). Cp. Exod. xx. 19, and 1 Tim. ii. 5; that God would put His words into His mouth; and that He would speak all that God commanded Him; and further, that whosoever would not hearken unto God's words, which that Prophet should speak in His name, God would require it of him.

That Jesus Christ *was that* Prophet, whom God here pre-announced by Moses, and who would declare God's will (cp. John vii. 16; xii. 49; xv. 15), we have the testimony of the Holy Spirit Himself, speaking in the New Testament by St. Peter to the People of Jerusalem, and reciting these very words of Deuteronomy, and applying them to Christ: see Acts iii. 22, 23. Cp. Acts vii. 37. John i. 19, 21.

The Samaritans themselves appear to have derived their expectations of a Messiah from this prophecy (John iv. 25).

Here, in passing, we may observe that this passage, so applied by the Apostles, shows the *genuineness* of Deuteronomy.

If, as some modern critics affirm, Deuteronomy had been a fabrication, composed by a later writer personating Moses—if it be indeed true, that “the Book of Deuteronomy was written at a much later date than the other parts of the Pentateuch, so that these words (i. e., this prophecy concerning the Messiah) can no longer be regarded as words recorded by Moses from the mouth of Jehovah Himself” (*Colenso*, § 722)—is it to be imagined, that the Apostles, inspired by the Holy Ghost, would have quoted them, and have applied them to Christ? Would they have appealed to a forgery, and have relied on an imposture, when they were preaching the Gospel of Truth?

Our Lord Himself seems to refer to this passage, when He declares that the blood of all God's prophets, who had been rejected by the Jews, would *be required* (see v. 19) of that gene-

ration, which rejected Himself: see Luke xi. 50, 51. God the Father applied this prophecy to Jesus at the Transfiguration, when He said in the presence of Moses and Elias, “This is My beloved Son, *hear ye Him*” (Matt. xvii. 5).

All the earlier Jewish Expositors, with one consent, applied this prophecy to the MESSIAH. Cp. *Hengst.*, Christol. § 93.

They who wish for further proof of this truth, that JESUS CHRIST is indeed that Prophet of whom God here speaks by Moses, may consult *Euseb.*, Dem. Evang. prope init. *S. Athanas.* c. Arian. Orat. i. *S. Cyril.* Catech. xii. *Epiphanius*, Hær. xlii. and xlii. *S. Cyril.* Alex. in Joann. iii. 3, de Fest. Paschal. Hom. xv. *S. Augustine* c. Faust. xvi. 15–19. *Bp. Pearson* on the Creed, pp. 81. 85, Art. ii.; and the Authors quoted by *Pfeiffer*, Dubia, p. 163. *Huet*, Dem. Evan., Prop. 7, Num. 9. *Hengstenberg*, Christologie, i. p. 111, or ed. Arnold, p. 37. *Kurtz*, Gesch. ii. 513. *Tholuck*, Propheten, p. 25; and so *Döderlein*, *Köhler*, *Knapp*, *Delitzsch*.

The words rendered “a Prophet like unto me” (v. 15), and “like unto thee” (v. 18), are literally rendered “a Prophet as me,” and “a Prophet as thee,” and so *Sept.*; and so St. Peter and St. Stephen quote them (Acts iii. 22; vii. 37).

In what respects Christ was *like* Moses, but far greater than he, see Heb. iii. 2, 5, 6. God spake with Moses face to face, mouth to mouth (Num. xii. 6–8); but Christ, the Divine Word, is in the bosom of the Father (John i. 18; iii. 13). Moses was like Christ in his birth: born under persecution, and exposed to danger of death in his infancy; in his divine call, and mission to deliver Israel; in his work and office; as Mediator and Intercessor; as rejected by those whom he came to save (see Acts vii. 27–38); in wisdom; in visions of God; in promulgating God's will as a Legislator; as revealing the future; as meek and lowly, and yet zealous for God; as a King and Ruler of Israel; as setting up the Tabernacle of God's Church in the wilderness; as proving his mission by miracles, prophecies, and obedience to God's will; as faithful in God's house. But in all things, in which Christ was *like* Moses, Christ was infinitely *greater*. See Heb. iii. 2–6. Cp. *Euseb.*, Dem. Evang. i. 7; iii. 2. *Mather* on the Types, pp. 95–100; and particularly the Exposition of this text by *Dean Jackson* on the Creed, book iii. chap. xxi.

CH. XIX. 1. *When the LORD thy God hath cut off the nations]* Here is another indication of the time in which this book was written (cp. *Graves* on the Pent., Part I. Lect. iii. p. 45). Moses himself had severed three cities on the east of Jordan (iv. 41–43), and he now contemplates a further severance to be made after his death; and the genuineness of this passage is confirmed by the act of Joshua consequent on the divine command, “The Lord spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you *by the hand of Moses*” (Josh. xx. 1, 2).

cities, and in their houses; ² ^b Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. ³ Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

⁴ And ^c this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not [†] in time past; ⁵ As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the [†] head slippeth from the [†] helve, and [†] lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: ⁶ ^d Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and [†] slay him; whereas he *was* not worthy of death, inasmuch as he hated him not [†] in time past. ⁷ Wherefore I command thee, saying, Thou shalt separate three cities for thee.

⁸ And if the LORD thy God ^e enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; ⁹ If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; ^f then shalt thou add three cities more for thee, beside these three: ¹⁰ That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

². *three cities*] Of refuge,—these three were Kadesh, Shechem, and Hebron, all of them Levitical cities; the first for the north, the second for the midland district of Palestine, the third for the south (see *v.* 3, and Josh. xx. 7).

On the Evangelical relation of these cities to Him to whom the Christian soul flies “for refuge to lay hold on the hope set before us” (Heb. vi. 18), see above, on Num. xxxv. 6, and the following verses, to which the present passage is supplementary.

This mention of the cities of refuge is happily introduced here after the pre-announcement of the great Prophet (xviii. 15. 18). It is in Him only that we have a city of refuge.

³. *Thou shalt prepare thee a way*] These roads, say the Jewish expositors, to the cities of refuge were to be made clear, level, and broad, thirty-two cubits in width; all hindrances and stumbling-blocks were to be carefully removed out of them; they were well supplied with bridges, and at the cross roads were to be set up finger-posts with the words, “Refuge, Refuge,” inscribed on them, to point the way thither; and on the fifteenth of the month Adar (February) the magistrates sent surveyors to repair the ways to them. *Maimon.* on Murder, viii. 5. 6.

These cities, as here prescribed, were in commodious places, so as to be of easy access from all parts of the land. See above, on Num. xxxv. 14. Cp. *Thomson*, Land and Book, chap. xviii. p. 261.

These laws suggest many salutary directions to Christian States and Churches, on the duty of providing an adequate supply of means of grace to all the Population of a country, especially by a right organization of its Ecclesiastical system, and of making spiritual roads and bridges, and of removing all hindrances and obstacles out of the way of all, in their access to Christ and His Church. It cannot be right in the sight of God, who dictated this Law, to restrain the access of Christian souls to the means of grace, which flow from Christ through an Apostolic ministry, and to deny His people the power of increasing the number of Chief Pastors, according to their spiritual needs.

May we not therefore apply this Scripture to ourselves?

In England the people, especially the poor, are subjected to hardships from the want of enough Bishops. In the last 300 years the population has increased *fivefold*; but only *one* additional See has been founded. At every baptism, the Sponsors are enjoined to take care that “the child be brought to the Bishop to be confirmed by him;” so soon as the child has been properly taught. But, from the want of Bishops, Confirmations cannot be duly administered. If they were administered annually, and in Parishes taken singly, or in groups of two or three, the Clergy would be excited and

obliged to instruct all the children of their parishes in their faith and duty to God and man, and to prepare them for Confirmation. They would take pains to catechize them, and thus do much good to them, the people, and themselves. But in many dioceses, Confirmation is administered only once in three years; and thus, through the want of a sufficient number of Bishops, a large number of persons are left without an opportunity of ever coming to Confirmation, and consequently are never brought to the Holy Communion.

It is made an occasion of reproach against the Church of England, that, while other Churches in other countries, and other denominations of Christians in England, are allowed to increase the number of *their* Ministers according to their desires and needs, the Church of England is so much enslaved by her connexion with the State, that she cannot increase her Bishops according to the increase and wants of the people; and it is alleged by her enemies, that if she possessed that genuine vitality and energy which are the true sign of Christian life in a Church, she would show them by an earnest endeavour to develope and expand her ecclesiastical regimen and organization.

The reader will forgive this digression, and join with the Editor in prayer that this stigma may speedily be removed from her; and that her “cities of refuge” may be increased according to the needs of her people.

⁴. *that he may live*] Till the death of the High Priest, the type of Christ (see Num. xxxv. 25).

⁶. *avenger*] Heb. *goel*. See Num. xxxv. 12; and on Ruth ii. 20; iii. 13; iv. 4.

⁸. *And if the LORD thy God enlarge thy coast*] This promise is made contingent on a certain condition, namely, of the Nation’s obedience to God (*v.* 9). It has therefore not been fulfilled to the literal Israel, who have disobeyed God, and have not hearkened to the Prophet whom He raised up, and commanded them to hear (xviii. 15—19).

But the Jews rightly say that this prophecy and promise were to be fulfilled in the days of the Messiah (*Maimon.* on Murder, viii. 4: cp. xi. 2), and it is abundantly fulfilled to all true Israelites in Christ; for new cities of refuge have now arisen in Christian Churches throughout the world wherever Christ’s word is duly preached and His sacraments administered; thither the sinner may flee for refuge and live.

⁹. *beside these three*] That is, beside these second three. The first three had been designated by Moses himself (iv. 41—43) on the east side of Jordan; the next three are to be set apart in the midst of the land, after the conquest, that had not yet been achieved, of the nations of Canaan.

^b Ex. 21. 13.
Num. 35. 10, 14.
Josh. 20. 2.

^c Num. 35. 15.
ch. 4. 42.
[†] Heb. from yesterday the third day.

[†] Heb. iron.
[†] Heb. wood.
[†] Heb. findeth.
^d Num. 35. 12.

[†] Heb. smite him in life.
[†] Heb. from yesterday the third day.

^e Gen. 15. 18.
ch. 12. 20.

^f Josh. 20. 7, 8.

g Ex. 21. 12, &c.
Num. 35. 16, 21.
ch. 27. 24.
Prov. 28. 17.
† Heb. *in life*.

h ch. 13. 8. & 25.
12.
i Num. 35. 33, 34.
ch. 21. 9.
1 Kings 2. 31.

k ch. 27. 17.
Job 24. 2.
Prov. 22. 28.
Hos. 5. 10.

l Num. 35. 30.
ch. 17. 6.
Matt. 18. 16.
John 8. 17.
2 Cor. 13. 1.
1 Tim. 5. 19.
Heb. 10. 28.
m Ps. 27. 12. &
35. 11.
|| Or, *falling
away*.
n ch. 17. 9. & 21.
5.

o Prov. 19. 5, 9.
Dan. 6. 24.
p ch. 13. 5. & 17.
7. & 21. 21. & 22.
21. 24. & 24. 7.
q ch. 17. 13. & 21.
21.

r ver. 13.
s Ex. 21. 23, 24.
Lev. 24. 20.
Matt. 5. 38.

a See Ps. 20. 7.
Isa. 31. 1.
b Num. 23. 21.
ch. 31. 6, 8.
2 Chron. 13. 12.
& 32. 7, 8.

¹¹ But ^s if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [†] mortally that he die, and fleeth into one of these cities: ¹² Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. ¹³ ^h Thine eye shall not pity him, ⁱ but thou shalt put away *the guilt of innocent blood* from Israel, that it may go well with thee.

¹⁴ ^k Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

¹⁵ ^l One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. ¹⁶ If a false witness ^m rise up against any man to testify against him || *that which is wrong*; ¹⁷ Then both the men, between whom the controversy *is*, shall stand before the Lord, ⁿ before the priests and the judges, which shall be in those days; ¹⁸ And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; ¹⁹ ^o Then shall ye do unto him, as he had thought to have done unto his brother: so ^p shalt thou put the evil away from among you. ²⁰ ^q And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. ²¹ ^r And thine eye shall not pity; *but* ^s life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

XX. ¹ When thou goest out to battle against thine enemies, and seest ^a horses, and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* ^b with thee, which brought thee up out of the land of Egypt. ² And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, ³ And shall say unto them,

11. *But if any man hate his neighbour*] There was no refuge in the literal Israel for wilful murder. But here also the promise is enlarged to the spiritual Israel. Though the Law is still in force, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man" (see Gen. ix. 6), and therefore the slayer's life is forfeited in this world, yet there is a promise of refuge even to him in Christ, on his sincere repentance for his sin, if he flees to Christ for refuge, and lays hold on Him by faith; for in such a case as that, the declaration in Holy Scripture is, "that the blood of Jesus Christ the Son of God cleanseeth from all sin" (1 John i. 7).

12. *the elders of his city*] There is no discrepancy between this precept and that in Num. xxxv. 16—21, as is alleged by some (*De Wette, Vater, Riehm*). There it had been said "that the murderer is to be put to death." Here the Sacred Legislator adds a direction concerning the *Magistrates*, by whom that law was to be put in execution.

14. *Thou shalt not remove thy neighbour's landmark*] Another precept suited to the people's present condition, when about to settle in Canaan: the landmark was fixed by God through the ministry of Joshua and Eleazar (Josh. xiv. 1), and they who removed it were to be cursed (Deut. xxvii. 17).

15. *at the mouth of two witnesses*] A law referred to by Christ Himself, and by St. Paul, and applied to the concerns of the Christian Church (Matt. xviii. 16. 1 Tim. v. 19). And if every violation of the law of Moses was punished without mercy "under two or three witnesses" (Heb. x. 28), what are we to think of transgressions of Christ's laws in His Church committed in the presence "of a cloud of witnesses" (Heb. x. 29; xii. 1)?

17. *before the Lord*] Before the sanctuary, in the place which He shall choose (Deut. xvii. 8. 1 Kings viii. 31).

19. *Then shall ye do unto him*] The Jews in this respect were guilty of a double sin: they rejected Christ, the true Prophet, and put Him to death; and they received the testimony against Him of false witnesses, whom they ought to have put to death (Matt. xxvi. 60. Mark xiv. 60).

21. *eye for eye*] See Exod. xxi. 23. Lev. xxiv. 20. Matt. v. 38.

CH. XX. 1—4. *When thou goest out to battle*]

They must not go to battle at all except by commission from God. See the excellent remarks on these four verses by *Bishop Andrewes*, preaching before Queen Elizabeth at Richmond, on Ash-Wednesday, 1599, on the occasion of the expedition of the Earl of Essex to Ireland (vol. i. p. 321); particularly with regard to the Lawfulness of War, and on the spirit in which it is to be entered on and waged. Cp. below, Luke iii. 14, and *Maimon*. on Mishna concerning the Kings, ch. v. § 1.

2. *the priest shall approach*] On the ceremonies used among the Hebrews on the proclamation of war, see *Maimonides*, as quoted here by *Ainsworth*; and compare above, Num. x. 8, 9, concerning the trumpets to be blown by them.

God gives a special direction below (xxiii. 9), "When the host goeth forth against thine enemies, then keep thee from every wicked thing;" and there is an instructive passage of *Bishop Andrewes*, referring to this chapter (i. 326), on the lessons to be learnt and practised by religious Kings and States in times of War.

"Leading an army to war (he says) pertaineth to military policy; forbearing from sin, is divinity. What hath the leading of an army to do with forbearing of sin? God hath sorted them together, as we here see. Policy of War and Divinity are not such strangers, one to the other, as that the one must avoid, while the other is in place; but that as loving neighbours and good friends here they meet together, they stand together, they keep time, consequence, and correspondence the one with the other. God Himself, in Whose imperial style so oft proclaimed in the Prophets, they both meet, 'the Lord of Hosts,' 'the Holy One of Israel;'—God, I say, Himself, in the great chapter of War, the twentieth of this book (Deuteronomy), assigneth an employment to the Priests as well as the officers of the camp, even to animate the companies in the Lord, and the power of His might; letting them see the right of their cause, and how ready God is

Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts † faint, fear not, and do not † tremble, neither be ye terrified because of them; ⁴ For the LORD your God is he that goeth with you, ^c to fight for you against your enemies, to save you.

† Heb. *be tender*.
† Heb. *make haste*.
c ch. 1. 30. & 3. 22.
Josh. 23. 10.

⁵ And the officers shall speak unto the people, saying, What man is *there* that hath built a new house, and hath not ^d dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

d See Neh. 12. 27.
Ps. 30. title.

⁶ And what man is *he* that hath planted a vineyard, and hath not *yet* † eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it. ⁷ ^e And what man is *there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

† Heb. *made it common*:
see Lev. 19. 23,
24. ch. 28. 30.
e ch. 24. 5.

⁸ And the officers shall speak further unto the people, and they shall say, ^f What man is *there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart † faint as well as his heart. ⁹ And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies

f Judg. 7. 3.

† Heb. *melt*.

† to lead the people.

¹⁰ When thou comest nigh unto a city to fight against it, ⁸ then proclaim peace unto it. ¹¹ And it shall be, if it make thee answer of peace, and open

† Heb. *to be in the head of the people*.
g 2 Sam. 20. 18,
20.

unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee. ¹² And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

¹³ And when the LORD thy God hath delivered it into thine hands, ^h thou shalt smite every male thereof with the edge of the sword: ¹⁴ But the women, and the little ones, and ⁱ the cattle, and all that is in the city, *even* all the

i Josh. 8. 2.

spoil thereof, shalt thou † take unto thyself; and ^k thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. ¹⁵ Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the

† Heb. *spoil*.
k Josh. 22. 8.

to receive the right under the banner and power of His protection. And from God Himself, no doubt, was that happy and blessed combination which in most wars of happy success we find, of a Captain and a Prophet sorted together: Joshua with Moses, a Prophet; Barak with Deborah, a prophetess; Ezekias with Essay; Jehoshaphat with Jahaziel; Joash with Elisha; and one of these doing the other no manner of hurt, but good: Joshua lifting up his hand against Amalek; Moses lifting up his hand for Joshua: the one leading against the enemy and annoying him, the other leading against sin and annoying it; against Sin, what some reckon of it, it kills not, but certainly it is the most dangerous enemy both of private persons and of public States" (*Bp. Andrewes*).

^{3. let not your hearts faint, fear not} These and the following words are to be applied, in spirit, to the soldiers of the Cross; especially to those who are officers in Christ's army as Bishops and Priests; and they are so applied by St. Paul. Cp. 1 Tim. i. 18; vi. 12. 2 Tim. ii. 4.

^{5. the officers} The Priest was to be first to speak, to encourage the soldiers to the battle, and after him the officers (*Shoterim*, xvi. 18), to give exemption to those who, under the influence of worldly allurements, might abate the valour of their comrades.

These Precepts are applicable, in a spiritual sense, to all Christians, who were enlisted under the banner of the Cross at their baptism, and are sent forth as soldiers to fight the Lord's battles in the world. They must surrender all worldly and carnal affections, and follow the Captain of their salvation, and fight manfully for Him. See the exposition of *S. Cyril de Ador.*, lib. v. p. 148, who compares with this law our Lord's parable, describing the invitation to the Marriage Supper, and the hindrances to the acceptance of the invitation, "I have married a wife," &c. (*Luke* xiv. 20.)

— *that hath built a new house* He was allowed a year's reprieve. *Joseph*, *Antt.* iv. 8. 41; cp. xxiv. 3.

— *hath not dedicated it* which was done not only with the exercise of hospitality, but with praise and thanksgiving to God. (See the title of Psalm xxx., and *Bp. Patrick* there, and 2 Sam. vi. 20. *Selden* de Synedrüs, iii. 14, and *Parker*, *Bibl. Bibl.* v. p. 373.)

Here is a lesson for Christians as to their own houses.

^{6. vineyard, and hath not yet eaten of it} which he might not do for three years (*Lev.* xix. 23).

It has been alleged, that such a precept as this betrays a later age than that of Moses, when the Israelites had no vineyards (*Bleek*, *Colenso*, § 731), as if the Divine Legislator did not give laws for the observance of Israel in future ages!

^{8. shall speak further—What man is there that is fearful and fainthearted?} So Gideon's thirty and two thousand were reduced to three hundred, and by them God overthrew the Midianites (*Judg.* vii. 3—7. 22).

^{10. When thou comest nigh unto a city to fight} which they might not do without *commission from God* (see v. 1). And yet it is said by some, referring to this verse, "It is well, that we are no longer obliged to believe that this frightful command emanated from the mouth of the Holy and Blessed One; according to which any city, which the Israelites might decide for any cause to fight against, if it did not surrender on the very first summons, was to be besieged and captured, and then all the males, except young children, were to be put ruthlessly to death" (*Colenso*, § 732). The wars of Israel were wars of God. The Lord your God is He that goeth forth with you to fight against your enemies. Their enemies were His. To fight against Israel was to fight against Him. He gave public notice by these Laws what the nations were to expect, if they fought against Him. And by such fearful warnings as these He deterred the Nations from attacking His People, and promoted the maintenance of Peace.

— *then proclaim peace unto it* if it be not one of the cities of the seven Nations of Canaan (*vv.* 15—17).

¹ Num. 31. 2, 3.
²⁵, & 33. 52. ch.
⁷. 1, 2.
³osh. 11. 14.

m ch. 7. 4. & 12.
30, 31. & 18. 9.

n Ex. 23. 33.

|| Or, for, *O man*,
the tree of the field
is to be employed
in the siege.

† Heb. *to go from*
before thee.

† Heb. *it come*
down.

a ch. 10. 8.
1 Chron. 23. 13.
b ch. 17. 8, 9.
† Heb. *mouth*.

cities of these nations. ¹⁶ But ¹ of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: ¹⁷ But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: ¹⁸ That ^m they teach you not to do after all their abominations, which they have done unto their gods; so should ye ⁿ sin against the LORD your God.

¹⁹ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (|| for the tree of the field is man's life) † to employ them in the siege: ²⁰ Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until † it be subdued.

XXI. ¹ If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: ² Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: ³ And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; ⁴ And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: ⁵ And the priests the sons of Levi shall come near; for ^a them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and ^b by their † word shall every controversy and every stroke be tried: ⁶ And all the elders of that city, that are next unto the

[17. thou shalt utterly destroy them] For the reasons of this command, see above on Gen. xv. 16; and below, xxxi. 3; and Introduction to Joshua.

It has been supposed by some of the Hebrew Expositors that it was competent, even to the nations of Canaan, to have capitulated to Joshua, and to have been preserved from extermination; and that the difference between them and other Nations was this, that they were to be attacked and extirpated unless they submitted of their own accord; but that Israel was bound to make overtures of peace to other Nations. See *Maimonides* on *McLach*. vi. 4, 5; cp. *Josh*. xi. 19, 20. And this opinion has been adopted by *Grotius*, de Jure Bell. ii. 12; *Selden* de Jure Hebr. vi. 12, and many others (see *Bp. Patrick* on v. 17; and *Graves* on the Pentateuch, Part iii. Lect. i. pp. 193—196, note, who inclines to that view). The history of the Gibeonites (*Josh*. ix.) seems to contravene it. At the same time it may be said, that the Gibeonites asked for more than peace from Israel; they desired and obtained a league (*Josh*. ix. 6. 11. 15); and Joshua seems to have thought himself bound to defend them (*Josh*. x. 6—9); and the case of Rahab shows that they who profited by what was known in Canaan of God's dealings with Israel, and believed, were received into communion with Israel (*Josh*. vi. 25); and in *Josh*. xi. 19 it seems to be implied that even those cities might have had "peace with the children of Israel" if they had surrendered themselves to Joshua, and "not come out against him to battle."

[19. thou shalt not destroy] Literally, thou shalt not spoil.

— thou mayest eat (or, thou shalt eat)—[for the tree of the field is man's life) to employ them in the siege] A difficult passage; perhaps the true meaning is this: Thou art engaged, it may be, in besieging a city; and thou art wearied with the siege, which has lasted for a long time; yet do not be thereby tempted to cut down the fruit-trees, for thou shalt eat of them; they shall help thee to continue the siege, and to bring it to a successful issue: and in this way, by supplying food, these fruit-trees will be of much more use than they would be by being used as timber in the siege; for the timber of trees is of little use, if men faint in the siege for want of food, and cannot, therefore, use the timber of the trees for any good effect. The literal translation is this—When thou shalt besiege a city for many

days in fighting against it to take it, thou shalt not destroy the trees by forcing an axe against them: for thou shalt eat of them and shalt not cut them down, for man (the original has the definitive article—*ha-adam*) is the tree of the field (so *Aben Ezra*: cp. *Schultz*, p. 536), to go from thy face to the siege—that is, man, fed and strengthened by the fruit-trees, can go from thy face to the siege, and take the city, which the trees without man's help cannot do, and he cannot help if he have not food. Man's life depends on the fruits of the earth; he is in a certain sense identified with them; and therefore injury to the fruits of the earth is injury to thyself.

This interpretation is confirmed by what follows:—Thou mayest cut down the trees which are not fruit-trees, and make use of them for timber in the siege. Other interpretations may be seen in *Sept.*, *Fulg.*, *Syriac*, *Arabic*, *Onkelos*, who understand it either as a negative, or a question: "the trees are not as a man that they can come and fight against thee, or flee from thee." Cp. *Bp. Patrick* here, and *Parker*, *Bibl. Bibl.* v. p. 371, note; and *Keil*, p. 487.

CH. XXI. 3. an heifer, which hath not been wrought with, and which hath not drawn in the yoke] A victim to bear the sin of the people, and, like the red heifer, which had not borne a yoke, a type of Christ, the true Sacrifice: see *Num*. xix. 2.

4. a rough valley] Heb. *nachal eythan*; properly, a *bourne* that is *perennial*, perhaps overflowing with water (*Gesen*. 41, and *Keil*, 489); and this may have been chosen as emblematic of the cleansing which was required for the murder. The stream itself would have a voice, and ever say, "Wash you, make you clean" (*Isa*. i. 15).

The rendering *rough* is authorized by *Sept.*, *Fulg.*, and other Versions; and it may be referred to the same root (*yathan*), which signifies *continuance*. The valley is rough with rocks, which remain firm and solid without change. There would be something of dreary wildness in this characteristic, which might have a moral use.

— neither eared (ploughed) nor sown] The place where the remembrance of blood is, is not suited for cultivation and joy, but for sorrow and awe, and penitential desolation: it is an *Aeklama*.

slain man, ^c shall wash their hands over the heifer that is beheaded in the valley: ⁷ And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. ⁸ Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, ^d and lay not innocent blood † unto thy people of Israel's charge. And the blood shall be forgiven them. ⁹ So ^e shalt thou put away the *guilt of innocent blood* from among you, when thou shalt do *that which is right* in the sight of the LORD.

¹⁰ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, ¹¹ And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; ¹² Then thou shalt bring her home to thine house; and she shall shave her head, and † pare her nails; ¹³ And she shall put the raiment of her captivity from off her, and shall remain in thine house, and ^f bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. ¹⁴ And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast ^g humbled her.

¹⁵ If a man have two wives, one beloved, ^h and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated: ¹⁶ Then it shall be, ⁱ when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: ¹⁷ But he shall acknowledge the son of the hated *for* the firstborn, ^k by giving him a double portion of all † that he hath: for he is ^l the beginning of his strength; ^m the right of the firstborn is his.

¹⁸ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: ¹⁹ Then shall his father and his mother lay

^c See Ps. 19. 12.
^e 26. 6.
 Matt. 27. 24.

^d Jonah 1. 14.
 † Heb. in the
 midst.
^e ch. 19. 13.

‡ Or, suffer to
 grow.
 † Heb. make, or,
 dress.

^f See Ps. 45. 10.

^g Gen. 34. 2. ch.
 22. 29.
 Judg. 19. 24.
^h Gen. 29. 33.

ⁱ 1 Chron. 5. 2. &
 26. 10.
 2 Chron. 11. 19,
 22.

^k See 1 Chron. 5.
 1.
 † Heb. that is
 found with him.
^l Gen. 49. 3.
^m Gen. 25. 31, 33.

10.] Here begins a new Proper Lesson of the Law, as read in the Synagogue, and extends to xxv. 19. The parallel Proper Lesson from the Prophets is Isa. liv. 1—10, where the Prophet speaks of the Church as a Wife,—“Thy Maker is thine Husband: the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth.” The propriety of this selection is obvious.

11. *And seest among the captives a beautiful woman*] It is to be observed, that these precepts (which have been censured by some as inconsistent with Divine Wisdom and Goodness, *Colenso*, § 736) proceed on the supposition that the captive woman who is brought *home into the house*, is to become a *wife*, and consequently to be admitted into the blessed privileges of the covenant—as *Rahab* was (Josh. vi. 25): see *Schultz*, p. 545.

The ceremonial here prescribed, which was like a purification from Gentilism (cp. Lev. xiv. 8. Num. viii. 7), would also be a test of the sincerity of the affection of the Israelite for her, as depriving her of some of the *external* ornaments of beauty, especially her hair; and if after the month's delay his affection remained unimpaired, then she was to become his wife. If after this probation his love for her had passed away, and he did not desire to take her to wife, then he must let her go free, because he had *humbled her*—that is (as *Abarbanel* explains it), had held out to her expectations of marriage, and had shaven her head, and then refused to marry her. The Hebrew verb here rendered to *humble*, is *amar*, to treat, as a master does a slave: see xxiv. 7. *Gesen.* 640.

Surely such a law as this may rather be described as a salutary check to the passions of the Hebrew soldier.

Those critics who censure these precepts as not compatible with “Divine Wisdom and Goodness,” may be desired to consider the merciful consideration of this code, even for *animals* (xxii. 1—4. 6; xxv. 4), and for the *poor and strangers* (xxiii. 19—22), and for *enemies* (xxii. 27).

The ancient Fathers apply this law in a spiritual sense also. The Church of Christ is brought out of captivity from her father's house in heathenism (cp. Ps. xlv. 10); and after being purified, she is espoused to Christ as a chaste Virgin (2 Cor. xi. 2). Such is the case with every Christian soul rescued from the world, and joined to Christ in Baptism; but let it fear, lest *He have no delight in it, and put it from Him for sin*. See the interesting exposition of *S. Cyril. Alex.*, *Glaphyr.* in Deut. p. 415; and *Bede*, *Quæst.* 18.

Origen (in Levit., Hom. 7), and after him *S. Jerome*, happily apply this law to the consecration of Heathen Literature to Christian uses: see *S. Jerome's* Epist. 84, ad Magnum; and his Epist. 146, ad Damasum, and ad Pamphilum. “If,” says he in the first-named Epistle, “an Israelite wished to marry a heathen wife, she was first to be purified by certain ceremonial rites; so if I, on account of her fair endowments, wish to raise profane Learning from the state of a Captive to that of a Mother in Israel, shall I be reproved, when thus the family of Christ upon earth may be enlarged?”

The objections raised by some against this Law have been well refuted by *Schultz*, pp. 544—546.

15. *If a man have two wives*] not that God approves this (cp. Gen. ii. 24; iv. 19. Matt. xix. 4, 5), but controls it: see xxiv. 1.

17. *a double portion*] See on Gen. xlix. 3.

18. *rebellious*] Heb. *moreh*. Cp. i. 26. 43; ix. 7. 23, 24. Cp. Matt. v. 22, where the connexion with the Greek *μωρέ* is observable.

19. *his father and his mother*] *both* parents; one is not enough; neither the father without the mother, nor the mother without the father. If the one parent is immoderately angry against the child, the other parent ought to intercede for him (*Origen*).

hold on him, and bring him out unto the elders of his city, and unto the gate of his place; ²⁰ And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. ²¹ And all the men of his city shall stone him with stones, that he die: "so shalt thou put evil away from among you; "and all Israel shall hear, and fear.

²² And if a man have committed a sin ^r worthy of death, and he be to be put to death, and thou hang him on a tree: ²³ ^a His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is [†] accursed of God;) that ^s thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

n ch. 13. 5. & 19.
19, 20. & 22, 21,
24.
o ch. 13. 11.
p ch. 19. 6. & 22.
26.
Acts 23. 29. & 25.
11, 25. & 26. 31.
q Josh. 8. 29. &
10. 26, 27.
John 19. 31.
r Gal. 3. 13.
† Heb. the curse
of God: see
Num. 25. 4.
2 Sam. 21. 6.

s Lev. 18. 25. Num. 35. 34.

20. *glutton*] Heb. *zolel*, from the verb *zalat*, to *shake* (cp. Greek *σαλεύω*), to *pour out*, to *squander*; hence it signifies a *prodigal*, one who squanders his substance on his own lusts, an *ἄσωτος*: see Luke xv. 13. Cp. Prov. xxiii. 20. *Gesen.* 246.

— a *drunkard*] Heb. *sobé*, from the verb *saba*, to *gulp down* (cp. Engl. *sup*). Cp. Prov. xxiii. 20, 21. *Gesen.* 576.

22. a *sin worthy of death*] Literally, a *sin of the judgment of death*.

— and he be to be put to death] Observe, according to Hebrew usage, the malefactor was put to death first, and hanged on a tree afterwards: see *Maimon.* in *Sanhed.* xv. 6; and above on Num. xxv. 4.

— thou hang him on a tree] not on a living tree, growing in the earth, but on dead timber (*Maimon.* in *Sanhedrim*, xv. 6), that there may not be any need of cutting it down, "for the tree is to be buried with him who hangs upon it." Hence this precept is applicable to hanging by Crucifixion, though that punishment was not a Jewish one, but a Roman; and these words are very applicable to Him whom "they slew and hanged on a tree," *ξύλον* (the word used here by the *Septuagint*, and adopted in Acts v. 30; x. 39; xiii. 29; xvi. 24), and "who bare our sins in His own body on the tree" (1 Pet. ii. 24), that tree which is dead, lifeless timber to the unbelieving, but to all true Israelites is no other than the "*tree of life*" (*ξύλον ζωῆς*, Rev. xii. 2. 14. 19).

23. His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day] Cp. *Josephus*, Ant. iv. 8. 24,— "Let him be carried outside the city and stoned, and let him remain all day as a spectacle to all, and be buried at night;" and cp. Josh. viii. 29; x. 26.

This burial of Him who was hanged on a tree was for the abolition of the curse from the Holy Land, which was defiled by the body hanging on the tree upon the earth.

This was a foreshadowing of the burial of Our Lord's Body on the same day that it was hanged on the tree (see John xix. 31. 38. 42). By that burial the curse due to our sins was abolished, and hidden from God's sight. The fulfilment of this precept in Christ's case was very remarkable. Crucifixion was a Roman punishment; and, according to Roman usage, the bodies of those who were crucified were not taken down at all and buried, but were left to feed the fowls of the air,— "pascas in cruce corvos" (*Hor.*, 1 Epist. xvi. 48; and see below, note on Gal. iii. 13, pp. 59, 60).

All this was ordered by the controlling Providence of God, to show His own divine working in the death of Christ, and to assure us of our own redemption thereby.

— for he that is hanged is accursed of God] Literally, as it is in the original, for he that is hanged is a curse of God. St. Paul adopts these words (Gal. iii. 13), and applies them to Christ, who was "made a curse for us," and who thus "redeemed us from the curse of the Law," not only dying for our sins, but suffering that particular kind of death, which the Law had specified as that of those who were under a curse of God. He summed up all Mankind in Himself, being the second Adam, and by being "in the likeness of sinful flesh" (Rom. viii. 3), and yet perfectly sinless, He paid a sufficient penalty, and made adequate satisfaction, for the sins of all whom He represented, by shedding His own most precious blood (and "without shedding of blood is no remission," Heb. ix. 22), and "bare our sins in His own body on the tree" (1 Pet. ii. 24), and took them upon Himself, and took away from us the curse of the Law, under which all Mankind lay for disobedience; and by His perfect obedience in our nature, presented us in a state of acceptability with God, and became the "Lord our Righteousness," in whom we

are justified before Him; and He removed from us the ban, which said, "Cursed is he that continueth not in all things which are written in the book of the Law to do them" (Gal. iii. 10. Deut. xxvii. 26).

For an answer to the Manichæan objections to this doctrine, see *Epiphani.*, Hær. 66. *S. Aug.* c. Faust. xiv. 6; and in Ps. 37; and on this subject see *Justin Martyr* c. Tryphon. § 89. 96. *S. Jerome* in Gal. c. iii. *S. Cyril*, Hom. in Fest. Palmarum, p. 396; and *Bp. Pearson* on the Creed, p. 207, Art. iv.; and the notes below on Gal. iii. 13.

The following remarks are from *S. Cyril* and *S. Jerome*:—*S. Cyril of Alexand.* thus writes (Hom. on Palm Sunday): "Man alone could not save or redeem us. Moses, or some other of the Prophets, might have been willing to lay down his life for our salvation, but they themselves were all under the debt and demerit of sin. Our ransom therefore was absolutely impracticable without the proper and substantial union of the two natures in one person, and the dying of that person in our stead. Even the divinity itself unincarnate could not have effected this great and most gracious work. He suffered, and He did not suffer. As on the one side we may not impute mortality and suffering to the *Logos*, or *Word*; so on the other side we are not to separate in the person of Christ the *Word* from the *Flesh*. What I affirm is, that the *Word* abides united with the *HUMAN NATURE*, yet that it did not suffer with it. Into his divinity the iron of the nails did not enter, which entered into his hands and feet; the *Logos* was united with the body of Christ in His burial, but did not undergo the pains of death with it; it accompanied it in the grave, though it was not confined or circumscribed there; the soul of Christ was separated from the body by death, but neither soul nor body was separated from the *Logos*."

S. Jerome (on Gal. iii.) says, "It ought not to seem shocking that Christ should become a curse for us; because God, who is said to have made him such, constituted Him sin for us, 'who yet knew no sin.' He emptied Himself, *exinanivit se*, out of the fulness of the Father for the working out of our salvation, and took upon Him the form of a servant. He died, although He was the very Prince and Author of Life. He was the wisdom of God, and yet is called His foolishness (1 Cor. i. 25); and in Ps. lxix. 5, He speaks thus of Himself, 'O God, Thou knowest my foolishness, and my sins are not hid from Thee.' Thus whatever injuries or sorrows eclipsed our Lord, turn to our glory. He died that we might live. He descended into hell that we might ascend up into heaven. He was made foolishness, that we might become wisdom. He emptied Himself of the fulness and form of God, taking upon Him the form of a servant, that the fulness of the Divinity might dwell in us, and we of servants and slaves should become lords. He hanged on a tree, that since we had fallen into sin at the tree of the knowledge of good and evil, He might abolish it by dying on the wood of the cross; whereof we read in Exod. xv. 25, and which was typified by that wood which being cast into Jordan, caused the iron to swim (2 Kings vi. 6). Lastly, this was He that was made a curse for us. Made, I say, not in any sense born so; and for this end, that the blessings which had been promised to Abraham should by means of Him be transferred to the Gentiles; and the promise of the Spirit by faith in Him should be completed in us. This promise carries in it a double construction; as we are to understand it of the gifts and graces in general of the Holy Spirit, and of the spiritual study and interpretation of the Holy Scriptures."

St. Paul teaches that the Law is "spiritual" (Rom. vii. 14), that it has not only a literal meaning, but a spiritual one; and he teaches us that the Levitical Law, "Thou shalt not

XXII. ¹ Thou ^a shalt not see thy brother's ox or his sheep go astray, and ^a Ex. 23. 4. hide thyself from them: thou shalt in any case bring them again unto thy brother. ² And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. ³ In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. ⁴ ^b Thou shalt not see ^b Ex. 23. 5. thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

⁵ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

⁶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, ^c thou shalt not take the dam with the young: ^c Lev. 22. 23. ⁷ *But* ^d ^e thou shalt in any wise let the dam go, and take the young to thee; ^d ^e that it ^d ch. 4. 40. may be well with thee, and *that* thou mayest prolong *thy* days.

⁸ When thou buildest a new house, then thou shalt make a battlement for

muzzle the ox that treadeth out the corn" (xxv. 4), has a spiritual sense (see 1 Cor. ix. 9. 1 Tim. v. 18), and thus he puts a clue into our hands for the interpretation of this and the following chapter. He instructs us that the precepts, delivered to the literal Israel, have also a moral meaning for Christian Churches and for Christian people, who are the Israel of God; and are to be explained and applied accordingly. See below, on v. 10; and on 1 Cor. x. 6.

CH. XXII. 1. *Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them*] How much less from his soul (see James v. 19, 20)! The Son of God died for us, who were all like sheep going astray (1 Pet. ii. 25), and He left the ninety and nine, and came to seek and to save the one that was lost, and laid down His life for it, and bare it on His shoulders rejoicing even on the cross, and has borne it up to heaven in His glorious ascension. There seems, therefore, to be a spiritual connexion in Christ, with this precept and that which has just gone before concerning Him, who became a curse for us, and bare our sins in His own body on the tree (see the foregoing note). Thus from considering the love of Christ for us—love stronger than death—we learn to be tender-hearted, and to love one another (cp. Col. iii. 12, 13).

4. *thy brother's ass*] Nor even thine *enemy's* (see Exod. xxiii. 5).

— *thou shalt surely help him to lift*] More strongly in the original, *lifting, thou shalt lift with him*; though the animal should fall often, as the Hebrew Expositors explain the words (see *Maimon*, on Num. xiii. 1).

These precepts, in a spiritual sense, are binding on all. Cp. 1 Thess. v. 14, "Warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men." 2 Thess. iii. 15.

5. *The woman shall not wear that which pertaineth unto a man*] Literally, *there shall not be any gear* (Heb. *eli, vessel*, instrument, furniture, raiment,—a very general word; and therefore *Sept.* has *σκεῦος*) of a man on a woman: cp. Exod. xxii. 7. Lev. xi. 32; xiii. 49, as to the use of the word. The word for *man* here is *geber*, *ἄνθρωπος*, *vir*. This is a precept against boldness and effrontery in woman; and against effeminacy in man (see *S. Ambrose*, Epist. 69, ad *Irenæum*). It is a precept against all infractions of those Laws which God has established at the creation of Man, and of Woman out of Man; and renewed and reinforced in the Incarnation of Christ, and in the formation of the Church out of Him, and in her subordination to Christ. It is a precept against all confusion of attire of men and women, especially in the Church of God. Cp. notes on 1 Cor. xi. 4—16. 1 Cor. xiv. 34. 1 Tim. ii. 12.

— *all that do so are abomination unto the LORD*] A solemn warning against such confusion of attire and of functions.

And, in the highest spiritual sense of the word, since the Man is an image of Christ, and the Woman a figure of the Church (as St. Paul teaches, Eph. v. 2—24), how abominable a thing must it be in the sight of God, that a Church should usurp the place and authority of Christ, and set His Laws at defiance, and publish new articles of faith, and propose new objects of worship, as the Church of Rome does at this day! Cp. below, Gal. i. 8, 9; and on Rev. xiii. 15. 17, p. 252.

6. *thou shalt not take the dam with the young*] Here is the complement to the law in Exod. xxxiv. 26, "Thou shalt not see the kid in its mother's milk." See the note there, and cp. *Tertullian* c. Marcion. ii. 17, on these precepts, as evidences of the tenderness and love of the divine Author of the Levitical Law.

Extreme cruelty is described in Scripture by the phrase, "the mother was dashed in pieces upon her children" (Hos. x. 4). How great therefore must have been the sin, of which Jerusalem was guilty,—that city, which was the beloved city of God,—Who deigned to describe Himself as her husband (Isa. liv. 5),—that city to which Christ said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiii. 37)!—that He, who so loved her, was constrained in the execution of His righteous judgment upon her, to send the armies of Rome against her, and "lay her even with the ground, and *her children* within her" (Luke xix. 44)!

Surely here (as *S. Chrysostom* has observed) is a proof that Jesus of Nazareth *was* indeed what He professed to be, "the Son of Man"—the Christ; and also the "Son of the living God," co-equal and co-eternal with the Father. If He had not been what He claimed to be, then the rejection and execution of Jesus by the Jews would have been an act well-pleasing to God, as being done in obedience to His Law in this book (xiii. 1—11), and *that* act would have brought *blessings* from heaven upon Jerusalem, instead of malediction and desolation; it would have been a new title to divine favour for the Jews, instead of being, as it is, the cause of God's rejection and dispersion of them as outcasts unto this day: see 1 Thess. ii. 15—17.

Observe God's love to us in Christ. He said in the Law here, "Thou shalt not take the dam with the young." Christ compares Himself in the Gospel to the Dam sheltering her brood under her wings (Matt. xxiii. 37). He died for us. The Bird died for the sake of its offspring. The Brood was not taken, and the dam saved; no; but the Mother Bird was taken, in order that the brood might live. Christ gave Himself to die for us, who deserved death, and by His death we have everlasting life (Rom. vi. 23). For some other moral inferences from this Law, see *S. Cyril* de Ador. viii. p. 267.

8. *a battlement*] Heb. *maakeh*, from *akah*, to hold back. *Sept.* has *σπεράνη*, a crown.

thy roof, that thou bring not blood upon thine house, if any man fall from thence.

e Lev. 19. 19.
† Heb. *fulness of thy seed*.

⁹ e Thou shalt not sow thy vineyard with divers seeds: lest the † fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

f See 2 Cor. 6. 14, 15, 16.
g Lev. 19. 19.

¹⁰ f Thou shalt not plow with an ox and an ass together. ¹¹ g Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

h Num. 15. 38.
Matt. 23. 5.
† Heb. *wings*.

¹² Thou shalt make thee ^h fringes upon the four † quarters of thy vesture, wherewith thou coverest *thyself*.

i Gen. 29. 21.
Judg. 15. 1.

¹³ If any man take a wife, and ⁱ go in unto her, and hate her, ¹⁴ And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: ¹⁵ Then shall the father of the damsel, and her mother, take and bring forth *the tokens of the damsel's virginity* unto the elders of the city in the gate: ¹⁶ And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; ¹⁷ And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of my daughter's virginity*. And they shall spread the cloth before the elders of the city. ¹⁸ And the elders of that city shall take that man and chastise him; ¹⁹ And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. ²⁰ But if this thing be true, *and the tokens of virginity* be not found for the damsel: ²¹ Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones

— *for thy roof*] Which was flat; an usual place for walking to enjoy the air. 2 Sam. xi. 2: cp. Matt. x. 27. Luke xii. 3.

— *that thou bring not blood*] By a man's falling unawares from it. Here is a lesson to all, not to put stumbling-blocks in the way of others, particularly of weak brethren, lest they destroy those "for whom Christ died" (see Rom. xiv. 15. 20, 21. 1 Cor. viii. 13: cp. Matt. xviii. 6, 7. Luke xvii. 2). Every man is bound to put a battlement to the roof of his own house,—that is, so to order his own actions, that they may not be an occasion of falling to others. It is not enough that he walks safely himself on his own housetop; he is bound to provide that others may not fall from it. If he does not do this, he brings blood upon his own house.

9. *Thou shalt not sow thy vineyard with divers seeds*] The Church is God's vineyard (Isa. v. 7. Jer. xii. 10. Matt. xxi. 33. Luke xx. 15). It must not be sown with the tares of false doctrine mingled with the good seed of true. Cp. 2 Cor. vi. 11—18. Hooker, Sermon. v. § 7; and see the next note.

10. *Thou shalt not plow with an ox and an ass together*] That is, with a clean beast and an unclean. St. Paul has given a spiritual interpretation to the Levitical precept,—“Thou shalt not muzzle the ox that treadeth out the corn,” and has applied it, in two places, to enforce the treatment due to Christ's ministers (1 Cor. ix. 9. 1 Tim. v. 18); and thus he leads us to the inner meaning of this precept;

Thou must not plough in the field of God's Church (Matt. xiii. 24; 1 Cor. iii. 9) with clean and unclean animals unequally yoked together (2 Cor. vi. 14—16)—that is, thou must not endeavour to do God's work, in preaching the Word and ministering the sacraments, by heretical teachers and priests, joined together with those who are sound in doctrine, lest thou produce a confusion in the minds of the people, and tempt them to imagine that Truth is Error, or that Error is Truth; and so produce Indifference and Unbelief. See *Clem. Alex.*, Strom. ii. p. 478. *S. Aug.* c. Faust. vi. 9. *S. Jerome* on Esai. i. *Cyrl. Alex.* de Fest. Pasch. p. 225. *S. Greg. Mag.*, Moral. i. 16, quoted in *Parker*, Bibl. Bibl. v. p. 440. See also *Bede*, Qu. 6.

The precept in the foregoing verse may be applied to the seed sown in the field of Christ: this refers to those who labour in it.

11. *Thou shalt not wear a garment of divers sorts*] In our Baptism “we put on the Lord Jesus Christ” (Gal. iii. 27. Rom. xiii. 14. Col. iii. 10), and we must wear the same white robe of His Righteousness (Rev. vi. 11); *that* robe which is our marriage garment (Matt. xxii. 11), and is described as made of fine linen, clean and white (Rev. xix. 8); and this white robe of linen is not to be mingled with human admixtures of imaginary self-righteousness (Phil. iii. 9). We must walk in white (Rev. iii. 4)—that is, we must not defile the robe of Christ's righteousness, in which we are clothed, by corrupt doctrine or by unholiness of living, but must “adorn the doctrine of God our Saviour in all things,” and be conformed to His likeness.

12. *Thou shalt make thee fringes*] The fringes are here called *gedilim*, from *gadal*, to twist, to twine (*Gesen.* 159), and are called also *tsitsith* in Num. xv. 38—40, where see the note on the moral uses of these fringes on the borders of the garments of the literal Israel.

13—21. *If any man take a wife*] These precepts (which are justly regarded as evidences of the antiquity of this book: see *Schultz*, p. 561) were delivered for the purpose of protecting the maidens of Israel from the charge of unchastity, on which see the note of *Pfeiffer*, *Dubia*, p. 163; and *Selden*, *Uxor Hebr.* iii. 1, 2; and of punishing them if they were guilty of it.

Surely this law demands our serious consideration. It shows the heinousness of unchastity, in God's sight, even at a time when holiness had not been enforced by all the motives consequent on the Incarnation of the Son of God; the Holy One Himself taking our Nature and consecrating it, and making our bodies to be members of Himself, and temples of the Holy Ghost. See 1 Cor. vi. 15, 19.

And if this is the case with regard to the *Body*, certainly it is not less so with respect to the *Soul*; and these precepts declare the duty of Christian Churches and of Christian Souls to keep their plighted troth to Christ, to whom they are espoused; and to take good heed that they be not guilty of conjugal infidelity toward Him, by unsoundness of doctrine, superstitious worship, or by unholiness of life. “So thou shalt put away evil from among you.”

For a spiritual application of these precepts, as inculcating faith, holiness, and love in Christians, see *S. Cyril de Ador.* viii. pp. 283, 284.

that she die: because she hath ^k wrought folly in Israel, to play the whore in her father's house: ^l so shalt thou put evil away from among you.

²² ^m If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. ²³ If a damsel *that is* a virgin be ⁿ betrothed unto an husband, and a man find her in the city, and lie with her; ²⁴ Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath ^o humbled his neighbour's wife: ^p so thou shalt put away evil from among you.

²⁵ But if a man find a betrothed damsel in the field, and the man ^{||} force her, and lie with her: then the man only that lay with her shall die: ²⁶ But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter: ²⁷ For he found her in the field, and the betrothed damsel cried, and *there was* none to save her.

²⁸ ^q If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; ²⁹ Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; ^r because he hath humbled her, he may not put her away all his days.

³⁰ ^s A man shall not take his father's wife, nor ^t discover his father's skirt.

XXIII. ¹ He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. ² A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. ³ ^a An Ammonite or Moabite

^{22.} *If a man be found lying—they shall both of them die*] The adulterer and adulteress shall surely be put to death. See Lev. xx. 10.

These precepts have also a spiritual application, as the ancient Fathers observed. The heretical teacher of unsound doctrine is guilty of spiritual fornication; see *S. Cyril de Ador.* viii. pp. 257—259. How great, observes he, is the guilt of those false Teachers, who corrupt the soul which is espoused in spiritual wedlock to Christ (2 Cor. xi. 2)!

^{30.} *A man*] See Gen. xlix. 3. 1 Cor. v. 1. This seems to be introduced as a brief memento to the people from the Sacred Lawgiver that they should be careful to observe all those laws against incestuous marriages which he had already delivered in Lev. xviii. and xx.

CH. XXIII. 1. *He that is wounded—shall not enter into the congregation of the LORD*] Not that they were excluded from becoming proselytes (see Acts viii. 27, and *Selden de Jure Nat.* v. 16), and from “the privileges of the sanctuary” (as *Bp. Colenso* supposes, § 744), but he might not bear any office among the people of God.

God wills what is perfect and sound in His Church. As to the letter, this prohibition is removed in Christ, and there is a promise of grace to all in Him. See the Evangelical Prophecy, Isa. lvi. 3, 4, and the notes below on the history in Acts viii. 27—30.

But still in spirit God mislikes barrenness of the soul: He looks for fruitfulness in good works (John xv. 8). He desires spiritual soundness, and spiritual procreation of a godly seed (Mal. ii. 15), for the increase of the family of the faithful, and for the peopling of heaven with saints (cp. *S. Clemens Alex.* Strom. iii. 15); as *S. Cyril. Alex.* (de Ador. xiv. p. 483) observes, God requires in the service of His Church those who have courage, energy, and masculine vigour; and disapproves effeminacy and softness in spiritual things. The Child of the Church is described in the Apocalypse as a male child (Rev. xii. 5), and must endure hardness as a good soldier of Jesus Christ (2 Tim. ii. 3).

— *or hath*] Hence we may explain the difficult passage in Gal. v. 12. The Apostle intimates that false teachers are not

deserving of admission into God's household, much less of high places of dignity and trust in it. The rendering of the *Sept.* here, ἀποκεκομμένος, is the best exposition of St. Paul's word ἀποκόβοντα there. Cp. the remarks in the note there, p. 68.

^{2.} *A bastard*] Heb. *mamzer* (perhaps from *mazar*, to separate, to despise; or from *zur*, a foreigner; cp. Zech. ix. 6; *Gesen.* 480), one born ἐκ πόρνῃς (*Sept.*), “de scorto” (*Vulg.*), or the offspring of any incestuous or adulterous connexion (*Maimon.*).

For a spiritual application of these prohibitions see *S. Cyril. Alex.* de Ador. xiv. p. 183. God desires to have in the service of His Church those who are endued with an ingenuous temper, and liberal disposition, and noble aspirations; and He hates what is spurious, and adulterated, and mean.

It has been objected by some, that these precepts are chargeable with partiality; that they press heavily on those who suffer injury inflicted by others, but that they do not impose penalties on those who inflicted the injuries. But there are other punishments in the Mosaic Law against mutilation (see Exod. xxi. 24; Lev. xxiv. 20) and against adultery (Lev. xx. 10); and these injunctions themselves are warnings against these sins; and they suggest a belief in another dispensation, and in a future state, when all will be equitably dealt with.

^{3.} *An Ammonite or Moabite*] See Neh. xiii. 1, 2. Ezra ix. 1, 2. An Israelite might marry a Moabitess, if she were converted to the true faith, as is evident from the case of Ruth (Ruth i. 14—16), whose name is in the genealogy of Christ (Matt. i. 5).

Here is an intimation of the transitory and provisional character of the Law, and of the fulfilment of the divine promise to Abraham, the father of Israel, that in his seed *all* the families of the earth should be blessed (Gen. xii. 3; xxviii. 4). By this Levitical Law, the descendants of Abraham's nephew Lot were excluded from offices in the commonwealth of the literal Israel for ever. This exclusion shows that the Levitical Law was *not* the fulfilment of God's promise to Abraham; yet the Levitical Law was from God. What then was its purpose? To prepare Israel for the Gospel, to be a schoolmaster to lead them to Christ (Gal. iii. 24).

This precept may also be applied spiritually. The Ammonites and Moabites represent those who impede the Church in her

^k Gen. 34. 7.
^l Judg. 20. 6, 10.
^m 2 Sam. 13. 12, 13.
ⁿ 1 ch. 13. 5.
^o in Lev. 20. 10.
^p John 8. 5.

^q Matt. 1. 18, 19.

^r ch. 21. 14.

^s ver. 21, 22.

^t Or, take strong hold of her, 2 Sam. 13. 14.

^q Ex. 22. 16, 17.

^s Lev. 18. 8. & 26
11. ch. 27. 20.
^t 1 Cor. 5. 1.
^u See Ruth 3. 9.
Ezek. 16. 8.

^a Neh. 13. 1, 2

shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: ⁴ ^b Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and ^c because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. ⁵ Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. ⁶ ^d Thou shalt not seek their peace nor their [†] prosperity all thy days for ever. ⁷ Thou shalt not abhor an Edomite; ^e for he is thy brother: thou shalt not abhor an Egyptian; because ^f thou wast a stranger in his land. ⁸ The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

⁹ When the host goeth forth against thine enemies, then keep thee from every wicked thing. ¹⁰ ^g If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: ¹¹ But it shall be, when evening [†] cometh on, ^h he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*. ¹² Thou shalt have a place also without the camp, whither thou shalt go forth abroad: ¹³ And thou shalt have a paddle upon thy weapon; and it shall be, when thou [†] wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: ¹⁴ For the LORD thy God ⁱ walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore

march to her heavenly Canaan, and endeavour to injure her by hiring Balaams—false prophets and false teachers—against her (*S. Cyril de Ador.* xiv. pp. 483—486).

⁴ *they met you not with bread and with water*] See above, on ii. 29.

— *they hired*] The Moabite hired, as had before been related (Num. xxii. xviii.). On this use of the plural, see Matt. ii. 20; and for the application of this use to the history of the malefactors at the Crucifixion, see Matt. xxvii. 44, compared with Luke xxiii. 39.

⁶ *Thou shalt not seek their peace*] but if they offer peace it is to be accepted (*Maimonides* on Kings, vi. 6).

⁷ *Thou shalt not abhor an Edomite* (the posterity of Esau, Gen. xxv. 25—30); *for he is thy brother* (cp. Num. xx. 14. Amos i. 11. Obad. 10. 12)] On account of which natural alliance, though they had acted in a hostile spirit to Israel, yet God would have them treated with kindness.

Hence it is evident, that Israel was not encouraged to harbour a vindictive spirit against other Nations, but the contrary; and the foregoing precepts proceed from the principles of Divine Justice, which acts by means of human instruments. This is further evident from what follows.

Here also we have an argument against those who assert that Deuteronomy is the fabrication of a writer who lived in an age posterior to Moses. It is not at all likely that, with the national enmity of Israel against Edom, any Jew, wishing to gain currency among the Israelites for his work, would have spoken thus kindly of the Edomites, their bitterest enemies.

— *thou shalt not abhor an Egyptian*] Though he oppressed thee for many years with hard bondage, and endeavoured to destroy thee, yet thou shalt remember that in the days of the elder Pharaoh, his country harboured thee and thy fathers, and treated thee hospitably; and even when thou earnest forth out of Egypt, many Egyptians loaded thy fathers with presents. Let former kindnesses be remembered, and past injuries be forgotten.

⁸ *in their third generation*] God thus shows that He regards Nations as having a corporate existence, and deals with them according to their national acts. Egypt was to be kindly dealt with, for its past favours to Israel, much more kindly than Ammon or Moab; but not so kindly as other Nations which had not injured Israel at all: or who had not been guilty of such abominations for many generations as defiled the seven Nations of Canaan.

⁹ *When the host goeth forth against thine enemies*] See above, xx. 1; and *Bp. Andrewes'* Sermon on this text, vol. i. p. 321. God, who is the Lord of battles, and walks in the midst of camps (v. 14), specially designed that the soldier's life should be a holy and religious one; a life of warfare against spiritual enemies. Our sins of unholiness make our enemies powerful against us (see v. 14). When there was an Achan in the host, even Joshua was defeated; and when Hophni and Phineas were in the army of Israel, the Ark of God was taken. And if this was the case in the days of the literal Israel, how much more in those of the Christian Church, where every one who is baptized is signed with the cross of Christ, "that he may manfully fight under His banner against sin, the world, and the devil!" And so the following precept may be spiritualized in the language of the Apostle, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1).

This is enlarged upon with much elegance and beauty by *S. Cyril. Alex.*, Glaphyr. in Deut. pp. 423, 424.

¹⁰ *of uncleanness that chanceth*] "Qui nocturno pollutus sit somnio" (*Vulg.*).

¹² *a place*] Literally, a *hand*, "ad requisita nature" (*Vulg.*).

For a reply to the objections raised on this passage, as to the improbability of going outside the camp for the purpose here mentioned, see *Dr. Benisch* on Colenso, p. 10. The Legislator is *not* speaking of the march in the wilderness, but of a march in an enemy's country.

¹³ *a paddle*] πᾶσσαλος (*Sept.*), "paxillus" (*Vulg.*), an instrument wherewith to dig a hole in the earth; *upon* = *beside*.

— *weapon*] Hebr. *azen*, from *azan* to be sharp (*Gesen.* 26). The *Sept.* and *Vulg.* render it a *belt*. Many MSS. read this word in the plural, and then the meaning will be, "thou shalt have a spade or trowel among thy weapons" (*Gesen.*).

— *cover that which cometh*] This text may serve to explain Mark vii. 19—23. Excrementa purgabant cibos; ideò ipsa sunt immunda.

¹⁴ *The LORD thy God walketh in the midst of thy camp*] The Lord Christ dwelleth and walketh in the midst of us, and preaches to us all, "Be ye holy, for I am holy" (*S. Cyril*, Glaph. p. 421). He walks ever in the midst of the Golden Candlesticks, which are the Churches, and observes whether they burn brightly, with purity of doctrine and holiness of life (*Rev.* i. 13).

shall thy camp be holy: that he see no † unclean thing in thee, and turn away † Heb. *nakedness of any thing*,
from thee.

¹⁵ ^k Thou shalt not deliver unto his master the servant which is escaped ^k 1 Sam. 30. 15.
from his master unto thee: ¹⁶ He shall dwell with thee, *even* among you, in
that place which he shall choose in one of thy gates, where it † liketh him † Heb. *is good for him*.
best: ¹ thou shalt not oppress him. 1 Ex. 22. 21.

¹⁷ There shall be no ‖ whore ^m of the daughters of Israel, nor ⁿ a sodomite of ‖ Or, *sodomites*.
the sons of Israel. ¹⁸ Thou shalt not bring the hire of a whore, or the price in Lev. 19. 29.
of a dog, into the house of the Lord thy God for any vow: for *even* both See Prov. 2. 16.
these *are* abomination unto the Lord thy God. n Gen. 19. 5.
2 Kings 23. 7.

¹⁹ ^o Thou shalt not lend upon usury to thy brother; usury of money, usury o Ex. 22. 25.
of victuals, usury of any thing that is lent upon usury: ²⁰ ^p Unto a stranger Lev. 25. 36, 37.
thou mayest lend upon usury; but unto thy brother thou shalt not lend upon Neh. 5. 2, 7.
usury: ^q that the Lord thy God may bless thee in all that thou settest thine Ps. 15. 5.
hand to in the land whither thou goest to possess it. Luke 6. 34. 35.
p See Lev. 19. 34.
q ch. 15. 3.
q ch. 15. 10.

²¹ ^r When thou shalt vow a vow unto the Lord thy God, thou shalt not slack r Num. 30. 2.
to pay it: for the Lord thy God will surely require it of thee; and it would Eccles. 5. 4, 5.

²² But if thou shalt forbear to vow, it shall be no sin in thee.
²³ ^s That which is gone out of thy lips thou shalt keep and perform; *even* a s Num. 30. 2.
freewill offering, according as thou hast vowed unto the Lord thy God, which Ps. 66. 13, 14.

²⁴ When thou comest into thy neighbour's vineyard, then thou mayest eat
grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

15. *Thou shalt not deliver unto his master the servant*] Literally, *thou shalt not shut*, i. e. into the hand of his master. David seems to have acted upon this law in the case of the Egyptian slave of the Amalekite (1 Sam. xxx. 11. 15). The Hebrew Expositors say that the slave who fled from Gentiles to Israel, and to religious communion with the people of God, was to be received and protected; and measures were to be taken with his master on the one hand, that he would write a bill of manumission of the slave; and on the other hand, the slave was required to give a bond that he would pay his master the price at which he was valued, in order that his master might not suffer loss (*Maimonides* on Slaves, viii. 10, 11).

St. Paul seems to have acted in the spirit of this law in his own dealings with Philemon in behalf of his runaway slave Onesimus. See Philem. 18, and the *Introduction* to that Epistle, pp. 335, 336.

Here was foreshadowed the genuine spiritual liberty from the bondage of sin; that liberty which is offered to all in the Church of Christ. See Gal. iii. 28. 1 Cor. vii. 22.

17. *whore*] *Kedeshah* (see above, on Gen. xxxviii. 21). Here fornication is expressly forbidden (*Augustine*, Qu. 37). How different is the Law of Moses in this respect from all human codes! See below, on Acts xv. 20.

— *sodomite*] Heb. *Kadesh*: these two words reveal the depth of the iniquity to which the Nations of the world were then sunk; words expressive of consecration were applied by them to those who were guilty of deadly sin. They show that deadly sin was itself a trade, and was even regarded as a sacred ministry to those unclean deities, who had supplanted the true God in the hearts of His reasonable creatures. Cp. *Gesen.*, p. 725.

18. *Thou shalt not bring the hire of a whore*] A lesson to Christians that they should be scrupulous as to the means they use for promoting works of piety. Cp. Isa. lxi. 8, "I hate robbery for burnt-offering."

In such a case as that supposed, the richer the offering, the greater the abomination: see Isa. i. 11; and *S. Greg. Nyss.* de Orat. Dom. 4. God forbids such offerings, lest men should imagine them to be expiatory for sin, says *S. Augustine*, Qu. 38. A remarkable observation, and a wholesome caution to some Christian Churches.

— *of a dog*] Supposed by some to be an unclean person, "Cinædus," the *Kadesh* of v. 17. So *Knobel* and *Keil*. Cp. Phil. iii. 2. Rev. xxii. 15. And this may seem to be confirmed by

what follows, "*both* these are abomination;" but perhaps the literal interpretation, authorized by all the ancient Expositors, ought to be maintained; and the sinfulness of harlotry is forcibly displayed by this union of a harlot in the same sentence with an unclean and shameless animal: see *S. Jerome* in Isa. lxvi.

19. *usury*] *neshec*, from *nashac*, to bite. Cp. δάκνυσθαι ἐν τῷ χρεῶν, *Aristoph.*, Nub. i. 12; and "*usura vorax*," *Lucan.* Phars. i. 171.

As to the lawfulness of Usury among Christians see below, Matt. xxv. 27. The etymology of the word throws some light on that question. The lending of money so as to bite the creditor by usurious rates of interest, is clearly forbidden; but the lending of money at a lawful and easy rate, so as to help a brother by the loan, does not seem to fall within the scope of the prohibition. At the same time, the lending of money without interest, and the bestowal of it as a gift, and the lending of it thereby to God, and the laying up of treasure in heaven, is the traffic commended in the Gospel, and in the Law understood spiritually (Luke vi. 34. Rom. xii. 13. 1 Tim. vi. 18, 19. Cp. *S. Ambrose* in Tobiam, c. 14).

21. *When thou shalt vow a vow*] See Acts v. 1—4, on the case of Ananias and Sapphira.

24. *When thou comest*] either as a labourer in the vineyard, or as a traveller led by thine occasions to pass that way; which seems to be expressed by the Evangelists describing the journey of our Lord and His disciples through the corn-fields, who ate the corn on the spot, being not allowed by the Law to carry any away. See on Matt. xii. 1. Mark ii. 23. Luke vi. 1. Cp. *S. Augustine's* remarks, c. Faust. xvi. 28.

— *at thine own pleasure*] Literally, *according to thine own soul*; that is, thou mayest not take any away, so as to satisfy any one else. On these Laws, see *Maimonides*, as quoted by *Ainsworth*, pp. 103, 104.

— *but thou shalt not put any in thy vessel*] *S. Cyril* complains that, in his own days, Reporters came into churches and took down sermons delivered extemporaneously, and published them, without being revised by the Preacher (*S. Cyril* de Adorat. viii. 267). Let them come (he says) into the vineyard of the Church, and eat grapes there to their fill at their own pleasure; but let them not put them into their own vessel, and carry them away to market for their own gain. Might not this text be thus applied to some in our own age?

t Matt. 12. 1.
Mark 2. 23.
Luke 6. 1.

²⁵ When thou comest into the standing corn of thy neighbour, 'then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

a Matt. 5. 31. &
19. 7.
Mark 10. 4.
† Heb. *matter of*
nakedness.
‡ Heb. *cutting off.*

XXIV. ¹ When a ^a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found † some uncleanness in her: then let him write her a bill of † divorcement, and give it in her hand, and send her out of his house. ² And when she is departed out of his house, she may go and be another man's wife. ³ And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; ⁴ ^b Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

b Jer. 3. 1.

⁵ When a man hath taken a new wife, he shall not go out to war, † neither shall he be charged with any business: but he shall be free at home one year, and shall ^d cheer up his wife which he hath taken.

c ch. 20. 7.
† Heb. *not any*
thing shall pass
upon him.
d Prov. 5. 18.

⁶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

e Ex. 21. 16.

⁷ If a man be found stealing any of his brethren of the children of Israel,

CH. XXIV. 1. *some uncleanness*] Literally, *nakedness of a thing*; that is, as the *Sept.* expresses it, ἀρχαῖον πᾶγμα. The Hebrew Expositors differ as to the meaning of this term. The School of Hillel interpreted it laxly, as *Josephus* does (Ant. iv. 8. 23), and as the Pharisees did in our Lord's age (Matt. xix. 3); but the School of Schammai, with more reason, restrained it to some act of unchastity. Cp. xxiii. 14. See *Maimon.* on Divorce, x. 21. *Buxtorf* de Sponsal. et Divort. § 88. *Selden*, Uxor Hebr. iii. 18—20. See below on Matt. v. 31; xix. 3.
— *then let him write*] Rather, *and if he have written,—and given.*

— *a bill of divorcement*] Literally, *a writing of cutting off*, the form of which may be seen in *Ainsworth*, p. 105; or in the edition of the Mishna by *Surenhusius*, iii. p. 322. *Lightfoot*, Horæ Hebr. on Matt. v. 31; and *Buxtorf*, Synag. Jud. c. 40, p. 644.

This permission was extorted by the revengeful and cruel temper of the Hebrew Nation, and was given as a remedy against a greater evil; and in this permission itself there were divine conditions here specified, which were designed to be restraints on Divorce. See *Augustine* c. Faust. xix. 26; and *Isidor. Pelusiot.*, Epist. iii. 76.

Almighty God, as we know from Christ Himself (in Matt. xix. 3—8), hates Divorce; and the permission here given by Moses was a proof “of the hardness of the hearts” of His people, who would have got rid of their wives by murder, if they had not been permitted to put them away by divorce; and this requirement, that the husband should not put away his wife without previously writing a bill of divorce, which he put into her own hand, in the presence of witnesses, and in which the cause of the divorce was specified, with some other conditions, was itself designed to prevent divorces, by giving the husband time for his passion to cool, and to reflect maturely and deliberately before he put away his wife; and the wife would be also on her guard against giving to her husband any cause for putting her away; for, if she were put away, her shame would be published in a document, attested by witnesses, and would remain on record against her.

The children also, if she had any, would be a check and a restraint to her; and they would remonstrate with their father, and endeavour to deter him from putting their mother to shame. The Jews are very solicitous about these bills of divorce, but seem to think little of their own divorce from God (*Buxtorf*).

2. *And when she is departed*] Rather, *and if she has departed and has become another man's wife.*

4. *Her former husband—may not take her again*] Here is another restraint of Divorce. The husband would seriously consider, before he put away his wife, perhaps the mother of his children; for if he put her away once, he could never have her for his wife again. And here also was a check upon the wife,

that she should not give any occasion to her husband to desire to put her away. And if she had any children, they would expostulate with their father, and try to restrain him from separating himself from his wife, which would involve perpetual severance of the children from the mother.

Thus the Levitical Law was like a bridle in the mouth of the Hebrew Nation; and it prepared them to receive the Law of Christ, which declared, that whosoever putteth away his wife, except for fornication, causeth her to commit adultery: and whosoever marieth a woman that is put away, committeth adultery (Matt. v. 32; xix. 9); and “whosoever putteth away his wife, and marieth another, committeth adultery against her” (Mark x. 11).

Here was God's love made manifest. Although the Hebrew Church had been guilty of spiritual adultery against Him, yet He invited her to return to Him. Jer. iii. 1. Hos. ii. 2. 19; iii. 1. 5. On the case of David taking back Michal, see 2 Sam. iii. 14. 15.

5. *When a man hath taken a new wife*] This precept is applied by the Christian Fathers in a spiritual sense, as declaring that due allowance should be made for human weakness; and that heavy burdens are not to be imposed upon those who have not strength to bear them. New wine must be put into new bottles (Matt. ix. 17). This principle actuated the Apostles at the Council of Jerusalem: see Acts xv. 28; and it would have been well for Christendom, if it had been constantly before the eyes of those in authority in the Church, who have sometimes imitated the Pharisees (Matt. xxiii. 4), and not followed the example of Christ (John xvi. 12). See *S. Cyril* de Ador. v. 153.

— *shall cheer up his wife*] God in His law is tender-hearted towards women, although in the same code He is severe against their sins.

6. *the nether—millstone*] Rather, *the two millstones*, which make the handmill (Exod. xi. 5. Num. xi. 8. Isa. xlvii. 2): μύλον, *Sept.*

— *or the upper millstone*] Literally, the chariot, or rider upon the lower stone. Cp. Job xxii. 6. Prov. xx. 16; xxii. 17. Amos ii. 8.

They could not grind without both millstones (says *Origen*, p. 391); and none (he adds) can grind spiritual food with one Testament: we need both Testaments. The Jews have only one, and therefore cannot feed on the bread of life.

7. *If a man be found stealing*] See Exod. xxi. 16. 1 Tim. i. 9, 10.

Those heretical teachers, who make merchandise of men's souls, leading them into the captivity of false doctrines, are subject to the sentence pronounced in this law. *S. Cyril* de Ador. viii. 255.

and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

⁸ Take heed in ^e the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. ⁹ ^h Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

¹⁰ When thou dost [†] lend thy brother any thing, thou shalt not go into his house to fetch his pledge. ¹¹ Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. ¹² And if the man be poor, thou shalt not sleep with his pledge: ¹³ ^k In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and ^l bless thee: and ^m it shall be righteousness unto thee before the LORD thy God.

¹⁴ Thou shalt not ⁿ oppress an hired servant *that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:* ¹⁵ At his day ^o thou shalt give him his hire, neither shall the sun go down upon it; for he *is* poor, and [†] setteth his heart upon it: ^p lest he cry against thee unto the LORD, and it be sin unto thee.

¹⁶ ^q The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

¹⁷ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; ^r nor take the widow's raiment to pledge: ¹⁸ But ^s thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

¹⁹ ^u When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may ^v bless thee in all the work of thine hands. ²⁰ When thou beatest thine olive tree, [†] thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. ²¹ When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* [†] afterward: it shall be for the stranger, for the fatherless, and for the widow. ²² And ^y thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

f ch. 19. 19.

g Lev. 13. 2. & 14. 2.

h See Luke 17. 32. 1 Cor. 10. 6.

i Num. 12. 10.

† Heb. *lend the loan of any thing to, &c.*

k Ex. 22. 26.

l Job 29. 11, 13. & 31. 20.

2 Cor. 9. 13.

2 Tim. 1. 18.

m ch. 6. 25.

Ps. 106. 31. & 112. 9.

Dan. 4. 27.

n Mal. 3. 5.

o Lev. 19. 13.

Jer. 22. 13.

James 5. 4.

† Heb. *lifteth his soul unto it,*

Ps. 25. 1. & 86. 4.

p James 5. 4.

q 2 Kings 14. 6.

2 Chron. 25. 4.

Jer. 31. 29, 30.

Ezek. 18. 20.

r Ex. 22. 21, 22.

Prov. 22. 22.

Isa. 1. 23.

Jer. 5. 28. & 22. 3.

Ezek. 22. 29.

Zech. 7. 10.

Mal. 3. 5.

s Ex. 22. 26.

t ver. 22.

ch. 16. 12.

u Lev. 19. 9, 10.

& 23. 22.

x ch. 15. 10.

Ps. 41. 1.

Prov. 19. 17.

† Heb. *thou shalt not bough it after thee.*

† Heb. *after thee.*

y ver. 18.

— *thou shalt put evil away from among you*] St. Paul adopts this charge when he requires the Corinthians to excommunicate the incestuous persons. He transcribes the words of the *Septuagint* version here, and thus teaches us to apply these Levitical Laws to spiritual things. See 1 Cor. v. 13: cp. *S. Aug.*, Qu. 39.

8. *as I commanded them*] The Sacred Lawgiver assumes that the people are acquainted with what had been enacted already on this subject in Leviticus xiii. and xiv., as is allowed by *Dr. Davidson*, p. 386. Moses therefore does not repeat what he had said there. Cp. above, on xviii. 2.

9. *Remember what the LORD thy God did unto Miriam*] For insubordination (see Num. xii. 10), and learn therefrom to be dutiful and reverent to those who are over you in the Lord; and “do according to all that the Priests the Levites shall teach you” (v. 8), lest thou also shouldst be punished with leprosy, as she was.

13. *deliver him the pledge*] Cp. Exod. xxii. 26.

— *it shall be righteousness unto thee before the LORD thy God*] “He that hath pity on the poor lendeth unto the Lord” (Prov. xix. 17). He who injures the poor does violence to God. (*S. Jerome* in Isa. lviii.)

15. *give him his hire*] In the evening. Cp. Lev. xix. 13. Our Lord supposes this in His parable, Matt. xx. 8.

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16. *The fathers shall not be put to death for the children*] See 2 Kings xiv. 6, and above on Exod. xx. 5. God is here delivering a precept to the Hebrew magistrates. He does not say, that in His own divine dispensation, children are not sometimes put to death on account of the sins of their forefathers, as at the flood, and in Sodom, and among the nations of Canaan. The Judge of all the earth deals equitably with all, and makes equitable allowances for all; and often takes away children in mercy. He is not speaking of His own inscrutable dispensations; but of what human magistrates ought to do. See *Augustine*, *Opus Imperf.*, c. Julian. Pelag., lib. iii. p. 1056.

19. *When thou cuttest down thine harvest*] Cp. above, Lev. xix. 9; xxiii. 22.

— *for the stranger, for the fatherless, and for the widow*] This was remembered by Boaz (Ruth ii. 7, 8), and he received a reward for his mercy, and he became an ancestor of Christ.

Other persons, besides those here specified, were not entitled to avail themselves of the indulgence mentioned in these laws. *Augustine*, Qu. 44.

20. *for the stranger, for the fatherless, and for the widow*] These words are repeated three times (vv. 19, 20, 21), showing the tenderness of the Divine Legislator for strangers, orphans and widows: Ps. lxxiii. 5; lxxxii. 3.

a ch. 19. 17.
Ezek. 44. 24.
b See Prov. 17. 15.
c Luke 12. 48.
d Matt. 10. 17.
e 2 Cor. 11. 24.

f Job 18. 3.

g Prov. 12. 10.
1 Cor. 9. 9.
i Tim. 5. 18.
† Heb. *thresheth*,
Hos. 10. 11.
h Matt. 22. 24.
Mark 12. 19.
Luke 20. 28.
|| Or, *next*
kinsman,
Gen. 38. 8.
Ruth 1. 12, 13. &
3. 9.
i Gen. 38. 9.
k Ruth 4. 10.
|| Or, *next* *kins-*
man's wife.
1 Ruth 4. 1, 2.

XXV. ¹ If there be a *controversy between men, and they come unto judgment, that *the judges* may judge them; then they ^b shall justify the righteous, and condemn the wicked. ² And it shall be, if the wicked man be ^c worthy to be beaten, that the judge shall cause him to lie down, ^d and to be beaten before his face, according to his fault, by a certain number. ³ ^e Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should ^f seem vile unto thee.

⁴ ^g Thou shalt not muzzle the ox when he [†] treadeth out *the corn*.
⁵ ^h If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her || husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. ⁶ And it shall be, *that* the firstborn which she beareth ⁱ shall succeed in the name of his brother *which is* dead, that ^{*} his name be not put out of Israel. ⁷ And if the man like not to take his || brother's wife, then let his brother's wife go up to the ¹ gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. ⁸ Then the elders of his city shall call him, and speak unto him: and *if* he stand to it, and say,

CH. XXV. 1. *then they shall justify*] Rather, *and when they justify the righteous, &c., then it shall be, &c.*

2. *worthy to be beaten*] a son of beating. Cp. 1 Sam. xx. 31. — *the judge*] who then recited certain sentences of Deuteronomy, viz. xxviii. 58 and xxix. 9. See *Selden*, de Syued. ii. 13. — *to be beaten*] With a scourge of thongs doubled, *μδσρι*, to be distinguished from the Roman *πάββος*, a rod (2 Cor. xi. 24, 25. Acts xvi. 22), and also from the Roman *φραγγέλιον* (Matt. xxvii. 26. Mark xv. 15).

In later times among the Hebrews this punishment of scourging was inflicted in the synagogues (Matt. x. 17). On the manner of its infliction, see *Maimonides* in Sanhedrim, quoted by *Ainsworth*, p. 112; and *Selden* de Syued. ii. 13. *Buxtorf*, Syn. Jud. c. 25, p. 521.

— *according to his fault*] So it will be at the great day (cp. Luke xii. 48. Matt. x. 15; xii. 32; and notes below, on 1 Cor. iii. 12—15). There will be degrees in eternal punishment.

3. *Forty stripes he may give him, and not exceed*] Inasmuch as the scourge was made of three thongs, each stroke (say some of the Rabbis) was reckoned as three, and thus in practice they gave only thirteen; if they had given fourteen, they would in fact have given forty-two. *Maimon*. in San. c. xvii. Others say that they gave one less than the legal number from a scrupulous apprehension of having made some error in counting them. *Buxtorf*, Syn. Jud. p. 523, and *Præf. ad Lib. de Abbreviaturis*, ed. 1708. See St. Paul's assertion concerning himself (2 Cor. xi. 24), with *Wetstein's* note; and *Pfeiffer*, *Dubia*, p. 164.

The number *forty* has usually a spiritual meaning in Holy Scripture. *Forty years, forty days*, are periods representing trial. See on Matt. iv. 2. Acts i. 3. God did not extend the time of wandering to His people beyond *forty years*, and then the new generation of Israel was brought by Joshua into Canaan. On the moral and spiritual lessons suggested by this limitation to *forty stripes*, see *S. Cyril de Ador.* viii. p. 278.

— *thy brother should seem vile*] Punishment is not for abasement, but for amendment; and is merciful in its severity: and especially is spiritual discipline for edification, and not for destruction (2 Cor. xiii. 10), and therefore he who withholds spiritual discipline is cruel, and he who forfeits it is miserable (*S. Augustine*).

4. *Thou shalt not muzzle the ox when he treadeth out the corn*] The exposition, which the Holy Spirit gives, of this precept by the mouth of the Apostle St. Paul, in two passages of the New Testament, is of great value, as teaching us that the Levitical Law is *spiritual* (Rom. vii. 14); and that in its spiritual sense it is not obsolete or superannuated, but is binding on all Christians in every age and country of the world. See 1 Cor. ix. 9—11. 1 Tim. v. 18. Cp. *S. Augustine* in Joann., Tract. 10.

St. Paul has not only taught us in the places just quoted, that this process of spiritualization ought to be performed; but he has put a key into our hands whereby to unlock the casket, and to take out the treasures it contains, that the Church may be enriched thereby. Among the treatises of Christian Antiquity, that may serve as helps in this work, which, if performed with sobriety, judgment, and learning, would do much to vindicate the Pentateuch from those low conceptions, by which the Marcionites and Manicheans, in ancient times, and their successors in modern times, have disparaged this portion of the Divine Volume, none perhaps are more valuable, than the contributions of *S. Cyril of Alexandria*, especially in his works entitled, "On the Worship of God in Spirit and in Truth," and his "Glaphyra." See above, *Introduction* to Leviticus; and note to Lev. i. 1.

— *when he treadeth out the corn*] See *Hengst.*, Moses, p. 223, where he quotes passages from *Champollion*, *Rosellini*, and others, showing the antiquity of this usage, which still prevails in Egypt and in the East. Cp. *Wellsted*, Arab. i. 194. *Keil*, p. 502.

5. *If brethren dwell together*] Israelites, in their fathers' house; and in case there is no brother, then this law is extended to the next of kin, as appears from the history of Ruth (Ruth iv. 10; cp. Matt. xxii. 24; and *Maimon*. in Jibbum, ii. 6). This law seems to have been in force even in earlier times (see Gen. xxxviii. 8—11). For an answer to the objections of those who allege, that the "Lex Leviratûs," by which the next of kin was obliged to marry the widow of his brother who died without issue, male or female (Num. xxvii. 4), appears in different and inconsistent phases in the Pentateuch, and in the Book of Ruth; and for a proof that the judicial proceedings in the Book of Ruth are based upon the Legislation of the Pentateuch, see *Hengst.*, Auth. ii. pp. 100—106. On the Law generally, see *Pfeiffer*, *Dubia*, p. 165. *Winer*, R. W. B. ii. 19.

6. *The firstborn—shall succeed in the name of his brother*] Christ gave His Divine sanction to this provision of the Levitical Law, by vouchsafing to be born of a race where the name of the father had been continued in this manner, and the Holy Spirit has recorded this continuation of the name in the genealogy of Christ in the Gospel (Matt. i. 15). Perhaps, also, the difference in the names of the immediate predecessors of Joseph, the husband of Mary, in the genealogical tables of St. Matthew and St. Luke, is to be explained by a levirate marriage, as the ancient expositors suppose (see below, on Matt. i. 5; and cp. *S. Aug.* here, Qu. 46), that the name of the dead might be raised up.

The Apostles raised up a godly seed to Christ, who vouchsafed to call them His brethren (John xx. 17), yet they never called any of them by their own name, but by His (1 Cor. i. 15). Cp. *S. Ambrose* in Ps. 43, and in *Lucan*, lib. ix.; and *S. Aug.* c. Faustum, xxxii. 10.

^m I like not to take her; ⁹ Then shall his brother's wife come unto him in the presence of the elders, and ⁿ loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not ^o build up his brother's house. ¹⁰ And his name shall be called in Israel, The house of him that hath his shoe loosed.

¹¹ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: ¹² Then thou shalt cut off her hand, ^p thine eye shall not pity her.

¹³ ^q Thou shalt not have in thy bag [†] divers weights, a great and a small. ¹⁴ Thou shalt not have in thine house [†] divers measures, a great and a small.

¹⁵ But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: ^r that thy days may be lengthened in the land which the LORD thy God giveth thee. ¹⁶ For ^s all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

¹⁷ ^t Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; ¹⁸ How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he ^u feared not God. ¹⁹ Therefore it shall be, ^x when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt ^y blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

XXVI. ¹ And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; ² ^a That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt ^b go unto the place which the LORD thy God shall choose to place his name there. ³ And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto

p ch. 19. 13.

q Lev. 19. 35, 36.
Prov. 11. 1.
Ezek. 45. 10.
Mic. 6. 11.

† Heb. a stone and a stone.

† Heb. an ephah and an ephah.

r Ex. 20. 12.
s Prov. 11. 1.
1 Thess. 4. 6.

t Ex. 17. 8.

u Ps. 36. 1.
Prov. 16. 6.
Rom. 3. 18.
x 1 Sam. 15. 3

y Ex. 17. 14.

a Ex. 23. 19. & 34. 26.
Num. 18. 13.
ch. 16. 10.
Prov. 3. 9.
b ch. 12. 5.

9. *loose his shoe*] by which it was signified that he discharged himself from his right, and was released from his duty; at the same time also, by being made barefoot, he was reduced to a state of ignominy (see 2 Sam. xv. 30. Isa. xx. 2. 4. Micah i. 8. *Maimon.* in Jibbum, iv. 6). The "near kinsman," who refused to do his own duty of kindness to his deceased brother, and to Ruth his widow, might, if he had done that duty, have had his name enrolled in the Gospel, as Boaz is, among the ancestors of Christ; and have had a place among the merciful in the book of life. Observe here the loss entailed by the neglect of any duty, especially a spiritual one. Cp. *S. Augustine* in Faustum, xxxii. 10.

— *spit in his face*] A mark of reproach (Num. xii. 14). The renunciation and abandonment of duty brings with it shame and reproach. Christ, the Lord of all, who did the part of a divine brother and husband to the Jewish Church, condescended to receive this treatment at her hands (Isa. i. 6. Mark x. 34; xiv. 65).

11. *to deliver her husband*] A good end, but not to be attained by immodest means (cp. Rom. iii. 8. 2 Tim. ii. 5). This prohibition is connected with the preceding Law, and guards against the possible result of a shameless presumption in women, consequent on the right given to the widows in that foregoing enactment.

13. *weights*] Heb. stones. See Lev. xix. 36.

14. *in thine house*] even if thou dost not use it. Avoid temptation.

15. *measure*] ephah.

17. *Remember what Amalek did*] See Exod. xvii. 8—16, and Balaam's prophecy (Num. xxiv. 20).

The reason for this remembrance is given, that "Amalek feared not God" (v. 18); and Israel is an instrument in God's hand to vindicate his honour.

19. *Therefore it shall be*] By his public announcement God called Amalek to repent (as He called Nineveh by Jonah); and He showed that He does not forget sins, although He does not immediately punish them; and He gave Amalek time for repentance; and if Amalek would not repent, then the sentence was to be executed.

Accordingly, we find that God gave a commission to Saul to execute it (1 Sam. xv. 2), and to the Simeonites in Hezekiah's reign (1 Chron. iv. 42). Here we see evidence of an unity of plan in God's dealings, and also an unity in God's writing, in His Inspired Word, the Holy Bible, during a long period of years.

Chr. XXVI. 1.] Here begins a new Proper Lesson of the Law, and continues to xxix. 8. The parallel Proper Lesson of the Prophets is Isa. xl. 1—22, which foretells the preaching of John the Baptist, and the promulgation of the Gospel, with thanksgiving and glory to God for His Omnipotence and Love.

2. *the first*] is due to God, and to be presented publicly to Him. Cp. James i. 18.

— *and shalt go*] at the Feast of Weeks, or Pentecost, till the Feast of Dedication (*Maimon.*; *Selden* de Syned. iii. 13).

— *unto the place*] Shiloh, and afterwards Jerusalem.

3. *unto the priest*] the Priest appointed for that purpose; and therefore now to Christ, "who abideth a Priest for ever" (Heb. vii. 3; x. 21), to whom we are to bring our offerings (Heb. xiii. 15).

— *the LORD*] the Word of the Lord (*Targum Jerus.*).

c Hos. 12. 12.
d Gen. 43. 1, 2.
& 45. 7, 11.
e Gen. 46. 1, 6.
Acts 7. 15.
f Gen. 46. 27.
ch. 10. 22.
g Ex. 1. 11, 14.
h Ex. 2. 23, 24.
25. & 3. 9. & 4.
31.
i Ex. 12. 37, 51.
& 13. 3, 14, 16.
ch. 5. 15.

k ch. 4. 34.

l Ex. 3. 8.

m ch. 12. 7, 12,
15. & 16. 11.

n Lev. 27. 30.
Num. 18. 24.
o ch. 14. 28, 29.

p Ps. 119. 141,
153, 176.
q Lev. 7. 20. &
21. 1, 11.
Hos. 9. 4.

r Isa. 63. 15.
Zech. 2. 13.

s Ex. 20. 19.

our fathers for to give us. ⁴ And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. ⁵ And thou shalt speak and say before the LORD thy God, 'A Syrian ^d ready to perish *was* my father, and ^e he went down into Egypt, and sojourned there with a ^f few, and became there a nation, great, mighty, and populous: ⁶ And ^g the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: ⁷ And ^h when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: ⁸ And ⁱ the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and ^k with great terribleness, and with signs, and with wonders: ⁹ And he hath brought us into this place, and hath given us this land, *even* ^l a land that floweth with milk and honey. ¹⁰ And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God: ¹¹ And ^m thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

¹² When thou hast made an end of tithing all the ⁿ tithes of thine increase the third year, *which is* ^o the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; ¹³ Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, ^p neither have I forgotten *them*: ¹⁴ ^q I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have ^r hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me. ¹⁵ ^r Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

¹⁶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. ¹⁷ Thou hast ^s avouched the LORD this day to be thy

4. *before the altar*] which sanctified the gifts (Matt. xxiii. 19); and if the firstfruits were holy, the whole was hallowed also (Rom. xi. 16).

5. *thou shalt speak*] Literally, thou shalt *answer*, in reply to God's goodness to thee.

It was not enough to *feel* thankfulness, it was necessary to make a public *declaration* and open profession of it, both by word and deed, in God's house. Here is a divine exhortation to Harvest Thanksgivings in the Christian Church.

— *A Syrian ready to perish*] Heb. *an Aramæan perishing*. Jacob, who served in danger and distress with Laban the Syrian (Gen. xxv. 20) for twenty years, and whose wives and children were from Padan-aram (Gen. xxviii. 5; xxxi. 38—42). Christ is called a Nazarene, because He was brought up at Nazareth; so Israel is called an Aramæan, because of his long sojourn there. On this, the true sense of the words, see *Iffeifer*, Dubia, p. 166.

In all our thanksgivings there must be abasement of ourselves, as well as praise and glory to God. We must remember our past miseries, as well as our present mercies. We must remember our Arams and our Egypts, as well as our Shilohs and our Sions. We must remember what we were by Nature, as well as what we are by Grace.

— *with a few*] Literally, in few, in small numbers. Cp. x. 22. As to this use of the preposition, the '*beth* essential,' similar to *ἐν* in Greek, cp. *Winer*, G. G. § 29, p. 166.

10. *And thou shalt set it before the LORD*] A foreshadowing of that self-consecration which is due from the Christian Church to the Lord, and from every soul in it: see Rom. xii. 1.

11. *And thou shalt rejoice*] Especially is this fulfilled in the Holy Eucharist, where the Church on Earth joins with the Church in heaven, and sings her *Trisagion* to the Lord. Cp. Rev. v. 13.

12. *the third year*] See above, xiv. 28.

13. *I have brought away*] I had a holy portion due to God amongst my goods. I have severed it from the rest: I have brought it and laid it upon the altar (*Bp. Andrewes*, v. 133).

14. *I have not eaten thereof in my mourning*] If any one eat of the second tithes, or of any holy things, in the days when he is mourning (and therefore Levitically unclean) for any of his kindred, he is to be punished (*Maimon*, on the Second Tithe, iii. 5—7), for in all his holy things he was bound to "rejoice before the Lord" (v. 11). Cp. *Spencer*, Leg. Hebr. ii. 24.

— *for any unclean use*] or for any unclean person to eat; or in any unclean condition (Lev. xxii. 3).

— *for the dead*] or at any funeral, where a Levitical uncleanness was contracted, and where meals were provided for the mourners (Ezek. xxiv. 17. Jer. xvi. 7, compared with Hos. ix. 4).

All these precepts have a spiritual significance, intimating that, in order to be accepted in his religious services, the worshipper of the living God should abstain from dead works, and all unholy deeds, and present himself a "living sacrifice, holy, acceptable unto God" (Rom. xii. 1).

God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: ¹⁸ And ^tthe LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments; ¹⁹ And to make thee ^uhigh above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be ^{*}an holy people unto the LORD thy God, as he hath spoken.

t Ex. 6. 7. & 19.
5. ch. 7. 6. & 14.
2. & 28. 9.

u ch. 4. 7. 8. &
28. 1.
Ps. 148. 14.
x Ex. 19. 6.
ch. 7. 6. & 28. 9
1 Pet. 2. 9.

XXVII. ¹ And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. ² And it shall be on the day ^awhen ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that ^bthou shalt set thee up great stones, and plaister them with plaister: ³ And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. ⁴ Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, ^cin mount Ebal, and thou shalt plaister them with plaister. ⁵ And there shalt thou build an altar unto the LORD thy God, an altar of stones: ^dthou shalt not lift up *any* iron tool upon them. ⁶ Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: ⁷ And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. ⁸ And thou shalt write upon the stones all the words of this law very plainly.

a Josh. 4. 1.

b Josh. 8. 32.

c ch. 11. 29.
Josh. 8. 30.

d Ex. 20. 25.
Josh. 8. 31.

⁹ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; ^ethis day thou art become the people of the LORD thy God. ¹⁰ Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

e ch. 26. 18.

¹¹ And Moses charged the people the same day, saying, ¹² These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan;

f ch. 11. 29.
Josh. 8. 33.
Judg. 9. 7.

CH. XXVII. 2. *on the day*] or, at the time. On this use of "day," cp. Luke xix. 42. For the fulfilment of this command, see Josh. viii. 30—35.

— *plaister them with plaister*] *kovidæis kovlq* (Sept.), with hard white cement (Matt. xxiii. 27), so that the words written on them may be easily legible, and also be durable. This practice was common in Egypt; and many ancient pictures painted on such layers of gypsum are still visible, as well as ancient writings in reddish ink: see the testimonies of *Heeren*, *Minertoli*, and *Prokesch* in *Hengstenberg*, Auth. i. pp. 464, 465; and in his work on *Moses and Egypt*, p. 88. Cp. *Dr. Thomson*, the Land and the Book, p. 471: "I have seen numerous specimens of this kind of writing certainly more than 2000 years old, and still as distinct as when it was first inscribed on the plaster." The reader may probably be familiar with the ancient writings still preserved on the cement which covers the walls of the houses and streets of Pompeii.

3. *of this law*] not only the blessings and curses, nor simply the Book of Deuteronomy, which, in the age of Moses, was not separated from the rest of the Pentateuch, but the substance of the Law. Cp. Josh. viii. 32, 34; and *Keil*, p. 509.

4. *in mount Ebal*] The mount to the north (see xi. 29), not *Gerizim*, according to the reading of the Samaritan Pentateuch (*Gesen.* de Pent. Sam. p. 61).

The choice of *Ebal*, the mount on which those Tribes stood to whom the Priests turned when they uttered the curses, appears to have been dictated by the same considerations which led to the insertion only of the *curses* in this chapter (the blessings not being recited)—viz., a prophetic feeling, that in the words of the Apostle "as many as are under the works of the Law are under a curse" (Gal. iii. 10); and that the people would subject themselves to the curse by disobedience (cp. xxxi. 16, 17), and that by the deeds of the Law no flesh shall be justified (Rom. iii. 20);

and that the Law was only "a schoolmaster to bring us to Christ, who has redeemed us from the curse of the Law, being made a curse for us" (Gal. iii. 13. 24). The Law was given by Moses, but grace and truth came by Jesus Christ (John i. 17. Acts iii. 26; xiii. 39). See on v. 15.

5. *an altar of stones—not lift up any iron tool upon them*] Cp. Exod. xx. 25.

6, 7. *thou shalt offer burnt offerings—And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God*] In the *burnt-offerings* the people presented themselves as a sacrifice to God; in the *peace-offerings* they communicated with Him, and rejoiced in Him (see Lev. i. 3—17; iii. 1—12). Both were figurative of Christ, by whom we are presented acceptable to God, and in Whom we communicate with God, especially in the Holy Eucharist, and have peace and joy. See above, on Lev. i. 3; iii. 1; and cp. Josh. viii. 30, 31. John vi. 51. Gal. iii. 13.

8. *write upon the stones all the words of this law very plainly*] so that "he may run that readeth" (Hab. ii. 2). Here is a declaration of the Divine will that God's Law, revealed in the Holy Scriptures, should be made known to all, so as to be understood by all (cp. Acts xx. 27. 1 Cor. xiv. 1—40).

9. *Take heed*] *be silent*: *σιωπα* (Sept.). *Gesen.* 219, 220.

12. *These shall stand upon mount Gerizim*] The southern hill—the hill of light and warmth. See above, xi. 29.

— *to bless*] that is, for the benediction of the people;—not that these six Tribes next mentioned pronounced the blessing; *that* was done by the Levites in the midst (see v. 14)—or that they alone responded ("all the people said Amen," *vs.* 15, 16, &c.). But the division of the twelve tribes into two sets of six, and the placing of six on the north side, on Mount Ebal, and six on the south, on Mount Gerizim, represented visibly the two great alternatives, "Life and Death, Blessing and Cursing;" and was

g ch. 11. 29.
Josh. 8. 33.
† Heb. for a curs-
ing.
h ch. 33. 10.
Josh. 8. 33.
Dan. 9. 11.
i Ex. 20. 4, 23. &
34. 17.
Lev. 19. 4 & 26. 1.
ch. 4. 16, 23. &
5. 8.
Isa. 44. 9.
Hos. 13. 2.
k See Num. 5. 22.
Jer. 11. 5.
l Cor. 14. 16.
1 Ex. 20. 12.
& 21. 17.
Lev. 19. 3.
ch. 21. 18.
m ch. 19. 14.
Prov. 22. 28.
n Ex. 19. 14.
o Ex. 22. 21, 22.
ch. 10. 18. & 24.
17.
Mal. 3. 5.
p Lev. 18. 8. &
20. 11.
ch. 22. 30.
q Lev. 18. 23. &
20. 15.
r Lev. 18. 9. &
20. 17.

Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin :
13 And ^g these shall stand upon mount Ebal † to curse ; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. 14 And ^h the Levites shall speak, and say unto all the men of Israel with a loud voice ;
15 ⁱ Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. ^k And all the people shall answer and say, Amen. 16 ^l Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. 17 ^m Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. 18 ⁿ Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. 19 ^o Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. 20 ^p Cursed be he that lieth with his father's wife ; because he uncovereth his father's skirt. And all the people shall say, Amen. 21 ^q Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. 22 ^r Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people

an awful foreshadowing of the division of all men at the Great Day of Doom, when some will be placed on the Right Hand and others on the Left, by the Great Judge of all (Matt. xxv. 32, 33—41).

This arrangement of the people, six tribes on Gerizim for blessing, and six on Ebal for cursing, with the Ark, representing God's Throne, and the Priests and Levites around it in the midst, and probably Joshua, the type of JESUS, in the midst ; and the Voice of Blessing and Cursing coming forth from the Ark, are plainly made manifest by a comparison of this chapter with Josh. viii. 33, 34, and are declared by the Hebrew Expositors (see *Talmud Babyl.*, *Mishna* in *Sotah*, cap. vii.), where it is stated that the Ark was in the valley in the midst ; and around it were the Priests and Levites, and that six tribes were on Mount Gerizim, and six on Mount Ebal ; and when the Priests uttered the blessings, they turned themselves to Mount Gerizim, and when they uttered the curses, they turned to Mount Ebal, and all the tribes said *Amen* to both. Cp. the *Targum of Jerusalem* here, where the same thing is affirmed. Cp. *Schultz*, p. 607. *Keil*, p. 512.

This solemn judicial scene, foreshadowing the last Judgment of the World, will appear still more striking and awful, when we remember that it was near *Shechem*, where God first revealed Himself in Canaan to Abraham the father of the faithful, and where Jacob built his altar *El-Elohe-Israel*, and where the bones of Joseph and the other Patriarchs lie buried ; and where JESUS CHRIST, the Son of God, the future JUDGE of quick and dead, first declared Himself to be the MESSIAH. See above, on Gen. xxxiii. 18 ; and below, on John iv. 5 ; and Acts vii. 16. Cp. *Origen* on Josh. Hom. 9, who says, "It is JESUS only who can set some for blessing, and others for cursing."

As to the distinctness with which such a proclamation would be heard on the spot, see the testimony from local knowledge by *Dr. Thomson*, *Land and Book*, p. 471 ; and *Dr. Bonar*, *Land of Promise*, p. 371 ; and *McCauley* on *Colenso*, pp. 30, 31.

Standing in the midst between Mounts Gerizim and Ebal, and probably raised on an elevated platform round about the Ark of God in the centre, the Priests would be easily heard by the people on both sides ; and this solemn promulgation of Blessings and Curses would be like a rehearsal of the great transactions of the "Valley of Jehoshaphat," the Valley of the Judgment of *Jehovah* (Joel iii. 2), the figure of the future universal Judgment, when all Nations shall be judged by Jesus Christ ; and the utterance of "Blessed" to those on the one hand on Gerizim, and of "Cursed" to those on the other hand towards Ebal, was a solemn foreshadowing of the words of the Great Judge of all to those on the right, "Come, ye blessed ;" and to those on the left, "Depart from Me, ye cursed" (Matt. xxv. 34, 41).

— *Simeon, and Levi—Benjamin*] All six children of the free women, Leah and Rachel (*Origen*). Cp. Gal. iv. 22—31.

Blessing is placed before *Cursing*, as in our Lord's prophetic declaration of the transactions of the Great Day, Matt. xxv. 34, 41.

13. *Reuben*] Though the firstborn of a freewoman, yet he is degraded for his sin. See Gen. xlix. 3. See here v. 20 ; and cp. *Origen*, and *Theodorct*, Qu. 34.

— *Zebulun*] the sixth and youngest of Leah's sons ; the other four, Gad, Asher, Dan, and Naphtali, were sons of handmaids ; the two former of Zilpah, Leah's handmaid (Gen. xxx. 10—13) ; the two latter of Bilhah, Rachel's handmaid (Gen. xxx. 4—8).

14. *the Levites shall speak*] that is, some of the Priests the Levites shall pronounce the blessings and the curses (Josh. viii. 33). This was in accordance with their duty to teach Israel God's Law (see xxxiii. 10), and with the priestly function of blessing the people (Num. vi. 24. 27. Cp. Deut. x. 8).

15. *Cursed*] Only curses are expressed here ; *Blessings* are reserved for the Gospel. Christ begins the Sermon on the Mount with "Blessed," which He repeats eight times (Matt. v. 3—10. See above, v. 4).

There are twelve curses here. Christ has freed us from them (Gal. iii. 10. 13). *Justin Martyr* c. Tryph. § 95, 96. *Bp. Andrewes*, v. 434.

There is therefore eloquence and inspiration in this silence of Scripture here as to blessings ; but we are to suppose that the blessings were uttered toward Gerizim as antitheses to the curses toward Ebal, and that AMEN was responded to them also.

— *in a secret place*] even in his own heart (Ezek. viii. 12).

16. *And all the people shall say, Amen*] Here is an answer to those who raise an objection to the saying of *Amen* in the "Commination Office" in the Book of Common Prayer. God Himself commanded His Ministers to declare *His* (not *their*) malediction on sin, in His name, and He commanded His people to say "*Amen*" to that declaration.

— *Amen*] See Matt. v. 18. In the Gospels this word stands at the beginning of a sentence. In St. John's Gospel it is always doubled, and it is uttered only by Christ. In the Epistles it stands at the end. In the Apocalypse Christ Himself is called "the AMEN" (Rev. iii. 14). In the Liturgy of the Apostolic Church it was uttered by the people at the end of prayers and thanksgivings : see 1 Cor. xiv. 16 ; and so in the heavenly Church (Rev. v. 14 ; vii. 12 ; xix. 4). For an exposition of the full meaning of the word AMEN, see *Bp. Andrewes*, v. pp. 467—476.

The *Sept.* has γένοιτο here in each case. The word ἀμήν is found in that Version in 1 Chron. xvi. 36, ἐπεὶ πᾶς ὁ λαὸς ἀμήν. Cp. Neh. v. 13 ; viii. 8 ; and seems to show that a different hand from that used in the Pentateuch was employed in those parts of that Version.

18. *Cursed be he that maketh the blind to wander out of the way*] *S. Irenæus* has some excellent remarks on these words ; which he applies as an answer to those who say that Christ and His Apostles did not declare, the truth simply and plainly as it is, and did not correct the errors of those to whom they preached, but spoke by way of accommodation to His and their hearers ; and he calls those persons "vanissimos sophistas," who allege that the "apostoli cum hypocritis fecerunt doctrinam secundum audientium capacitatem, et responsiones secundum interrogantium suspiciones, cæcis cæca confabulantes, secundum cæcitatem ipsorum" (*Irenæus*, iii. 5, p. 207). *Grabe*. Cp. *S. Irenæus*, iii. 12, p. 225. His remarks are very applicable to modern times.

shall say, Amen. ²³ * Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen. ²⁴ * Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen. ²⁵ * Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen. ²⁶ * Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

XXVIII. ¹ And it shall come to pass, * if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God ^b will set thee on high above all nations of the earth: ² And all these blessings shall come on thee, and ^c overtake thee, if thou shalt hearken unto the voice of the LORD thy God. ³ ^d Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* * in the field. ⁴ Blessed *shall* *be* ^e the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. ⁵ Blessed *shall* *be* thy basket and thy ^f store. ⁶ * Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. ⁷ The LORD ^h shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. ⁸ The LORD shall ⁱ command the blessing upon thee in thy ^j storehouses, and in all that thou ^k settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. ⁹ ^l The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. ¹⁰ And all people of the earth shall see that thou art ^m called by the name of the LORD;

s Lev. 18. 17. & 20. 14.
t Ex. 20. 13. & 21. 12, 14.
Lev. 24. 17.
Num. 35. 31.
u Ex. 23. 7, 8. & 16. 19.
Ezek. 22. 12.
x ch. 28. 15.
Ps. 119. 21.
Jer. 11. 3.
Gal. 3. 10.
a Ex. 15. 26.
Lev. 26. 3.
Isa. 55. 2.
b ch. 26. 19.

c ver. 15.
Zech. 1. 6.
d Ps. 128. 1, 4.
e Gen. 39. 5.
f ver. 11.
Gen. 22. 17. & 49. 25. ch. 7. 13.
Ps. 107. 38. & 127. 3. & 128. 3.
Prov. 10. 22.
1 Tim. 4. 8.
|| Or, *dough*, or, *kneading-trough*.
g Ps. 121. 8.
h Lev. 26. 7, 8.
i 2 Sam. 22. 33, 39, 41.
Ps. 89. 23.
See ver. 25.
j Lev. 25. 21.
|| Or, *barns*.
Prov. 3. 10.
k ch. 15. 10.
l Ex. 19. 5, 6.
ch. 7. 6. & 26. 18, 19. & 29. 13.

m Num. 6. 27.
2 Chron. 7. 14.
Dan. 9. 18, 19.

The Gnostic theory of *accommodation*, condemned by *Irenæus*, has been revived by *Semler*, and by writers in our own days.

26. *Cursed be he that confirmeth not*] Literally, *that establisheth not*. St. Paul adopts the rendering of the *Sept.* here.

— *to do them*] for “not the hearers of the Law are justified, but the *doers*” (Rom. ii. 13). Christ has delivered us from this curse, “being made a curse for us” (Gal. iii. 10. 13. 22): see below, notes on these passages, and *Justin M. c. Tryphon*. § 95; and *Bp. Pearson*, Art. iv. p. 206. *S. Epiphanius*, *Hæres.* 29.

CH. XXVIII. 1. *it shall come to pass*] The divine denunciations, which are contained in this chapter, and which were uttered by Almighty God Himself in foresight of the disobedience of His people, have now been fulfilled in the awful judgments executed upon Jerusalem, and upon the Jewish Nation. That Nation itself is conscious of the outpouring of the divine wrath upon it for its sins; and it manifests this consciousness in a remarkable manner in its Synagogues, whenever this Chapter recurs in the cycle of Proper Lessons appointed to be read in them. This chapter of Deuteronomy is the fiftieth Lesson of the Law, as read in the Synagogues: see above on xxvi. 1. The function of reading the Proper Lessons in the Synagogues is regarded, for the most part, as a high *privilege*; and, as an evidence of the degradation to which the ancient people of God are now reduced for their disobedience to God’s Law, and especially for their rejection of Him of whom “Moses and the Prophets did write” (see above on xviii. 15—18), it may be observed, that this privilege of reading the Proper Lessons in the Synagogues is sometimes set up for auction, and sold to the highest bidder for large sums of money: see *Allen’s Modern Judaism*, p. 333.

But the case is the reverse with regard to this chapter. No Jew desires to read it or hear it in the Synagogue. A miserable pauper is engaged by the payment of a certain sum to come near the reader, and to have this chapter muttered into his ear, which is done in a low mournful tone; and when he has listened to it, he retires in silence to his seat. Here is a solemn testimony to the truth of the awful prophecies which it contains.

One of the best expositions in the English language of this prophecy, with ample proofs of its fulfilment, will be found in *Dean Jackson’s Work on the Creed*, book i. chaps. 27—30, vol. i. pp. 235—299, ed. Oxford, 1844, who rightly grounds an

argument for the truth and inspiration of the divine Oracles on its wonderful accomplishment in the sight of all nations.

On the connexion of this chapter, and of ch. xxxii., with the prophecies of Jeremiah, and on the inferences thence to be derived, see above, *Introduction* to Deuteronomy.

3. *Blessed*] Heb. *baruc*; ἐλογημένος, *Sept.*, which is remarkable, as this word in the New Testament has a force and emphasis peculiarly its own; it is applied to the Mother of our Lord in the message of the Incarnation (Luke i. 28); and also to the righteous perfected and accepted by Christ the Judge at the Great Day (Matt. xxv. 34). But in the Beatitudes in the Sermon on the Mount, the word is μακάριος (Matt. v. 3. Luke vi. 20), a word only twice applied to the Divine Being in the New Testament (1 Tim. i. 11; vi. 15). On the sixfold repetition of the word, see xxvii. 15.

5. *thy store*] Lit. *kneading-trough* (Exod. viii. 3; xii. 34).

7. *seven ways*] A perfect number (Gen. ii. 2; xxxiii. 3. Lev. iv. 6).

10. *thou art called by the name of the LORD*] Literally, *the name of the LORD is called upon thee*: see Acts xv. 17. James ii. 7. Heb. xi. 16; and so *Sept.*, τὸ ὄνομα Κυρίου ἐκείνην αὐτοῦ. Cp. 2 Chron. vii. 14. Isa. lxiii. 19. Jer. vii. 10; xiv. 9. Dan. ix. 19; and Gen. xlviii. 16.

It has been said, that there is no mention of *spiritual* and *eternal* blessings in this prophecy, and that all the benefits promised to Israel are *temporal*. And it has been thence inferred by some (e. g., the Manicheans of old), that the God of the Law was a different Being from the God of the Gospel. But, as *S. Augustine* observes (c. Adimantum, c. 18), even those temporal blessings of the field and the fold may well be interpreted also in a spiritual sense; and, as *Theodore* remarks (Qu. 34), the words “the Lord will establish thee a *holy* people to Himself,” are spiritual and evangelical. And surely in this declaration, “All the people of the earth shall see that thou art called by the Name of the LORD”—the Everlasting Author and Giver of all life—there is implied a promise of immortality; for “God is not the God of the dead, but of the living” (see Matt. xxii. 32); and these words are to be construed in a Christian sense, according to the teaching of the Apostles (Acts xv. 17. James ii. 7. Heb. xi. 16. Cp. *Euseb.* in Ps. xxxv.; and *Procop.* *Gaz.* here). Its full realization to Israel is still future (Rom. xi. 25). May the God of Israel hasten the time!

n ch. 11. 25.
o ver. 4. ch. 30. 9.
Prov. 10. 22.
|| Or, for good.
† Heb. *bel'y*.

p Lev. 26. 4.
ch. 11. 14.
q ch. 14. 29.

r ch. 15. 6.

s Isa. 9. 11, 15.

t ch. 5. 32. & 11. 16.

u Lev. 26. 14.
Lam. 2. 17.
Dan. 9. 11, 13.
Mal. 2. 2.

x ver. 2.
y ver. 8, &c.

z Mal. 2. 2.
a 1 Sam. 14. 20.
Zech. 14. 13.
b Ps. 80. 16.
Isa. 30. 17. & 51.
20. & 66. 15.
† Heb. *which thou wouldst do*.
c Lev. 26. 25.
Jer. 24. 10.
d Lev. 26. 16.

|| Or, drought.
e Amos 4. 9.
f Lev. 26. 19.

g ver. 7.
Lev. 26. 17, 37.
ch. 32. 30.
Isa. 30. 17.
h Jer. 15. 4. & 24. 9.
Ezek. 23. 46.
† Heb. *for a removing*.
i 1 Sam. 17. 44, 46.
Ps. 79. 2.
Jer. 7. 33. & 16. 4. & 34. 20.
k ver. 35.
Ex. 9. 9. & 15. 26.

and they shall be ^a afraid of thee. ¹¹ And ^o the LORD shall make thee plenteous || in goods, in the fruit of thy ^t body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee. ¹² The LORD shall open unto thee his good treasure, the heaven ^p to give the rain unto thy land in his season, and ^q to bless all the work of thine hand: and ^r thou shalt lend unto many nations, and thou shalt not borrow. ¹³ And the LORD shall make thee ^s the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*: ¹⁴ ^t And thou shalt not go aside from any of the words which I command thee this day, *to the right hand, or to the left, to go after other gods to serve them.*

¹⁵ But it shall come to pass, ^u if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and ^x overtake thee: ¹⁶ Cursed *shalt thou be* ^y in the city, and cursed *shalt thou be* in the field. ¹⁷ Cursed *shall be* thy basket and thy store. ¹⁸ Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. ¹⁹ Cursed *shalt thou be* when thou comest in, and cursed *shalt thou be* when thou goest out. ²⁰ The LORD shall send upon thee ^z cursing, ^a vexation, and ^b rebuke, in all that thou settest thine hand unto ^t for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. ²¹ The LORD shall make ^c the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. ²² ^d The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the || sword, and with ^e blasting, and with mildew; and they shall pursue thee until thou perish. ²³ And ^f thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron. ²⁴ The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. ²⁵ ^g The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and ^h shalt be ^t removed into all the kingdoms of the earth. ²⁶ And ⁱ thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. ²⁷ The LORD will smite thee with ^k the botch of Egypt, and with ^l the emerods, and with the scab, and with the itch, whereof thou canst not be healed. ²⁸ The LORD shall

11 Sam. 5. 6. Ps. 78. 66.

12. *thou shalt lend unto many*] This has been fulfilled in a spiritual sense in the holy Apostles, who were Hebrews; especially by St. Paul, who lent in holy usury to many Nations by communicating to them the treasures of the Gospel, and the treasures of Christ, and thus were themselves enriched with heavenly glory, while they enriched others (*Euseb.* in *Psal.* xxxv.).

13. *the head*] See *Isa.* ix. 14, 15.

This is a promise to all who believe in Christ. Whosoever believes in Christ who is the Head, he is made one with Christ; but the Jews rejected Christ, and so became the tail. The first became the last (*Origen* in *Jesu N.*, *Hom.* 7).

22. *consumption*] Seven maladies are mentioned, the sign of the full outpouring of the wrath of God; as there are seven trumpets of judgment, and seven vials of wrath in the Apocalypse; the same hand appears in both.

— *swora*] *chereb*. The *Vulg.* and *Arabic* seem to have read *choreb*, heat.

— *blasting*] from *shadaph*, to scorch, or to blacken (*Gesen.* 806).

— *mildew*] from *yarah*, to be *ghastly*.

23. *thy heaven—brass, and earth—iron*] He says *thy* heaven; God's heaven will lose its genial mildness, and become *thy* heaven—a heaven of brass. Cp. "*your house*" in *Matt.* xxiii. 38; and "*thy seed*" below, v. 46.

Iron yields no corn, nor brass rain; and our earth is made iron, when it is traversed with forces of armed soldiers, instead of with peaceful husbandmen and shepherds (*S. Ambrose*, *Epist.* 68).

25. *shalt be removed*] rather, *shalt be for agitation*—that is, to be tossed about and kicked like a ball from one nation to another; as the Latin poet says, "*Dī nos quasi pilas habent.*" As to the origin of the word *zaavah*, see *Gesen.* 250. *Keil*, 516.

27. *the botch of Egypt*] Probably the *elephantiasis*. See *Exod.* ix. 9.

— *emerods*] See 1 *Sam.* v. 6. 9. *Bochart*, *Hieroz.*, i. p. 381. Latin "*marisca*" (*Juvenal*, ii. 13). On the other diseases here mentioned, see *Pruner*, *Krankh.* d. *Orient*, p. 142 and *Winer*, *R. W. B.* i. 673, *Art.* "*Krankheiten.*"

smite thee with madness, and blindness, and ^mastonishment of heart: ²⁹ And ^m Job 4. 9.
 thou shalt ⁿgrope at noonday, as the blind gropeth in darkness, and thou ⁿ Job 5. 14.
 shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled ^{Isa. 59. 10.}
 evermore, and no man shall save thee. ³⁰ ^o Thou shalt betroth a wife, and ^o Job 31. 10.
 another man shall lie with her: ^p thou shalt build an house, and thou shalt ^{Jer. 8. 10.}
 not dwell therein: ^q thou shalt plant a vineyard, and shalt not ^p Job 31. 8.
 gather the grapes thereof. ³¹ Thine ox *shall be* slain before thine eyes, and thou shalt ^{Jer. 12. 13.}
 not eat thereof: thine ass *shall be* violently taken away from before thy face, ^{Amos 5. 11.}
 and [†] shall not be restored to thee: thy sheep *shall be* given unto thine enemies, ^{Mic. 6. 15.}
 and thou shalt have none to rescue them. ³² Thy sons and thy daughters *shall* ^{Zeph. 1. 13.}
be given unto another people, and thine eyes shall look, and ^q *fail with longing* ^q ch. 20. 6.
 for them all the day long: and *there shall be* no might in thine hand. ³³ [†] The [†] Heb. *profane,*
 fruit of thy land, and all thy labours, shall a nation which thou knowest not ^{or, use it as com-}
 eat up; and thou shalt be only oppressed and crushed alway: ³⁴ So that thou ^{mon meat: as ch.}
 shalt be mad [†] for the sight of thine eyes which thou shalt see. ³⁵ The LORD ^{20. 6.}
 shall [†] smite thee in the knees, and in the legs, with a sore botch that cannot [†] Heb. *shall not*
 be healed, from the sole of thy foot unto the top of the head. ³⁶ The LORD shall ^{return to thee.}
^{*}bring thee, and thy king which thou shalt set over thee, unto a nation, which ^r Ps. 119. 82.
 neither thou nor thy fathers have known; and [†] there shalt thou serve other ^s ver. 51.
 gods, wood and stone. ³⁷ And thou shalt become [†] an astonishment, a proverb, ^{Lev. 26. 16.}
[†] and a byword, among all nations whither the LORD shall lead thee. ³⁸ [†] Thou ^{Jer. 5. 17.}
 shalt carry much seed out into the field, and shalt gather *but* little in; for ^t ver. 67.
[†] the locust shall consume it. ³⁹ Thou shalt plant vineyards, and dress them, ^u ver. 27.
 but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall
 eat them. ⁴⁰ Thou shalt have olive trees throughout all thy coasts, but thou
 shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.
⁴¹ Thou shalt beget sons and daughters, but [†] thou shalt not enjoy them; for [†] Heb. *they shall*
[†] they shall go into captivity. ⁴² All thy trees and fruit of thy land shall the ^{not be thine,}
 locust ^{||} consume. ⁴³ The stranger that *is* within thee shall get up above thee ^d Lam. 1. 5
 very high; and thou shalt come down very low. ⁴⁴ [†] He shall lend to thee, ^{||} Or, *possess.*
 and thou shalt not lend to him: [†] he shall be the head, and thou shalt be the ^e ver. 12.
 tail. ^f ver. 13.
 Lam. 1. 5.

29. *grope at noonday*] As the Jewish Nation does, "groping palpably in darkness, in the sunshine of Messiah's glory;" as if it were Egyptian darkness (*Dean Jackson*), especially when reading or hearing the Word of God, which shines like a noonday light to those who believe in Christ. Cp. Ps. xxxvii. 7, and St. Paul's words (2 Cor. iii. 15), "the veil is on their hearts;" and St. John says, they could not believe, because Esaias saith, "He hath blinded their eyes," i. e., for their sins (John xii. 39, 40). Cp. *Zephyr.*, *Caten.*, and *Procop. Gaz.* here.

For the prophetic exposition of this passage, see below on xxix. 10.

30. *Thou shalt betroth a wife*] All these curses, fulfilled literally (cp. *Jackson*, i. pp. 256. 263. 268. 272, and *Bp. Patrick* here), have also their spiritual accomplishment in the Jews, to whom "those things which should have been for their wealth, have become an occasion of falling," according to the curse pronounced upon them by their own King, David, speaking in the person of the Messiah; and, therefore, with judicial authority, for their sin against God, in rejecting and crucifying His dear Son. See Ps. lxxix. 21, 22, "They gave me gall to eat—Let their table become a snare," &c. Cp. *Augustine* there, vol. iv. p. 1006, ed. Paris, 1835.

Abraham was approved of God, for his readiness to sacrifice Isaac at His command. These, his degenerate sons, have crucified the Son of Abraham's God; that Son Whose Day Abraham saw and was glad (John viii. 56); and for their infidelity and disobedience have been cast out of that good land which was given to Abraham's righteous seed. See *Dean Jackson*, i. 254.

It is a fearful thing to consider, that in their synagogues the Jews, who have subjected themselves to these curses for rejecting Christ, imprecate curses daily upon those who adore Him. See *Bustorf*, Syn. Jud. c. x. pp. 209—213.

35. *sore botch*] "lepra tuberosa." See *Pruner*, p. 167.

36. *The LORD shall bring thee, and thy king*] fulfilled in the carrying away of Israel by the King of Assyria (2 Kings xvii. 6), and in the carrying away of Judah by the King of Babylon (2 Kings xxiv. 12; xxv. 7. 2 Chron. xxxiii. 11). See *Theodore*, Qu. 34.

— *shalt thou serve other gods*] Thou shalt be punished by thy sins, for thy sins. Cp. Acts vii. 41, 42. Rom. i. 28. Cp. *Dean Jackson*, p. 275.

37. *an astonishment, a proverb, and a byword*] Cp. 1 Kings ix. 7. Jer. xlii. 18—22; and see *Dean Jackson*, pp. 278—280.

38. *locust*] rather, the *vine-weevil*; *ψ, convolutus*. See *Sept.* and *Vulg.*

40. *shall cast*] rather, *shall be rooted up*, and be wasted (*Sept.*). Others render it, *shall fall off* (*Gesen.*, *Fürst*, *Espin.*).

43. *The stranger—shall get up above thee*] As was the case with the Idumæans and Romans, domineering over the Jews, and setting up the image of Cæsar in the Temple (*Joseph.*, B. J. i. 1; ii. 10. Ant. xviii. 8. 2. *Euseb.*, ii. 5). And this may be interpreted also in a spiritual sense. The Proselyte will rise above thee by accepting the Gospel, which is rejected by thee. See *Euseb.* in Ps. xxxv. Cp. below, *Introd.* to the Acts, p. 9.

g ver. 15.

h Isa. 8. 18.
Ezek. 14. 8.
i Neh. 9. 35, 36,
37.
k ch. 32. 15.

l Jer. 28. 14.

m Jer. 5. 15. & 6.
22, 23.
Luke 19. 43.
n Jer. 48. 40. &
49. 22.
Lam. 4. 19.
Ezek. 17. 3, 12.
Hos. 8. 1.
† Heb. *hear*.
† Heb. *strong of*
face.
Prov. 7. 13.
Eccles. 8. 1.
Dan. 8. 23.
o 2 Chron. 36. 17.
Isa. 47. 6.
p ver. 33.
Isa. 1. 7. & 62. 8.
q 2 Kings 25. 1,
2, 4.

r Lev. 26. 29.
2 Kings 6. 23, 29.
Jer. 19. 9.
Lam. 2. 20. &
4. 10.
† Heb. *belly*.

s ch. 15. 9.

t ch. 13. 6.

u ver. 54.

† Heb. *afterbirth*.

x Gen. 49. 10.

y Ex. 6. 3.

z Dan. 9. 12.

⁴⁵ Moreover ^g all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: ⁴⁶ And they shall be upon thee ^h for a sign and for a wonder, and upon thy seed for ever. ⁴⁷ ⁱ Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, ^k for the abundance of all things; ⁴⁸ Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he ^l shall put a yoke of iron upon thy neck, until he have destroyed thee. ⁴⁹ ^m The LORD shall bring a nation against thee from far, from the end of the earth, ⁿ as swift as the eagle flieth; a nation whose tongue thou shalt not [†] understand; ⁵⁰ A nation [†] of fierce countenance, ^o which shall not regard the person of the old, nor shew favour to the young: ⁵¹ And he shall ^p eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. ⁵² And he shall ^q besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. ⁵³ And ^r thou shalt eat the fruit of thine own [†] body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: ⁵⁴ So that the man that is tender among you, and very delicate, ^s his eye shall be evil toward his brother, and toward ^t the wife of his bosom, and toward the remnant of his children which he shall leave: ⁵⁵ So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. ⁵⁶ The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, ^u her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, ⁵⁷ And toward her [†] young one that cometh out ^x from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

⁵⁸ If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear ^y this glorious and fearful name, THE LORD THY GOD; ⁵⁹ Then the LORD will make thy plagues ^z wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore

46. *thy seed for ever*] that is, for ever, on *thy* seed, the seed of evil-doers (see this use of *thy*, above, v. 26). But there is a holy seed, a seed of God, a goodly remnant, which will obtain mercy (Rom. ix. 27; xi. 5. Cp. Isa. vi. 13; x. 22). It depends on thyself to escape the curse by turning to the Lord.

47. *Because thou servedst not the LORD*] This was the true cause of the destruction of Jerusalem: see below, on Matt. xxiv. 15; and 1 Thess. ii. 16.

49. *a nation . . . from far*] fulfilled in the Assyrians (Isa. v. 26; xxviii. 11; xxxiii. 19), Babylonians (Jer. xlviii. 40. Ezek. xvii. 3. Hab. i. 6), Medes (Isa. xiii. 17), and Romans, who were all employed in their turns as executioners of God's judgments against His people for their sins, especially the last: see *Theodoret*, Qu. 34; and *Dean Jackson* l., pp. 239—242.

56. *The tender and delicate woman*] For the fulfilment, see 2 Kings vi. 28; and the passages of *Josephus*, collected by *Eusebius*, II. E. iii. 6; and see *S. Chrysostom*, Orat. v. c. Jud.

tom. i. p. 637, ed. Bened., where he comments on the prophecies in this chapter at large, and shows their accomplishment. See his *Epist. ad Olympiad.* 3, § 4, tom. iii. p. 556, ed. Bened.

58. *this glorious and fearful name*] Revealed in the Gospel as the Name of the Blessed Trinity in Unity (see Matt. xxviii. 19); and spiritually "the Name" is applied to Him who took human nature for the express purpose of declaring that Name (see Acts v. 41. 3 John 7). And it was the rejection of Him, which made the cup of the national guilt of the Jews to overflow (see Matt. xxvii. 24, 25). But when they turn to Him, and look on Him whom they pierced (John xix. 37), and say with heart and voice, "Hosanna to the Son of David; Blessed is He that cometh in the NAME of the LORD" (Matt. xxiii. 39), then the curses of Ebal will be withdrawn, and all the blessings of Gerizim will be poured out upon them.

59. *thy plagues wonderful*] See *Dean Jackson*, i. 237; and *Bp. Patrick* here.

sicknesses, and of long continuance. ⁶⁰ Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. ⁶¹ Also every sickness, and every plague, which is not written in the book of this law, them will the LORD [†] bring upon thee, until thou be destroyed. ⁶² And ye ^b shall be left few in number, whereas ye were ^c as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. ⁶³ And it shall come to pass, *that* as the LORD ^d rejoiced over you to do you good, and to multiply you; so the LORD ^e will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. ⁶⁴ And the LORD ^f shall scatter thee among all people, from the one end of the earth even unto the other; and ^g there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. ⁶⁵ And ^h among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: ⁱ but the LORD shall give thee there a trembling heart, and failing of eyes, and ^k sorrow of mind: ⁶⁶ And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: ⁶⁷ ^l In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and ^m for the sight of thine eyes which thou shalt see. ⁶⁸ And the LORD ⁿ shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, ^o Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

a ch. 7. 15.

† Heb. *cause to ascend*.

b ch. 4. 27.

c ch. 10. 22.

d ch. 9. 23.

e ch. 30. 9.

f Jer. 32. 41.

g Prov. 1. 26.

h Isa. 1. 24.

i Lev. 26. 33.

j ch. 4. 27. 28.

k Neh. 1. 8.

l Jer. 16. 13.

m ver. 39.

n Amos 9. 4.

o Lev. 26. 36.

p Lev. 26. 16.

q Job 7. 4.

r ver. 34.

s Jer. 43. 7.

t Hos. 8. 13. & 9. 3.

u ch. 17. 16.

64. *shall scatter thee*] An evidence of the fulfilment of the curse, and also a preamble to the blessing displayed in the events of the Day of Pentecost: see below on Acts ii. 5—11, pp. 45, 46. Cp. *Joseph*, B. J. vi. 9. 2. *S. Chrys.* adv. Jud., Orat. v. *Tertullian*, adv. Jud. c. 13; ad Gentes, c. 21. *Bp. Patrick* here; and *Dean Jackson*, i. pp. 241. 250. 278. 281.

66. *thy life shall hang in doubt before thee*] A remarkable prophecy. The words "*in doubt*" are not in the original. The Hebrew says only "*Thy life shall be hanging before thee* . . . and thou shalt not believe in thy life;" and the *Sept.* has ἡ ζωὴ σου κρεμασμένη ἀπέναντι τῶν ὀφθαλμῶν σου, καὶ οὐ πιστεύσεις τῇ ζωῇ σου: and *Vulg.* has "erit vita tua quasi pendens ante te: et non credes vitæ tuæ." The word for *hanging* here is the same as in Deut. xxi. 3 (see note there), which was a prophecy concerning Christ.

For these reasons, many of the ancient Christians saw here a secondary spiritual meaning—a deep, mysterious shadowing forth, of Him who is the LIFE (John xi. 25; xiv. 6), *hanging on the Cross before the eyes of the Jewish Nation*, and in whom they would not believe. And perhaps even St. Paul himself may be supposed in some degree to countenance this interpretation by his words, οἱς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προσεγράφη ἐν ὕμνῳ ἐσταυρωμένος (Gal. iii. 1).

In behalf of this exposition, see *Irenæus*, iv. 23; v. 18. *Tertullian* c. Jud. c. 11. *S. Chrysostom* adv. Jud. ii. 20. *S. Athanas.* de Incarnat. c. 35. 37; and Orat. ii. c. Arian. c. 16. *S. August.* c. Faust. xvi. 22, which are quoted in *Bibl.* v. pp. 590, 591.

68. *with ships*] like slaves in slave-ships, by a way in which there is no escape; as there may be by *land*, especially in the wilderness between Judæa and Egypt.

In looking back on this chapter, and reviewing the prophecies it contains, and comparing them with their fulfilment, as displayed to the eyes of the world for many successive generations, in the history of the Jewish Nation, we recognize clear evidence of Divine foreknowledge, and we see manifest proof that the writer of the Pentateuch was inspired by the Holy Ghost.

In the rejection of His own people for their hardness of heart, we also see a solemn manifestation of God's wrath and indignation against unbelief.

Here also is a proof that the Messiah is come, and that Jesus is the Christ, and that the Gospel is true.

The Jews were God's favoured people; and whenever they obeyed Him, they prospered: their temporal state was always adjusted by God to their spiritual. They were often guilty of idolatry, and they were punished for it; but on their repentance they were restored to God's favour.

But now they are *not* guilty of idolatry; and therefore, so far, are more pious and godly than their fathers; and yet, as our Lord prophesied they would be, they are scattered among all nations; their city was destroyed in *that generation* which He visited when on earth; and ever since that time, as He foretold, they have been outcasts upon the earth.

If Jesus was *not* a true Prophet, then their rejection of Him was an act of zeal for God, and was an additional title to God's favour. But yet the Jews are what they are, and have been so for 1800 years.

What is the inference? Is it not, that they have committed some heinous sin, and have not yet repented of it? And what is that sin? It is,—as Christ Himself and His Apostles declare,—the rejection of the Son of God. Cp. *Tertullian* adv. Jud. c. 13; adv. Gentes, c. 21. *S. Chrysostom*, Orat. v. adv. Judæos; and his Homily on Ps. viii.; and *S. Jerome*, Epist. ad Dardanum, ii. p. 610, ed. Ben.

The rejection of Israel is a confirmation of our faith, as proving the truth of God's holy Word, and of the Gospel of Christ. As *Dean Jackson* says, "Every degree of the fall of Israel is a step to our rising." While we are moved with godly fear on account of His severity towards them, we have also reason for fervent love on account of His mercy to ourselves. But if with this fearful warning before us, of the terrible consequences of unbelief, we are not deterred from it, if we do not receive Christ and His Gospel, and conform ourselves to His Will and Word, then our punishment will be more dreadful than that which has overtaken Israel, and under which they now lie.

Lastly, we see here a strong motive to earnest prayer, and pious endeavour, that the veil may be taken from the heart of the literal Israel, and that they may see Him who is the true Seed of Abraham, the Shiloh proclaimed by Jacob, the Great Prophet pre-announced by Moses, the Saviour typified by Joshua, the King promised to David, the EMMANUEL of Isaiah, the LORD our RIGHTEOUSNESS of Jeremiah; and that they may be joined together with all true Israelites, with St. Paul, St. Peter, and St. John, and with all the children of faithful Abraham gathered together from the north and the south, from the east and the west, and may sit down together with them in the

XXIX. ¹ These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside ^a the covenant which he made with them in Horeb.

^b Ex. 19. 4. ² And Moses called unto all Israel, and said unto them, ^b Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; ³ ^c The great temptations which thine eyes have seen, the signs, and those great miracles: ⁴ Yet ^d the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. ⁵ ^e And I have led you forty years in the wilderness: ^f your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. ⁶ ^g Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God. ⁷ And when ye came unto this place, ^h Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: ⁸ And we took their land, and ⁱ gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. ⁹ ^k Keep therefore the words of this covenant, and do them, that ye may ^l prosper in all that ye do.

¹⁰ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, ¹¹ Your little ones, your wives, and thy stranger that *is* in thy camp, from ^m the hewer of thy wood unto the drawer of thy water: ¹² That thou shouldest ⁿ enter into covenant with the LORD thy God, and ⁿ into his oath, which the LORD thy God maketh with thee this day: ¹³ That he may ^o establish thee to day for a people unto himself, and *that* he may be unto thee a God, ^p as he hath said unto thee, and ^q as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. ¹⁴ Neither with you only ^r do I make this covenant and this oath; ¹⁵ But with *him* that standeth here with us this day before the LORD our God, ^s and also with *him* that *is* not here with us this day:

¹⁶ (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; ¹⁷ And ye have seen their abominations, and their ^t idols, wood and stone, silver and gold, which *were*

kingdom of God. We are authorized to look for this blessed consummation by the prophecy in ch. xxx. 1—14.

CH. XXIX. 1. *beside the covenant—in Horeb*] For he had now to do with a new generation. Besides, Moses was now at the close of his career, and the people were now on the borders of Canaan, and were about to enter the Land of Promise, the type of heaven; and therefore the covenant which the Lord now commands Moses to make with Israel, is *another* covenant, in the sense of displaying the blessings of the Gospel of Christ, and the glories of the New Covenant, in a clearer light. See xxx. 6, where it is said “the Lord thy God will circumcise thine heart,” which could only be done by the Holy Spirit sent by Jesus Christ (see note there). And in xxx. 11—14 there are plain promises of the Gospel: *ep. Burgon, Sermon on Inspiration and Interpretation*, pp. 199, 202, “By the general consent of the Hebrew Doctors, the xxxth chapter has ever been held to have reference to the times of MESSIAH” (*Pagius* in *Crit. Sac.* ad Deut. xxx. 11). “The restoration spoken of is referred by them to the restoration to be effected by CHRIST;” *ep. Bp. Bull*—quoted by *Mr. Burgon—Harmonia Apostolica* c. xi. 3, vol. iii. pp. 197—201, ed. Burton; who says, “Ipsi Hebræi magistri ea quæ Deut. xxix. et deinceps continentur, ad Messie tempus omnino referenda consueverunt;” and he shows the truth of that assertion.

2. *Ye have seen*] He regards the nation as having a corporate existence. Few except those who were under twenty years of age at Sinai had seen the wonders of Egypt with their own eyes: see above, on i. 9.

3. *temptations*] Trials.

4. *hath not given you*] Because ye disobeyed him (see Ezek. xii. 2. Matt. xiii. 15. John xii. 37—40; and *Theodore* here, Qu. 34).

5. *your clothes are not waxen old*] See above, on viii. 2. 4.

6. *not eaten bread*] produced by your own labour, but manna from heaven.

— *wine*] Lest ye imagine that your strength was due to any thing but God; therefore ye have not been refreshed by wine made from vineyards of your own planting, but by water given you by Him from the Rock in the desert.

7. *Sihon—and Og*] Num. xxi. 23, 24, 34, 35; above, ii. 30.

10. *of your tribes*] Rather, *your tribes*—in their heads.

—] Here begins a new Proper Lesson of the Law, and extends to xxx. 20. The parallel Proper Lesson of the Prophets is Isa. lix. 10 to lxiii. 9,—a divinely-inspired comment on this portion of the Pentateuch, and showing its relation to the triumphs of CHRIST, and the glory of His Bride, the Church. It begins with the remarkable words, “We grope for the wall like the blind, we stumble at noonday” (see above, xxviii. 29); and then bursts forth in the joyous exclamation, “Arise, shine! for THY LIGHT is come” (lx. 1).

11—15. *Your little ones—thy stranger—the hewer of thy wood—and also with him that is not here*] An intimation that God’s covenant would eventually be extended to all nations; as St. Peter says, Acts ii. 39: *ep. Heb. viii. 7, 8.* Compare our Lord’s Prayer, John xvii. 20.

Here is an answer to the objection sometimes raised to the answers made in the name of infants by Sponsors at Baptism. God here made a covenant with little ones, even with the *absent*. He accepted those who were present as Sponsors for them.

14. *this oath*] The covenant confirmed by oath (see Gen. xxvi. 28).

17. *idols*] Heb. *gillulim*, from *galal*, to roll (*Gesen.* 172); stumps that may be rolled about (see Lev. xxvi. 30).

among them :) ¹⁸ Lest there should be among you man, or woman, or family, or tribe, 'whose heart turneth away this day from the LORD our God, to go ^{† ch. 11. 10.} and serve the gods of these nations; "lest there should be among you a root that beareth ||† gall and wormwood; ¹⁹ And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk *in the ||imagination of mine heart, *to add † drunkenness to thirst: ²⁰ The LORD will not spare him, but then ² the anger of the LORD and ^a his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD ^b shall blot out his name from under heaven. ²¹ And the LORD ^c shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that † are written in this book of the law: ²² So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it; ²³ And that the whole land thereof is brimstone, ^d and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, ^e like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: ²⁴ Even all nations shall say, 'Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? ²⁵ Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: ²⁶ For they went and served other gods, and worshipped them, gods whom they knew not, and ||whom he had not † given unto them: ²⁷ And the anger of the LORD was kindled against this land, ^g to bring upon it all the curses that are written in this book: ²⁸ And the LORD ^h rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into

u Acts 8. 23.
Heb. 12. 15.
|| Or, a poisonfu
herb.
† Heb. rosh.

w Num. 15. 39.
Eccles. 11. 9.
|| Or, stubborn-
ness.
Jer. 3. 17. & 7. 24
x Isa. 30. 1.
† Heb. the
drunken to the
thirsty.
y Ezek. 14. 7. 8.
z Ps. 74. 1.
a Ps. 79. 5.
Ezek. 23. 25.
b ch. 9. 14.
c Matt. 24. 51.
† Heb. as written.

† Heb. wherewith
the LORD hath
made it sick.
d Ps. 107. 34.
Jer. 17. 6.
Zeph. 2. 9.
e Gen. 19. 24, 25.
Jer. 20. 16.

f 1 Kings 9. 8, 9.
Jer. 22. 8, 9.

|| Or, who had
not given to them
any portion.
† Heb. divided.
g Dan. 9. 11, 13,
14.
h 1 Kings 14. 15.
2 Chron. 7. 20.
Ps. 52. 5. Prov. 2. 22.

18. a root that beareth gall] A root that does not fructify with a good produce, but yields a poisonous plant,—*rosh* (connected with *rosh*, a head), so called from growing to a tuft like the poppy (see Jer. viii. 14; ix. 15. Gesen. 752), supposed by others to be *cicuta*; by others, *colocynth*. Whatever it be, it is spoken of as a bitter, poisonous plant (see below, xxxii. 32, 33): cp. Job xx. 16. Hos. x. 4, where it is translated *hemlock*; and Ps. lxxix. 22, where it is translated *gall*, as frequently in the Authorized Version (Lam. iii. 5. 19).

— wormwood] Heb. *laanah* (probably from *laan*, to curse), Prov. v. 11. Jer. ix. 14; xxiii. 15. Lam. iii. 15. Gesen. 440. These words are used in a spiritual sense in Heb. xii. 15, "lest any man fail of the grace of God; lest any root of bitterness, springing up, trouble you, and thereby many be defiled." The Jews gave to Christ *gall* (*rosh*) to eat (Ps. lxxix. 22), and they are punished with the root of *gall* (*rosh*) embittering their lives. The false Teacher, who embitters the living waters of salvation, is personified as Wormwood in the Apocalypse (see the notes below, on Rev. viii. 10, 11).

19. of this curse] or oath.

— imagination] Heb. *sheriruth*; literally, *hardness*; de-liberate, firmest resolve, whether for good or evil: from *sharir*, firm (Gesen. 850. Keil, 524). On the state of the soul here described, see Bp. Andrewes, v. 99.

— to add] The Hebrew word here rendered to add is *saphah*, which sometimes means to scrape together, to accumulate; and sometimes (with the idea of scraping off), to destroy, to carry off (see Gesen. 592), and in this sense the word is taken here by the Sept., Vulg.

— drunkenness to thirst] Rather, the saturated (from *raveh*, to drink largely, Gesen. 759), with the thirsty (*tsamé*; Gesen. 711). This is a proverbial expression, and it seems here to describe the land that has drunken in the poison (mentioned in r. 18), together with that which thirsts for it (cp. Ps. xlii. 3. Lam. iii. 15. Amos viii. 11), and also to describe the people, or

souls, of that country, which drink in that poison, or desire to do so, like water (cp. Pfeiffer, Dubia, p. 167. Schultz, p. 630. Keil, p. 524).

Some interpret this of adding sins of wilfulness to sins of ignorance (Bp. Sanderson, i. 109; iv. 269); and some, of running from one extreme to another (Bp. Andrewes, i. 363), and of adding sins of their own to those of their forefathers (Dean Jackson on the Creed, i. ch. xxx.).

22. hath laid upon it] Literally, *hath made it to be sick*.

23. that the whole land—is brimstone, and salt] This is to be noted; for these denunciations are not to be understood so much in a physical sense as in a spiritual. This is clear from what has been said as to blotting out the sinner's name (cp. Exod. xxxii. 32, 33; and Rev. iii. 5; xiii. 8); and of his separation unto evil out of all the tribes of Israel (v. 21); and it cannot be said that all the Holy Land is like the region of Sodom and Gomorrah. Doubtless, a physical change for the worse has been wrought upon the face of the soil itself, for the sins of the people; but the plagues here mentioned have fallen with far more visible and inveterate severity on the people. Once the Hebrew Nation flourished in the sunshine of God's favour like an earthly Paradise, and like the garden of the Lord in the Vale of Siddim, but now it is smitten with barrenness; it is not sown nor beareth, but it is brimstone, salt, and burning, like the overthrow of Sodom and Gomorrah. See also below, on xxx. 4—6.

26. whom he had not given] as He gave the Sun and Moon to be lights to all (iv. 19).

27. the curses] Daniel confirms this statement when he says, "The curse is poured upon it, and the oath that is written in the Law of Moses, the servant of God, because we have sinned against him" (Dan. ix. 11).

28. cast them] One of the letters (*lamed*) in the original here is a very large capital letter, drawing attention to the greatness of the punishment—"no casting away is like that of the ten tribes" (*Baal hatturim*).

another land, as it is this day. ²⁹ The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

XXX. ¹ And ^a it shall come to pass, when ^b all these things are come upon thee, the blessing and the curse, which I have set before thee, and ^c thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, ² And shalt ^d return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ³ ^e That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and ^f gather thee from all the nations, whither the LORD thy God hath scattered thee. ⁴ ^g If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: ⁵ And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. ⁶ And ^h the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. ⁷ And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. ⁸ And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. ⁹ ⁱ And the LORD thy God will make thee 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 the LORD will again ^k rejoice over thee for good, as he rejoiced over thy fathers: ¹⁰ If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law,

^a Lev. 26. 40.
^b ch. 28.
^c ch. 4. 29, 30.
^d 1 Kings 8. 47, 48.

^e Neh. 1. 9.
^f Isa. 55. 7.
^g Lam. 3. 40.
^h Joel 2. 12, 13.
ⁱ Ps. 106. 45.
^j & 126. 1, 4.
^k Jer. 29. 14.
^l Lam. 3. 22, 32.
^m f Ps. 147. 2.
ⁿ Jer. 32. 37.
^o Ezek. 34. 13. &
^p 36. 24.
^q ch. 28. 64.
^r Neh. 1. 9.

^s h ch. 10. 16.
^t Jer. 32. 39.
^u Ezek. 11. 19. &
^v 36. 26.

ch. 28. 11.

^w k ch. 28. 63.
^x Jer. 32. 41.

29. The secret things belong unto the LORD our God] Especially God's counsel concerning Israel; both as to the choice of it by God, and its rejection and restoration, both as to its manner and its time. "O altitudo!" exclaims St. Paul (Rom. xi. 33). Cp. *Bp. Andrewes*, iv. 373; v. 347. 398, on the Mysteries of Predestination.

The secret will of the Father is, that "of all that He hath given Me I should lose nothing" (John vi. 39). The revealed Will is, "that every one that seeth the Son and believeth in Him should not perish, but have everlasting life" (John iii. 16).

— those things which are revealed belong unto us] His commands, His curses, and blessings, and our consequent duty. These are perfectly clear.

— unto us and to our children for ever] The Hebrew Text has some "puncta extraordinaria" over these words, to call attention to them; and well may this be the case, for the secret things, of which Moses here speaks, are the mysteries revealed in the Gospel for the salvation of all true Israelites by Christ, the Seed of Abraham, and the everlasting glories of the heavenly Jerusalem.

CH. XXX. 3. will turn thy captivity] Will change thy miserable estate (Ps. xiv. 7. Job xlii. 10. Jer. xxx. 8. *Keil*, 526).

— and gather thee from all the nations] and bring thee to thy home, the true Zion, in Christ, of Whom it is declared that He should "gather together in one the children of God that are scattered abroad." See John xi. 51, 52, where the Evangelist adopts some of the words used by the *Septuagint* here, *πάντα συνάξει σε ἐκ παντὸς τῶν ἐθνῶν, εἰς οὓς διασκορπίσθαι σε*.

It would be presumptuous to say, whether some great local restoration of the Jews may not be effected; but if the prophecies are to be taken literally, if the Jews are to be multiplied as the sand and as the stars, and to be brought together from all parts of the whole world to one country and city, it is not easy to see how Jerusalem or any Country so small as Palestine could contain them. See below on Ezekiel xxxv., p. 238.

However this may be, it is certain, that the Jews began to be restored at the day of Pentecost, when devout Jews from

every country under heaven heard St. Peter's sermon, and were baptized; and the Jews are ever being restored to the true Jerusalem, whenever they enter the Church of Christ, the true Zion, and believe in Him Who is the promised Seed of Abraham, and in Whom all the families of the earth are blessed (see below, notes on Acts ii. 7—12, p. 46; and *Introduction* to the First Epistle of St. Peter, pp. 37, 38; and Rom. xi. 25. See also on 1 Pet. i. 1, 2, and *Procop. Gaz.* here; and *Keil's* note here, p. 527). This is the true Restoration of the Jews. To this the Prophets looked forward with the most ardent aspirations beyond the horizon of all local restoration to the earthly Jerusalem (Isa. lix. 20. Jer. xxxi. 31. 33; xxxii. 39. Ezek. xi. 19; xxxvi. 26). And therefore Moses here speaks of the true *circumcision*, the circumcision of the heart (v. 6; cp. Rom. ii. 28, 29), which is the work of the Spirit sent by Christ.

4. If any of thine be driven out] Rather, if thy dispersion shall be in the utmost parts of the heaven. The *Septuagint* here uses the word *διασπορά* (*dispersion*), the word adopted in the New Testament to describe the dispersed Jews (see John vii. 35. James i. 1. 1 Pet. i. 1; and note below on Acts, p. 46); and it is worthy of remark, that in describing the Jews who were restored to the true Zion in Christ on the day of Pentecost, the Sacred Writer speaks of them as devout men out of every nation under heaven (Acts ii. 5). May he not be referring to this prophecy of Moses, where Moses is speaking of the gathering again and return, of the dispersed from all the nations, where they were scattered unto the outmost parts of heaven? and may he not be pointing out the beginning of its fulfilment on the day of Pentecost, by the power of the Holy Ghost, the Spirit of Unity?

6. the LORD thy God will circumcise thine heart] which is the act of Christ, working by the Holy Ghost (Rom. ii. 29. Phil. iii. 3. Col. ii. 11).

God here utters a promise by Moses, which was afterwards repeated by Jeremiah (xxxi. 31, 32), "The days come, saith the Lord, that I will make a new covenant with the house of Israel. I will put my law in their inward parts, and write it in their hearts;" a promise which St. Paul assures us is fulfilled in the Gospel of Christ (1 Heb. viii. 10).

and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

¹¹ For this commandment which I command thee this day, ¹it is not ¹Isa. 45. 19. hidden from thee, neither is it far off. ¹² ^mIt is not in heaven, that thou ^mRom. 10. 6, &c. shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? ¹³ Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? ¹⁴ But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

¹⁵ See, ^aI have set before thee this day life and good, and death and evil; ⁿver. 1. 19. ¹⁶ In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. ¹⁷ But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; ¹⁸ ^oI denounce unto you this day, that ye shall surely perish, ^och. 4. 26. & 8. 19. and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. ¹⁹ ^pI call heaven and earth to record this day ^pch. 4. 26. & 31. 23. against you, that ^aI have set before you life and death, blessing and cursing: ^qver. 15. therefore choose life, that both thou and thy seed may live: ²⁰ That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy ^rlife, and the length of thy days: ^rPs. 27. 1. & 66. 9. John 11. 25. that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

XXXI. ¹ And Moses went and spake these words unto all Israel. ² And he said unto them, I ^aam an hundred and twenty years old this day; I can no ^aEx. 7. 7. more ^bgo out and come in: also the LORD hath said unto me, ^cThou shalt not ^bNum. 27. 17. ¹Kings 3. 7. ^cNum. 20. 12. & 27. 13. ch. 3. 27.

11—14. *this commandment*] Here is another proof that these prophecies look forward to the restoration of Israel in Christ. For, as the Holy Spirit, speaking by St. Paul, affirms, it is the “Righteousness which is by Faith” (as contrasted with the Righteousness which is by the Law) which speaks here; and the Word, of which Moses here speaks, as being in the heart, is the Word of faith preached by the Apostles of Christ; and it is even also the Eternal Word, Who became Incarnate for us; see below on Rom. x. 6—8. 17, 18, where St. Paul adopts the words of the *Septuagint* here, and adds “if thou shalt confess with thy mouth the Lord Jesus Christ, and believe in thy heart that God raised Him from the dead, thou shalt be saved.”

In a marvellous and mysterious manner, not unfrequent in Holy Scripture (see below on Heb. iv. 12, p. 391), the Holy Spirit, speaking by St. Paul, passes from the mention of the Word spoken and written, to the mention of the Word Incarnate; and no wonder, for CHRIST is the end of the Law to all that believe (Rom. x. 4); and the Word is come down from heaven, and the Word has risen like a second Jonah (Matt. xii. 39, 40) from the depths of the sea, even from the lowest gulph of Death; and is conceived and born by faith in the heart of every believer, and is brought forth in his life, that “he may do” what he believes (see on Matt. xii. 48). The question is not, whether *Moses himself* understood all that St. Paul deduces from the words which were uttered by Moses. But it cannot be doubted, that the Holy Ghost, who spake through (δὲ) St. Paul, has given a correct view of what was in His own Divine Mind when He spake through (δὲ) Moses the words which we here read. Cp. the excellent remarks in *Burgon’s Sermons on Inspiration*, pp. 203, 204.

— is not hidden] Literally, is not too wonderful (cp. xvii. 8. Matt. xxi. 42), not too hard for thee.

12. *It is not in heaven*] This and the following verse have a twofold sense—first, with reference to the Word spoken and written; and next (as St. Paul teaches), to the Word Incarnate (see above on v. 11).

14. *the word is very nigh unto thee*] Made so in a mysterious manner by the Incarnation of Him Who is the Eternal Word, and was made flesh (John i. 14), and took the nature of all, and so became nigh to all—their Goël, or near kinsman—and Who made us members of Himself, and Who dwells in the hearts of all by faith, especially in the Holy Communion of His body and blood (John vi. 56. 1 Cor. x. 16). Therefore (as *Augustine* says, Qu. 54), these words direct our eyes to the New Testament (cp. *Theodoret*, Qu. 38).

— in thy heart] As our Lord said to the Jews, “The Kingdom of God is within you” (Luke xvii. 21).

19. *choose life*] Another proof that Moses here looks forward to the gathering together of Israel in Christ; and preaches of Him in Whom Abraham believed, as the object of faith; for no one can choose life except by the help of the Spirit, which Christ, Who is the Life, gives (cp. Rom. iii. 26; ix. 30).

Here is a proof of human free will (*Justin Martyr*, Apol. ii. p. 63. Cp. below, *Introduction* to the Epistle to the Romans, pp. 197—199).

20. *he is thy life*] that is, Christ. See John xiv. 6. 1 John v. 12. 20; and above, on xxviii. 66; and Rom. x. 4—9, the best exposition of this text (cp. *Tertullian* c. Marcion. iv. 15).

CH. XXXI. 1.] Here begins another Proper Lesson of the Law, and extends to the end of this chapter. The parallel Proper Lesson of the Prophets is Isa. lv. 6 to lvi. 8, containing a divine exhortation to repentance and holiness; and Hosea iv. 2—10, or xiv. 1—9, containing expostulations for sin, and promises of blessing to repentance; and Micah vii. 18—20, extolling God’s mercy and pardon to the penitent.

2. *an hundred and twenty years old*] Of which he had lived forty in Egypt; forty in Midian; forty in the wilderness (Acts vii. 20. 23. 29, 30. Exod. vii. 7).

— I can no more go out] Not from failure of strength (see xxxiv. 7), but because he might not enter Canaan. Or it may be rendered, *I shall not be able longer*, &c.

d ch. 9. 3.

c Num. 27. 21.
ch. 3. 28.
f ch. 3. 21.
g Num. 21. 24,
33.
h ch. 7. 2.

i Josh. 10. 25.
1 Chron. 22. 13.
k ch. 1. 29. & 7.
18.
l ch. 20. 4.
m Josh. 1. 5.
Heb. 13. 5.

n ver. 23. ch. 1.
38. & 3. 28.
Josh. 1. 6.

o Ex. 13. 21, 22.
& 33. 14. ch. 9. 3.
p Josh. 1. 5, 9.
1 Chron. 28. 20.

q ver. 25.
ch. 17. 18.
r Num. 4. 15.
Josh. 3. 3.
1 Chron. 15. 12,
15.

go over this Jordan. ³ The LORD thy God, ^d he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, ^e as the LORD hath said. ⁴ ^f And the LORD shall do unto them ^g as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. ⁵ And ^h the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. ⁶ ⁱ Be strong and of a good courage, ^k fear not, nor be afraid of them: for the LORD thy God, ^l he it is that doth go with thee; ^m he will not fail thee, nor forsake thee.

⁷ And Moses called unto Joshua, and said unto him in the sight of all Israel, ⁿ Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. ⁸ And the LORD, ^o he it is that doth go before thee; ^p he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

⁹ And Moses wrote this law, ^q and delivered it unto the priests the sons of Levi, ^r which bare the ark of the covenant of the LORD, and unto all the elders of Israel. ¹⁰ And Moses commanded them, saying, At the end of every seven

3. Joshua, he shall go over before thee] The Law cannot bring us to heaven; but Jesus and the Gospel go before us to lead us thither (see above, Exod. xxiv. 13. Num. xiii. 6. 16; xxvii. 16—18; xxxiv. 17. Deut. i. 38; xxxiv. 9. John i. 17; x. 4).

This coincidence of the name of the leader of Israel into Canaan with that of the "Captain of our Salvation," our fore-runner, JESUS, into the heavenly Canaan, was a providential dispensation; and with what fresh joy and exultation must the readers of the *Septuagint* Version of the Law of Moses have read such passages as these *after* the preaching of the Gospel of JESUS CHRIST; and after the full revelation of the Type in the Antitype,—καὶ Ἰησοῦς ὁ προπορευόμενος πρὸ προσώπου σου, καὶ ἔλαλσε Κύριος! Cp. *S. Cyril*, Glaph. in Deut. p. 428; and *Procop. Gaz.* on v. 7; and below, *Introduction* to Joshua.

6. he it is] Here, and in v. 8, the Chaldee Targum of Onkelos has "His WORD is with thee; and will be thy help." Surely such phrases as these were also providentially ordered as preparatives to St. John's Gospel: see there, i. 1.

7. Moses called unto Joshua] The Law is a schoolmaster to bring us to Christ (Gal. iii. 24).

9. Moses wrote this law] The Greek Version paraphrases thus: *Moses wrote all the words of this law in a book.* The words, "Law," Heb. *torah*, "Book of the Law," Heb. *sepher hattorah*, "the Law of the Lord" (*torath Jehovah*, 2 Chron. xvii. 9. Neh. ix. 3. Luke ii. 23), are to be explained from the sense of the Hebrew verb *yarah*, to instruct; *horah*, to teach; and they signify instruction, doctrine (*Gesen.*, pp. 366. 860). The "Law" (*Torah*) is the Book of instruction which Jehovah gave through Moses, first to the Hebrew people, and next to the whole world. Cp. *Delitzsch*, Gen. p. 15.

— and delivered it unto the priests the sons of Levi, which bare the ark—and unto all the elders of Israel] And he commanded the Priests to put it by the side of the ark in the Holy of Holies; see below, vv. 24—26.

The Law was delivered to those Levites who were Priests, and they are said to bear the Ark, because on solemn occasions they carried it, as in the passage through Jordan (Josh. iii. 3; iv. 9), and in the circuits round Jericho (Josh. vi. 6), and in the proclamation of the Law at Ebal and Gerizim (Josh. viii. 33), and in the dedication of Solomon's Temple (1 Kings viii. 3), and because the Priests only had access to the Ark (cp. Num. iv. 5, 6, and iv. 15).

From these two passages (vv. 9. 24) it appears probable that the act of the delivery of the Law was performed twice:—

(1) To the priests, and also to the elders,—the respective representatives of the ecclesiastical and civil polity—as a sign, that the Law was to be the Rule of their conduct and administration in their several functions. This act was like the delivery of the Holy Scriptures to the Christian Priest at his Ordination; and like the delivery of the Bible to the Christian Sovereigns of England at their coronation.

(2) To the Levitical Priests—when the Book was completed (v. 26),—to be guarded, and kept under their care, by the side of the Ark, in the Holy of Holies (cp. *Hengstenberg*, Auth. ii. 155. *Keil on Hævernick*, Einleit. i. ii. 20).

The question is, *what Book* was this?

It seems to have been the whole of the Pentateuch; which was now completed.

This appears probable from the following facts;—

Moses did not divide the Law into books, as we see them divided now. They formed one continuous whole. The names, Genesis, Exodus, &c., are not of primitive Hebrew origin; but are all Greek, and of a date long after the age of Moses. The continuity of the books of Moses seems to be marked by the commencement of them with the conjunction "and:" see Exod. i. 1. Lev. i. 1. Num. i. 1.

It is true that this conjunction is found at the beginning of other books written by other authors, e. g., *Joshua*; and this was probably adopted in imitation of the practice of Moses, and in order that those other books might be recognized as parts of the sacred canon which had begun to be formed in the Pentateuch.

In the ancient Hebrew method of writing on *rolls* of parchment, there was something very favourable for the declaration and preservation of this unity and continuity of the Pentateuch. It is not an easy thing to tack one modern book to another so as to make one volume; but it was an easy thing for Moses to glue one skin of parchment on to another, accordingly as he composed the successive parts of the Pentateuch, so as to form one Roll, and to deliver that one Roll into the hands of the Priest. The writers of the New Testament (as indeed all the Jews) regarded the Five books of Moses as constituting *the Law*; see on Matt. xxii. 40. St. Paul asks, "Do you not hear the Law?" (Gal. iv. 21.) when he quotes Genesis (xvi. 21). Nehemiah says, "as it is written in the Law" (Neh. x. 36), when he quotes Exodus (xiii. 12). Josiah is said to perform the words of the Law (2 Kings xxii. 24), when he executed an order in Leviticus (xix. 30). Hezekiah did what was written in the Law (2 Chron. xxxi. 3), when he fulfilled the requirements of Numbers (xxviii. xxix.). Joshua did what was written in the Law (Josh. viii. 30), when he did what is prescribed in Deuteronomy (xxvii. 4).

Moses here commands that "the Book of the Law," when completed, should be read publicly at the end of "every seven years, in the solemnity of the year of release, in the Feast of Tabernacles" (see v. 10).

We find that this order was complied with by the Jews at their return from Babylon (see Neh. viii. 1—18), and it is evident that what was then read was not only the Book of Deuteronomy, but the Book of Leviticus (see Neh. viii. 14, 15, compared with Lev. xxiii. 4. 40). On this subject see *Mishna*, Sota vii. 8, fol. 41. *Holtinger* de Solemni Legis lectione, 1717, where it is shown that the whole Law was read. *Gousset*, Lex. p. 347 "Loquitur Nehemias de toto Mosis volumine." Cp. Ezra iii. 2

years, in the solemnity of the 'year of release, 'in the feast of tabernacles, ^{s ch. 15. 1.}
^{t Lev. 23. 34.}
^{u ch. 16. 16.}
 11 When all Israel is come to "appear before the LORD thy God in the place

vii. 6. *Joseph.*, Ant. iv. 8. 12. *Hengstenberg*, *Authentic*, ii. pp. 153—163, and the remarks in *Graves* on the Pentateuch, Lect. i.; and *Hävernick*, *Einführung*, Erlangen, 1836, i. pp. 17—22: see also the observations, to the same effect, of *Schultz*, *Deuteron*. pp. 91, 92. 646; and of *Keil*, p. 531.

This delivery of the Law to the *Priests*, and to all the *Elders* of Israel, was tantamount to a delivery of the Pentateuch to the whole Hebrew Nation, to be guarded carefully by them.

To this delivery it is that the Apostle St. Paul refers, when he asks, "What advantage hath the Jew?" and answers, "Much every way: chiefly, because unto them were committed the oracles of God" (Rom. iii. 1, 2).

This Book of the Law was not only delivered to them: the *Priests* were also commanded to deposit the sacred Original by the side of the Ark, which was enshrined in the Holy of Holies in the Tabernacle (*ev*. 24—26). It was from this copy "which was before the *Priests* the *Levites*" (see above, xvii. 18) that the *Kings* were commanded to make a transcript, at their accession to the throne. It was probably to this copy that Joshua annexed the words written by God's command: see Josh. xxiv. 26, "Joshua wrote these words in the book of the Law of God." And we read, that "Samuel told the people the manner (or law) of the kingdom, and wrote it in a book (*the book*), and laid it up before the Lord" (1 Sam. x. 25), which shows that the Tabernacle was a depository of Sacred Archives.

It was probably this original copy of the Law which was found in the Temple in the days of Josiah (2 Chron. xxxiv. 15); it having been secreted by the *Priests* in the preceding reigns of the idolatrous kings, Manasseh and Amon, to preserve it from their impious rage (2 Chron. xxxiii. 5).

Hence it is that *Josephus* speaks of "the Scripture deposited in the Temple" (Ant. iii. 1. 7; v. 1. 17); and the Christian Fathers speak of the "armarium Judaicum," in which the Old Testament was contained: see *Tertullian* de Cult. Fœm. i. 3; and *Epiphanius* de Mensuris, p. 162,—ἐν τῷ ἀρῶν (i. e., the Ark) ἀνετέθησαν, τοῦτ' ἔστιν, ἐν τῇ τῆς διαθήκης κιβωτῇ; and *Augustine* (de Civ. Dei xv. 23), "Canon Scripturarum servabatur in Templo Hebræi populi, succedentium diligentia sacerdotum." *S. Joan. Damasc.* de Fide iv. 17, where he distinguishes the Apocryphal books from the Canonical by saying οὐκ ἔκειντο ἐν τῇ κιβωτῇ. Cp. *Schmid*, *Hist. Canon.* pp. 229—233. *Vitringa* de Synag. Vet. pp. 177—182. It is in imitation of this divinely-ordered deposition of the Law in the Holy of Holies, that the Jewish People, even to the present day, preserve in every synagogue, in a sacred chest (*aron hak-kodesh*) in a veiled sanctuary, a copy of the Law, which is brought forth with great solemnity, to be unrolled and read in the ears of the people: see *Buxtorf* de Synagoga, cap. xiv. pp. 283, 284.

It would seem as if the heathens themselves were aware that the Roll of the Law of Moses was connected with the *Ark*. *Juvenal* says (xiv. 102), "Tradidit arcano quæcumque volumine Moyses;" and *Cicero* explains the word *arcanum*, as derived "ab arca, in qua quæ clausa sunt tuta manent."

However this may be, in the command of God Himself, that the Book of the Law should be delivered by Moses to the Guardians of the Tabernacle, and be deposited at the side of the Ark in the Holy of Holies, there was a divine provision for its safe custody, and also a divine attestation, in the eyes of all Israel, to its *Truth* and *Inspiration*.

The Tabernacle itself was holy ground; the Sanctuary was the Holy Place into which only God's Ministers might come; and into the Holy of Holies only the High Priest might enter once a year. The Ark was the throne of God; His Presence rested on it within the Veil.

The Pentateuch, therefore, being placed *by the side of the Ark*, probably, in a case, or chest, provided for that purpose (see *Schultz*, p. 646), and enshrined in God's own Sanctuary, even in the *Holiest of all*, was separated by God from all common books: it was avouched by Him to be an unique book. He placed it under the wings of the Cherubim. He received it under the shadow of His own wings, and it was made safe under His feathers (Ps. xci. 4).

This Book, so received, so revered, so guarded, was not to be kept secret, but to be *published by open reading* in the ears of all Israel; and it was read during *seven* days in the *seventh* month (Neh. viii. 2. 18), in the year of release at the Feast of Tabernacles, when they were exhorted to rest from their labours, and to devote themselves to meditation on God's Law, and to prepare themselves by holy exercises for the sabbatical year of

the Coming of the Messiah, to proclaim release from debts, that is, the forgiveness of sins (Luke iv. 19: see *S. Cyril*, *Glaph.* p. 432. Cp. *Bähr*, *Symb.* ii. 603), and to prepare for the Sabbath of Eternity.

Here was another proof of its Truth and Inspiration.

If the people of Israel had not been convinced that it was true and inspired, they never would have received and read, and listened to, a Book which gives such an *unfavourable* character of themselves: see above on ix. 1; and *Graves* on the Pentateuch, Part i., Lect. ii. and pp. 33, 34; and the present Editor's Lectures on Inspiration, pp. 42, 43. This divine provision for preserving Holy Scripture in its integrity; and this provision also of an external testimony to the Integrity, Truth, and Inspiration of Holy Scripture, have been continued from the times of Moses to our own day.

The Visible Church of God is the divinely-appointed Guardian and Witness of Holy Writ; and whatever Books have been delivered by God to the custody of the Church of God; and whatever books were acknowledged as divine by Jesus Christ, the Great Head of the Church; and whatever books are avouched by the Holy Spirit of God dwelling in the Church Universal, those books we believe to be true, "and to be given by inspiration of God." Cp. XXXIX Articles, Art. vi.

After these remarks were written, the Editor was gratified by seeing the following confirmation of them in the pages of a recent work by a learned person, who possesses pre-eminent qualifications for pronouncing an opinion on this subject. I refer to what is said in *Dr. Pusey's Lectures* on Daniel the Prophet (p. 306),—"The close of the Pentateuch contains a solemn account, with what earnest protest Moses, when ready to depart, delivered the Law to the *Priests the Levites*, and all the *elders of the people*, to be read publicly at the Feast of Tabernacles in the seventh year, the year of release (Deut. xxi. 10, 11), when hearts would be gladdest. Besides this public gift and public use, Moses gave a copy of it to be laid up by the side of the Ark (Deut. xxi. 26, 27),—*Moses commanded the Levites who bare the Ark of the covenant of the Lord*, saying, *Take this Book of the Law, and place it at the side of the Ark of the covenant of the Lord your God, and it shall be a witness against you*. It was deposited there, not as a mere place of safety, but close by the place of the typical atonement for sin, the *Ark of the covenant*, as the protest against their national breach of that covenant by idolatry. There was yet further the provision, that the King, when he should come to the throne, should (Deut. xvii. 18) *write for himself the copy of this Law in a book, from that which is before the Priests the Levites, and it shall be with him, and he shall read therein all the days of his life*. This book, it is plain from the Pentateuch itself, was not a section only of it, since the word *the book* is used in the larger sense in the Pentateuch itself. In regard to Amalek, Moses is commanded, 'Write this for a memorial in the book, and rehearse it in the ears of Joshua' (Exod. xvii. 14). 'Moses took the book of the covenant, and read in the audience of the people.' The curse is threatened to Israel (Deut. xxviii. 58. 61), 'if thou wilt not observe to do all the words of *this law* that are written in *this book*.' To this book Joshua added. Without entering into the details, how much he added, the fact of his so adding is stated clearly at the close of his book (Josh. xxiv. 26),—'Joshua wrote these words in the *Book of the Law of the Lord*.' The very form in which Joshua and the other historical books (except the Chronicles) begin, '*And it was,*' shows that the writers intended to *join* them to previous books. A Hebrew writer would not use the form any more than we should, unless he intended by it to *join* on his book to a previous whole. In the Book of Chronicles, which is a whole by itself, Ezra does not use it, nor does Daniel.

"Samuel again, when he had 'told the people the law of the kingdom, wrote it in the book, and laid it up before the Lord' (1 Sam. x. 35), on the same ground on which Moses had so laid up the law, as a memorial against its infraction.

"So also as to the books of the prophets, Isaiah bids his people (Isa. xxxiv. 16), *Search ye out of the Book of the Lord, and read*, using the corresponding word to that which our Lord used (John v. 39), *Search the Scriptures*. Isaiah appeals here, as elsewhere (Isa. xiii. 9), to the evident fulfilment of prophecy. But he speaks of it as a *whole*, as *one book* of the Lord, of which his own should form a *part*, in which they who should search should find; in which God's Word, and the coming events which he foretold, were accurately paired one with the other. *No one of these [predicted things] shall fail—none shall want her mate.*

x Josh. 8. 34. 35.
2 Kings 23. 2.
Neh. 8. 1, 2, 3,
&c.
y ch. 4. 10.

z ch. 11. 2.
a Ps. 78. 6, 7.

b Num. 27. 13.
ch. 34. 5.

c ver. 23.
Num. 27. 19.
d Ex. 33. 9.

† Heb. *lie down*,
2 Sam. 7. 12.
e Ex. 32. 6.
f Ex. 34. 15.
Judg. 2. 17.
g ch. 32. 15.
Judg. 2. 12. & 10.
6, 13.
h Judg. 2. 20.
i 2 Chron. 15. 2.
k ch. 32. 20.
Ps. 104. 29.
Isa. 8. 17. & 64. 7.
Ezek. 39. 23.
† Heb. *find them*.
Neh. 9. 32.
l Judg. 6. 13.
m Num. 14. 42.
n ver. 17.

o ver. 26.

which he shall choose, *thou shalt read this law before all Israel in their hearing. ¹² y Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: ¹³ And *that* their children, ² which have not known *any thing*, ^a may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

¹⁴ And the LORD said unto Moses, ^b Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that ^c I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. ¹⁵ And ^d the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. ¹⁶ And the LORD said unto Moses, Behold, thou shalt [†] sleep with thy fathers; and this people will ^e rise up, and ^f go a whoring after the gods of the strangers of the land, whither they go to *be* among them, and will ^g forsake me, and ^h break my covenant which I have made with them. ¹⁷ Then my anger shall be kindled against them in that day, and ⁱ I will forsake them, and I will ^k hide my face from them, and they shall be devoured, and many evils and troubles shall [†] befall them; so that they will say in that day, ^l Are not these evils come upon us, because our God is ^m not among us? ¹⁸ And ⁿ I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. ¹⁹ Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be ^o a witness for me against the children of Israel. ²⁰ For when I shall have brought them into the land which

“The use of the Law by the prophets, and of the earlier prophets by those who succeeded them, implies the same thing. It has been pointed out how prophets of Israel, Hosea and Amos, appeal to, or presuppose, the Law of Moses, as well known in the schismatic kingdom of Israel; and so how certain it is, that the Law as contained in the Pentateuch was an existing authority, which Jeroboam could not shake off, but had to adapt his corruption of religion as well as he could to it” (*Dr. Pusey*).

11. *thou shalt read this law*] A command which was complied with, for many generations (see Neh. viii. 1—3, and foregoing note). After the return from the Captivity, Synagogues were erected in all parts of the land of Israel; and in course of time they were constructed in all countries wherever the Jews were dispersed, and in these synagogues, the Law and the Prophets were read every Sabbath-day (Acts xiii. 27; xv. 21).

Our Blessed Lord authorized, and took part in, this public reading of the Law and the Prophets (see Luke iv. 16—20); so did the Apostles, who were inspired by the Holy Ghost (see below, *Introduction* to Acts, pp. 8, 9). Thus an additional security was given for the preservation of the Law; and thus Our Lord Himself, the Son of God, and thus the Holy Spirit of God, Who was in the Apostles, bore testimony to its *Truth* and *Inspiration*.

Further, when the books of the *New Testament* were written, similar means were adopted for preserving them in their integrity, and for assuring the world of their Truth and Inspiration. See below, 1 Thess. v. 27, p. 23.

Thus then we see, that there has been an *uniform* plan from the beginning, for assuring the world of the integrity, veracity, and divine origin of the Holy Scriptures.

We do not underrate the importance of *internal* evidence in the books themselves, and of the truth and importance of the evidence to the same effect in the heart of man, when led by the Spirit of God, or of the evidence derived from the salutary effects of the Scriptures on human society. But we must not rest our argument only on what is more or less subjective, relative, and variable, according to the personal feelings or private experience of individuals. But we must appeal also to the *external* testimony of God Himself, speaking both in word and deed, and guarding the Integrity, and guaranteeing the Truth and Inspiration of

Holy Scripture, by such acts as these—namely, the consignment of the Pentateuch to the Priests and Elders of Israel; the enshrining of it in the Holy of Holies at the side of the Ark of the Covenant; the command to Kings of Israel to transcribe it (see xvii. 18); the divine command to read it publicly; the open reading of it in the ears of all the people; the reading of the Law and the Prophets in the Synagogues on every Sabbath-day throughout all countries where the Jews were scattered; the testimony of the Son of God when upon earth to the Truth and divine Inspiration of the Old Testament; the testimony of the Holy Spirit, speaking by the Apostles of Christ, to the same effect; the witness of the Holy Ghost speaking in the Universal Church of Christ, which is His Body (Eph. i. 23. Col. i. 18), “the Pillar and Ground of the Truth” (1 Tim. iii. 15).

14, 15. *And Moses and Joshua went, and presented themselves in the tabernacle—And the LORD appeared in the tabernacle in a pillar of a cloud*] Here was a foreshadowing of the Transfiguration, when Moses and the Divine Joshua stood side by side, and when Peter, “not knowing what he said,” proposed to make a separate Tabernacle for each (whereas there is but *one* Tabernacle, that of God and of Christ, in which Moses was only a servant, Heb. iii. 5); and when the bright cloud came and overshadowed them, then the voice came forth out of the cloud, “This is My Beloved Son: hear Him” (Matt. xvii. 4—6. Mark ix. 5—7. Luke ix. 33—35. Cp. *S. Cyril*, Glaphyr. in Deut. pp. 428—430).

19. *write ye*] The command is given by God to Joshua as well as to Moses, to write the Song (see v. 14).

Here is a direct assertion of the divine inspiration of this Song. It was to be written by Moses and Joshua from the mouth of God Himself, Who said, “Write ye this Song”—as Christ said to John in Patmos, “Write in a Book” (Rev. i. 11. 19; ii. 1. 8. 12, &c.; xxi. 5). Joshua was associated with Moses in the writing, because Moses was now near his death, and Joshua was to be a witness after his death to the divine delivery of this song, and was to take care that it should be learnt by the people.

—*this song*] In ch. xxxii., the Epilogue of the Law, Moses begins the wanderings, and ends them with a song of Praise to God (see above, Exod. xv.): both are Prophetical Hymns.

I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. ²¹ And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear. ²² Moses therefore wrote this song the same day, and taught it the children of Israel. ²³ And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended;

XXXII. Give ear, O ye heavens, and I will speak;

23. I will be with thee] These are words of God Himself. Observe, though God Himself gives to Joshua a special promise of divine help, yet Joshua was not dispensed from having an outward call, a visible ordination and mission, by the laying on of the hands of Moses. See Num. xxvii. 18. 23; and cp. St. Paul's case, Acts xiii. 1—3; and even that of the Divine Joshua himself (Heb. v. 5).
25. the Levites] the priests of that tribe. See v. 9. Num. iv. 5. Josh. iii. 3; iv. 9; vi. 6; viii. 33. 1 Kings viii. 3.
26. put it in the side of the ark] Rather, by the side of the Ark; it was not in the Ark; see 1 Kings viii. 9. Heb. ix. 4. Joseph., Ant. viii. 4. 1; and Targum of Jonathan, which says that it was placed in a chest near the Ark (cp. Hävernicks, Einleitung, i. pp. 19. 22). Hence Josephus speaks of the Scriptures as laid up in the Temple of God (Ant. iii. 1. 4; v. 1).
On this important subject see the note above, v. 9.
It was probably this "Temple-Copy" that was discovered in Josiah's days: it had perhaps been hidden by some of the priests for safety in the preceding times of idolatry and persecution. See on 2 Kings xxii. 8—10. 2 Chron. xxxiv. 14; and cp. Hävernicks, Einleitung, § 139, or § 35 of the English translation of that portion of it.
Chr. XXXII. 1.] Here begins a new Proper Lesson of the Law, and extends to the end of the chapter. The parallel Proper Lesson of the Prophets is 2 Sam. xxii. 1—51, containing David's farewell song of thanksgiving to God for His mercies; a psalm which bears in many respects a resemblance to this of Moses; compare the appellation of God as a Rock at the beginning of each, and see there (v. 2), "The Lord is my Rock; the God of my Rock, in Him will I trust," and (v. 32), "Who is a Rock save our God?" and (v. 47), "The Lord liveth, and blessed be my Rock, and exalted be the God of the Rock of my salvation."

Also, in some synagogues, Hos. xiv. 2—10. Joel ii. 15—27. Ezek. xvii. 22—xxviii. 32, containing exhortations to

repentance, and promises of grace and pardon in Christ, are read as parallel prophetic lessons.
In this song, the great Lawgiver, who had begun his Exodus with a hymn of praise and prophecy (see Exod. xiv.), and who has now finished his course, and is on the eve of a blessed Exodus and entrance to the spiritual Canaan, and to the presence of Christ, casts his eye backward to Creation (v. 7), to the division of the earth among the descendants of Noah after the flood (v. 8), to the call of Israel (v. 10), to their deliverance from Egypt, and to the journey in the wilderness, through which they had been borne on eagle's wings by God (xxxii. 11). He thence looks forward to Israel's defection from God, and to all its unhappy consequences, to their idolatries, and rejection, and to the call of the Gentiles (v. 21); and, lastly, he reveals the glorious consummation of the recovery of Israel, and the blessed union of all, both Jew and Gentile, in the worship of God (v. 43).
This Hymn has (what all genuine Hymns have) a doctrinal character (see v. 2).—"My doctrine shall drop as the rain:" it realizes St. Paul's description of a Hymn; "teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. v. 19. Col. iii. 16. Cp. the Editor's Preface to the "Holy Year," 1865).
Both the songs of Moses are like rehearsals of the song of victory of the Church glorified in heaven (see Rev. xv. 3, and Introduction to the Book of Revelation, pp. 148, 149).
Some modern critics (such as Ewald, Knobel, Colenso, and others) deny the genuineness of this song; and ascribe it, with great confidence, to an age much later than Moses. But their objections will be found to have no weight. There are doubtless unique words in this song; but that might be expected in such a lyrical composition; and these are such as a forger would have avoided rather than have adopted. Writing in the name of Moses he would have carefully imitated his style (see above, Introduction to Deuteronomy, p. 196).
At the same time, there are also many remarkable coinci-

p ch. 32. 15.
Neh. 9. 25, 26.
Hos. 13. 6.
q ver. 16.
r ver. 17.
+ Heb. before.
s Hos. 5. 3. & 13.
5, 6.
t Amos 5. 25, 26
+ Heb. do.
u ver. 14.
x ver. 7.
Josh. 1. 6.
y ver. 9.
z See 2 Kings 22
8.
a ver. 19.
b ch. 9. 24. & 32.
20.
c Ex. 32. 9.
ch. 9. 6.
d ch. 30. 19. &
32. 1.
e ch. 32. 5.
Judg. 2. 19.
Hos. 9. 9.
f ch. 28. 15.
g Gen. 49. 1.
ch. 4. 30.
a ch. 4. 26. & 30.
19. & 31. 28.
Ps. 50. 4. Isa. 1. 2.
Jer. 2. 12. & 6. 19.

b Isa. 55. 10, 11.
1 Cor. 3. 6, 7, 8.

c Ps. 72. 6.
Mic. 5. 7.

d 1 Chron. 29. 11.

e 2 Sam. 22. 3. &
23. 3.

Ps. 18. 2, 31, 46.
Hab. 1. 12.

f 2 Sam. 22. 31.
g Dan. 4. 37.

Rev. 15. 3.
h Jer. 10. 10.

i Job 34. 10.
Ps. 92. 15.

† Heb. *He hath
corrupted to him-
self.*

k ch. 31. 29.
l Or, that they

are not his
children, that is
their blot.

l Matt. 17. 17.
Luke 9. 41.

Phil. 2. 15.
m Ps. 116. 12.

n Isa. 63. 16.
o Ps. 74. 2.

p ver. 15.
Isa. 27. 11. & 44.
2.

† Heb. *generation
and generation.*

q Ex. 13. 14.
Ps. 44. 1. & 78. 3,
4.

r Zech. 9. 2.
Acts 17. 26.

- And hear, O earth, the words of my mouth.
² ^b My doctrine shall drop as the rain,
My speech shall distil as the dew,
^c As the small rain upon the tender herb,
And as the showers upon the grass :
³ Because I will publish the name of the LORD :
^d Ascribe ye greatness unto our God.
⁴ *He is* ^e the Rock, ^f his work *is* perfect :
For ^g all his ways *are* judgment :
^h A God of truth and ⁱ without iniquity,
Just and right *is* he.
⁵ [†] ^k They have corrupted themselves,
|| Their spot *is* not *the spot* of his children :
They are a ^l perverse and crooked generation.
⁶ Do ye thus ^m requite the LORD,
O foolish people and unwise ?
Is not he ⁿ thy father *that* hath ^o bought thee ?
Hath he not ^p made thee, and established thee ?
⁷ Remember the days of old,
Consider the years of [†] many generations :
^q Ask thy father, and he will shew thee ;
Thy elders, and they will tell thee.
⁸ When the most High ^r divided to the nations their inheritance,

dences in imagery and diction between this song and other parts of the Pentateuch (cp. *Keil*, p. 537), some of which will be noted in the course of the chapter. And a forger, wishing to gain acceptance of his poem from the Hebrew nation, would not have spoken of the Hebrew nation in the strong terms of *censure* which are applied to it in this poem (see *vv.* 15—28) ; and certainly no Jewish forger in a post-Mosaic age would have been able or willing to set before the eyes of the Hebrew nation that blessed and glorious mystery which (as we know from St. Paul) is revealed in this song (see *v.* 21), the *rejection of the Jews*, and the *call of the Gentiles*, and their admission to the favour of God in the place of the Jews, and the ultimate union of both in praising God (*v.* 43)—“ Rejoice, ye nations, with His people ; ” and the Holy Spirit, speaking by the Apostle, sets His divine seal on this song as a genuine work of Moses, thus saying, “ *Moses* saith, I will provoke you to jealousy by them that are no people ; by a foolish nation I will anger you ” (Rom. x. 19) ; see below, on *v.* 21 ; and for a vindication of the genuineness of this chapter, see *Schultz*, pp. 647—650, who has given a version of it, arranged antistrophically (pp. 651—680).

2. *as the rain*.] An image of great propriety here, as very agreeable and refreshing to the Israelites after forty years’ wandering in the parched and barren wilderness, and now come to the fertile plains of Moab.

— *small rain*.] Heb. *seirim* : a unique word in this sense, and not found elsewhere in the Pentateuch ; and the same may be said of *rebibim*, *showers* ; and *emunah*, *truth*, in *v.* 4, only found once in the Pentateuch (Exod. xvii. 12). This has been made an argument against the Mosaic origin of Deuteronomy (*Colenso*, § 799), but surely with no reason. What wonder that the former words should not occur in a record which never mentions the fall of rain in the forty years’ wandering ? And as for *emunah*, it occurs only *once* in Deuteronomy itself, viz., in the passage before us. Were therefore the other thirty-two chapters, and all the other parts of the thirty-third, written by another author ?

3. *greatness*.] Heb. *godel*, found only in this song and in Deut. iii. 24 ; *v.* 21 ; ix. 26 ; xi. 2 ; and Num. xiv. 19.

4. *the Rock*.] Heb. *tsur*, whence *tur* (Chald.), and *Tyrus*, the Rock. The Septuagint render this word here and *vv.* 18. 30. 37, by *Θεός*, God. This word, *tsur* or *zur*, for *God*, enters into many proper names in the Mosaic writings, e.g. *Eli-zur* (Num. i. 5), *Pedah-zur* (Num. i. 10), which is equivalent to *Pedah-el* (Num.

xxxiv. 28), *Zur-iel* (Num. iii. 25). Cp. *Ewald*, § 273, and *Schultz*, p. 653.

No one is called a *Rock* in the Old Testament, in this absolute figurative sense, but GOD. Isa. li. 1 is not an exception, for there the word is explained, so that there can be no confusion.

This title is applied to GOD here, *vv.* 15. 18. 30, 31. 37 ; and thence David borrows it in his farewell song (2 Sam. xxii. 2, 3. 32. 47).

Here is a confirmation of the truth, that the right interpretation of Matt. xvi. 18, “ On this ROCK I will build My Church,” is, that Christ is there speaking of HIMSELF (see the note there).

5. *They have corrupted themselves*.] Literally, it (the people) *hath corrupted* (itself)—expressive of general degeneracy—*against Him*. Cp. ix. 12. Ezek. xxxii. 7.

— *Their spot is not the spot of his children*.] Rather, *they are not His children, but the stains of them* ; that is, they are blemishes which sully His family. (Cp. Prov. ix. 7. Job xi. 15.) This image has been adopted by St. Peter (2 Pet. ii. 13), where false teachers and false brethren are called *σπίλοι καὶ μώμοι* (the Hebrew *mumim* used here), *spots and blemishes* in God’s Church.

— *a perverse and crooked generation*.] Another image adopted by the Apostles of Christ, in the words of the Septuagint Version here, *γενεὰ σκολιὰ καὶ διεστραμμένη*, Phil. ii. 15. Cp. Acts ii. 4.

6. *Do ye thus requite*.] This question begins with a larger capital letter in the original, calling attention to this strange requital of God for His mercies.

— *that hath bought thee*.] Thy *Redeemer* from bondage : this is more fully verified in Christ, Who hath *purchased* His Church with His own blood (Acts xx. 28. 1 Cor. vi. 20). And the question is therefore put with still greater force, and deserves a still larger initial capital letter (see last note) in the Gospel. Dost thou, O Christian, who sinnest against Christ, thus requite the Lord Who bought thee ? (Jude 4.)

7, 8. *Remember the days of old*.] Here at the end of the Pentateuch, Moses aptly reverts to the beginning. He refers to the first records of Genesis ; the Creation of the World ; the formation of Adam ; the division of the world among the nations after the Flood. The word here for *days* is *yemoth*, which is only found here, and in the *Psalm of Moses* (Ps. xc. 15), &c.

s Gen. 11. 8.

t Ex. 15. 16. & 19.

5.

† Sam. 10. 1.

Ps. 78. 71.

‡ Heb. *cord*.

u ch. 8. 15.

Jer. 2. 6.

Hos. 13. 5.

|| Or, *compassed him about*.

x Deut. 4. 36.

y Ps. 17. 8.

Prov. 7. 2.

Zech. 2. 8.

z Ex. 19. 4.

ch. 1. 31.

Isa. 31. 5. & 46. 4.

& 63. 9.

Hos. 11. 3.

a ch. 33. 29.

Isa. 58. 14.

Ezek. 36. 2.

b Job 29. 6.

Ps. 81. 16.

c Ps. 81. 16. & 147. 14.

When he * separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.

9 For ' the LORD's portion is his people ;
Jacob is the † lot of his inheritance.

10 He found him " in a desert land,
And in the waste howling wilderness ;
He || led him about, he * instructed him,
He † kept him as the apple of his eye.

11 ‡ As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her wings :

12 So the LORD alone did lead him,
And there was no strange god with him.

13 * He made him ride on the high places of the earth,
That he might eat the increase of the fields ;
And he made him to suck ^b honey out of the rock,
And oil out of the flinty rock ;

14 Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and goats,

^c With the fat of kidneys of wheat ;

8. *the sons of Adam*] An assertion that all men are from one human father ; cp. Acts xvii. 26, 27.

— *According to the number of the children of Israel*] There are seventy nations reckoned in Gen. x., and there were seventy souls of Israel in Egypt (Gen. xlvii. 27. Deut. x. 22).

On this number, seventy, as the number of the Nations, see *Jonathan* here, and *R. Menahem* on Gen. xlvii., *Nili* Epist. iii. 116, and *A Lapide* here, and *Charles Leslie*, Short Method with the Jews (i. 83), who says that "the Jews suppose that the division of the world among *seventy* Nations was done with a particular prophetic respect to God's *segullah*, or *peculiar possession*, to be set up in Israel, whose sons, recorded in Gen. xlvii., are *seventy*. As our Saviour sent out Twelve Apostles with respect to the Twelve Tribes, so (says *Leslie*) He sent out Seventy disciples with respect to the Seventy Nations." And it is observable that their sending out is mentioned in the Gospel of St. Luke, the Evangelist specially of the Gentiles (Luke x. 1) ; and there is no restriction to *them*, as to the twelve, forbidding them to go to the *Gentiles*. See also *Parker*, Bibl. Bibl. p. 632 ; cp. *Pfeiffer*, *Dubia*, p. 168, who recites other interpretations.

There is, therefore, an analogy between Israel and the Nations of the Earth. Israel is a Microcosm : the World was, as it were, reduced, in consequence of its corruption, into one Family. Instead of Seventy Nations, God had seventy souls. This was His household. "For the Lord's portion is His people" (v. 9 : cp. vii. 6 ; and Amos iii. 2). But these were to increase and multiply again, and sprout forth afresh. Jacob, God's firstborn, was to rise to new life in Christ. The Twelve Patriarchs were to shoot forth their branches in the Twelve Apostles, the Patriarchs of the Spiritual Israel ; and to colonize the World. And now God has restored and built up Mankind into a Church Universal in Christ.

This is the consummation, to which the inspired Author of this song is gradually tending, and which at last he reaches, when he bursts forth in that joyous strain of exultation at the close of this Divine Hymn, where he announces the *recovery* of Israel, and the Union of *all Nations*, both Jew and Gentile, in the worship of God, "Rejoice, O ye Nations, with His People" (v. 43), as explained by St. Paul (Rom. xv. 10).

The *Septuagint* has here, "According to the number of the Angels of God" (cp. *Justin M.* c. Tryph. § 131, and *S. Hilary* in Ps. xli.), which some have supposed to have been inserted in that version, lest the Greeks should be offended by the comparison ; and also on account of the Jewish belief that

each Nation had a guardian Angel (cp. Dan. x. 13. 20 ; xii. 1. See further on this subject, *Parker*, Bibl. Bibl. v. 633).

9. *the lot*] Heb. *the line*.

10. *in a desert land*] Such was the World without God.

— *waste*] Heb. *bohu* ; see above, on Gen. i. 2. As the Earth was formed afresh out of ruined materials, so was Mankind created afresh in Israel, and in the promised Seed of Israel, that is, in Christ.

— *howling wilderness*] The wilderness in which wild beasts roar.

— *the apple of his eye*] Ps. xvii. 8. Zech. ii. 8.

11. *As an eagle*] the King of birds : this image, used in Exod. xix. 4, is fully verified in Him Who is called "the Great Eagle" (Rev. xii. 14), and Who bears His Church on Eagle's wings through the wilderness of this world (see on Rev. xii. 6. 14), and Who has ascended up into heaven with His young ones on His wings, and to Whom as their Parent, and their Life, and their Food, all true Eagles of the Gospel, as His children, are gathered now on Earth, and will be gathered for ever hereafter in heaven. See below, on Matt. xxiv. 28 ; Luke xvii. 37 ; 2 Thess. ii. 1 ; and "Introduction to the Book of Revelation," p. 148.

— *Taketh them, beareth them on her wings*] Rather, He (that is, JEHOVAH) *took him* (i. e. Israel), *bare him, on His wings*.

12. So] This word is not in the original, and ought to be expunged. Cp. *Houbigant*, and *Bp. Horsley*, p. 218 ; *Keil*, p. 513.

13. *ride*] as a conqueror. Cp. Ps. xlv. 4 ; lxxvi. 12. Rev. vi. 2 ; xix. 11. 14.

— *high places*] The fortresses, the citadels, the "*Capitols*" of the earth. Cp. Isa. lviii. 14, where the same phrase is used.

— *honey out of the rock, And oil*] Not only *water*, as in the wilderness, but even *honey* and *oil* ; that is, an increase of blessings supplied miraculously by God in places where they might least be expected. Cp. Job xx. 17. Ps. lxxxi. 16.

This has been fulfilled in Christ ; and in the honey and oil of *spiritual* graces and gifts of the Holy Ghost flowing forth from Him Who is the *Rock* of the Church. See 1 Cor. x. 4 ; and John i. 14. 16.

14. *Butter of kine*] not of goats or sheep. The Hebrew for butter here is *chemah*. On the different kinds of preparations of milk in Palestine, see *Drake* in B. D. i. 237.

— *kidneys of wheat*] Full, large, plump ears, very different from those in Gen. xli. 6, 7.

d Gen. 40. 11.

e ch. 33. 5, 26.

f ch. 44. 2.

g 1 Sam. 2. 29.

h ch. 31. 20.

i Neh. 9. 25.

j Ps. 17. 10.

k Jer. 2. 7. & 5. 7.

l 28.

m Hos. 13. 6.

n h ch. 31. 16.

o Isa. 1. 4.

p i ver. 6.

q Isa. 51. 13.

r k 2 Sam. 22. 47.

s Ps. 89. 26. & 95. 1.

t 11 Kings 14. 22.

u 1 Cor. 10. 22.

v m Lev. 17. 7.

w Ps. 106. 37.

x 1 Cor. 10. 20.

y Rev. 9. 20.

z || Or, which were

not God, ver. 21.

n Isa. 17. 10.

o Jer. 2. 32.

p Judg. 2. 14.

q || Or, despised,

Lam. 2. 6.

r q Isa. 1. 2.

s ch. 31. 17.

s Isa. 30. 9.

t Matt. 17. 17.

u ver. 16.

v Ps. 78. 58.

w u 1 Sam. 12. 21.

x 1 Kings 16. 13.

y 26.

z Ps. 31. 6.

Jer. 8. 19. & 10. 8. & 14. 22. Jonah 2. 8. Acts 14. 15. x Hos. 1. 10. Rom. 10. 19.

And thou didst drink the pure ^d blood of the grape.

15 But ^e Jeshurun waxed fat, and ^f kicked :

^g Thou art waxen fat, thou art grown thick,

Thou art covered *with fatness* ;

Then he ^h forsook God *which* ⁱ made him,

And lightly esteemed the ^k Rock of his salvation.

16 ^l They provoked him to jealousy with strange *gods*,

With abominations provoked they him to anger.

17 ^m They sacrificed unto devils, || not to God ;

To gods whom they knew not,

To new *gods* that came newly up,

Whom your fathers feared not.

18 ⁿ Of the Rock *that* begat thee thou art unmindful,

And hast ^o forgotten God that formed thee.

19 ^p And when the LORD saw *it*, he || abhorred *them*,

^q Because of the provoking of his sons, and of his daughters.

20 And he said, ^r I will hide my face from them,

I will see what their end *shall be* :

For they *are* a very froward generation,

^s Children in whom *is* no faith.

21 ^t They have moved me to jealousy with *that which is* not God ;

They have provoked me to anger ^u with their vanities :

And ^x I will move them to jealousy with *those which are* not a people ;

— *pure blood of the grape*] Cp. Gen. xlix. 10—12. The things here mentioned—honey, oil, butter, milk—are figures of the gifts of the Holy Spirit: see Luke x. 34. 1 Cor. iii. 1, 2. Heb. i. 9 ; v. 12—14. 1 Pet. ii. 2. Rev. vi. 6.

15. *Jeshurun*] from Heb. *jasher*, *righteous*. Cp. xxxiii. 5, and Isa. xlv. 2 ; the only other places where *Jeshurun* is found. Cp. *Selden* de Syned. ii. 2. He *was* righteous (see Num. xxii. 10, 21, and below on v. 29) ; but he waxed fat, like an ox too well fed, and kicked (cp. 1 Sam. ii. 29. Acts xxvi. 14). His blessings were his bane ; he waxed wanton, and became unrighteous. Cp. *Keil*, p. 544.

— *waxed fat*] It is objected by some, that these words cannot have come from Moses, because they “ cannot be supposed to describe the state of Israel in the wilderness ” (*Colenso*, § 802). Why not ? Are they stronger than the words of Stephen speaking of that state ? see Acts vii. 41—44. Besides, Moses not only sees what they have done, but foresees what they will do, and speaks both from his knowledge and foreknowledge.

— *lightly esteemed*] Heb. *yenabbel*, that is, treated as *nabal*, or foolish ; as to the contrast, see below, v. 21.

— *Rock of his salvation*] God his Saviour, *Sept.*

16. *provoked him to jealousy*] God vouchsafes to call Himself the Husband of His Church (Isa. liv. 5). The Hebrew Church by her idolatries (as Moses foresaw, and has here foretold) became guilty of spiritual fornication and adultery, and thus she provoked God to jealousy ; and He gave her up to her lovers with whom she played the harlot (Jer. iii. 1) ; and He punished her by her own idolatries, and their consequent bitter fruits.

17. *unto devils*] Heb. *shedim*, *wasters*, *destroyers*, see Lev. xvii. 7, and cp. Ps. cvi. 37, “ They sacrificed their sons and daughters to devils ; ” and 1 Cor. x. 20, where St. Paul quotes this text ; and thus we learn, that though idols themselves are nothing (1 Cor. viii. 4), yet to worship them, is to worship the Evil Spirit, who works by them, and is the Author of idolatry. See below on Matt. iv. 10, and on 1 Cor. x. 20.

— *new—that came newly up*] Literally, *from nigh at hand*, not, as God, from Eternity : cp. Judg. v. 8.

— *feared not*] He specifies *fear* as the characteristic of *idolatry* ; not *love*, which is the moving principle in the worship of the True God ; Who delivers His servants from superstitious fears of heathen gods (Jer. x. 5).

20. *Children in whom is no faith*] See *Justin Martyr's* exposition of this prophecy (c. Tryphon. § 123), where he asserts

that it was fulfilled in the rejection of the Jews by God, because they rejected Christ ; and in the election of the Gentiles in their room, who by faith in Christ became God's children, the Israel of God. See also the Dialogue, §§ 20. 27.

21. *I will move them to jealousy*] The Hebrew Church was espoused to God in spiritual wedlock (see v. 16) ; but she provoked Him to jealousy by her spiritual harlotries (v. 17), therefore God would espouse to Himself a Church from the *Gentile* world ; and so He would provoke the Hebrew Church to godly jealousy, and stimulate her to return to Him. This we know from St. Paul to be the true interpretation of these words of Moses, which the Apostle quotes in the precise words of the *Septuagint* version here, and ascribes to *Moses*, *πρώτος Μωϋσῆς λέγει*, “ Εγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει, ἐπ’ ἔθνει ἀσυνέτω παροργισῶ ὑμᾶς (Rom. x. 19). Here is an answer to those who deny the *genuineness* and *inspiration* of this song. The Holy Spirit here, speaking by St. Paul, ascribes it to *Moses*, and He recognizes the Almighty Himself as speaking by him. “ I will provoke you to jealousy by them that are no people.”

Besides, it is absolutely impossible that any uninspired person, in the age of Moses, could have foreseen and foretold the rejection of the Hebrew Nation by God, and the reception of the Gentile World, as His Spiritual Bride in her place. What uninspired Hebrew would or could have ever imagined this ? What uninspired Hebrew would have ventured to have announced such a thing to the Hebrew Nation ? And if he had dared to declare it, would the Hebrew Nation have ever accepted such a “ bill of divorce ” at his hands ?

See also *Justin Martyr's* eloquent appeal to this prophecy in his dialogue with Trypho the Jew, § 119, where he says that the rejection of Christ was the cause of their rejection by God, and of the reception of the Gentiles by Him ; and that thus the promise was fulfilled to Abraham, that in his seed all nations should be blessed, § 120, and cp. *Origen*, Hom. 9 in Jerem. ; and *Theodore* here, Qu. 41 ; and *S. Jerome*, Mans. 42. It is certain, that *if* the Jews *could* have denied the genuineness and inspiration of this condemnation of themselves, and of this exaltation of the Gentiles in their room, they would have been very ready and eager to do so.

There is a noble contrast here in the original words of Moses. They have provoked Me to jealousy with a *not-God* (*lo-El*), and I will provoke them to jealousy with a *not-nation* (*lo-am*). They lightly esteemed, they treated as *foolish* (*nabal*)

- I will provoke them to anger with a foolish nation.
- 22 For ^y a fire is kindled in mine anger,
And || shall burn unto the lowest hell,
And || shall consume the earth with her increase,
And set on fire the foundations of the mountains.
- 23 I will ^z heap mischiefs upon them ;
^a I will spend mine arrows upon them.
- 24 They shall be burnt with hunger, and devoured with † burning heat,
And with bitter destruction :
I will also send ^b the teeth of beasts upon them,
With the poison of serpents of the dust.
- 25 ^c The sword without, and terror † within,
Shall † destroy both the young man and the virgin,
The suckling *also* with the man of gray hairs.
- 26 ^d I said, I would scatter them into corners,
I would make the remembrance of them to cease from among men :
27 Were it not that I feared the wrath of the enemy,
Lest their adversaries ^e should behave themselves strangely,
And lest they should ^f say, || Our hand is high,
And the Lord hath not done all this.
- 28 For they *are* a nation void of counsel,
^g Neither *is there any* understanding in them.
- 29 ^h O that they were wise, *that* they understood this,
ⁱ *That* they would consider their latter end !
- 30 How should ^k one chase a thousand,
And two put ten thousand to flight,
Except their Rock ^l had sold them,
And the Lord had shut them up ?
- 31 For ^m their rock *is* not as our Rock,
ⁿ Even our enemies themselves *being* judges.
- 32 For ^o their vine || *is* of the vine of Sodom,
And of the fields of Gomorrah :
Their grapes *are* grapes of gall,
Their clusters *are* bitter :
33 Their wine *is* ^p the poison of dragons,

y Jer. 15. 14. &
17. 4.
Lam. 4. 11.
|| Or, *hath burned*
|| Or, *hath consumed*.

z Isa. 26. 15.

a Ps. 7. 12, 13.
Ezek. 5. 16.
† Heb. *burning coals*: Hab. 3. 5.

b Lev. 26. 22.

c Lam. 1. 20.
Ezek. 7. 15.
2 Cor. 7. 5.
† Heb. *from the chambers*.
† Heb. *bercave*.

d Ezek. 20. 13,
14, 23.

e Jer. 19. 4.

f Ps. 140. 8.
|| Or, *Our high hand, and not the Lord, hath done all this*.

g Isa. 27. 11.
Jer. 4. 22.
h ch. 5. 29.
Ps. 81. 13. & 107. 43.
Luke 19. 42.
i Isa. 47. 7.
Lam. 1. 9.
k Lev. 26. 8.
Josh. 23. 10.
2 Chron. 24. 24.
Isa. 30. 17.
l Ps. 44. 12.
Isa. 50. 1. & 52. 3.

m 1 Sam. 2. 2.

n 1 Sam. 4. 8.
Jer. 40. 3.
o Isa. 1. 10.
|| Or, *is worse than the vine of Sodom, &c.*

p Ps. 58. 4

the Rock of their salvation (see v. 15), and thus provoked Me to anger; and I will provoke them to anger with a foolish nation (*goi nabat*) whom I will take to Myself as My Spouse in their stead. See 1 Pet. ii. 10.

22. *a fire is kindled in mine anger, And shall burn*] Words adopted by Jeremiah, xv. 14.

— *the lowest hell*] The Sept. has *ἑως ἔδου κάτω*: see Matt. xi. 23, where the words are applied to the great Jewish city of Capernaum, which *rejected Christ*.

— *set on fire*] These prophecies were specially fulfilled in the destruction of Jerusalem by the Chaldeans (Lam. iv. 8), and afterwards by the Romans. See *Bp. Patrick* here.

24, 25. *hunger—burning heat—beasts—sword*] God's four sore judgments (Ezek. v. 17. Jer. xv. 2).

26. *I would scatter them into corners*] Rather, perhaps, I will blow them away (*Gesen.* 664); or, I will exterminate them (*Keil*, 550); the verb is found only here.

29. *consider their latter end*] Consider and provide for the things which belong unto their peace: see our Lord's words, Luke xix. 42. Cp. Isa. xlvii. 7; Lam. i. 9, where the same phrase occurs: and ep. Balaam's words, Num. xxiii. 10, "Let me die the death of the righteous" (*yesharim*, cp. *yeshurun* above, v. 15), "and let my latter end (the same word as here) be like his!"

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30. *one chase a thousand*] See Lev. xxvi. 7.

— *sold them*] as captives; as the Patriarchs sold Joseph, and as Judas sold Christ; and as cattle are sold. Cp. Ps. xlv. 13. Isa. i. 1; lii. 3.

— *shut them up*] into the enemy's hand: cp. xxiii. 15, Ps. xxxi. 9, "Thou hast not shut me up into the hand of the enemy."

31. *their rock is not as our Rock*] The gods of the Apostate Jews are not like the God of Moses, and of the faithful Hebrews, who looked forward with faith to Christ.

— *our enemies—judges*] Cp. 1 Sam. iv. 8. Exod. xiv. 25.

32. *their vine*] the Hebrew Church; a phrase taken from the dying address of Jacob. See the note there, Gen. xlix. 11. Cp. Ps. lxxx. 8. 14.

— *of the vine of Sodom*] Sion degenerated by idolatry into Sodom. See Isa. i. 10. Jer. ii. 21. Ezek. xvi. 45, 46. Rev. xi. 8; and cp. above, xxix. 23, where Israel is threatened with the fate of Sodom.

— *gall*] Heb. *rosh*. See above, xxix. 18.

33. *Their wine*] The fruit of the vine, that is of Israel, degenerate like Sodom, is not good wine, but poison, poison of dragons and asps. Cp. Exod. vii. 9. Isa. xi. 8. Ps. lvi. 4; xci. 13; cxl. 3. Rom. iii. 13.

q Ps. 140. 3.
Rom. 3. 13.
r Job 14. 17.
Jer. 2. 22.
Hos. 13. 12.
Rom. 2. 5.

s Ps. 94. 1.
Rom. 12. 19.
Heb. 10. 30.

t 2 Pet. 2. 3.

n Ps. 135. 14.

x Judg. 2. 18.
Ps. 106. 45.
Jer. 31. 20.
Joel 2. 14.
† Heb. *hand*.
y 1 Kings 14. 10.
& 21. 21.
2 Kings 9. 8. &
14. 26.
z Judg. 10. 14.
Jer. 2. 28.

† Heb. *an hiding for you*.

a Ps. 102. 27.
Isa. 41. 4. & 48.
12.
b ch. 4. 35.
Isa. 45. 5, 18, 22.
c 1 Sam. 2. 6.
2 Kings 5. 7.
Job 5. 18.
Ps. 68. 20.
Hos. 6. 1.

d Gen. 14. 22.
Ex. 6. 8.
Num. 14. 30.

e Isa. 27. 1. &
34. 5. & 66. 16.
Ezek. 21. 9, 10,
14, 20.

f Isa. 1. 24.
Nah. 1. 2.

g Jer. 46. 10.

h Job 13. 24.
Jer. 30. 14.
Lam. 2. 5.

|| Or, *Praise his people, ye nations*: or, *Sing ye*.

And the cruel ^a venom of asps.

34 Is not this ^r laid up in store with me,
And sealed up among my treasures?

35 ^s To me *belongeth* vengeance, and recompence;
Their foot shall slide in *due* time:

For ^t the day of their calamity is at hand,
And the things that shall come upon them make haste.

36 ⁿ For the LORD shall judge his people,

^x And repent himself for his servants,
When he seeth that *their* [†] power is gone,
And ^y there is none shut up, or left.

37 And he shall say, ^z Where are their gods,
Their rock in whom they trusted,

38 Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?

Let them rise up and help you,
And be [†] your protection.

39 See now that ^a I, *even* I, am he,
And ^b there is no god with me:

^c I kill, and I make alive;
I wound, and I heal:

Neither is there any that can deliver out of my hand.

40 ^d For I lift up my hand to heaven,
And say, I live for ever.

41 ^e If I whet my glittering sword,
And mine hand take hold on judgment;

^f I will render vengeance to mine enemies,
And will reward them that hate me.

42 I will make mine arrows ^g drunk with blood,
And my sword shall devour flesh;
And that with the blood of the slain and of the captives,
From the beginning of ^h revenges upon the enemy.

43 || ⁱ Rejoice, O ye nations, with his people:

1 Rom. 15. 10.

34. *sealed up among my treasures*] For God seals up many transgressions in a bag, and seweth up their iniquities (Job xiv. 17), as subjects for punishment at the great day. Cp. Job xxxviii. 22, 23, and Ps. exxxv. 7, where storms are described as God's artillery stored up in the *treasures* and magazines of His judgment; and the wicked man *treasureth* up for himself wrath against the day of wrath (Rom. ii. 5).

The metaphor is continued from the foregoing verse. The good Vine bringeth forth good fruit, which is stored up and sealed, and carefully preserved for use and reward. See St. Paul's words, Rom. xv. 28, "When I have *sealed* unto them this fruit," which redounds to the comfort and reward of those who yield it. See Phil. iv. 17.

On this prophecy, as applied to the Jews and their rejection, for rejecting Christ, see *S. Hippolytus* de Christo et Anti-Christo, § 57.

35. *make haste*] Though distant to the eyes of men, yet it was now present to the view of the Holy Ghost, by whose inspiration Moses speaks of judgments to come. Compare the similar words of the Apostle in reply to the careless and ungodly scoffers, who think not of those judgments (2 Pet. ii. 1—3; iii. 3—12). Even Enoch, the seventh from Adam, had a vision of Christ coming to Judgment, and said, ἦλθε Κύριος, the Lord came (Jude 14).

36. *the LORD shall judge his people*] Another sentence quoted from this song in the Psalms (Ps. exxxv. 14), and in the

New Testament (see Heb. x. 30). "Judgment must begin at the house of God" (see 1 Pet. iv. 17), but if they repent and turn to Him, then He will relent and pardon, as is said in what follows here, where Moses foretells the repentance and restoration of the Jews.

— *none shut up*] None preserved, as in a safe place (1 Kings xiv. 10. 2 Kings xiv. 26).

The Apostles use *φρουρουμένους* in this good sense (Phil. iv. 7. 1 Pet. i. 5), as well as in the bad sense of being shut up as in a prison: see Gal. iii. 23.

37. *Where are their gods, Their rock*] See Judg. x. 14. Jer. ii. 28.

39. *I—I—he*] So the original. The *Sept.* has ἐγὼ εἰμι, καὶ οὐκ ἔστι Θεὸς πλὴν ἐμοῦ, which confirms the interpretation suggested below of the difficult text, Gal. iii. 20. See there, p. 61; and cp. John viii. 24; xviii. 5.

40. *I lift up my hand*] I swear: see Rev. x. 5, 6.

— *I live for ever*] as *I live for ever*, if—with nostos at "ever."

41. *I whet my glittering sword*] Literally, *I whet the lighting of my sword*. Cp. Hab. iii. 11; Zech. ix. 14.

— *beginning of revenges*] or, *head of the princes*. (*Sept. Ges.*)

43. *Rejoice, O ye nations, with his people*] Rejoice, O ye Gentiles, with His chosen People Israel. Thus Moses foretold, that after the rejection of Israel, and the reception of the Gentiles which he predicted in the former part of this hymn (v. 21), the Jews would be chastened and corrected by God's judgments

For he will ^kavenge the blood of his servants,
And ^lwill render vengeance to his adversaries,
And ^mwill be merciful unto his land, *and* to his people.

k Rev. 6. 10. &
19. 2.
l ver. 41.
m Ps. 85. 1.

⁴⁴ And Moses came and spake all the words of this song in the ears of the people, he, and || Hoshea the son of Nun. ⁴⁵ And Moses made an end of speaking all these words to all Israel: ⁴⁶ And he said unto them, ⁿSet your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. ⁴⁷ For it is not a vain thing for you; ^obecause it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it. ⁴⁸ ^pAnd the LORD spake unto Moses that selfsame day, saying, ⁴⁹ Get thee up into this ^qmountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: ⁵⁰ And die in the mount whither thou goest up, and be gathered unto thy people; as ^r'Aaron thy brother died in mount Hor, and was gathered unto his people: ⁵¹ Because ^s'ye trespassed against me among the children of Israel at the waters of || Meribah-Kadesh, in the wilderness of Zin; because ye ^t'sanctified me not in the midst of the children of Israel. ⁵² ^uYet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

|| Or, Joshua.
n ch. 6. 6. & 11.
18.
Ezek. 40. 4.
o ch. 30. 19
Lev. 18. 5.
Prov. 3. 2, 22. &
4. 22.
Rom. 10. 5.
p Num. 27. 12, 13.
q Num. 33. 47 48.
ch. 34. 1.
r Num. 20. 25, 28.
& 33. 38.
s Num. 20. 11, 12.
13. & 27. 14.
|| Or, *Strife at Kadesh.*
t See Lev. 10. 3.
u Num. 27. 12.
ch. 34. 4.

XXXIII. ¹ And this *is* ^athe blessing, wherewith Moses ^bthe man of God blessed the children of Israel before his death. ² And he said,

a Gen. 49. 28.
b Ps. xc. title.

upon them, and would turn to Him with true repentance, and would join with the Church, collected from all nations, in the profession of the true faith, and in adoration and praise of Him. A glorious conclusion to this sublime poem and divine prophecy.

This glad sound was echoed after a lapse of about 1500 years by the great Apostle of the Gentiles, "the Hebrew of the Hebrews," St. Paul, in the very words which we read here in the Greek Version of this hymn,—*Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ* (Rom. xv. 10). Compare *Justin M. c. Tryphon*. § 130; and *S. Hilary de Trin.* iv. 33. *Euseb.*, *Dem. Evang.* ii. 1; and see *Theodore* here, Qu. 42.

This quotation by St. Paul is more remarkable, because the Greek Translation of this phrase is rather a paraphrase than a literal translation. The verb is in *hiphil*, and the literal meaning is, "*O ye nations, make His people to rejoice*" (see *Gesen.* 771), which is fulfilled by the preaching of the Gospel by *Gentiles* to *Jews* in these latter days, and by *making* them to rejoice in Christ. The words may also be rendered, "*O ye Nations, shout ye for joy at His people*" (*Gesen.* 558). Whether it be for them (*Keil*, 558), or with them, or both, is not accurately determined; but the Apostle sanctions the Greek Version; and doubtless, if the Gentiles were to return thanks for God's mercies to the Jews, they might well be said to rejoice with them. Cp. *KenNICOTT* and *Bp. Horsley*, p. 223, who adopt a various reading, inserting *et* before *anno*.

⁴⁴. *Moses came—*and *Hoshea*] A foreshadowing of the union of the Law of Moses and the Gospel of Jesus Christ, in the glorious consummation announced at the close of the song, the HALLELUJAH Chorus of Jew and Gentile, praising God with one heart and voice.

⁴⁷. *it is your life*] through faith in Him who is the Life.

⁴⁹. *behold the land*] The Law of Moses had a view of heaven, but the Gospel of Jesus brings us into it (see above, on Num. xxvii. 12. 18). Moses saw and saluted it from afar (Heb. xi. 13).

⁵⁰. *unto thy people*] A proof of the immortality and consciousness of the soul after death. The body of Moses was not gathered to the bodies of his fathers; it was buried alone by God. — *mount Hor*] at Mosera: see x. 6.

⁵¹. *Because ye trespassed*] On the question, why God did not relent and permit Moses to enter Canaan, see *Theodore*, Qu. 43. His bodily death was the death of all his infirmities. At the Rock he doubted, but he believes in Him who is the

Rock. He doubts no more, and passes into the presence of Christ. Cp. *S. Augustine*, *Serm.* 352.

Cf. XXXIII. 1.] Here begins a new Proper Lesson of the Law—the fifty-fourth and last.

The parallel Proper Lesson of the Prophets is the same as that for the foregoing Lesson—viz., 2 Sam. xxii. 1—51. Ezek. xvii. 22, to xviii. 32. Hosea xiv. 2—12. Joel ii. 15—27.

— *this is the blessing*] This blessing of the Tribes by Moses, the servant of God, is the sequel and supplement to the blessing of the Patriarchs by Jacob (Gen. xlix. 1—33).

That Benediction, uttered by the dying Patriarch (Jacob), looks forward to the blessings of the Gospel; and this benediction of Moses, the great Lawgiver, the faithful servant of God, now about to enter into His rest, cannot be fully understood unless it be referred, in a secondary and spiritual sense, to CHRIST (*Augustine*, Qu. 56).

All the Blessings of all the Tribes of Israel, which are pre-announced by Moses in the Law, are summed up and overflow in CHRIST. And all these Benedictions, as the Ancient Fathers observed, find their spiritual fulfilment in Him; and are to be interpreted accordingly. The Rabbis themselves confess, that the blessings pre-announced by Moses in this Benediction are spiritual. See *R. Isaac* in *Chissuk Emonah* i. 18, quoted by *Bp. Patrick* on v. 29, and *Ainsworth's* excellent note on vv. 26—29; and so *Osiander* and *Calovius*,—"hæ gratulationes ad veros Israelitas, hoc est, ad credentes in Christum Deum sum, verum Salvatorem, pertinent."

The *Blessing* of Moses is also to be coupled with the *Song* of Moses in the foregoing chapter. There he had delivered a prophecy concerning the future condition of Israel as a *Nation*, even to the last days; here he pronounces a blessing on the *Tribes individually*.

The arrangement and order of the tribes in this benediction are remarkable. First stands *Reuben*, the firstborn; then follows *Judah*, to whom Jacob had pre-announced the *kingdom*: then comes *Levi*, the Priestly Tribe; *Simeon* is omitted (see on v. 8). Then follow *Benjamin* and *Joseph*, the sons of the beloved wife, Rachel; then *Zebulun* and *Issachar*, the younger sons of Leah; and in both these cases the younger son is placed before the elder. Then the tribes which descended from the sons of the handmaids; *Gad*, the son of Zilpah; *Dan* and *Naphtali*, the sons of Bilhah; and, lastly, *Asher*, the second son of Zilpah.

There is a striking difference in one respect between the last

c Ex. 19. 18, 20.
Judg. 5. 4, 5.
Hab. 3. 3.

d See Ps. 68. 17.
Dan. 7. 10.
Acts 7. 53.
Gal. 3. 19.
Heb. 2. 2.
Rev. 5. 11. & 9.
16.

† Heb. *a fire of law.*

e Ex. 19. 5. ch. 7.
7, 8.

Ps. 47. 4.
Hos. 11. 1.

Mal. 1. 2.

f Ch. 7. 6.

1 Sam. 2. 9.

Ps. 50. 5.

g Luke 10. 39.

Acts 22. 3.

h Prov. 2. 1.

i John 1. 17. & 7.

19.

k Ps. 119. 111.

l See Gen. 36. 31.

Judg. 9. 2. & 17.

6.

m ch. 32. 15.

- ‘ The LORD came from Sinai,
And rose up from Seir unto them ;
He shined forth from mount Paran,
And he came with ^dten thousands of saints :
From his right hand *went* † a fiery law for them ;
3 Yea, ^ehe loved the people ;
‘ All his saints *are* in thy hand :
And they ^gsat down at thy feet ;
Every one shall ^hreceive of thy words.
4 Moses commanded us a law,
^k*Even* the inheritance of the congregation of Jacob.
5 And he was ^lking in ^mJeshurun,
When the heads of the people
And the tribes of Israel were gathered together.
6 Let Reuben live, and not die ;

address of *Jacob* and that of *Moses*. *Jacob*, as the head of Israel and progenitor of Christ, speaks with paternal dignity, and distributes blessings and cursings with judicial authority (see Gen. xlix. 5—7).

But *Moses* has now resigned his office into the hands of *Joshua* (xxxii. 44); he descends from his high station; he identifies himself with the *people* (see v. 4),—“*Moses* commanded us a law;” and his address is one of blessing only, and prayer for the several tribes.

Many recent critics have denied the genuineness of this Benediction. Some have assigned it (as *Knobel*) to the age of *Saul*; others (as *Lengerke*), to the times of the two kingdoms; *Ewald* and *Colenso* (who is disposed to attribute the imposture to *Jeremiah*, § 826. 868), to that of *Josiah*; *Graf*, to that of *Jeroboam II.*; *Hoffmann* and others, to the age of the captivity. These discrepancies themselves are strange evidences of uncertainty. These conflicting theories have been examined by *Ziegler*, *Kurtz*, *Schultz*, and *Keil*, and are considered in the following notes.

Two observations may be here premised;

The omission of an entire tribe is one of the strongest proofs of genuineness. If it had not been genuine, some of the chiefs of that tribe—the powerful tribe of *Simeon*, which sent 7100 mighty men of valour to help *David* (1 Chron. xii. 25), would certainly have exposed the forgery. That tribe produced the largest number of *Scribes* (see on Gen. xlix. 5—7); and surely the scribes of Israel would not have patiently accepted as genuine and divine, and have expounded, a chapter of blessings on the tribes, from which their own name was excluded; and have never breathed a word of remonstrance against its genuineness and inspiration.

Another strong internal proof of genuineness may be derived from the language concerning *Judah*. See below, v. 7.

— *the man of God*] So *Samuel* is called “the man of God” (1 Sam. ix. 6; cp. 2 Pet. i. 2, where all the prophets are designated by this title). There is no cause for surprise that such a title should be applied by *Moses* to himself (see above, on Num. xii. 3). Though, as just stated by himself, he was not allowed to enter *Canaan*, yet he was “the man of God.” This title prevents any misconstruction of that sentence of exclusion. So *St. Paul*, in his recital of his own revelations, speaks of himself in the third person, as “a man in Christ” (2 Cor. xii. 2, 3); and *Balaam* the prophet, when in a prophetic ecstasy, says, “*Balaam*, the son of *Beor*, hath said, The man whose eyes are open, hath said” (Num. xxiv. 3. 15).

2. *from Seir*] See Judg. v. 4, 5.

God is described as coming as a mighty conqueror from the land of the *Edomites*, the enemies of Israel: compare the prophecy of *Isaiah* concerning Christ (lxiii. 1), “Who is this that cometh from *Edom*?”

— *from mount Paran*] See Habakkuk iii. 3.

God is also described as coming from *Paran*, the wilderness (Gen. xxi. 21. Num. x. 12; xii. 16; xiii. 3. 26), lest it should be supposed that He had a local habitation on *Sinai*, and that His presence was restrained to the place where His glory was revealed, and the Law was given.

Besides, this description of God’s Coming from *Seir* and shining from *Paran*, nobly displays the glory of the revela-

tion of God’s presence on *Sinai*, which appeared to fill the northern and eastern region beyond *Sinai*. Compare the magnificent description in Hab. iii. 3, where it is said, “the earth was full of His praise,” or glory; and cp. *Deborah*’s words, Judg. v. 4.

This Coming of God from *Seir* and *Paran*, heathen lands, is mentioned, in order to show that the God who gave the Law to Israel, is also the God of the *Gentiles* (*Origen*). Compare *St. Stephen*’s speech, describing God’s revelation to *Abraham* in *Mesopotamia*, for a similar reason (Acts vii. 2).

— *he came with ten thousands of saints*] or angels. See the prophecy of *Enoch* in Jude 14, where the same words are applied to describe the majesty and glory of the future coming of *Christ* to judgment. *Moses* says here, that the glory of God on *Sinai* not only filled the regions of the earth—*Seir*—*Paran*—but those of *heaven* also; it shone forth from the innumerable company of angels around the Throne. Cp. Dan. vii. 10. Ps. lxxviii. 17; lxxxix. 6. 8. Zech. xiv. 5. Such will be the appearance of *Christ* at His coming (Matt. xxv. 31).

On the presence of the Angels at the delivery of the Law, see on Acts vii. 53. Gal. iii. 19; and *Bp. Horsley* here, p. 226.

— *a fiery law*] *esh-dath*; a fire of a law, a flame of an edict (cp. *Gesen.*, p. 210, on the word *dath*, probably connected with τάρταρ). It is alleged by some, as an objection to this word here, that it belongs to the later Hebrew or Chaldee, and not to the Mosaic age. It occurs Dan. ii. 13. 15; vi. 7. 13. 16. Esth. i. 13. 15; ii. 12. Ezra vii. 12. 21; and it has been proposed to read with some MSS. *ishdath* or *ishedeth*, and to interpret it *missile fire*, i. e. lightning, arrows of God. Cp. Hab. iii. 4; and see *Keil*, p. 563; and above, v. 22. The first element of the word seems to be unquestionably connected with *esh*, fire; but the latter member of it is less certain. Some suppose it to be *shadah*, in Chaldee, to hurl (*Bottcher*); others, to be *dath*, from *yadah*, to hurl. See *Schultz*, p. 688.

3. *Yea, he loved the people*] Rather, *yea, He loves all people*. Cp. the words of *St. James*, Acts xv. 17. *Moses* takes up, what he himself had said at the close of his song, where he speaks of all nations as joining together in praising God (xxxii. 43).

— *All his saints are in thy hand*] that is, all the holy Angels wait upon Him. They sit at His feet as His ministers, ready to go forth at His command, to do His pleasure. See Heb. i. 7. 14; and cp. *Keil*, p. 564.

4. *Moses commanded us a law*] He says us, and thus incorporates himself with the people: see on v. 1. Compare the words at the close of *St. John*’s Gospel,—“This is the disciple which testifieth these things and wrote these things, and we know that his testimony is true” (xxi. 21).

— *Even the inheritance*] that is, the Law which *Moses* gave us, is our peculiar inheritance, our national prerogative and privilege.

5. *And he was king in Jeshurun*] Appointed to that office by God, who “led His people like sheep by the hand of *Moses* and *Aaron*” (Ps. lxxvii. 20); him “God sent to be a ruler and deliverer” (Acts vii. 35). On the word *Jeshurun*, see xxxii. 15.

6. *Let Reuben live, and not die*] as he might have died for his sin (Gen. xlix. 3); but God had mercy on him; and let not his people be reduced to a few, as they might have been on account of that sin. *Reuben*’s numbers had decreased since the first census. See Num. xxvi. 7, compared with Num. i. 21. *Moses* therefore might well pray that *Reuben*’s men might not

And let *not* his men be few.

7 And this *is the blessing* of Judah : and he said,

Hear, LORD, the voice of Judah,

And bring him unto his people :

ⁿ Let his hands be sufficient for him ;

And be thou ^o an help to him from his enemies.

8 And of Levi he said,

^p Let thy Thummim and thy Urim be with thy holy one,

^q Whom thou didst prove at Massah,

And with whom thou didst strive at the waters of Meribah ;

9 Who said unto his father and to his mother, I have not ^r seen him ;

^s Neither did he acknowledge his brethren,

Nor knew his own children :

For ^t they have observed thy word,

And kept thy covenant.

10 ^u They shall teach Jacob thy judgments,

And Israel thy law :

^v They shall put incense [†] before thee,

^y And whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance,

And ^z accept the work of his hands :

y Lev. 1. 9, 13, 17. Ps. 51. 19. Ezek. 43. 27.

z 2 Sam. 24. 23. Ps. 20. 3. Ezek. 20. 40, 41. & 43. 27.

n Gen. 49. 8.

o Ps. 146. 5.

p Ex. 28. 30.

q Ex. 17. 7.
Num. 20. 13. ch.
8. 2, 3, 16.
Ps. 81. 7.

r Gen. 29. 32.
1 Chron. 17. 17.
Job 37. 24.
s Ex. 32. 26, 27,
28.

t See Jer. 18. 18.
Mal. 2. 5, 6.

|| Or, *Let them teach, &c.*
u Lev. 10. 11. ch.
17. 9, 10, 11. & 24.
8.
Ezek. 44. 23, 24.
Mal. 2. 7.
|| Or, *let them put incense.*
x Ex. 30. 7, 8.
Num. 16. 40.
1 Sam. 2. 28.
† Heb. *at thy nose.*

be few, literally, a number (see iv. 27. Isa. x. 19); and this prayer was a memento to Reuben that he should walk warily before God, lest he should be treated as Simeon is; see on v. 8, and lest he should die the second death (Rev. xx. 6. 14). So *Jonathan* in his Targum here, and *Onkelos* and *Epiphanius*, Har. i. 4; *Ancorat.* § 99, and see *Bp. Pearson* on the Creed, Art. xii. note, p. 292.

7. *this is the blessing of Judah—be thou an help to him from his enemies*] The word *blessing* is first used here, in reference to Judah; from whom, as Jacob had foretold, the Blessed One, Shiloh, would come (Gen. xlix. 8—12). Moses here prays that Judah may be brought to his people. These words, and what follow, “are evidently characteristic of the MESSIAH” (*Bp. Horsley*), and they may be well understood as a prayer for the advent of Shiloh to his people; as the following words may be understood as a prayer for Christ’s victory over His enemies (*Origen* in Joh. iv.).

Here is an argument for the *genuineness* of this prophecy. If (as is alleged by some, see on v. 1) it had been a fabrication of a later age—after the schism of Israel from Judah—how can it be supposed that, containing this benediction on *Judah*, and this prayer against his *enemies*, it would ever have been received as the genuine work of Moses by the rival kingdom of *Israel*? How could it ever have been received and read as divinely inspired in their synagogues? How could it have been admitted, as it is, into the *Samaritan Pentateuch*?

8. *of Levi he said*] Levi had been coupled with Simeon in a sentence of censure by the Patriarch Jacob (Gen. xlix. 5—7), “Cursed be their anger: I will scatter them in Israel.” But since that time Levi had recovered God’s favour (as Moses here intimates), by his zeal for God’s glory at Horeb, when even Aaron himself had fallen into sin; and therefore the zeal of the Levites for God was more illustrious (see Exod. xxxii. 26—28), and they received the honour of serving in the Tabernacle for their obedience (Num. viii. 14; xvi. 9. Deut. x. 8. Mal. ii. 5, 6), and Phinehas of that tribe had also received a special reward from God for his zeal for God, in the temptation of Balaam and the Midianitish women: see Num. xxv. 11—13.

Here then, in the case of Levi, was an example of repentance and recovery; but not so in the case of Simeon.

We hear of no such acts of repentance, zeal, and faithfulness on their part. On the contrary, on the same occasion, where Levi stands distinguished by the zeal of Phinehas, we see a defection in the house of *Simeon* (see Num. xxv. 14); and their sin is proclaimed in the decrease of their numbers during the forty years’ sojourn, by no less than 37,000 men: see above on Num. xxv. 14; and xxvi. 12—14.

These considerations afford a striking proof of the genuineness and truth of the two farewell addresses of Jacob and Moses respectively. Each is exactly fitted to the time and circumstances at which it was delivered. Cp. v. 10; and above, *Introduction* to Deuteronomy, on the important inferences to be drawn from the omission of Simeon’s name in this place.

— *thy Thummim and thy Urim be with thy holy one*] with Levi, summed up in the High Priest. Here is a prayer for all Levitical Priests, that their “lips should keep knowledge” (Mal. ii. 7), and be illuminated by God’s Spirit, and walk in perfectness before Him; and this was fulfilled to the uttermost in the Holy One of God (Ps. xvi. 10. Acts xiii. 35), Who ministers as our High Priest in the heavenly temple, and has the Urim and Thummim of the Holy Spirit, and bears on His breast the names of all the Israel of God: see *Houbigant* here, and notes above on Exod. xxviii. 30.

— *Whom thou didst prove*] The murmuring of Israel was a trial permitted by God, for the exercise of the faith and obedience of Aaron, the Priests, and Levites. As it is said of Christ, the true Aaron, that “He was led up of the Spirit to be tempted in the wilderness” (Matt. iv. 1); so God tried Aaron and the Levites by the murmuring of the people at Massah and Meribah (Exod. xvii. 1—7); and therefore God says by David (Ps. lxxxi. 7), “I proved thee at the waters of strife.” The Levites stood the trial: they were faithful to God, and zealous for His honour; they resisted the temptation to idolatry at Horeb, and to worldly glory, and pleasure, in the plains of Moab, and so were a figure of Him who overcame the Tempter in the wilderness.

9. *Who said unto his father and to his mother, I have not seen him; Neither did he acknowledge his brethren*] but preferred God’s honour and service before all earthly considerations, and ties of flesh and blood (see Exod. xxxii. 26—28), and thus were figures of Him who said to his earthly mother, “How is it that ye sought me? Wist ye not that I must be about my Father’s business?” (Luke ii. 49.) and “Who is my mother and my brethren?” (see Matt. xii. 48. Luke viii. 21). And He teaches others to say the same, especially the ministers of the Gospel (*Theodoret*). Cp. Matt. x. 37. Luke xiv. 26; and *Irenaeus* iv. 20, who says that “as all Christians make a royal priesthood, so all true disciples of Christ are Levites of the Gospel.”

10. *They shall teach—put incense—whole burnt sacrifice*] This was fulfilled in the Levitical Priests, the appointed Teachers of Israel (Mal. ii. 7. Jer. xviii. 18. Ezek. xlv. 23), who were set apart to burn incense before God (Exod. xxx. 7. Num. xvi. 40. 1 Sam. ii. 28), and to offer whole burnt sacrifice. Much more is it verified in Christ, the Teacher of the world;

Smite through the loins of them that rise against him,
And of them that hate him, that they rise not again.

12 And of Benjamin he said,

The beloved of the LORD shall dwell in safety by him;
And the LORD shall cover him all the day long,
And he shall dwell between his shoulders.

13 And of Joseph he said,

a Gen. 49. 25.

^a Blessed of the LORD be his land,
For the precious things of heaven,

b Gen. 27. 28.

For ^b the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun,

† Heb. *thrust forth*.

And for the precious things † put forth by the † moon,

† Heb. *moons*.

15 And for the chief things of ^c the ancient mountains,

c Gen. 49. 26.

And for the precious things ^d of the lasting hills,

d Hab. 3. 6.

16 And for the precious things of the earth and fulness thereof,

e Ex. 3. 2, 4.
Acts 7. 30, 35.

And for the good will of ^e him that dwelt in the bush:

f Gen. 49. 26.

Let the blessing ^f come upon the head of Joseph,

And upon the top of the head of him that was separated from his brethren.

g 1 Chron. 5. 1.

17 His glory is like the ^g firstling of his bullock,

h Num. 23. 22.
Ps. 92. 10.

And his horns are like ^h the horns of † unicorns:

† Heb. *an unicorn*.

With them ⁱ he shall push the people

i 1 Kings 22. 11.
Ps. 44. 5.

Together to the ends of the earth:

k Gen. 48. 19.

And ^k they are the ten thousands of Ephraim,

And they are the thousands of Manasseh.

18 And of Zebulun he said,

l Gen. 49. 13, 14,
15.

^l Rejoice, Zebulun, in thy going out;

And, Issachar, in thy tents.

Who offered Himself a perfect burnt-offering; and Who is ever offering the sweet incense of prayer.

12. *Benjamin — shall dwell between his shoulders*] He shall be carried by God, as a beloved son by a nursing father (see i. 31; and compare also the true reading in Acts xiii. 18). Some suppose that this is a prophecy of God's dwelling in the Temple, on the borders of Benjamin. *Onkelos; Lightfoot*, Temple Service, p. 145.

13—17. *Joseph*] Cp. the blessing of Jacob, Gen. xlix. 22—26, concerning Joseph, and xviii. 19, 20, on Ephraim and Manasseh. The blessing pronounced by Moses bespeaks a much nearer view of the blessings pronounced by Jacob. Joseph has ceased to have adversaries who shoot at him. The remembrance of his conflicts is past, and he is contemplated by Moses as settled in the Land of Promise. The comparison of the blessings pronounced in the two prophecies respectively on Joseph affords another proof of the truth and genuineness of both (see v. 8).

14. *the precious fruits*] On the fulfilment of this prophecy, see *Stanley*, Palestine, ch. v.

— *sun—moon*] Is there a reference to Joseph's dream (Gen. xxxii. 9), "*the sun and moon and stars made obeisance to me*?"

16. *of him that dwelt in the bush*] Burning, but not consumed (Exod. iii. 2. 6),—a striking emblem of Joseph himself.

On this passage, as applicable to Christ, God and Man, see *Hilary* de Trin. iv. 33.

— *separated from his brethren*] Such was Christ, our Joseph, separate from sinners (Heb. vii. 26), and sold by His brethren.

17. *the firstling of his bullock*] The emblem of the tribe of Ephraim, Joseph's son. Joseph is compared to a firstling, because he was advanced into the place of Reuben, the firstborn (1 Chron. v. 1, 2); and perhaps he is compared to a firstling of his bullock, because the country assigned to Manasseh was famous for its cattle (Amos iv. 1). *Bp. Patrick*.

Joseph was, in a remarkable manner, a figure of Christ (see on Gen. xxxv. i.; xxxix.; xli.; xliv.; xlv.). And the ancient Fathers have applied this prophecy not only to the Type, but to the Antitype, Christ, Who is compared in the prophecy of Jacob to

an ox which has been slain (see Gen. xlix. 7). Such Christ, our victim, was; but when He arose in triumph, He pushed His enemies with His horns, and overthrew them (see the note above, on Gen. xlix. 6, 7). The Christian Fathers therefore, applying this to Christ, say, that in Christ's Cross, by which He conquered Satan, and all His enemies (Col. i. 20; ii. 14), with its upright beam and outstretched arms, are, as it were, the horns of an ox and the horns of the unicorn: that is, the instruments of His power and victory. See *Justin M.*, Dial. § 91: see *Otto's* note there, and cp. *Tertullian* c. Judeos, c. 10; and adv. Marcion. iii. 18. *S. Ambrose* de Bened. Patr. c. xi. § 53, on Ps. xliii. *S. Aug.*, Qu. 57; and *Bp. Andrewes*, iv. 368, "Christ and His cross are the horn of salvation" (Luke i. 69), which God has reared up for us, by which we are saved, and our enemies are destroyed.

— *ten thousands—thousands*] Ephraim is before Manasseh, as in Jacob's blessing (Gen. xlviii. 19).

18. *Zebulun—and, Issachar*] Zebulun rejoiced in the earthly traffic (on which see *Keil*, pp. 570, 571), for which it was famous; and much more for its spiritual commerce, when the Apostles and Evangelists of Galilee, the scene of Christ's earthly ministry (Matt. iv. 13. 15), went forth to evangelize all nations in the ships of the Christian Church (see Jacob's prophecy, Gen. xlix. 13). *Issachar* rejoiced in his tents, when they erected Christian tabernacles in distant lands. Zebulun and Issachar corresponded to the Galilee of our Lord's age. All the Apostles are addressed as Galileans by the angel at the Ascension (Acts i. 11); and, "Are not all these who speak, Galileans?" was the question of the Jews from all parts of the world at Pentecost (Acts ii. 7). The Apostles called the people unto the mountain of the Lord's house (Isa. ii. 2. Micah iv. 1); they became priests of God and Christ, and offered sacrifices of righteousness. They were Christian merchant-men (cp. *Bp. Andrewes*, v. 4. *Bp. Horsley*, pp. 238. 242), and they sucked of the abundance of the sea and the treasures of the sand; for all nations bring their offerings to Christ in His Church, as Isaiah has prophesied: see Isa. lx. 1—22, "*Thou shalt suck the milk of the Gentiles*" (v. 16).

- 19 They shall ^m call the people unto the mountain;
There ⁿ they shall offer sacrifices of righteousness:
For they shall suck *of* the abundance of the seas,
And *of* treasures hid in the sand.
- 20 And of Gad he said,
Blessed *be* he that ^o enlargeth Gad:
He dwelleth as a lion, and teareth the arm with the crown of the head.
- 21 And ^p he provided the first part for himself,
Because there, *in* a portion of the lawgiver, *was he* [†] seated;
And ^q he came with the heads of the people,
He executed the justice of the LORD,
And his judgments with Israel.
- 22 And of Dan he said,
Dan *is* a lion's whelp:
^r He shall leap from Bashan.
- 23 And of Naphtali he said,
O Naphtali, ^s satisfied with favour,
And full with the blessing of the LORD:
^t Possess thou the west and the south.
- 24 And of Asher he said,
^u *Let Asher be blessed with children;*
Let him be acceptable to his brethren,
And let him ^x dip his foot in oil.
- 25 || Thy shoes *shall be* ^y iron and brass;
And as thy days, *so shall thy strength be.*
- 26 *There is* ^z none like unto the God of ^a Jeshurun,

m Isa. 2. 3.

n Ps. 4. 5.

o See Josh. 13. 10, &c.

p 1 Chron. 12. 8, &c.

q Num. 32. 16, 17, &c.

† 11eb. *cieted*.

q Josh. 4. 12.

r Josh. 19. 47. Judg. 18. 27.

s Gen. 49. 21.

t See Josh. 19. 32, &c.

u Gen. 49. 20.

x See Job 29. 6.

|| Or, Under *thy shoes* shall be *iron*.

y ch. 8. 9.

z Ex. 15. 11.

Ps. 86. 8.

Jer. 10. 6.

a ch. 32. 15.

20. *Blessed be he that enlargeth Gad*] Gad was settled on the eastern side of Jordan beyond the limits of Canaan properly so called; the victories gained and the territories occupied by this tribe were an earnest of the future triumphs of Israel in Canaan, and of the enlargement of the Church in the Gentile world.

He is compared to a *Lion*, the emblem of Christ (Rev. v. 5), in his victories; he *provided the first part for himself*, where he was settled by the Lawgiver Moses (Num. xxxii. 1. 23. *Rosen., Gesen.*); see Josh. xiii. 24; or where he was settled in a portion which belonged to him, Gad, as leader (*Keil*); and he executed the justice of the Lord by warring against His enemies in Canaan (Num. xxxii. 17. Josh. i. 14—17).

22. *Dan is a lion's whelp: He shall leap from Bashan*] After the conquest of the country of Og, the king of Bashan, Dan leapt *as a lion* from his covert in Bashan to the coast. There are no historical records now extant which serve to explain this prophecy concerning Dan. But this also confirms the proof of its genuineness. No Hebrew forger would have put forth a pretended prophecy, to which there was no historical response in the annals of the Hebrew Nation. There is no reference here to the expedition of the Danites to Laish (Judg. xviii.).

23. *Naphtali*] A tribe settled in what was afterwards Galilee, the scene of Christ's ministry, and the native country of His Apostles (see Matt. iv. 13. 15. See above, v. 18). Capernaum was in Naphtali, and it might be truly said that when our Lord preached there, Naphtali was *satisfied* or *satiated* with favour, and full of the blessing of the Lord.

— *the west*] Rather, *the sea*, i. e., of Genesareth (so the *Chaldee Targums and Jarchi*).

— *the south*] Rather, *the sunny region* (Heb. *darom*, from *davar*, to shine), not necessarily signifying a southern quarter, but a mild, sunny region, such as that of Naphtali was, especially that part which bordered on the sea of Galilee. See Josh. xix. 32. 34. 36.

24. *Asher*] Another tribe in Galilee: he is called *blessed* (according to his name, Gen. xxx. 13) before, or above, children (Judg. v. 24), or *from* children, i. e., on account of children.

— *Let him be acceptable to his brethren*] Rather, *let him be acceptable* (to God), or graced by God, *amid his brethren*.

— *let him dip his foot in oil*] He had a fruitful land. Cp. Jacob's blessing, Gen. xlix. 20. As to the figure, see Job xxix. 6.

25. *Thy shoes shall be iron and brass*] or, *thy bars and strongholds shall be iron and brass*. The word rendered *shoe* (*mineal*) occurs only here. It has been supposed by some (see *Gesen.* 488 and 554; and *Keil*, p. 574) to mean a *bar* or *bolt*, and so *Arabie*, and *Onkelos*, *Kimchi*, and *R. Solomon* (see *Bochart*, *Hieroz.*, Pt. II. vi. 16). The root is *naal*, to *fasten*, with a bolt; hence *naal*, a shoe, fastened by a latchet. But there does not however seem to be sufficient reason for abandoning the translation *shoes*, which is authorized by *Sept.*, *Vulg.*, *Syriac*; and there is something expressive in this figure, as indicating the force with which Asher would tread down his enemies (*Schultz*, 709). Besides, Asher had (it is probable) mines of iron and copper (see *Keil* on viii. 9, p. 432), and *Misrephoth Maim*, which seems to be in Asher (see Josh. xi. 8; xiii. 6), is said by the Rabbis to have been famous for its smelting furnaces, and to have derived its name from them. This may be interpreted also in a spiritual sense.

All the blessings of Israel are summed up in Christ. His feet are compared to fine brass (Rev. i. 15). He is the true *Asher*, or "Blessed One" (see Matt. xxi. 9; xxiii. 39. Rom. ix. 5).

26. *Of Jeshurun*] Rather, *O Jeshurun* (cp. v. 29). All the tribes are here summed up in one name derived from *jasher*, righteous (see xxxii. 15). All the benedictions are concentrated here; all the blessings of the Israel of God, of all faithful children of Abraham. They are all concentrated in Him through Whom alone, and in Whom alone, they are justified before God, Christ, the "Blessed One," who is "the Lord our Righteousness." All the blessings in the last words of Moses, the Leader and Lawgiver of Israel, now bidding farewell to them, and commending them to God, and about to render up his soul into His hands, and to be buried in peace, can only have their full significance and accomplishment in Christ, by Whom Moses himself was sent, and Whose way he came to prepare.

b Ps. 68. 4, 33, 34.
& 104. 3.
Itab. 3. 8.

c Ps. 90. 1.

d ch. 9. 3, 4, 5.

e Num. 23. 9.
Jer. 23. 6. & 33.
16.
f ch. 8. 7, 8.
g Gen. 27. 28.
ch. 11. 11.

h Ps. 144. 15.

i 2 Sam. 7. 23.

k Ps. 115. 9, 10,
11.

l 2 Sam. 22. 45.
Ps. 18. 44. & 66.
5. & 81. 15.
|| Or, *shall be subdued.*
m ch. 32. 13.
a Num. 27. 12. &
33. 47. ch. 32. 49.
|| Or, *The hill.*
b ch. 3. 27.
c Gen. 14. 14.
d ch. 11. 24.

e Judg. 1. 16. &
3. 13.
2 Chron. 28. 15.
f Gen. 12. 7. & 13.
15. & 15. 18. & 26.
3. & 23. 13.
g ch. 3. 27. & 32.
52.

h ch. 32. 50.
Josh. 1. 1, 2.

^b *Who* rideth upon the heaven in thy help,
And in his excellency on the sky.

27 The eternal God *is thy* ^c refuge,
And underneath *are* the everlasting arms:
And ^d he shall thrust out the enemy from before thee;
And shall say, Destroy *them*.

28 ^e Israel then shall dwell in safety alone:

^f The fountain of Jacob *shall be* upon a land of corn and wine;
Also his ^g heavens shall drop down dew.

29 ^h Happy *art* thou, O Israel:

ⁱ Who *is* like unto thee, O people saved by the LORD,

^k The shield of thy help,
And who *is* the sword of thy excellency!

And thine enemies ^l || shall be found liars unto thee;

And ^m thou shalt tread upon their high places.

XXXIV. ¹ And Moses went up from the plains of Moab ^a unto the mountain of Nebo, to the top of || Pisgah, that is over against Jericho. And the LORD ^b shewed him all the land of Gilead, ^c unto Dan, ² And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, ^d unto the utmost sea, ³ And the south, and the plain of the valley of Jericho, ^e the city of palm trees, unto Zoar. ⁴ And the LORD said unto him, ^f This *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: ^g I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

⁵ ^h So Moses the servant of the LORD died there in the land of Moab,

27. *The eternal God is thy refuge*] *Thy dwelling is the God of ancient days* (Heb. i. 12); thou dwellest in God. Cp. the words of Moses (Ps. xc. 1), "Lord, thou hast been our dwelling from one generation to another." Here was a comfortable assurance after the weary wanderings in the wilderness.

This sentence is now specially true, since the Incarnation of Him who is "Emmanuel, God with us" (Matt. i. 23), who "became flesh and dwelt in us" (John i. 14).

We, and all true Israelites, being engrafted into His mystical body, and participating in Him by the Holy Sacraments, "dwell in Him, and He in us" (John vi. 56); and in Him we feel that the everlasting arms are under us,—as the Church, the Bride of Christ, says of Christ, "His left hand is under my head, and His right hand doth embrace me" (Song of Solomon ii. 6; viii. 3).

— *he shall thrust out the enemy*] As He destroyed Pharaoh, and Sihon, and Og, and will destroy the kings of Canaan, so will he destroy all the enemies of Israel. This is Christ's work, this is the Victory of Him Who conquers the World, Death, and the Grave, and Satan himself (1 Cor. xv. 15. 2 Cor. x. 4, 5).

28. *Israel then shall dwell in safety*] The Holy Spirit, speaking by Jeremiah, teaches us to apply these words to CHRIST: see Jer. xxiii. 6.

29. *O people saved by the LORD*] The angel Gabriel, and the Holy Spirit speaking by Zacharias, teach us to apply this also to Christ, the SAVIOUR of His people: see Matt. i. 21. Luke i. 74. Cp. Acts iv. 12.

CH. XXXIV.] This chapter seems to have been added by Joshua, or some other person commissioned by him, after the death of Moses.

1. *And the LORD shewed him all the land*] God showed to the natural eye of Moses all the land of Canaan; and to his spiritual eye He revealed CHRIST, and that heavenly inheritance, of which Canaan was a type, and into which all faithful Israelites are led by Him of Whom Moses wrote (John i. 45; v. 46. Luke xxiv. 27).

The Law of Moses, and they who lived under it, had a sight of the blessings of the heavenly Canaan, but it is JESUS only who can bring us into the possession of them: see above on Num. xxvii. 12; xxxiv. 1—15.

— *Dan*] the city mentioned in Gen. xiv. 14: see note there; and *Keil*, 576: not the Dan of Judg. xviii. 29.

2. *the utmost sea*] the hindermost or further sea, the Mediterranean: see xi. 24.

3. *the south*] Heb. the *negeb*, or south country; the southern region, stretching from Judah to the Arabian desert: see Num. xiii. 17.

— *the plain*] the region round Judæa: see Gen. xiii. 10.

— *the city of palm trees*] Jericho: see Judg. i. 16; iii. 13. 2 Chron. xxviii. 15.

— *unto Zoar*] the southern extremity of the Dead Sea (Gen. xix. 22).

5—12. *So Moses the servant of the LORD died*] These words, to the end of the book, are an epilogue to the whole. They are a response from the People, accepting the Books of Moses, witnessing to their truth, genuineness, and inspiration. They are a national AMEN to the Pentateuch. They may be compared to the words at the close of St. John's Gospel, the last of the four,—*"This is the disciple which testifieth of these things,—and we know that his testimony is true"* (John xxii. 24). Cp. *Hengstenberg*, Antheit. ii. p. 158.

This sentence is connected with Joshua (i. 1—9), "after the death of Moses, the servant of the Lord, &c.," and serves to join the Pentateuch on to that portion of the sacred canon. Cp. *Höfvernick*, Einleit. § 134, p. 549.

"Moses, the servant of the Lord." Observe, says an ancient Father, the dignity of this title,—*"The servant of the Lord."* That man who is able to overcome all things is the servant of the Lord. No one can be called the servant of the Lord who does not conquer the world. This is the moral of the history of Moses,—that the end and aim of all our actions is to be called "the servant of the Lord." This is the consummation of all earthly existence. When thou hast overcome thy ghostly enemies, thine Egyptians, thine Amalekites, Edom and Midian; when thou hast crossed the sea, and been illumined by the cloud; when thou hast drunk waters sweetened by the Wood, and gushing from the Rock; when thou hast eaten bread from heaven; when thou hast gone up into Horeb by faith, and talked with God in the darkness; when thou hast listened to the sound of the Trumpet, and

according to the word of the LORD. ⁶ And he buried him in a valley in the land of Moab, over against Beth-peor: but ¹ no man knoweth of his sepulchre unto this day. ⁷ ^k And Moses was an hundred and twenty years old when he died: ¹ his eye was not dim, nor his [†] natural force [†] abated. ⁸ And the children of Israel wept for Moses in the plains of Moab ^m thirty days: so the days of weeping and mourning for Moses were ended.

⁹ And Joshua the son of Nun was full of the ⁿ spirit of wisdom; for ^o Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

¹⁰ And there ^p arose not a prophet since in Israel like unto Moses, ^q whom the LORD knew face to face, ¹¹ In all ^r the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, ¹² And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

learnt the mysteries of the Tabernacle, and the dignity of the Priesthood; and when thou hast hevn tables out of thine own heart, on which God has written His Law; when thou hast broken in pieces the golden idol, and foiled the art of Balaam; when thou hast been another Moses, and drawest near thy end, then may it be thy great reward,—the crowning of thy whole life,—to be called in God's book "the servant of the Lord!" *S. Gregory Nyssen.* de Vit. Mosis, ad finem.

^{6. he buried him} God buried him, and God only knows where his body is. God did not allow the Israelites to see Moses after his death; they were only allowed to know him when alive, but not to see his countenance after the soul had fled from the body; perhaps, as *S. Jerome* suggests, lest they might see that countenance bedimmed by death, which had once shone with the glory of God. Or, as *S. Augustine* and others have suggested, lest they might make his grave to be an object of superstitious veneration: see on Jude 9, and the *Rev. J. R. Woodford*, "On the Death of Moses."

Thus God showed also, that, though under the Levitical Law, of which Moses was the interpreter, uncleanness was communicated by Death and Burial, and therefore Aaron might not bury his own sons (see Lev. x. 4—7), yet the bodies of His saints are not unclean in His sight; "precious in the sight of the Lord is the death of His saints" (Ps. cxvi. 15). God takes them to Himself. He showed His approval of the Burial of the Dead—which is a testimony to the doctrine of the Resurrection of the body (see below on Acts viii. 2). He showed that He knows where all bodies are which are hidden from men—whether they be consumed by fire, or whelmed in the sea; and He will bring them forth at the Great Day, as He brought forth Moses at the Transfiguration, to appear before Christ (Matt. xvii. 3; and cp. Rev. xx. 13). He who made all from the dust will awaken all from the dust (John v. 28).

To this it may be added, that when the Israel of God goes into the spiritual Canaan, under the command and leading of JESUS, the divine Joshua, then the Law, which is, as it were, the body of Moses, is buried; for we are *become dead to the Law* (as St. Paul says) by the body of Christ, that we should be joined to another, Jesus—even to Him who is raised from the dead (Rom. vii. 1—4); and it is God only who can bury the body

of Moses, because it is only God in Christ who could abolish its ordinances and reclaim it from its curse (Rom. viii. 3. Gal. iii. 13. Col. ii. 14—17. Heb. ix. 9—11; x. 1—9); and now that it is buried, let no one seek to revive it, as the Judaizers did (Gal. iv. 9—11; v. 4: cp. *Ainsworth*, p. 167; and *Kurtz*, Gesch. ii. p. 526).

^{8. the days of weeping and mourning for Moses were ended} We mourn no more for the death and burial of the Law, now that we are under the guidance of Jesus, who is full of the Spirit (Luke iv. 1), and gives us the Spirit, and who is the Resurrection and the Life, and who brings Life and Immortality to light in the Gospel. See *Origen* in Josh. i.

^{9. Moses had laid his hands upon him} So Christ was "made under the Law, that he might redeem them that are under the Law" (Gal. iv. 4, 5: see above, Num. xxii. 18—23).

^{10. there arose not a prophet since in Israel like unto Moses} This statement does not necessarily imply a long interval between it and the death of Moses. What it declares is, that no prophet arose—nor could be expected to arise—like unto Moses, inasmuch as he was the Mediator of the covenant with God, and the Law given by him was to endure till it was fulfilled in Christ (cp. Matt. v. 17).

This, in fact, is a declaration of God Himself that the Law is a divine dispensation; and that Moses was His ambassador to the world; consequently, that as long as that dispensation lasted, no one could be equal to Moses, the divinely-appointed founder of it. At the same time, the Law itself testified by Moses, that a Prophet *would arise* like unto him, that God Himself would raise up such a Prophet, and that all would be obliged to hear that Prophet and to obey Him; and the Holy Spirit has declared to us that this Prophet *has now arisen* in CHRIST (Acts iii. 22), Who was not a servant, faithful in the house of God, like Moses, but a Son over it (Heb. iii. 5, 6); and Whom God not only knew face to face as he knew Moses, but Who is in the bosom of the Father (John i. 18), and in Whom are hid all the treasures of wisdom (Col. ii. 3), and all the fulness of the Godhead (Col. ii. 9); to Whom with the Father and the Holy Ghost be ascribed all "power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever. AMEN" (Rev. v. 12, 13).

i See Jude 9.
k ch. 31. 2.
l See Gen. 27. 1. & 48. 10.
m Josh. 14. 10, 11.
n Heb. *moisture*.
† Heb. *fled*.
o See Gen. 50. 3
10. Num. 20. 29.
p Isa. 11. 2.
q Dan. 6. 3.
r Num. 27. 18, 22.

p See ch. 18.
q Ex. 33. 11.
Num. 12. 6, 8.
ch. 5. 4.
r ch. 4. 34. & 7. 19.

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